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## EDITORIAL.

### A Typical Northern Conference in the South.

Not long since we saw fit to refer to the work of the Northern Methodist Church in Dallas, Texas, and in the South, charging that it involved a large and wanton waste of money and that it was at the same time a gross and inexcusable violation of a sacred compact. This note was followed by two other articles enlarging upon the topic and elaborating the details which had been merely hinted at before. It has now become necessary to prolong the discussion somewhat in order that we may strengthen our position, notice the criticisms of our opponents and answer certain questions which have been propounded to us.

Let us premise that we have no objection to the work of the Northern Methodist Church among the negro population of the South. At the close of the war this was an open field, and the great work done therein has the sympathy and approbation of the Southern people. Our articles were leveled at the white work of this Church on the ground that it was unnecessary, our own communion covering the territory; and because it required the expenditure of vast sums of money which could have been employed to better purpose elsewhere; and also because the invasion of Southern Methodist territory was the repudiation of a solemn contract—in fact, a breach of faith unparalleled even in the annals of Jesuitism or in the darkest days of Papal domination.

The amount of money spent upon one of these little Annual Conferences may not amount to much, but when it is remembered that they have from one to two or three in every Southern State, the aggregate becomes tremendous and constitutes a species of ecclesiastical extravagance and waste utterly indefensible. The Dallas Morning News, in its issue of January 25, contains a report of the "Gulf Mission Conference"—by the way, a typical Northern Methodist Conference in the South—all of which we subjoin for the information of our readers:

The Gulf Mission Conference of the Methodist Episcopal Church, which has been held in Jennings, La., January 21 to 25 inclusive, concluded its labors and adjourned to-day. The conference was presided over by Bishop John M. Walden, and was characterized by a brotherly and harmonious spirit throughout. The Gulf Mission Conference includes the white work through out Louisiana and the work in Texas east of the International Railroad and south of the Texas and Pacific Road. Reports from the various pastors and the efficient superintendent, Rev. Cyrus A. King, disclosed a condition of great prosperity and growth in all parts of the conference work. New fields of work have been opened, and especially is this true of Texas. A number of ministers have newly entered upon work in the conference, most of them from Texas. The membership of the conference has grown enormously during the last year, aggregating an increase of a little over 50 per cent.

At the annual conference one year ago a committee was appointed by the presiding Bishop for the purpose of locating somewhere in the bounds of the Gulf Mission Conference a high school or college grade for white youths. Proposals were considered from five or six different points. The proposition of Jennings citizens to donate eighty acres of land inside the corporate limits and \$25,000 in money was finally adopted. The report made to the conference and a committee was appointed having final and complete jurisdiction in the enterprise.

Just before adjournment to-day Bishop Walden read the following assignment of ministers: Cyrus A. King, superintendent, postoffice address, Lake Charles, La.; Baldwin, C. K. Woodson; Besant and Fort Arthur, to be supplied by A. C. Williamson; Crowley, C. H. Harris; Dason, to be supplied by Abel Hoffpau; Ebenezer, P. C. Chaney; Grove Mission, Lafayette, and Pine Grove, P. J. Robinson; Jennings, J. N. Pardee; Lake Charles, to be supplied by La Porte and Texas City, Texas, to be supplied by G. W. L. Smith; Lake View, to be supplied; Marshall, Texas, J. W. Lively; Oberlin, to be supplied by Thomas Wilson; Pine Woods, to be supplied; Raymond and Lakeside, to be supplied by J. F. Ross; Shelbyville, Texas, W. M. Zimmerman; Welsh, J. H. Burger; Woodville, Texas, F. J. Browning.

Here is a conference including the whole of Louisiana and one-third of Texas, composed of fifteen men. Two of them joined it since last December, and one of them since two years ago. One or two others are recent accessions. Therefore, there could not have been more than ten at the organization. And yet this handful is to evangelize a State and the third of a State. Moreover, of these W. M. Zimmerman was discontinued for unacceptability and inefficiency by the last session of the East Texas Conference of the M. E. Church, South. Another, J. W. Lively was located by the same conference one year ago for the same reason. F. J. Browning, who was a member of this same body, located two years ago at his own request, though under pressure. C. K. Woodson was formerly in our Church. One or two others, who have been informed, are in the same

category. So the bulk of this "Gulf Mission Conference" is made up of discredited and disaffected Southern Methodist preachers. What an array with which to evangelize the South!—men who were relegated to the background for sheer incompetency. This "Gulf Mission Conference" instead of being a corps of strong men capable of conducting an aggressive and victorious campaign is a hospital swarming with the wounded and sick. And this receptacle of the disaffected, fifteen strong, is going to build a college for "Southern white youths." That is to say, they are going to find another rat-hole in which to pour the savings and gifts of the misguided contributors of the North. A college indeed! The optimistic reporter in his rose-colored account of the conference says that "the membership of the conference has grown enormously during the last year, aggregating an increase of a little over fifty per cent." Suppose fifteen preachers and a correspondingly infinitesimal membership should increase fifty per cent. What does it amount to?

This, we say, is a typical Southern Conference of the Church, North. It is to form and lead such a forlorn hope that agonizing appeals are made for money. It is to carry on such a wild-goose chase, to twist such a rope of sand, to float such a puny conference, that connatorial officers and Bishops frantically implore funds from the North. If the people of the North knew that their money was being spent upon such a desperate undertaking they would stop the supply. The Gulf Conference will suck up its missionary appropriation and make its flaming reports and take in its quota of disgruntled Southern preachers once a year, and that is all there is of it.

The Central Advocate of St. Louis, in replying to our article on "Bishop McCabe as a Peace-Maker," makes three points: First, we are so funny; second, we are so belated; and third, that we are all alone in our views. To plead for the observance of a venerable and sacred instrument, "The Plan of Separation," is what the Central calls fun. Such an editorial is more humorous than the exploits of Don Quixote or the doings of Sir John Falstaff. To advocate fair play and even-handed justice is the modern Puritan conception of pleasantry and wit. We are a provincial Southerner, pleading for truth and righteousness, and the crutite, up-to-date Doctor laughs. If our article had breathed a spirit of double-dealing and had overflowed with fraternal sentimentalism and gush, it might have passed as a serious performance. Dr. Young's idea of comedy is a little comical itself. Again, because we want the Plan observed we are belated and belighted. The procession has gone forward and we are alone. Good faith, fair dealing, conscientiousness, are old-fashioned virtues no longer creditable and desirable in the Nineteenth Century. The Central Advocate, in the march of progress, has gotten clear beyond such simplicity and credulity. The sacredness of contracts is a back-number; he who observes it is a fossil. Again, we are isolated, speak for ourself alone. There you are egregiously mistaken. There are a hundred letters on our desk right now indorsing our article. It was the most representative and popular thing which we ever indited. A prominent layman, who has been a member of some half-dozen General Conferences, intelligent, devout, incorruptible, deeply versed in Methodist doctrine, polity and history, wrote us as follows: "I think you did the Southern Methodist Church credit by what you wrote of Bishop McCabe. I would not have a word left out. As an humble member of the 'Commission on Federation' I have examined into the past course of our Northern brethren and have no idea that they intend to be governed by any compact of the past or future. As well may an honorable American merchant go into a combination on prices with a Jew." How is that for backing?

The papers which noticed our article did not dispute one single historical fact or attempt to invalidate one single argument. They have but one answer. We will go where we please and do what we please, contracts or no contracts. This is a progressive age, times have changed. Yes, my brethren, but progress has not revoked the Decalogue and the changing times have not annulled the Sermon on the Mount.

The Omaha Advocate thinks our reference to Mr. Morrison unfortunate. For a sister denomination suffused with fraternal love, and making infinite protestations of affection to take up an expelled preacher from another Church; a preacher who is under penalty and defiant of law, and coddle and soothe him with honeyed words is a flagrant breach of interdenominational courtesy and a deliberate insult to the other communion. We have no desire to intermeddle with

Northern Methodism, and only protest against its interference with our administration of discipline. The Michigan Advocate simply says two Methodisms in the South are better than one. Perhaps so, were it not that a venerable and sacred instrument, the contract of the fathers, positively prohibits the Northern branch from establishing itself therein. The matter is no longer problematical. It was settled in 1814.

Two of our own preachers have suggested that we on our part have violated the "Plan of Separation." I challenge them to point out a single instance. The Baltimore Conference and the Illinois Conference, independent bodies, came to us of their own accord. We never sent a man or spent a dollar upon the Illinois territory. As for the great West, at the time the Plan was adopted it was neutral territory, equally open to both Churches and some of which we occupied first. Possibly we may have been guilty of some encroachment along the border or in some isolated instance, though we cannot recall such a case. But even granting that this were true, it is a very different thing from organizing from one to two conferences in every Southern State. Whenever we establish conferences in all the Northern States; whenever our Bishops spend half of their time looking after them; whenever a large proportion of our missionary money is spent upon such organizations in the North; whenever we systematically and persistently invade the territory of the M. E. Church, we will plead guilty to the charge. We have substantially observed the Plan, and to deny it is simply ignorance of history.

The conduct of the Northern Church toward our territory is an unprecedented and unblushing wrong, and no amount of fraternal gush quadrupledly delivered can reconcile us to the situation.

General Church News.

The Independent: The report of the "Darkest England" scheme for the Salvation Army for the past year shows that 3,231,917 meals were supplied and 1,359,216 nights' lodging; 2,591 men were received into the factories, 411 into the first prison home, 11,599 provided with employment temporary or permanent, and 1,555 women and girls received into rescue homes. Although there is no pretense of making the work self-supporting, the shelter for food and lodgings received over \$199,096 from those sheltered; the City Colony with its many branches returned \$170,000 toward an expense of \$192,000, and the Farm Colony, in spite of very many difficulties, came within \$25,000 of meeting its expenditure of \$250,000. The Over-Sea Colony, it is stated, still hangs fire.

The Outlook: Few Protestants realize the capital work for Protestantism, Christianity, and civilization which is being done by the Waldensians of Italy. The persecutions which this band of believers have endured entitle them to a high place in the history of Christian martyrdom, and the steadfastness with which they have kept to their belief in darker ages than this has led many to earn them the title of "Protestants of the Reformation." Not until 1848 were they emancipated, but since the righteous edict of King Charles Albert they have so strengthened their original Churches in Piedmont and established missions throughout Italy that they have met with deserved success. Nevertheless, they have had to fight inch by inch to conquer their new field of labor. They have now organized 49 churches in outer Italy, 44 stations, and 5 centers, with about 5,500 Church members and 35,000 Sunday-school children. The work is carried on by 15 pastors, 17 evangelists, 62 teachers, and 12 Bible readers. The Waldensians have also organized many Young Men's Christian Associations, benevolent societies, orphan asylums, hospitals, soup kitchens, day and evening schools. The Rev. G. C. Mangeri, who has been spending some months in this country as the officially trusted representative of the Board of Evangelization of the Waldensian Church, has given us the above statistics. In reply to the question, why do not the Italians support the Waldensian Church? he answers, that if by this is meant the Italians as a whole, the Italians as a whole are nominally Catholics. If by "Italians" the recent converts to Protestantism are meant, Mr. Mangeri says that they are few in number, they are poor, and are already bearing more than their proportion. Last year they contributed \$16,000. This is a large sum for those heavily taxed for the State, in addition to which they must pay taxes for the support of the Roman Catholic Church as the State Church. The old Waldensians number 14,500 Church members. They have 22 pastors, and about 5,000 pupils in their Sunday-schools. The Board of Evangelization is in need of money. True, last year Europe contributed over \$62,500 for the Waldensian work, but America only \$7,500. Under the direction of their own boards, various American denominations are doing good religious work in Italy, but the Waldensians believe, and with some justice, that they can do better work than can any other laborers sent out from this country. Mr. Mangeri says that \$125 will support 130 laborers and their families for one day; that \$25 will support an evangelist or a teacher for a month, and that \$20 will support a colporteur for a month. Mr. William Dulles, Jr., 156 Fifth Avenue, New York City, will receive and forward regular subscriptions in favor of the Waldensian work.

### Connectional News.

Rev. C. F. Reid, in Central Methodist: We had quite a time in getting away from our Chinese friends. They wanted to make all sorts of demonstrations, but we finally persuaded them to narrow them down to a farewell meeting in the church. When Bishop Wilson appointed me to the Shanghai station three years ago, there were sixty-three names on the church register; but few of these old members are left, but a new membership of about four hundred names has grown up around our work at Central Church and Trinity. Like most Church memberships, it is composed of good, bad and indifferent, but they are all good to me, and it gave my heart-strings a hard tug to part with them. A Methodist preacher can't afford to spend much time in looking backward, and so we resolutely turned our faces away from Shanghai toward the "Land of the Morning Calm."

Nearly fifty years old, and a new language to learn, a new people to study, and a new home to make for my wife and little ones. As I looked out over the sea that morning it seemed like a serious undertaking, but there was a world of comfort in the thought that whatever else we were leaving, our Lord was going with us.

On August 14 we arrived safely at Seoul, and took our evening meal in our new home. The mud walls and rough floors looked a little dismal when compared with the exceedingly comfortable home which Bro. Moore, of Kansas City, had so generously built for us in Shanghai, but we had paper coming out from San Francisco with which to cover the walls, and we had brought some carpets from Shanghai with which to cover the floors. So with stout hearts and willing hands we set to work, and now, Christmas finds us cozy and happy in our new surroundings.

Our big boy, Wightman, has come from his school in Chefoo to spend the holidays with us, and we are looking forward to a busy and happy year's work for him who is the best of paymasters, and who provides ample compensation for all that is done or endured in his service.

We send our New Year's greetings to the friends in the dear home-land. Let us all be diligent. You in your little corner, and we in ours, and see if 1897 has not for us some worthy achievement which, with glad hearts, we can lay at our Master's feet, and gain from him the plaudit, "Well done, good and faithful servant."

Rev. C. H. Buchanan, in Christian Advocate, Nashville: Within the bounds of the Baltimore Conference, Methodism has had to confront very peculiar circumstances. Virginia and Maryland were settled at first by the Scotch-Irish and Dutch, with a strong element of Catholicism in the latter State. These people are inclined still to cling to their primitive traits of character. They reach conclusions slowly, and cling tenaciously to their

opinions. The stagnation of thought and indifference to vital godliness, born of the old school theology, made fiery, impulsive Methodism an unwelcome visitor to many resting in soul contentment. For a whole century this spirit grimly contested every inch of the ground, and gave way stubbornly slow to the encroachments of "Asbury's advancing army" of intrepid souls. This will explain our seemingly slow growth, as compared with conferences in other sections of our connection. Yet we have made safe and hopeful progress. In 1870-71 we reported 22,196 members, with an increase for that year of only 580; and \$4,443 paid to missions. In 1887-88 we had 33,431 members, and we contributed for missions \$12,947. Last year we reported 49,332 members—Increase for that year, 1,685; and we raised for missions including Church Extension (not raised at all in 1871), \$17,876. Thus it appears that within the space of twenty-five years we have more than doubled our entire membership, and quadrupled our contributions to missions. That, too, in a territory strongly contested by a sister Methodist Church, where the war raged more fiercely, and where the business collapse was first and most keenly felt—"a boom district."

### THE PRESS.

The Origin of the Miniature. If the Greek legend whispers that the portrait art was discovered by affection when the potter's daughter traced the shadow of her lover's profile on the wall, prosaic research proves that the miniature portrait also owes its origin to tenderness. When the fower of French Knight-hood jingled away southward to the Italian wars with Charles VIII, some disconsolate lady, left behind with no defense against regrets and heartache, had a needle or a novel, had an inspiration. Why not replace the image of Madonna or patron saint, which pious usage had hung around all Christian throats, by a tiny portrait of him who loved and rode away? A device so simple and so practical attained immediate popularity. There was no lack of skilled miniaturists and there was a touch of romance in the idea of having the image of the beloved always present, which appealed to a court where gallantry had inherited the language and ideals of chivalry.

The life-size portrait had an official character, it was the property of the family, of the gods; its place was above the hearth, between the bronzed shields; it was immovable, and counted as an item of household furniture; but the miniature, the little picture that could be covered by a kiss or hidden in the palm of the hand, had an intimate and personal quality, it was a pledge of affection, often a gage of stolen joys; it could be carried by the exile in never so hurried a flight, could be concealed in the lid of a conical case, in the filigree of a pomander, set under a jewel, or slipped beneath the linen and lace and worn on the heart whose beats its pressure quickened. Above all, it ministered to that desire or necessity for secrecy, dear to lovers, that manifests itself in catfish-like subtleties which so effectively deceive those who practice them.

Thus the miniature, that all through the Middle Ages, even when Jean Fouquet painted and Agnes Sorel posed, had been shut between the jeweled clasps of the missal was secularized by love—Evangeline Willoughby Blashfield, in Scribner's Magazine.

Browning's Teachings. If, then, I might venture to try to sum up in a sentence the main lessons of Robert Browning's life and poetry, it would be somewhat thus: Live out truly, nobly, bravely, wisely, happily, your human life as a human life; not as a supernatural life, for you are a man and not an angel; not as a sensual life, for you are a man, and not a brute; not as a wicked life, for you are a man, and not a demon; not as a frivolous life, for you are a man, and not an insect. Live each day the true life of a man to-day; not yesterday's life only, lest you should become a nurrurer; not to-morrow's life only, lest you become a visionary; but the life of happy yesterday and confident to-morrow—the life of to-day unrounded by the Parthian arrows of yesterday, and undarkened by the possible cloudland of to-morrow. Life is indeed a mystery; but it was God who gave it, in a world "wrapped round with sweet air, and bathed in sunshine, and abounding with knowledge;" and a ray of eternal light falls upon it even here, and that light shall wholly transfigure it beyond the grave.—Dr. F. W. Farrar, in Review of Reviews.

### Coronation of the Czar.

When he came forth again the tears were streaming down his cheeks and beard, and he bent and kissed the Empress like a man in a dream, as though during the brief space in which he had stood in the holy of holies he had been face to face with the mysteries of another world.

That was the end of the ceremony of the coronation, and let us hope it will be a long time before there will be another one. In looking back at it now, it seems to me that what made it most impressive was the youth of the Czar and Czarina. There was something in the sweet girliness of her manner, and the dauntlessness of the boy in his, that gave them both an inexplicable hold upon your interest and your sympathy. It was not as though they had been looking forward to this hour for many years, until it had lost its first meaning and was now the payment for a long period of apprenticeship, until it had been lived so often in anticipation that when it came it was only a form. It was not as though he had grown cynical and stout, and she gray-haired and hardened to it all, but, instead, she looked like a bride upon her wedding day, and you could see in her face, white and drawn with hours of prayer and fasting and in the tears that wet his cheeks, how strongly he was moved, and you could imagine what he felt when he looked forward

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to the many years to come, and again saw himself as he was at that moment, a boy of twenty-eight, taking in his hands the insignia of absolute sovereignty over the bodies of one hundred million people and on his lips the most sacred oaths to protect the welfare of one hundred million souls.—Richard Harding Davis, in Harper's Magazine.

### Words of Helpfulness.

In addition to the great religious books—the Bible, the "imitation of Christ," and others—there are certain passages of spiritual literature, often of poetry, less often, perhaps, of prose, which by their noble sincerity and the intensity of their human feeling, or the boldness and sureness of their perception of realities, inspire one with the consuming wish that they might be known and read of all men. Of such are Wordsworth's "Ode to Duty" and "Ode on Immortality," Emerson's "Thee," "In Memoriam," and certain utterances of Anselm, Dean Stanley, Matthew Arnold and Lowell. It is to such writings that the harassed and weary spirit may resort as to a valley of repose or a mountain of far-seen revelation. They constitute for us a protection alike against the induration of custom and the mold of indifference. They are the classics of the soul, nourishing in us the ideal nature by keeping us alive to the reality of the "things that are not seen."

But on a different plane there are often struck out of the life of to-day and sometimes seemingly published ephemeral, poignant writings on life and death which pierce the heart with a similar emotion, and become a continual source of elevated interest by reason of the sympathy always excited by deep and sincere feeling. In greater or less degree this is true of a considerable portion of serious American poetry, major or minor, while in prose there are occasional examples of inspiring writing on spiritual themes, equally removed on one hand from the indelicacy of a too personal revelation, and on the other from the congealed dross of a timid style. Evidences already multiply of an appreciative response awakened in our readers by Mrs. Van Rensselaer's sketch in the Christian Century, "One Man who was Content," a profound and helpful study of courageous recovery from overwhelming grief. In the present number Mr. Stillman's touching narrative of the life of two squirrels, and of his divining affection for them, will likewise arouse the sympathy of readers through the love of animals which fills a large place in the human heart and has been the motive of many books. These two papers are among the writings which stir us to better moods, and leave us, as it were, enriched by the personal friendship of the writer.—Century Magazine.

### Texas Personals.

The Central Methodist and the Christian Advocate refer in complimentary terms to the recent article in our columns on Texas Methodism by Rev. J. M. Nichols.

We had the pleasure of a visit from the following extended brethren during the week: Rev. Horace Bishop of Fort Worth and Revs. W. L. Nelma, W. H. Vaughan and Jerome Duncan of Waco.

The Dallas Morning News: Rev. J. H. Douglas, a pioneer Methodist preacher, who has been actively engaged in the ministry in this and surrounding counties for over thirty-five years, died at Italy, February 9, at 3 p. m., and was buried with Masonic honors this evening at 3 o'clock. It is said that he has performed more marriage ceremonies and conducted more burial services than any other man in central Texas. All business houses were closed from 2:30 to 4 p. m.

### General Personals.

Christian Advocate, New York: Dr. John Henry Barrows, writing to "The Interior," gives an account of two interviews with Sophronios, the Greek Patriarch of Alexandria. He was born in Constantinople in 1792, and is therefore at the present time in his one hundred and fifth year. For eighty-five years he has been a priest, seventy-six years a bishop, sixty-eight years an archbishop, sixty-two years a metropolitan, and thirty-two years a patriarch. For four years he was a Patriarch of Constantinople, which is the highest office in the orthodox Christian Church. For twenty-eight years he has been Patriarch of Alexandria, and is the successor in direct patriarchal line of Athanasius. Dr. Barrows speaks of Gladstone and Pope Leo as juvenile compared with this man, whom he saw walking with vigorous step, and whose conversation was full of bright, humorous, and earnest intelligence.

The Independent: Miss Mitchell, one of the greatest of women, was born of Quaker parentage on the island of Nantucket in 1818. Her childhood, like her girlhood and womanhood, might be said to have been singularly healthy and happy. Near the close of her life she was able to say that she could not remember that she had ever been obliged to remain indoors all day, and also that, "though she had known grief, she had never known unhappiness." In this last most important particular Miss Mitchell widely differed from that poor child of genius and misery, Sonia Kovalevsky, who was also a mathematician and a college professor. Partly by inheritance and partly by training, Miss Mitchell possessed a self-poise and self-control, a reasonableness of nature, which were of fully as much worth to her as were her conspicuous talents and requirements. She enjoyed life as she found it, doing what she could to make it better, making the most of every opportunity for elevated pleasures and the least of all sources of annoyance.

### Southern Methodist Personals.

Wesleyan Advocate: Bro. Joel T. Daves, of the North Georgia Confer-

once, died at his home in Atlanta last Saturday morning, February 6, and his remains were buried in Cartersville on Sunday.

He had been in poor health for three or four years and hence was compelled to take a superannuated relation most of that time. For a few weeks past he has been quite sick and steadily declining. The end came unexpectedly to most of us, but in great peace to himself. We know, as yet, but little of his last days and hours, but we know that an active, useful, Christian life has come to that crisis in the world which is always characterized by the word peace.

Bro. Daves was born in 1833. Joined the conference in 1857, and has been in active service, except the three or four years just passed, for forty years. He has been a busy man and has had perhaps more than usual of the itinerant's varied experience. He was a pastor, indeed, and was endowed with rare gifts for helping those who were sick or in trouble of any kind. His preaching was food for mind and soul, and, at the same time, was calculated to lead to repentance and regeneration and meet the demands of all classes of hearers. He has lived a good life, and his works will follow on in a long train for all time to come.

We lament the death of this good man and mourn with the bereaved family, but we rejoice in the heritage he has left us and in the prospects before him as he passed away.

### The Southern Advocate writes appreciatively of Dr. Charles Taylor, our first missionary to China, who died last week in Alabama: The younger members of our Conference know little of this saintly man, but "the old guard" remember him well. He was a quiet, unpretending man, but he had unwearied perseverance and dauntless courage. He worked his way through college at a time when the task seemed impossible. He had no money to invest in such life-building, but he learned to set type and worked at night that he might attend college classes in the day. His expenses were kept at a minimum by rigorous economy. His table even was not allowed to make any considerable demands on his small earnings. Graduated with honor, he entered upon the career, now known to all the world, His heroism in making the first tender of foreign service in our Church, was just the full flower of early devotion and sacrifice.

Dr. Taylor was a man to be trusted and loved. True to God, to God's Church, to his fellowmen, to himself—he was readier to do than to say. He kept himself unspaced from the world, he walked with God, and served his generation. Changes made no change in him. He was faithful unto death. He has entered into his reward.

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### General Personals.

Christian Advocate, New York: Dr. John Henry Barrows, writing to "The Interior," gives an account of two interviews with Sophronios, the Greek Patriarch of Alexandria. He was born in Constantinople in 1792, and is therefore at the present time in his one hundred and fifth year. For eighty-five years he has been a priest, seventy-six years a bishop, sixty-eight years an archbishop, sixty-two years a metropolitan, and thirty-two years a patriarch. For four years he was a Patriarch of Constantinople, which is the highest office in the orthodox Christian Church. For twenty-eight years he has been Patriarch of Alexandria, and is the successor in direct patriarchal line of Athanasius. Dr. Barrows speaks of Gladstone and Pope Leo as juvenile compared with this man, whom he saw walking with vigorous step, and whose conversation was full of bright, humorous, and earnest intelligence.

The Independent: Miss Mitchell, one of the greatest of women, was born of Quaker parentage on the island of Nantucket in 1818. Her childhood, like her girlhood and womanhood, might be said to have been singularly healthy and happy. Near the close of her life she was able to say that she could not remember that she had ever been obliged to remain indoors all day, and also that, "though she had known grief, she had never known unhappiness." In this last most important particular Miss Mitchell widely differed from that poor child of genius and misery, Sonia Kovalevsky, who was also a mathematician and a college professor. Partly by inheritance and partly by training, Miss Mitchell possessed a self-poise and self-control, a reasonableness of nature, which were of fully as much worth to her as were her conspicuous talents and requirements. She enjoyed life as she found it, doing what she could to make it better, making the most of every opportunity for elevated pleasures and the least of all sources of annoyance.

### Southern Methodist Personals.

Wesleyan Advocate: Bro. Joel T. Daves, of the North Georgia Confer-



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

**FIRST QUARTER—LESSON 9, FEB. 28.**  
**THE DISCIPLES DISPERSED.**  
 ACTS 8:1-17.

Time: Probably the early summer of  
 A. D. 37.

Place: Some city in the district of  
 Samaria.

Golden Text: They that were scat-  
 tered abroad, went everywhere preach-  
 ing the word.—Acts 8:4.

**INTRODUCTORY.**

Jerusalem up to this time, some seven  
 years after Pentecost, has been the cen-  
 ter and scene of operation. So far the  
 Church has increased from a few hun-  
 dred to a great multitude. There has  
 been also marked progress in the spirit  
 and work of persecution. On the day  
 of Pentecost they "mocked." At the  
 close of their first trial by the Sanhe-  
 drin Peter and John are "threatened."  
 At their second trial "scourged." Then  
 St. Stephen is "stoned." Immediately  
 follows the great persecution which  
 scatters the disciples abroad. Let the  
 student notice how all this persecution  
 —rude instrument in the hands of his  
 foes—is held also by the hand of the  
 reigning Christ, and made a means for  
 the spread of the faith. Lying hypoc-  
 risy had also, in the person of Ananias  
 and Sapphira, met with swift and awful  
 punishment; and internal strife—"mur-  
 muring"—between Hellenites and He-  
 brews, had been promptly provided  
 against by the election of seven wise  
 and holy men to administer the tem-  
 poral affairs of the Church. How im-  
 portant also is the Holy Ghost in all  
 this history, giving light, comfort, wis-  
 dom, power—joint-witness with the  
 apostles. The apostles move forward in  
 a turbid, yet luminous ether; it is the  
 Age of the Spirit who makes the very  
 word of God a battle, a strife, a sword,  
 a burning light, as it falls from the lips  
 of Holy Ghost men.

**LIGHT ON THE LESSON.**

Vs. 4: And Saul was consenting unto  
 his death; took pleasure in it and ap-  
 proved it, as a just and proper punish-  
 ment. Saul: tender, sympathet-  
 ic, devoted Paul; that is what Christ  
 does for a man. "At that time"—on  
 that very same day the words mean—  
 there was a great persecution against  
 the Church. The mob emboldened and  
 infuriated by their triumph over Ste-  
 phen, now began a general attack on  
 the Christians. This time, it is chiefly  
 "the people" who had been stirred up; wild  
 and lawless are they in this outbreak  
 of fanaticism. The Church members fled  
 before this persecution throughout the  
 regions of Judea and Samaria. Jesus  
 had so directed them to do (Matt. 23).

Of course the entire Church is not  
 meant by "all were scattered." If so,  
 then the apostles would have had none  
 to teach, and Saul none to persecute.  
 "All the teachers" went, says Mr. Wes-  
 ley; yes, and the active workers, kin-  
 dred in spirit and deed, with St. Ste-  
 phen. The apostles remained, regard-  
 ing Jerusalem as the post assigned  
 them, which they were not free to leave  
 without special direction of their Lord.  
 They courageously maintained their po-  
 sition in the midst of their dangers.  
 No lack of courage either in going or  
 staying. "And devout men"—Jews,  
 carried Stephen to his burial; the Ste-  
 phen that fell asleep; the inner man—  
 the living Stephen—had been received  
 by Christ his Lord. But that bruised  
 and broken body of Stephen had been  
 the temple of the Holy Ghost, bearing  
 the "marks of Jesus." All the people  
 were not with the mob; so came Joseph  
 of Arimathea and bore Jesus to his  
 new tomb.

As for Saul, he made havoc of the  
 Church. "Like some furious beast of  
 prey; so the Greek word signifies." Yet  
 Saul did this by authority of the rulers  
 and under the forms of law. (See Ch.  
 26:10). The novel and revolting fea-  
 tures of his course (says Lange) were  
 the systematic manner in which he  
 sought out the confessors of Jesus and  
 his rude intrusion into domestic circles  
 —a Jewish prelude of the later Romish  
 Inquisition. He went from house to  
 house and regarding neither sex nor  
 age, wherever he found a disciple of the  
 Nazarene, he "haled" or hauled him  
 forth, committing him to prison. Pro-  
 ceeding under authority of the law, he  
 could enter private dwellings and the  
 prison doors would be open to receive  
 his victims, legally apprehended. Mean-  
 while the disciples, fleeing from their  
 enemies and finding shelter in other  
 cities, were boldly preaching the word  
 and declaring their testimony for Jesus.  
 There is no cowardice in their fleeing  
 from danger. They are in the line of  
 duty. Their very presence in a  
 strange city would give occasion for the  
 story of the cross.

Vs. 5-9: Philip, one of the seven dea-  
 cons, named in the list next to St. Ste-  
 phen (ch. 6:5) came down to a city of  
 Samaria, the capital city of the prov-  
 ince of Samaria, it may be, and preach-  
 ed Christ unto them. Thus the gifted  
 and powerful Stephen, being taken  
 away, Philip, his next colleague, rises  
 in his place. Some twenty years later  
 Paul and Luke are guests in the home  
 of this Philip, whom St. Luke calls an  
 evangelist (ch. 21:9). And Samaria re-  
 ceives the word of life. Marvelous leap  
 of the gospel over old prejudices and  
 long-standing hatred and east-iron  
 customs. (See the origin of the Samaritans  
 in 2 K. 17:24). Assyrians taking in  
 later renegade Jewish blood; bitter  
 enemies of the Jews returned from Baby-  
 lon; rival worshippers in a rival tem-  
 ple on Mt. Gerizim, under the leader-  
 ship of exiled priests, claiming a Jew-  
 ish ancestry and asserting the superior-  
 ity of their copy of the law; a distinct  
 people, hated and despised, living in the  
 midst of the Jews; in the time of our  
 Lord; when Philip preached Christ unto  
 them—noble, large-hearted Philip, with  
 one accord they gave heed unto the  
 things which he said, hearing and see-  
 ing the miracles which he did. The  
 miracle was an attestation of the  
 preacher and recommended and con-  
 firmed his message. Among these mira-  
 cles of Philip was the casting out of un-  
 clean spirits—demons—which defiled  
 and degraded both soul and body; and  
 the healing of palsies and lameness.  
 Such deeds of mercy and power as  
 Jesus did, his servants now do, in his  
 name, and for the same end. And there  
 was great joy in that city. Happy Sa-  
 maria, their sick people healed, and  
 their hearts filled with the love of the  
 new-found Christ. The Great Teacher,  
 himself, had opened the way for Philip  
 in Samaria. There is scarcely anything  
 more beautiful in all our Savior's life  
 than the conversation with a woman at  
 Jacob's well. During a score and more  
 of years, I have seen many cities and  
 villages filled with joy by great reviv-  
 als of religion; it was like an illumina-  
 tion; nothing but the religion of  
 Christ ever brings this joy into a city.  
 They vainly seek it, who look for it in  
 material progress and splendid business  
 achievements.

"Joy will not grow in nature's barren  
 soil."

Simon Magus.—But there was a cer-  
 tain Simon—Simon Magus—or Simon  
 the Magician. He was there before  
 Philip and had the people "bewitched,"  
 or amazed, by his tricks of imposture.  
 Simon was one of those men who trav-  
 eled through the country as fortune tell-  
 ers, astrologers, and interpreters of  
 dreams. Modern legerdemain and spir-  
 itualistic revelations so-called, belong  
 with this sorcery. Years after this St.  
 Paul encountered a sorcerer at Paphos  
 named Bar-Jesus, and rebuked him as  
 "full of all subtlety and all mischief,  
 thou child of the devil, and enemy of  
 all righteousness." The whole business  
 is of the pit, and is forbidden under the  
 severest penalties by the word of God.

This Simon proclaimed himself some  
 great one—the impostor did not say  
 who, and left the bewildered people to  
 draw their own conclusion; and they  
 thought they saw in him the "great  
 power of God"—some great astrologer,  
 or possibly the Messiah. But when they  
 believed Philip's preaching, they accept-  
 ed Jesus instead of Simon, and men and  
 women both were baptized, thus pub-  
 licly professing their faith in Christ.  
 Simon's foolishness, for which he got  
 such good pay, was now ended. Many  
 a ring-leader of mischief is silenced by

a genuine revival of religion in a com-  
 munity. Then Simon himself also be-  
 lieved; that is, was convinced that Je-  
 sus was the Christ; he saw the differ-  
 ence between his own fraudulent tricks  
 and Philip's works of power; but Si-  
 mon was only convinced, not converted.  
 He was baptized, believing that Jesus  
 Christ was the Son of God, yet remain-  
 ing in the gall of bitterness and bonds  
 of iniquity. His heart was not right in  
 the sight of God; only the Holy Ghost  
 changes a man's heart, and this he does  
 before baptism, or after, when the heart  
 believes unto righteousness. But Simon  
 was now in the Church, and continued  
 with Philip, wondering at the signs and  
 miracles which he did.

**PETER AND JOHN VISIT SAMARIA.**  
 The apostles hearing that Samaria  
 had received the word of God, sent  
 Peter and John; thus they would re-  
 cognize the work of evangelization,  
 which had been commenced in Samaria  
 without their agency, and so avow and  
 sustain the unity of the Church where-

ever established. Peter and John are  
 sent by the apostles. Peter's primacy  
 had not yet come to the front. When  
 they had come, they prayed for the new  
 converts, and laid their hands upon  
 them that they might receive the gift  
 of the Holy Ghost; the gift of the Spirit  
 which manifested itself in extraordi-  
 nary power. "And they laid their hands  
 upon them." It was customary among  
 the Jews to lay hands on the head of a  
 person set apart to any particular of-  
 fice (Num. 27:18). In this case it was  
 an act of prayer, invoking the gift of  
 the Spirit upon these Samaritan believ-  
 ers. Some infer from this case that the  
 gift of the Holy Ghost was thus con-  
 ferred only by the apostles. But St.  
 Luke relates in the very next chapter  
 that Ananias of Damascus—only a de-  
 vot layman—at the command of Christ  
 put his hands on Saul, in order that he  
 might receive his sight and be filled  
 with the Holy Ghost. And in the case  
 of Cornelius and his household there  
 was no imposition of hands.

**EPWORTH LEAGUE DEPARTMENT.**

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

Have you believed the message and  
 accepted the messenger?

Have you seen the wonderful beau-  
 ty of Christ despite the lowliness of his  
 birth and the wretchedness of his life?

Do you delight to honor him both  
 with words of testimony and a life of  
 service?

Have you learned that the pathway  
 to glory leads always through humili-  
 ation and suffering?

The soul is sick unto death with sin.  
 Christ has healing power. Have you  
 been healed? Why not?

In the suffering of Christ's life and  
 the agony of the cross God shows the  
 value of the human soul.

The cross is the badge of the Epworth  
 League. It is the sign of self-denial,  
 the pledge of purity and the symbol of  
 hope. Let us wear it worthily, remem-  
 bering not only the honor, but the ag-  
 ony of Him who died upon it.

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

Feb. 21: The Cross.—Isa. 53:1-9.

In striking contrast with the char-  
 acter of Christ, as described in the last  
 lesson, and with the honor and praise  
 which he deserved to receive, coming  
 on such a mission of love to the world  
 was the opposition which he encounter-  
 ed and the dignity and hatred which  
 were shown him, culminating finally in  
 his death upon the cross.

The cross, the topic for this service,  
 is to be taken as embracing both  
 Christ's humiliation and his glorifi-  
 cation. It is the emblem of his sacrifi-  
 ce and the sign of our redemption.  
 In no place are the sufferings and  
 the glory of Christ so clearly declared  
 as in this prophecy. Reproach and  
 honor go hand in hand. The persecu-  
 tion which he endured but emphasizes  
 his patient obedience to the Father's  
 will, and the cross of the malefactor  
 becomes the symbol of immeasurable  
 love.

The Message Discredited.—Vs. 1.  
 The prophecies which the Jews in-  
 terpreted as relating to Christ were dis-  
 credited in favor of their ideas of what  
 Messiah should be.  
 Christ's teachings, which are ac-  
 knowledged to be matchless presenta-  
 tions of truth, were treated with con-  
 tempt.

The preaching of the apostles met  
 with little success, and often subjected  
 them to persecution.

The Unattractive Messenger.—Vs. 2.  
 This refers to the absence of all  
 splendor and show. His family was  
 obscure and poor; he grew up quietly  
 and without ostentation, like a tender  
 plant. The family of the peasant car-  
 penter of Nazareth was a dry ground  
 from which no valuable product was  
 expected. The message is still unat-  
 tractive, as the message is unwelcome,  
 to those whose, in character or sur-  
 roundings, care more for the glitter of  
 show and pretense than for the plain  
 truth, which lasts and satisfies.

The Messenger Rejected.—Vs. 3.  
 Not content with despising the mes-  
 sage the enemies stir up hatred against  
 the person of the Messenger, and he,  
 the Christ, the Anointed, the Prince of  
 Peace, who has already humbled him-  
 self, suffers further humiliation at the  
 hands of men. He becomes—

A Sorrowing Savior.—Vs. 3, 4.  
 His whole life was—

—"but one continual pain."  
 Of labor, sorrow and consoling pain.

"Grief was his intimate acquaint-  
 ance; for he acquainted himself with

the grievances of others and sympa-  
 thized with them, and he never set his  
 own at a distance; for in is transfigu-  
 ration he talked of his own decease,  
 and in his triumph he wept over Jeru-  
 salem."—Henry.

A Sin-Bearing Savior.—Vs. 5-8.  
 This humiliation and suffering is  
 on account of our sins. He was not  
 simply a teacher of morals and an  
 example of right living, but a sacrifi-  
 ce for sin. He died to obtain our par-  
 don; to purchase our peace; to heal  
 our mortal malady; to save us from  
 the terrors of hell.

The Savior Glorified.—Vs. 10-12.  
 The cross becomes also the glorifi-  
 cation of the despised one. The glory  
 consists in—

1. Doing the Father's Will.—He was  
 sent by the Father to communicate a  
 message and reclaim his fallen child-  
 ren, and he cheerfully submitted to  
 the will of the Father even though it  
 subjected him to bruising and grief.

2. The Redemption of Mankind.—  
 Though his enemies seemed to have  
 triumphed over him, yet he was victo-  
 rious even defeat. His death, which  
 they intended should be the end of his  
 work, served but to perfect it. This  
 work of redemption, resulting in the  
 final salvation of the multitudes of  
 earth, is the result of the " travail of  
 his soul" which he shall see and be sat-  
 isfied.

3. His Victory Over Death.—Death  
 could have no dominion over Him  
 over whom sin had no dominion. He  
 is henceforth the living Savior, in  
 whose hand the work of the Lord still  
 prospers as it did in the days of his  
 humanity.

We give this week items from the Mis-  
 sion Board relative to our League Mis-  
 sionaries. Such information has been  
 much in demand by our Leaguers and  
 will aid in the fulfillment of our pledge.

The month of March for Missions.  
 Read Bro. Nelms' appeal and our  
 League Mission pledge and begin at  
 once to carry out his plan. Let every  
 pastor and League officer promptly and  
 cheerfully respond.

The N. W. Texas Epworth League  
 Conference will meet at Brownwood,  
 June 20 and July 1. Programme will  
 be published in a few days.

**LEAGUES OF TEXAS, ATTENTION!**

Hear, Pastors and League Officers!

We have assurances from those in  
 control of our foreign mission work  
 that the contributions made by the  
 Leagues of Texas have been of inesti-  
 mable value to this great cause—a  
 value not to be measured by the number  
 of dollars contributed. By our efforts  
 men have been sent and kept in the  
 work who otherwise would not be in  
 it to-day. We have thus prevented  
 what would have been a very disheart-  
 ening step, both to the Church at home  
 and to the Church in foreign fields.  
 The influence of the inspiration given  
 and its value to the cause of missions  
 can never be told. The fact that our  
 young people have thus greatly aided  
 the Church we love should inspire re-  
 newed effort, greater consecration and  
 a zeal that will override all discourag-  
 ing indications incident to these hard  
 times.

Our State Conference will meet three  
 months from this date, thirteenth.  
 What will be our report on our mission  
 fund when we meet? Shall it be full?  
 It can be. Will you say, it must be.  
 A little care, attention and effort will  
 make it so. Now, a simple plan. Let  
 every League that has not sent in its  
 full assessment give heed:

1. Let the month of March be set  
 apart as the League mission month.

2. Let special prominence be given

to this subject in all the services of the  
 League during this month.

3. Let a special missionary meeting  
 be held.

4. Let the pastor and the Devotional  
 Committee prepare the programme  
 for this special meeting and make it a  
 time for giving information on this  
 important subject and for a rousing  
 enthusiasm.

5. Let collections be taken, and if  
 the amount of your assessment be not  
 thus raised, then, select your last solici-  
 tors and raise the amount by private  
 appeal.

If this plan be carried out, when we  
 meet in our State Conference in May,  
 our promises will have been redeemed  
 in full.

**TEXAS LEAGUE MISSIONARIES.**

It is the cause for thanksgiving that  
 through the efforts of the Epworth  
 Leagues of Texas we have been enabled  
 to send out and maintain three mis-  
 sionaries in China.

The reflex blessing to the Leagues  
 will indeed be a great one. What a  
 privilege it is to have such representa-  
 tives and to feel that we are so closely  
 connected with the great work of giving  
 Christ the heathen for his inheritance.

Some items concerning these mis-  
 sionaries will doubtless be of interest  
 to those who are "holding the ropes."  
 Brother Pilley is stationed at Nanzing,  
 China. He and Brother Lucas of North  
 Carolina are the only foreigners in that  
 city and consequently attract much at-  
 tention. If they stop to make a pur-  
 chase the people gather so quickly and  
 in such crowds that you think they must  
 have sprung up out of the earth. They  
 mean no harm, only wish to look at the  
 foreigner's clothes, to find out where he  
 is from and where he is going.

"Nanzing," Brother Pilley writes, "is  
 quite a select place, and is the home of  
 many men of wealth, some of whom are  
 in business in Shanghai, more than a  
 hundred miles away. There is nothing  
 in the outward appearance of the town  
 to suggest wealth, however, as there is  
 little to be seen save low houses and  
 high walls. Some large buildings are  
 now being erected in Nanzing, one of  
 which is a temple which will cost sev-  
 eral thousand dollars. Their manner of  
 building is peculiar, so few nails being  
 used that one can almost say that  
 houses are erected without the sound of  
 a hammer.

"The surrounding country is produc-  
 tive, and the farmers fairly prosperous.  
 It is amusing to see them bringing their  
 produce to market—a large basket of  
 turnips, or something of that kind, sus-  
 pended from each end of a bamboo pole,  
 which is carried on the shoulder. They  
 pace slowly along the street, occupying  
 nearly all the space, caring little wheth-  
 er others can pass or not.

"Men and women dress very much  
 alike, both wearing a dress over pant-  
 alons, frequently the only seeming dif-  
 ference being that a man will have his  
 trousers tied tightly around the ankle.  
 Weddings and funerals, too, are strange-  
 ly similar. I have not yet learned to  
 know one from the other when I see a  
 procession passing.

"The children of Nanzing take the  
 greatest interest in the foreigners, and  
 our interest in the children is equally  
 great. Poor little things, many of  
 them nearly naked, with but little to  
 eat and knowing nothing of the com-  
 forts of a home or having any good in-  
 fluence around them. We long to see  
 them brought to Jesus and told of the  
 love which led him to die that they  
 might live."

Rev. J. L. Hendry has charge of Trin-  
 ity Church in Shanghai, the prosper-  
 ous work that was under Rev. C. F.  
 Reid before the latter was transferred to  
 Korea and made Superintendent of our  
 Mission there.

A brother missionary writes that  
 Brother Hendry has taken up Dr. Reid's  
 work and will carry it on vigorously.  
 "It was an inspiration to see that large  
 brick church filled with attentive list-  
 eners. In such scenes are to be seen  
 the better day for China. After the  
 service several probationers were re-  
 ported. It makes the heart thrill to  
 see the harvest coming in after all the  
 long years of toil of those who have  
 wrought and gone up on high. The one  
 thing for which I chided our China  
 brethren was that they are not writing  
 and representing their work to the  
 Church as they should. It would in-  
 spire new zeal in the Church and be  
 a fruitful answer to the long waiting for  
 fruits if the bright outlook and already  
 gained victories were set before the  
 Church."

The reports from our last conference  
 indicate gratifying progress—over 140  
 adult baptisms, a membership of 713,  
 and 1,119 probationers are surely cause  
 for a missionary to write "This is the  
 best year we have had yet. It really  
 seems as if the reaping time for this

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**ON TRIAL.**

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 to any preacher among your readers if he will  
 send me his name on a postal card with the  
 promise to pay me \$1.00 if he is pleased with it;  
 otherwise to return it.  
 GEO. G. SMITH, Macon, Ga.

**HARTSHORN'S SELF-ACTING SHADE-ROLLERS**

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 THE GENUINE  
 HARTSHORN  
 Sewing Machine and Advocate \$29

hitherto hard field has come at last,  
 and we give glory to God for his good-  
 ness to the China Mission."

Bro. Hendry was appointed to Chi-  
 na by Bishop Hendrix in the place of  
 Brother O. E. Goddard, who was com-  
 pelled to return on account of his wife's  
 failure in health. The Board of Mis-  
 sions has assigned Brother Hendry and  
 his excellent wife to the Texas Leagues  
 for support instead of Mr. and Mrs.  
 Goddard. Right royally have the  
 Leagues stood by their missionaries. Let  
 us bear them up in our prayers.

WALTER R. LAMBETH,  
 Mission Rooms, Nashville, Tenn.

**THE COMING TEXAS LEAGUE CON-  
 FERENCE.**

I would like to suggest in regard to  
 the coming League Conference at Tay-  
 lor: Let those in charge provide ac-  
 commodations in the hall for those  
 entitled to a voice in the Conference—  
 pastors, officers, delegates, etc. Let a  
 bar of the Conference be established,  
 so that the necessary business can be  
 transacted according to 1 Cor. 14:40.  
 At Taylor (the first general meeting)  
 the tendency was observed of visiting  
 Leaguers to crowd out delegates and  
 members of the Conference; at Waxa-  
 hachie it was kept down pretty well;  
 at Houston the "looker-on in Vienna"  
 had things (or the front seats) pretty  
 much his (or, more frequently her)  
 way, and at San Antonio not nearly  
 half the members of the Conference  
 ever had a chance to express them-  
 selves (either in vote or otherwise) on  
 any business coming before the Con-  
 ference. To the most of us the presid-  
 ing officers went through a few pantom-  
 imes, whose gestures seemed to har-  
 monize with parliamentary practices  
 in "putting the question," and the fa-  
 cial expression of the presiding officer  
 told us how to vote. If he looked a  
 smiling and happy approval upon the  
 sea of upturned faces before him (and  
 he usually did) there was a mighty  
 "aye" that was like the "sound of  
 many waters;" if the presiding officer  
 looked disapprovingly grave (which he  
 seldom did) we knew it was something  
 we were expected to "set down on," as  
 my old friend "Gulliver" would say.

And then 6000 or 7000 fresh, young  
 voices would attempt a minor chord  
 diapason of "noes." It was a happy,  
 cheerful, loving, throbbing crowd, very  
 much in the viva voce mood, and it  
 viva voce. But there must be a limit.  
 We are a Conference, and have spe-  
 cific duties to perform. All our Con-  
 ferences are, like everything else in  
 Methodism, under rule. They are com-  
 posed of members duly elected or who  
 are members by express provision of  
 law. Members only are entitled to  
 voice and vote in any of our confer-  
 ences. But, to tell the truth, if all  
 "Jonas, Jr." complained of were true  
 last year it would have not created so  
 much disloyalty as holding such Ep-  
 worth League mass meetings in the  
 name of Conferences claiming the  
 name by virtue of our law intended  
 to govern Conferences. Most of those  
 young people will henceforth claim the  
 right to participate without the for-  
 mality of complying with law. I have  
 had painful experience as to where a  
 League will drift if permitted to clip  
 its disciplinary cable and float away on  
 the tide of caprice and personal desire.

Also, let each League in the State be  
 notified from authoritative sources as  
 to whether a member of a local League,  
 not a member of the Methodist Episco-  
 pal Church, South, can be a member of  
 a State League Conference. I confess  
 to some confusion, though partly of  
 members of our Church. Paragraph  
 206, page 92, of the Discipline, provides  
 that where "proper persons" cannot be  
 had for trustees who are members of  
 our Church, persons outside may be se-  
 lected; and paragraph 77, page 45, says,  
 "No one not a member of the Church  
 can be a member of a Quarterly Con-  
 ference—the only Conference where a

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 weak lungs, makes rich  
 blood, and strengthens puny  
 and delicate children is be-  
 cause all its parts are mixed  
 in so scientific a manner that  
 the feeblest digestion can  
 deal with it. This experi-  
 ence has only come by doing  
 one thing for nearly 25 years.

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 gredients, most evenly and  
 delicately mixed, best adapted  
 for those whose strength has  
 failed or whose digestion  
 would repel an uneven pro-  
 duct.

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Publisher's Department

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Unanswered Letters.

Feb. 11.-Sam'l Gay, has attention. C. E. Simpson, sub. A. L. Scarborough, sub. Gus Garrison, sub. C. S. Cameron, sub. D. F. Fuller, sub. S. L. Ball, sub. J. S. Graves, trial sub. A. F. Hendrix, sub. L. F. Palmer, sub. J. L. Sullivan, sub. J. P. Rodgers, sub. T. S. Armstrong, sub. E. T. Bates, sub. J. S. Huckabee, sub. and trial sub. J. H. Wiseman, sub. M. I. Brown, sub. J. A. Rogers, has attention. W. W. Pinson, sub. J. T. McClure, sub.

Feb. 12.-C. H. Smith, sub. W. H. Terry, sub. M. E. Hawkins, change made. G. D. Wilson, sub. D. C. Stark, sub. M. D. Hill, sub. D. T. Brown, correction made. W. H. Kilbough, sub. J. L. Williams, sub. 2 cards. J. F. Archer, sub. J. T. McKewen, sub.

Feb. 13.-J. W. Story, sub; 2 cards. J. B. Turentine, sub. M. P. Daniel, sub. J. M. Perry, sub; 2 cards. C. M. Thompson, sub. J. Haralson, sub. W. A. Bowen, sub. B. H. Passmore, sub. W. H. Crawford, sub.

Feb. 15.-C. I. McWhirter, change. T. S. Armstrong, sub. Joe F. Webb, sub. M. T. Allen, sub. F. A. Downs, sub. have attention. J. A. Ruffner, sub. A. F. Hendrix, sub. N. B. Bennett, sub. I. N. Broyles, sub. I. L. Mills, sub. W. W. Golding, sub. Geo. S. Sexton, sub. A. J. Weeks, ok.

Feb. 16.-J. W. Fort, sub. T. S. Armstrong, sub. John S. Davis, sub. D. W. Gardner, change made. J. R. Atchley, sub. J. S. Graves, trial sub. E. R. Large, sub. J. W. Harmon, sub. J. C. Weaver, sub. F. A. Downs, sub.

Feb. 17.-G. M. Gardner, has attention. G. R. Hughes, sub. will have attention. C. B. Garrett, will look up. Geo. R. Ray, sub. A. L. Scarborough, sub. S. J. Drake, sub. C. Williamson, sub. M. B. Johnston, sub. R. M. Morris, sub. J. H. Chambliss has attention. J. M. Perry, sub. W. W. Nunn, sub. G. D. Wilson, change made. G. W. Harris, sub. J. M. Armstrong, sub. R. H. Bonnds, sub. Sam'l B. Sawyer, sub. M. H. Major, sub. W. B. Walker, sub.

How many stewards sent Bro. Thompson a contribution for the Orphan Home at Waco?

LET THE GOOD WORK GO ON.

The good people are responding to our calls for the Orphan Home nobly. Bro. Sexton, of Plano, said: "Come, you shall have right of way morning and night." The people heard us carefully and donated nobly. To me it was a delightful service. Bro. Foster Pierce received us with a heartiness that made us welcome from head to head. The people heard us and contributed cheerfully, and a great many of them invited us to dinner. The meeting of old friends, the cheerful greetings, caused us to look forward to the day when we will meet them in a better world. Crockett Sunday-school sends us a good contribution. A good sister from New Mexico heard our cry for help and responded. Let the work go on. If all will help we will soon have the money. R. W. THOMPSON, 391 Ervay Street, Dallas, Texas.

If each local preacher in Texas would send Bro. Thompson one dollar for the Orphan Home, we wonder how many dollars he would have?

We wonder if all the trustees sent Bro. Thompson a donation for the Orphan Home at Waco?

NOTES BY THE WAY.

Many a bow is rightly strung. It abides in the hands of a skillful archer. His aim is unerringly true. But many a bow possesses a twang that horrifies, a stroke that paralyzes. The trouble is, we take the arrow from the wrong quiver.

Cecil said: "A dead fish will swim with the stream, whatever be its direction; but a living one will not only resist the stream, but, if it chooses, can swim against it." The iron on the anvil is to be shaped by heavy blows. The grandeur and power of character is in the ability to surmount obstacles. The greater the battle the greater the victory.

It is marvelous with what wondrous power the gospel is swaying men in our great cities. Surely history is about to repeat itself in another "great awakening." For years no tidal wave like the present has swept our commercial centers. From the densely populated places comes the news of refreshing, baptismal showers. In Boston it is wonderful. Dwight L. Moody huris his daily philippic at hundreds in Tremont Temple. Francis Murphy, the temperance enthusiast, lectures scores in Berkeley Hall. Patterson, the Episcopian of Canada, moves multitudes in a down-town church. Sam Jones and George Stuart hold great crowds in People's Temple. In historic Faneuil Hall a mid-day meeting is held for business men. Where Daniel Webster and Wendell Phillips stood as national lights, the herald of the cross now stands. Over one hundred services are held daily in that metropolis alone. The press has been won in its editorial aid. Indeed, the signs of the times point to a wave of religion about to sweep the nation, "beginning at Jerusalem."

Exchange: A good anecdote is told of the two celebrated barristers, Balfour and Erskine. Balfour's style was gorgeously verbose; Erskine's, on the contrary, was crisp and vigorous. Coming into court one day, Erskine noticed that Balfour's ankle was banded. "Why, what is the matter?" asked Erskine. Instead of replying, "I fell from a gate," Balfour answered in his usual roundabout manner: "I was taking a romantic ramble in my brother's garden, and, on coming to a gate, I discovered that I had to climb over it, by which I came in contact with the first bar and grazed the epidermis of my leg, which has caused a slight extravasation of the blood." "You may thank your lucky stars," replied Erskine, "that your brother's gate was not as lofty as your style, or you would have broken your neck."

Ambition is a native quality. Our Lord's disciples spoke for the chief places at the feast. Simon Stylites, on his pillar in the Lybian Desert, was pleased to see the crowds come out after him. But all can not be Captains. Some must fight in the ranks, some must guard the camps. A house must have concealed beams and rafters as well as showy cornices. The bush has hidden roots as well as blooming branches. After all forgotten, secluded lives perform substantial service.

Modern Missions, Cole Lectures of 1896: "The Church lives as it imparts life. It stretches as it expands. Its life deepens as it spreads. A Christianity which is not aggressive becomes regressive. A state of inaction sinks into a state of degeneration. A reclining Church soon becomes a declining Church."

A pointed commentary on this on these suggestive words of the great Chillingworth: "Christianity is a strange commodity. The more you export, the more you have for home consumption."

It's a freak of superstition which leads to a misinterpretation of Providence. It's a far-fetched idea to think that God would take our tender child because "we loved it too well." It is wrong to make a policy of safety by a skillful depreciation of our children. The very thought annuls Christ's words: "Like (in the same way) as a father pitiech (loves) his children, so the Lord pitiech them that fear him." John Watson puts it right: "What wud ye think o' a father that brocht home some bonnie thing frae the fair for one o' his bairns, and when the pair bairn was pleased wi' it, tore it out o' his hand and flung it into the fire? Kirsy, wumman, when the Almighty sees a mither bound up in her laddie, I tell ye he is sair pleased in his heaven, for mind ye how he loved his ain son. Besides a'm judgin' that name o' us can love anither without lovin' him, or hurt anither without hurin' him."

Did you ask your Sunday-school to help build the brick addition to the Orphan Home at Waco?

CONSECRATION.

Let us imagine ourselves in the court of Israel, in front of the great altar in the temple at Jerusalem. The priests, clothed in their gorgeous apparel, are busy with the details of their sacred office. Around us is a throng of devout worshippers, looking on with awe and reverence while the sacred rites proceed. The invisible God, the God of Israel, is felt by the assembly to be present in mercy, and while the smoke ascends from the altar, faith realizes that there goes up to him a sweet-smelling savor that pleases his displeasure on account of personal and national sins. There, pressing his way through the throng, comes a worshiper, bearing in his arms

a lamb for a free-will burnt-offering. As much as a human being can claim proprietorship in anything, it is his to dispoose of as he chooses. Picty, into which enters a sense of guilt and repenance, gratitude for suspended wrath, and faith that the offering will be accepted, predicated upon the promise of God, has prompted this worshiper to bring this lamb to make an atonement for his sins. He places it before the altar, lays his hand upon its head, symbolical of the transfer of the sins of the guilty to an innocent victim. What has he done? He has consecrated the lamb to God. Whatever proprietorship he had in it he now relinquishes forever in favor of God. Can we imagine one so sacrilegious as to resume possession of an offering, thus made, of the consecrated lamb, and apply it to his personal use? Would not the anger of God, in some visible form, have made an example of such a profanation? Most assuredly. What, then, does St. Paul mean when he so tenderly exhorts, "Present your bodies a living sacrifice, holy, acceptable to God," but that a Christian is to consider himself as fully and wholly consecrated to God as the lamb of the peace offering? This is the New Testament conception of the religious life from first to last. Christ demanda all, and will accept of nothing less. Not even the love of father, or mother, or wife, or children, or even life itself, must intervene between him and the disciple. And it must not be a mere sentiment, but thoroughly practical. Self must be denied, the cross taken up, and the whole life modeled after his pattern. The body-selfhood - is to be the temple of the Holy Ghost, recognized as such, and to be kept cleansed, by the outgoing of deliberate purpose, from all filthiness of the flesh and spirit. The Christian is not his own; he is bought with a price, and for this reason he is to glorify God in his soul and body, which are God's. Every thing, even eating and drinking, must be done to the glory of God. Not that the consecrated, self-given, devoted, are to withdraw from the ordinary relations, callings, and duties of life, but everything is to be stamped with a Divine impress. It is the altar that sanctifies the gift; and the heart, the altar of the temple in which the Holy Spirit abides, being holy, imparts the quality of holiness to everything placed upon it.

This was the prevailing type of Christian life during the early centuries of the Christian era. Not until those in authority in the Church became worldly, ambitious, grasping-not until heathen customs and worldly policies began to be adopted to popularize Christianity-did the current religious life begin to fall below this level. The writings of the early fathers are full of proof to this effect. We mention only one-Justin Martyr, A. D. 160. In his first Apology he gives a full portraiture of Christian living in his day. Christians were industrious, frugal, pure in life, holding loosely by their worldly substance when the claims of God or humanity appealed to them, performing all the duties of good citizens in the face of persecution, "living," he says, "as under the eye of God." But this New Testament and Patriatic conception of the Christian life gradually disappeared from the popular conception of Christian people. It would be instructing and interesting did space permit, to trace this declension. Suffice it that the so-called angelic doctor, Thomas Aquinas, in the Thirteenth Century, caught the spirit of his age and came forward with the theory that the Christian lives a double life here, the lower in the kingdom of nature, and the higher or spiritual life in the kingdom of grace, separate and distinct from each other, while the rites of the Church and the priesthood are the media through which the Christian holds commerce with the spiritual world. That was the message for which an apostatizing Church has long been waiting; and the theory, unscriptural as it is, remains largely the heritage of even Protestant Christendom to-day. To such an extent does this false conception of the religious life prevail even now that such Scriptures as have been referred to above are without meaning to many professing Christians. The idea with such seems to be that a Christian can live this double life-partly religious and partly sinful; that we can serve God and mammon; that there is concord between Christ and Belial; whereas, one necessarily and eternally excludes the other.

What objection can be raised to this life of consecration-this perfect submission, actively and passively, to God's will in everything-in this mergeance of our wills into his? In the vast sweep of life here and eternally, with its overwhelming perplexities in itself, and as it touches upon others, and stands related to a plan of infinite wisdom that embraces a universe and takes in eternity, are we sufficient to so adjust ourselves to this infinite complexity as to keep step with the universal progression, and thus avoid the destroying forces all around us? Do we not need the hand to lead us of him who has adjusted the whole plan, and knows all its parts? Will we not inevitably be lost in this labyrinth without such leadership? Most assuredly. God, in love, offers us that hand, only we must follow submissively, trustfully. No one ever came into vital touch with him who did not make this self-committal. Does the sacrifice remain on the altar, or have we revived the claim of proprietorship to the gift? Loyola lays it down as one of the rules of the Society

of Jesus that the initiated must be in the hands of his superior as a walking-stick in the hands of an old man-perfectly passive under the authority of the society. This superior being a man, with the ignorance and frailties of men in common-not to say ambitious, full of intrigues and often crimes-the rule of Loyola is an outrage, a tyranny, a crime against him who takes the obligation. But when the Superior that demands this is also the Almighty Creator, the all-loving, infinitely wise, good and faithful father of our souls and bodies, pledging himself by an oath to guide us safely to endless felicity, why hesitate to commit ourselves without reserve, on both the secular and spiritual sides of our being if the distinction must be kept up, to his guidance?

Consider what this attitude-for consecration is an attitude, not an experience-will do for us. First, it will disburden life of its load. Are we heavily laden, pressed down by the cares of life-its uncertainties, anxieties, disappointments, sufferings? O to realize that our hand is in the hand of One whose love and knowledge and power are equal to any possible emergency that can arise in a universal administration, from the creation of a world to the falling of a sparrow-this is to find rest! It was not rant, but the most deeply philosophical as well as the most evangelical utterance that ever broke upon mortal ears when Christ said, "Come unto me, all ye that labor and are heavily laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in spirit, and my shall find rest to your souls. For my yoke is easy, and my burden is light."

Secondly, it will preserve alike from servile fear and irreverence. No consecrated Christian looks up to God with the fear with which a slave regards a tyrannical master. However fierce the war of elements around, however furious the tempest when he goes forth in wrath, the consecrated soul realizes that it is covered with the wings of the Almighty. "Are you not afraid of this?" said the captain of a ship who stood at his post calmly when approached by his terror-stricken wife in the midst of storm that threatened the vessel. "Are you not afraid of this?" he put the point of his sword against her bosom. "No!" "Why are you not afraid?" "Because my husband holds the sword." There is the secret of filial fear. Fear God? Yes, as a child fears a loving father, as a wife fears a devoted, loving husband-a fear that shrinks from offending by and violation of the law of love. At the same time the consecrated Christian can never be light, flippant, irreverent. Reverence will regulate his conduct at all times, everywhere. Especially in sacred things, in worship at the house of God and elsewhere, will the beautiful quality of propriety regulate his conduct.

Thirdly, it inspires courage. Moral courage is an absolute necessity in the Christian life, the quality that conditions all success. Of good desires and lofty aspirations there is no lack, but of purpose, resolution, power to execute, there is with many a sad deficiency. And why? For the want of consecration. This alone can give courage. What has God's man to fear in the presence of his fellow man? No one knows what it is to swing out with perfect ease and freedom of movement in God's service until he devotes himself, a living sacrifice upon God's altar, in all that this means. Look at Peter quailing before a maid servant in Pilate's hall; look at Paul on the day of Pentecost, after the consecration had been made complete and the responsive baptism of the Holy Ghost had ended him with power from on high. It is not the purpose of this article to set forth any special theory of sanctification-to measure the stages of religious life in numerals; but here it is, the goal set before us in the New Testament, the end for the consummation of which the whole scheme of salvation was projected into human history, the point upon which all the forces put into operation by the cross of Christ deliver themselves. In order to this attitude, and the subsequent experience, rich beyond all power of human language to express, this full surrender to God, this consecration, self-devotion upon the altar of body, soul, intellect-all that enters into our self-hood and its belongings-all, in an act that establishes perfect coincidence between our wills and God's in all things, stands as the universal, essential, only fit and rational condition.

As the ground of and consideration for this consecration consider what God has done for us. One word sums it all up-the exercise of mercy. Like a beam of light, his mercy has streamed forth upon our pathway through life. The cross of Christ is the center from which it emanates. There, in that central mystery of the universe, we see God in his true character. In the person of his son he consecrates himself to us in the processes of redemption. Body, soul, life, divinity, he puts upon the altar, a sacrifice, even unto death, for us. What can we do for him in return? "How much owest thou my Lord?" Shall we say that we are our own when bought with a price that astonishes the angels? What can we give in return? Nothing but our sinful souls and bodies, with their paltry powers and acquisitions. Shall we withhold this mite when set over against infinite riches-riches that will require the mathematics of heaven through eternity to sum up? By every noble impulse still lingering in our humanity through the agency of the Holy Spirit in virtue of the cross, O ye

ye redeemed, forbid it! Rather promptly by the noblest considerations that can throw in a human heart, let the response be,

"Henceforth may no profane delight Divide this consecrated soul; Possess it, Thou who hast the right, As Lord and Master of the whole." Austin, Texas. E. S. SMITH.

A brother wrote Bro. Thompson: "May you have great success in your work for the Orphan Home at Waco," but did not send him a dollar.

THE HARMONY OF THE LAW AND THE GOSPEL.

It is thought by many that there is a clash between the teachings of Moses and Christ. My purpose in this article is to give some good reasons for believing that such is not the case. Not very long ago I heard an able man attempt to draw a contrast between the teachings of the two, citing as proof the various instances in the Sermon on the Mount, where Christ said, "Ye have heard that 'so and so' has been said, 'but I say unto you,' so and so." Now, let us go to the fifth chapter of Matthew, where Christ gave (and the only place where he did give) the relation of his system to that of Moses, and see if we can find the supposed conflict. In the seventeenth verse, just before he began the so-called contrast, he said, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill." To me, this sounds a great deal more like harmony than contrast. And in the nineteenth verse he places himself squarely in harmony with the law by saying, "Whoever therefore shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." I submit that if Christ had set aside the commandments given through Moses, it would have been rather difficult for any one to become great in his kingdom by doing and teaching those commandments.

What made it seem that he was clashing with Moses was that the Jews had already "made void the law of God through their traditions." The original law had well-nigh been lost sight of altogether. They had covered it up with their comments and traditions, and were "teaching for doctrines the commandments of men." The contrast that he was drawing, then, was between the true spirit of the ancient law and those traditions of the elders. They had gone away from the law and he was calling them back to it and enforcing its true spiritual meaning, by eating sin in the motive (where it had always been), rather than in overt acts.

I suppose none will be rash enough to say that Christ put any part of his religion in contrast with the commandment "Thou shalt not kill," and yet this is the very point where the supposed "contrast" begins. When he said "whoever shall be angry with his brother without a cause shall be in danger of the judgment," he was only striving to write the original law upon their hearts. They had lost the true meaning or spirit of it and had it only in the letter. They thought it took the actual shedding of blood to constitute murder, and he was disabusing their minds of that error.

And the law of chastity was not changed. The only point Christ made in regard to it was to rid their minds of the false notion that it took an act to constitute a sin. "Whoever looketh on a woman to lust after her hath committed adultery with her already in his heart." What point in the Mosaic law does that clash with? It is exactly in keeping with the old law, as understood by Job and Solomon. Job said, "I made a covenant with mine eyes; why then should I look upon a maid?" And Solomon, in admonishing his son to abhor the "strange woman," said, "Lust not after her beauty in thine heart." This is precisely what Christ said.

Neither was the law of divorce changed, except in the sense of amplification. The law is in Deut. 24:1, and reads thus: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." This gave a man the right to put away his wife for "uncleanness," and Christ sanctioned it in Matt. 5:32. He explained this law, but did not repeal it.

And in regard to oaths, he said, "Swear not at all." This was not in conflict with the old law, since oaths had never been required. True, it had been said, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that he proceedeth out of his mouth." But such binding was purely voluntary, and had never been required by law. So the clash here is with what had been added to the law, and not with the law itself.

Now, the point at which Christ seemed to come more directly in conflict with the law of Moses was where he said, "Ye have heard that it hath been said, 'an eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil.' etc. But the thing he repealed or set aside here was not the law, but the Pharisaic interpretation of it. That law provided for the legal punishment of criminals, and had no reference to the taking of personal vengeance. The Pharisees justified them-

selves by this law in returning evil for evil, but Christ had told them that was not what it meant. (See the law in the twenty-first chapter of Exodus.) As a law providing for the due punishment of wrong-doers, it was never set aside, but as a pretext for personal retaliation it was. Under Moses the law, and not the offended party, dealt with criminals, and Christ was only pleading here for a return to the old order of things. It is not uncommon to hear such expressions as, "The law said 'an eye for an eye and a tooth, but the gospel says, 'Resist not evil.'" But the truth is that the law never did say "An eye for an eye and a tooth for a tooth" in the sense of personal retaliation. And the gospel don't say "Resist not evil" in the sense of letting evil-doers go unpunished. I have tried to make this point plain as possible, because here is where the greatest confusion seems to be.

And least of all did Christ change the law of love. "Ye have heard that it hath been said 'Thou shalt love thy neighbor and hate thine enemy,' but I say unto you 'Love your enemies, bless them that curse you,' etc. The original law on this point is in Lev. 19:18, and reads thus: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." This is exactly what Christ said, and it had nowhere been required of the Jews to hate their enemies. No law to that effect is on record. Neither did the law which bound the Jew to love his neighbor as himself apply to the loving of Jews only, for Lev. 19:34 says, "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." That is very much like the gospel.

And now I have gone over all the points of the alleged contrast between the law and the gospel and found the fundamental principles to be the same in both. It will be noticed that Christ is said in every case, except one, "Ye have heard" that so and so has been said, but a great deal of what the Jews of his day had heard was, as already indicated, only tradition, and never had been said in the law, and Christ was only removing this traditional rubbish and showing them the law in its ancient beauty and simplicity. He fought the corrupted form into which the Pharisees had degenerated, but stood up for the old landmarks and defended them.

If these things are true, they knock out a very important prop-if not the entire foundation-of the "new Church" Christ is supposed to have "set up." R. C. HICKS, Blossom, Texas.

A Junior League sent Bro. Thompson a donation for the Orphan Home, and wrote: "God bless the little children!"

"A WISE LAYMAN."

A layman said to me a short time ago: "Bro. Hayes, now is the time to endow the Southwestern University. It can be done without embarrassment and on a much larger scale than by the common plan of money collections." "How?" I asked him. "By real estate donations," he replied. Then he enlarged on the suggestion in many ways. To confirm and illustrate the wisdom of this broad-minded, earnest-hearted layman, I give a case: Mrs. Wilson, a widow and a member of the Church in McKinney, Texas, desired to help the University. She said: "I could give you either money-perhaps \$25-but I desire to do more; so I will give you a tract of land. The land, I think, is worth \$500." I took it. She is not embarrassed in the slightest-indeed, helped, for she saves the taxes. I have been offered \$350 cash for the land. It is worth more. Are there not multitudes of Methodist people who love the cause of Christian education, and the Southwestern University especially, who could give from 50 to 100 acres of land to the University? In this way we may in these hard times lay the foundations for one of the largest and best equipped institutions of learning in the South.

If you feel inclined to help us, correspond with Dr. J. H. McLean or with the Financial Agent. They will take pleasure in giving any information they can. In addition to helping the University you may tie your family on to Methodism and to God as you could not in any other way. W. M. HAYES, Georgetown, Texas.

NORTHWEST TEXAS CONFERENCE

WORTHAM. F. M. Winburne, Feb. 16 The Christians generally are engaged in a protracted prayer service at our church to prevent return of whiskey here. Let all Christians remember us at a "throne of grace."

SOUTH TEMPLE.

J. M. Armstrong: We have recently reduced our parsonage debt from \$219.75 to about \$50, and it is still growing beautifully less. Our people are bent on utterly demolishing it. The good sisters are progressing nicely with the work of carpeting pulpit and aisles. Bro. Kyle, a good Presbyterian, gave us some pulpit furniture. Last Wednesday night, as a conclusion to the prayer-meeting a huge donation party was planned, but the rain and mud defeated the social feature. The donations, however, came on time and in abundance. For all these things we are devoutly thankful to the people and to the Giver of all good. The folks here are appreciative.

BROOKHAVEN.

Mrs. Cramer, Feb. 9: Bro. Stevens preached for us Sunday at 11 a. m., for the people of Phoenix 3 o'clock p. m. and for us again Sunday night. He also held Church Conference Sunday night. There are about sixty-five members at this place. It being cold there were but few present, although the Conference was carried on nicely. There was but little talk, all being acknowledged, and forgiveness asked. Bro. Stevens made an able talk to his people.

LEANDER.

J. W. Hamilton, Feb. 13: Our interesting first Quarterly Conference of the 7th inst. is among the things of the past. Our beloved presiding elder came in on Sunday evening and held Quarterly Conference on Monday at 11 o'clock very pleasantly. Conference adjourned with all in good spirits.

LIBERTY HILL.

W. V. Jones: After an absence of fifteen years I am again on the Liberty Hill Circuit, now called Liberty Hill and Leander. I have been here with my family over two months, but have done but little. I was taken with la grippe nearly six weeks ago and am not over it yet. Many changes have taken place since I left here and many things are about the same. The strength of the work is but little more than it was fifteen years ago. True, the territory has been cut down, but we have the same number of appointments. Some of the old supporters have gone to join the host above, and others have changed their place of residence, but others have been called into the field who are efficient and faithful. So far as I can see we have been well received, and by the prayers and help of the good people we hope to have a prosperous year. Our first Quarterly Conference was held on the 8th inst. Rev. S. P. Wright, presiding elder, was on hand looking after the interest of the Church.

FLEMING CIRCUIT.

J. W. Bowden, Feb. 10: Our first Quarterly Conference is a thing of the past. Our presiding elder spent six days with us, visiting and preaching from place to place, closing his labors at Fleming, where he held our conference and assisted us in organizing our new work. So far as I have been able to learn my people are proud of their presiding elder. Assessed for the preacher in charge, \$250. Two large, fat hogs, a load of corn and some cash, many promises and kind words make us feel that this people will care for the pastor that cares for them. We hope to be able to give a better report further on. We walk by faith, not by sight. Nothing much made in this section last year. We are hoping to do the best year's work of our life this year. May the Great Shepherd lead and feed his people and give a glorious victory, bringing light out of darkness and strength out of weakness.

SIPE SPRINGS.

C. H. Smith, Feb. 10: I have made my second round and have preached to large congregations; received five into the M. E. Church, South-two by certificate and three by profession of faith. I think I have the best Sunday-school at Sipe Springs that I was ever in. Prof. Ben. Renolds makes a splendid Sunday-school Superintendent. Proficient in all his work, he has his classes well arranged and teachers well chosen and they do systematic work; no drones in this hive-all at work. Eager listeners with ready answers. I have very good Sunday-schools at all of my preaching points, good prayer-meetings at Sand Hill and hope soon to have prayer-meetings at all of my societies. We held our first Quarterly Conference the 27th of January. Bro. E. A. Smith was on hand. Owing to the bad weather but few of my officials were on hand. Bro. Smith, our presiding elder, gets there in more ways than just to be on hand. He is business all over. Our people all love him and so does this preacher.

COMANCHE CIRCUIT.

Geo. F. Fair: Some one in his communications to the Advocate stated that if he had not been pounded he "would not have written a single line." I think there is other news as important to the readers of our paper as "foundings," though that is very pleasant news, especially to those who have occasion to write such news; but there are many good pastors who would write but seldom if they waited for a pounding to give their pen inspiration. This is my second year on Comanche Circuit, so I have not been looking for a pounding this year, as I did not have to move. Our first Quarterly Conference was held at Sidney the 30th and 31st of January. Bro. Sensabaugh, "the beloved," was on hand, and although the weather was cold and the snow fell thick and fast till it reached a depth of seven inches, he preached two good sermons, held conference, administered the Lord's Supper and baptized one infant. Bro. T. J. Lassater, of Brownwood, preached a good sermon also. All five of the appointments were represented, and the stewards reported \$74.85 for presiding elder and preacher





A PENSIONER'S PLIGHT.

CHRONIC DIARRHOEA, RHEUMATISM, NEURALGIA, DYSPEPSIA, CURVATURE OF SPINE.

What Pink Pills Did in the Way of Cure.

From the Times, Kansas City, Mo.

Robert H. Hunter, is an old veteran of Arlington, in the Territory of Oklahoma, who after 23 years of helpless suffering is now so far rejuvenated that he has taken up a quarter section of land "to grow up with the country," as he says.

In 1863 Mr. Hunter was serving at the front in Company G, First Missouri Cavalry, and while on a long forced march was ten days and nights in the saddle during very rainy weather. He was, shortly after getting into camp, from the exposure he had gone through taken with such severe crampings and swelling of the limbs that it was at first surmised that he had been bitten by a rattler or copperhead. The regimental surgeon was not of that opinion, but diagnosed it as a case of saddle cramp and acute rheumatism of a very severe type. Here is the old soldier's own story:

"The regimental surgeon informed my Captain that I would not be able for some time, if ever, to ride my horse, so I was appointed commissary sergeant of the company, in which capacity I served until September, 1864, when from lack of exercise, owing to my crippled condition, I was taken with chronic diarrhoea. Nourishment, dyspepsia and curvature of the spine soon added their presence to my weight of woe, and at my discharge I was a pretty badly used man. Of course I was obliged to undergo medical treatment, and had numerous physicians who attempted to give me relief without success, and as the years rolled on hope grew dimmer until I saw nothing that would assuage my suffering but the grave.

"Thus I dragged on a miserable existence until 1890, when to add to my misery I caught the grippe, and when that left me, all my diseases were emphasized, and my lungs became affected. I was not able to walk any distance, and when I came to Oklahoma, in 1895, was too ill and weak and helpless to look at the quarter section I had taken up.

"In August, 1895, I read in a newspaper that Dr. Williams' Pink Pills for Pale People had cured the effects of grippe in a great many cases, so I thought it could do me no harm to try them, and I did.

"Before I had finished the first box my cough was cured, and all pulmonary symptoms had disappeared, and my general health became better, especially my appetite and digestion. My heart, which had been irregular, missing about every third beat, resumed normal action, and my liver and kidneys began once more to do the labors for which they were intended. I continued to take the pills, and soon my right arm, which had grown useless, and my hand so nervous that I could not grasp a pen, became much better, and eventually well. I can now use my right arm, hand and shoulder as well as ever. I can chop wood, and often walk ten or twenty miles, and can plow a whole day.

"Life looks altogether different to me, thanks to Dr. Williams' Pink Pills, and with my pension, I hope to be able from my labors to lay up a little money. As I had entirely given up all hope of health, it may be imagined how happy I feel, and how changed the world looks. I have offered to pay for Pink Pills for others who can not afford to buy them, as a debt of gratitude that I can thus partially pay, and I try to let everybody know what the remedy has done for me.

"I am not able to express my changed feelings, nor could I if I had a far higher command of language than I now have. I hope that this testimonial may be of means of others knowing that there is relief for them in Dr. Williams' Pink Pills for Pale People. (Signed) ROBERT H. HUNTER, Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excess of any kind, ever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

The truly great are those who conquer themselves. A slight cough is a slight thing, but it may become serious; do not hesitate to buy a bottle of Dr. Simmons' Cough Syrup; it will cure you. Satisfaction guaranteed. Fifty cents and fifty doses.

SANTA FE SPECIALS.

Mardi Gras Festivities at New Orleans March 2, 1897.

For this occasion the Santa Fe Route will sell tickets from all points on its line in Texas and the Indian Territory to New Orleans and return, at a rate of one fare for the round trip. Tickets will be sold on February 26, 27, 28 and March 1, limited to return on March 12, routed via Houston and Southern Pacific, or via Fort Worth and the Texas and Pacific, and will be good returning only via the route used going. Inauguration of President-Elect McKinley at Washington, D. C., March 4, 1897.

For this occasion the Santa Fe Route will make a rate of one fare for the round trip from all points on its line in Texas and the Indian Territory to Washington, D. C., and return. Tickets will be sold on February 28 and March 1, only, good for continuous passage in each direction, with final limit for return March 10, 1897. Tickets may be purchased via St. Louis or New Orleans and diverging routes.

Through Pullman Palace sleeping cars will be operated from Galveston to San Antonio, via Paris and the Frisco Line, to St. Louis, connecting at Union Depot with through trains to Washington.

Self-righteousness never has any mercy on itself or anybody else.

If the Baby is Cutting Teeth.

Be sure and use that old and well tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea. Twenty-five cents a bottle.

The devil changes his coat every day.

MARRIAGE NOTICES.

Collins-Dodds.—At the residence of the bride's father, Mr. Dodds, on February 7, 1897, near Pearl, Texas, Mr. F. E. Collins, of Belton, and Miss Lizzie Dodds, of Pearl, Rev. W. H. Carr officiating.

Souther-Roberts.—At the residence of the bride's father, Dec. 6, 1896, Mr. Pink Souther and Miss Ruth Roberts, Rev. J. D. Whitehead officiating.

Watson-Womach.—Feb. 10, 1897, at the home of the bride's father, in Barry, Texas, by Rev. J. J. Canifax, Mr. A. T. Watson and Miss Ada Womach.

Countryman-Bussey.—At the Methodist parsonage, Taylor, Texas, Feb. 9, 1897, Mr. James E. Countryman, of Albuquerque, N. M., and Miss Jessie A. Bussey, of Williamson County, Texas, Rev. T. J. Duncan officiating.

Goodman-Derryberry.—On Feb. 4, 1897, at 7 p. m., at the bride's home, in Lamasco, Texas, Mr. J. M. Goodman and Miss Alice Derryberry, Rev. M. D. Hill officiating.

Witherspoon-Thorp.—Feb. 9, 1897, Mr. Robert H. Witherspoon and Miss Mary L. Thorp, at the residence of the bride's father, near Chatfield, Texas, Rev. B. A. Snoddy officiating.

Thompson-Duffell.—In the M. E. Church, South, West, Texas, Feb. 10, 1897, Mr. J. M. Thompson, of Waco, Texas, and Miss Carrie Lee Duffell, of West, Texas, Rev. W. H. Terry officiating. They start with the Advocate.

Hudson-Champion.—By the Rev. M. H. Major, at the home of the bride's father, Mr. Champion, of Johnson County, Texas, Mr. W. R. Hudson and Miss Edna Champion, on Feb. 14, 1897.

Mason-Russell.—At the residence of the bride's mother, Mrs. M. A. Hamilton, near Moss Branch Church, Bastrop County, Texas, on Feb. 14, 1897, Mr. Oscar Mason and Mrs. Nannie Russell, both of Bastrop County, Texas, Rev. B. W. Allen officiating.

Shofner-Bond.—On Feb. 11, 1897, in the Methodist Church at Granger, Texas, Mr. W. A. Shofner, of Florence, Texas, and Miss Fannie Bond, of Granger, Texas, Rev. W. B. Andrews officiating.

Ruth-Pace.—At the residence of the bride's parents, near Thrifty, Brown County, Texas, Mr. Carrol B. Ruth and Miss Mary E. Pace, on Dec. 24, 1896, Rev. G. C. Field officiating.

Seward-Larrabee.—At the home of the writer, on Jan. 18, 1897, Mr. E. P. Seward and Miss Myrtle Larrabee, Rev. G. C. Field officiating.

Lynch-Garland.—At the residence of the bride's parents, Feb. 7, 1897, by Rev. W. F. Brinson, Mr. R. O. Lynch and Miss Nettie J. Garland, at of Leon County, Texas.

Clemmons-Cravens.—At the home of the writer, near Martin's Mill, Van Zandt County, Texas, on Feb. 11, 1897, at 11:15 a. m., Mr. J. E. Clemmons and Miss Nettie J. Garland, all of Leon County, Texas.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all notices.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries are prepared if ordered when manuscripts are sent. Price, 5 cents per copy.

McCRARY.—Mary M. McCrary, the daughter of John and Ann Elrod, was born in Orange County, Ind., February 25, 1843. Her parents moved to Texas in 1846 and settled in Harrison County, and from thence to Rockwall and settled here in 1857. In the year 1859 Sister McCrary (now Elrod) professed religion and joined the M. E. Church, South; was married to A. M. McCrary February 29, 1862, who was religious and also a member of the same Church. So with their married life, as I learned from her herself, began home religion and Church work. Her husband died in 1880, leaving a wife and four children. She assured me in my pastoral visits to her that the joy of her life had been the Sunday-school and all Church work. As soon as I reached the work and heard of her illness I called to see her; found she was far advanced with consumption. She said she could live but a short while; said she had no fears of death; requested the prayers of the Church for the children she would leave. WM. A. EDWARDS.

ROGERS.—Sister Mary J. Rogers was born May 26, 1860; married to Rev. J. H. Rogers September 14, 1876; died in Cisco, Texas, January 20, 1897. Sister Rogers professed religion and joined the M. E. Church, South, in her girlhood about fourteen years of age; has lived an earnest, consecrated Christian life. Her husband was for several years employed in the Indian Mission Conference, and with him she shared the labors and trials of an itinerant life. She was the mother of eight children, three of whom preceded her to heaven. She leaves three boys and two little girls who can no more hear the voice of a loving mother nor feel her soft hand as she ministers to their wants. Her last illness lasted twelve days. Her sufferings were intense, yet she never murmured nor complained. Truly a good woman is gone. Weep not, husband, children and friends; she has only gone before, and ere long I faithful as she was you will meet her "where no parting word will ere be spoken, in yonder home so fair; but songs of joy and peace and gladness we'll sing forever there." The writer conducted the funeral service at the residence, after which she was laid to rest awaiting the resurrection morn. T. M. COLLIE.

GIBBS.—Mrs. Louisiana Clementine Melton Gibbs (nee Bruce) was born in Putnam County, Ga., April 25, 1839; moved with her parents to Atala County, Miss., in her infancy; moved thence to Jackson Parish, La., about 1849, and in 1850 came to Tyler County, Texas. From Tyler County her parents moved to Newton County, Texas, about 1853. On January 19, 1854, she was happily married to Walter Carr Gibbs, and their union was blessed with thirteen children. Sister Gibbs, with her husband, joined the Church in 1855 at Spear's Chapel, Newton County, Texas, under the ministry of Rev. Wm. Stovall. Bro. Gibbs moved with his family to Madisonville in May, 1870, and they have lived in and near this place from that date until the day of her death, which sad event occurred January 22, 1897. Sister Gibbs for many years was a sufferer from that fell disease which has destroyed so many lives, consumption, but bore her sufferings with much patience and Christian fortitude. It was my privilege to visit her twice during her recent sickness, and although she could talk but little, when I asked her if all was well between her and God and if she was ready to go, she said: "Oh, yes; I am perfectly ready to go at any time the Lord wants me to go." W. W. HORNER, Pastor.

PHILLIPS.—Our beloved father in Israel, Reuben Phillips, died at his home in Iredell, Texas, January 27, 1897. Father Phillips was a man of sterling qualities. Sixty-two years in the Master's service had developed in him to an uncommon degree the faith that looks at the things which are not seen. He was born in Iowa in 1804; moved to Louisiana in 1848; from there to Eastern Texas in 1859, and from East Texas to Iredell, where he died. He was married when quite young to Miss Sarah Burroughs, with whom he had one child. This precious wife long preceded him to the grave and he was again married in 1867 to Miss Lucy A. Bawcam. Father Phillips was only sick in bed a week. He died very easy—the family not even knowing when his life went out. He was fully conscious that he was approaching the end and shouted all day the day he was taken. He was extremely happy during his illness. His hopes grew brighter and brighter as the end drew nigh, the last words spoke being "Home, Sweet Home." The Church which he had long served in various official capacities feels that one of its strong pillars has gone. Our sympathies are extended to the bereaved wife and connection in general. J. R. B. HALL, P. C.

GEORGE.—Mrs. S. A. George was born May 31, 1828, in the State of Missouri. Her parents, Wm. and Anna Anderson, with their five children, moved to Texas in 1836. She was married to J. Washington George, who died near Milford in 1864. This good old sister died January 31, 1897, at 6:15 p. m., near Brandon, Texas, after an illness of five weeks and the almost undivided attention of relatives, kind neighbors and our devoted family physician, Dr. J. A. Pharr. She spent her last nine years and died in the home of her youngest child, Mrs. A. W. Finch; was a member of Midway M. E. Church, South; rational to the last, leaving us words of comfort and evidence that she died in the faith. Though suffering greatly from pneumonia and shortness of breath, we could catch a few words at a time: "I am not scared," "I am going home," and said to her youngest, "Oh, my sweet baby, I am going to leave you; I want you to meet me in heaven!" At last said, "I am so cold," turned on her side and breathed no more. Died in the triumphs of a living faith. Blessed be the name of the Lord! A. W. FINCH.

ROBERTS.—Mrs. C. F. Roberts, wife of Mr. C. F. Roberts, died Sunday, January 24, 1897. She was in her 25th year. She was the daughter of Mr. and Mrs. J. C. Wright. She had been married four years. She died at her father's house. At the age of twelve she was converted. She at once joined the Methodist Episcopal Church, South, of which she remained a faithful member till her death. Sister Roberts was a good woman, loved and trusted by all who knew her. She died in peace, exhorting her loved ones to meet her in heaven. Her last words were, "Lord, take me on; take me on!" A few weeks before she went to the better land her little babe went. Now the remains of mother and babe sleep side by side in the cemetery here, while their spirits are forever with the Lord. MARSHALL McILHANY.

How's This? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. P. J. CHENEY & CO., Props., Toledo, O. We are under the obligation, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALKER, KINKADE & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

Potash is a necessary and important ingredient of complete fertilizers. Crops of all kinds require a properly balanced manure. The best

Fertilizers contain a high percentage of Potash.

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it. GERMAN KALI WORKS, 92 Nassau St., New York.

MIDDLETON.—John W. Middleton was born January 3, 1808; died February 3, 1897. He was twice married. First to Mary Ann Chalk in 1831. They lived happily together until 1871, when she was called up higher. Two years later he married Mrs. Jane Bosson, a widow with six children, with whom he lived until his departure without jar or discord. He was a Texas pioneer and has had many chases after Indians and violators of the law. He wrote a history of the Shelby County War of 1841-42. For many years he lived in the Methodist Church and at last triumphed in death. A. T. CULBERTSON, Crosson, Texas.

POTTS.—James P. Potts was born in Maury County, Tennessee, May 30, 1821; died at home in peace, January 30, 1897, in his seventy-seventh year, having been a member of the Methodist Church fifty-four years. Bro. Potts was converted and married in 1842; came to Texas and became a charter member of Pleasant Hill Church, Titus County (now Franklin), 1849. He came to Forest Home (Cold Hill) community in 1873. Last summer he had a stroke of paralysis from which he never fully recovered, but he continued cheerful and happy, singing ever and anon, "I shall be at rest by-and-by," till death ended his long and useful life. His last sickness, the grippe, was of few days' duration. Truly a good man has fallen, but his sorrowing companion, children and friends know where to find him. Peace to his memory. B. A. THOMASSON, Cold Hill, Texas.

LANFARE.—Bro. G. W. Lanfare was born in Cossackie, Green County, New York, on the 25th of June, 1828, coming to Texas in 1876 and settling at Wrightsboro, Geopzales County, 1887. Our departed brother was converted in the Reformed Dutch Church, which he joined about twenty-five years ago, but being no organization and only Baptist and Presbyterians here, he joined the latter; was catholic in spirit, but had very strict views of a Christian's duty to God. He was very fond of Sunday-school work, and for years maintained a Sunday-school with the aid of one young lady. He suffered for years with a cancer in his neck, which finally prostrated him and he fell asleep in Jesus on 4th of February, 1897. He leaves three sons and two daughters, one son and daughter in New York, one son in Mexico, and one son and daughter were present with him when he died, also a sister. By special request of the daughter I held service in the Presbyterian Church and afterward laid him to rest until the sound of the archangel's trump. C. J. GOODENOUGH, L. E.

LOGGINS.—Mrs. Kate Works Loggins, daughter of Bro. and Sister B. P. Works, was born October 5, 1875; was married to J. M. Loggins, a baptized in infancy and formally connected herself with the Methodist Church at the age of twelve years. She was married to J. M. Loggins, a prominent young citizen of this city, in July, 1894, and died January 18, 1897. The above is an epitome of a life and death that have affected the city of Ennis throughout its entire habitation. Her life blessed the town and her death shaded it with sorrow. No life has been lived in the midst of this people that has brought greater wealth of blessings than that of Sister Loggins. Her Christian character is well described by the term "through consecration." There was no harshness in her life, but it was one bright, sunny day from its dawn to its quickly setting sun. To say that "to know her was to love her" is a very mild expression of the appreciation of those who knew her. She flashed beautiful sunshine athwart the pathway of every one with whom she came in contact. Her life ended like the extinguishing of a lamp by a gentle breeze. A morning zephyr wafted from heaven passed into her home and suddenly blew out the lamp of her life. Her pastor, T. S. ARMSTRONG, Ennis, Texas.

STALLCUP.—Johnnie Ansel Stallcup was born May 30, 1892; died March 30, 1896. He was a precious child, and loved by all who knew him. He was only given to us awhile to bind our hearts to him and then God called him up higher. Oh, how lonely are our hearts! How lonely our homes! For two precious hours are taken from our midst in three short days.

Their playthings are all around. None but those who have passed through such sorrow know how bitter has been the cup which we have had to drink! May God help us all so to live that we may make an unbroken family around his throne in glory, that, when life with its trials are over, may we be permitted to meet our precious children in glory with Jesus, who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

STALLCUP.—Charley S. Stallcup was born December 5, 1888, and died April 2, 1896. He professed religion seven months before his death after two years of earnest seeking. He lived such a devoted Christian life that none need be ashamed. He joined the M. E. Church, South. In school he stood high in all his classes; at Sunday school he knew all his lessons. While sick he was asked about the future. He exclaimed, "I love Jesus. I am not afraid to die!" Though our home is lonesome, the places he loved are looked on in sadness. They leave a father, mother, brother and two sisters—one not old enough to mourn her loss. We miss their voices, we miss their love, but God calls and if we will hold out faithful we shall all meet by-and-by. THEIR MOTHER.

YARBROUGH.—Y. B. Yarbrough, son of Joshua and Loureany Yarbrough, was born in Washington Parish, La., May 29, 1841. His parents died within three days of each other, leaving him an orphan boy at four years of age. He was converted, and he joined the M. E. Church, South, while young, and taking God for his father, and his holy word for his counsel, he grew to a consecrated manhood—useful, loved and honored of his race. He enlisted in the Confederate service, Company D, Nineteenth Texas Volunteers Infantry, in 1861, as a private soldier and was soon elected as Second Lieutenant of his company, which office he filled with honor until his flag went down in 1865. He then came to Texas and settled in Honey Grove in the fall of 1865, where he spent the remainder of his life. He was married to Miss Sarah F. Waggoner May 19, 1869. Of this estimable wife he was bereft, on the 26th of October, 1881, he was married to Sister Sue S. Smith, widow of the sainted Thomas M. Smith, an eminent minister of the North Texas Conference. This last marriage, as was his first, was a happy one—blessed of God—hence the sunshine came back into his Christian home. Bro. Yarbrough was meek and gentle in spirit. He was the pet of his family, to whom he was truly devoted. Their welfare and happiness were his chief delight. In his home a fond and affectionate father and a tender and loving husband. His strong character, firm judgment and his high moral standard gained him the confidence and esteem of his large circle of friends, both in his business and in his social relations. He was truly the friend of God and the friend of all his race. He loved his Church and glorified in her high standard of doctrine and discipline, and the standard works of his Church were prominent books in his large library, while with the lives and the writings of these authors he was familiar. And for all his former pastor, the writer included, let me stand reverently with uncovered head to say he was the friend and safe counselor of his pastor.

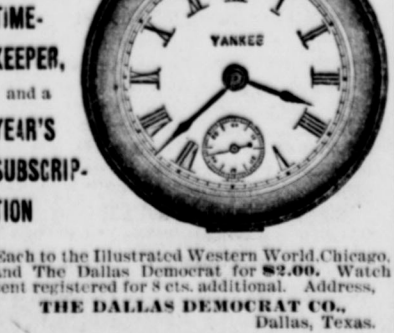
On the third Sunday in January he was in the Sunday-school with a bright smile, a cheerful word and a warm handshake for all—opening the school at the request of the Superintendent with prayer; and taught

A SIMPLE CATARRH CURE. I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. FREE and post paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address: Prof. J. A. LAWRENCE, 88 Warren St., N. Y.

FREE To Sick People. A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Gravel, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine FREE and post-paid. You run no risk and save doctors' bills. Good Agents wanted. Address: EGYPTIAN MED. CO., New York.

EPWORTH ORGANS & PIANOS. For Home and Church use, no equal, shipped from factory price, sent on terms. We have a money wanted outfitment: organs, pianos, and all kinds of musical instruments. Catalogue Free if you mention name and address if you prefer to refer to us. Williams Organ & Piano Co., 260 North 4th Street, Chicago.

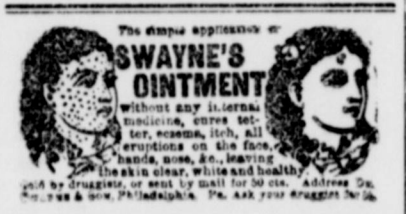
THIS NICKEL CASE WATCH, PERFECT TIME-KEEPER, and a YEAR'S SUBSCRIPTION. Each to the Illustrated Western World, Chicago, and The Dallas Democrat for \$2.00. Watch sent registered for 5 cts. additional. Address: THE DALLAS DEMOCRAT CO., Dallas, Texas.



Don't Miss This Opportunity. LADIES' RINGS, \$1.50 AND UPWARDS. GENTS' INITIAL \$3.50. PLAIN \$3.50. BABY \$2.00. 75 Cents and \$1.00. Initials engraved free. We will send you a Kremenitz one-piece Collar Button for 25 cents; usually sells 75 cents. Try one. Our Catalogue sent Free to anyone sending us their address.

IRON & GIRARDET. 404 W. Market Street, LOUISVILLE, KY.

his class of young ladies. He was in his accustomed seat at the morning service, bathed in tears of joy, with hearty amen, and closed the service with prayer; was back at night service in his usual happy state, at the close of which he came to his preacher and said to him and others, this has been a day of happy service to us all. He then went home to his daughters and talked to them and his wife of the sweet communion of his soul with God; then sang one of his favorite hymns, after which the happy family peacefully retired. Soon afterward he was taken violently ill and his watchful wife summoned the family and the physician to his room. He said, "This is the second time in my life that God has given me dying grace." He then soon sank into unconsciousness, from which he awoke not until the angels came the next evening, January 18, 1897, at 3 o'clock, and here his happy spirit home. Rest, loved one; we know where to find you. J. E. VINSON.



As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

EDUCATIONAL. EDUCATION BY MAIL.

The Correspondence School of the POLYTECHNIC COLLEGE offers instruction by Correspondence in Mathematics, Science, English Language and Literature, Latin, Greek, New Testament Greek, Hebrew, Bookkeeping, Shorthand, and all branches taught in the Institution. It also offers to the undergraduates in the ministry of the M. E. Church, South, full instruction in the Conference Course of Study. The Polytechnic College is a chartered institution of very high grade, belonging to the M. E. Church, South, and has a Faculty of twenty professors and teachers. For Catalogue and all information, address the President.

Rev. W. F. LLOYD, Fort Worth, Tex. Cole's... Classical and Military School. Formerly... Cole's Select School. Dallas, Texas. A Limited Number of Students can Board in the Family of the President.



TEXAS AND PACIFIC. OFFERS THE PUBLIC THE Best Passenger Service... BETWEEN TEXAS AND NEW YORK. Cannon Ball Train. SHORTENED ONE HOUR IN TIME. LEAVES FORT WORTH 7:05 a. m.; DALLAS, 8:05 a. m.; EL PASO, 9:15 a. m. ARRIVES ST. LOUIS 7:30 a. m. NEXT DAY.

LIMITED EVENING EXPRESS HAS BEEN QUICKENED 9 Hours to St. Louis and the East 4 Hours to Memphis. 1 Hour to New Orleans.

ONLY 3 DAYS BETWEEN TEXAS AND NEW YORK. Pullman Buffet Sleeping Cars to St. Louis, Chicago, New Orleans and Pacific Coast. Through Day Coaches each way between Fort Worth and Memphis. For tickets, rates and further information, call on or address your nearest ticket agent. L. S. Thorne, Third Vice-Pres. and Gen'l Mgr. Gaston Hasler, Gen. Pass. and Tkt. Agt. W. R. Dashiell, Trav. Pass. Agt. DALLAS, TEXAS.

SANTA FE to SAN ANTONIO. A NEW WAY TO GET THERE. Beginning January 16th, 1897. AND EVERY DAY THEREAFTER THROUGH PULLMAN SLEEPER will leave PARIS AT 5:20 P. M. DALLAS AT 8:50 P. M. CLEBURNE AT 10:50 P. M. FORT WORTH AT 9:40 P. M. (Passengers from Fort Worth will connect with sleeper at Cleburne.) arriving at SAN ANTONIO 8:45 A. M. via...

G. C. & S. F. TO CAMERON. S. A. & A. P. TO FLATONIA. SO. PAC. TO SAN ANTONIO. One change only, with direct connections for coach passengers at CAMERON. ABSOLUTELY THE QUICKEST TIME Between NORTH TEXAS and SAN ANTONIO. W. S. KEENAN, G. P. A. G. C. & S. F. R. Y.

A Busy Man's Train IS THE NEW "Cotton Belt" THROUGH CONNECTION FROM TEXAS TO Louisville, Cincinnati, Chicago and the North and East.



via Memphis and the Great Illinois Central Railway system, putting passengers into all these Cities in the morning with but one day spent on the road or lost from business. LEAVE TEXAS AT NIGHT after arranging your affairs in a luxurious Pullman Sleeper at a reasonable hour and arrive the second day at destination in time to transact the business of the day. If time is money to you, it will pay you to investigate this. Ask any Cotton Belt Ticket Agent for schedule and rates.

A. A. GLISSON, S. G. WARNER, Traveling Pass. Agt., General Pass. Agt. Fort Worth, Texas. Tyler, Texas.



SOLID TRAINS OF WAGNER BUFFET SLEEPERS AND FREE RECLINING KATY CHAIR CARS TO ST. LOUIS, CHICAGO, KANSAS CITY. CLOSE CONNECTIONS TO ALL POINTS EAST, NORTH AND WEST.

FIRST CLASS MEALS, AT OUR OWN DINING STATIONS 50 CENTS.

"It will go away after awhile."

That's what people say when advised to take something to cure that cough.

Have you ever noticed that the cough that goes away after awhile takes the cougher along?

Ayer's Cherry Pectoral Cures Coughs.

NOTICE.

The following is the time appointed for holding the protracted meetings on this circuit, each meeting to commence Saturday at 11 o'clock: Eastland, 2d and 4th Sunday in May; Lone Cedar, 2d and 3d Sunday in July; Gungahit, 4th Sunday in July; Pleasant Grove, 2d and 3d Sunday in August; Concord, 4th and 5th Sunday in August. I make these announcements this early to avoid conflicting with other denominations, and to prevent them from conflicting with us. All workers will be cordially welcomed. Let all interested cut this out for future reference.

R. S. HEIZER.

Eastland, Texas.

HOW TO CHOOSE PAINT.

It is probable that people are cheated in the quality of paint they buy more often than in other things, because the general know so little about them. It costs just as much time and labor to put on a paint that lasts six months as it does one that will last five years, so every person should get the information that will enable them to choose a good quality made of pure white lead instead of a cheap adulteration in which whities is the chief ingredient. There are about twenty-seven brands of house paint on the market, and there are numberless cheap ones. Every one who buys or uses paint can learn all about these, free of any cost whatever, if they will mention this paper and send their address on a postcard to the National Lead Company, Broadway, New York City, for a free book on the subject. They will receive some beautiful cards showing samples of colors and pictures of twelve houses painted in different tints and combinations, which will be very valuable in choosing colors to use on buildings, etc.—Farm and Residence.

COMMUNION SERVICES.

Many Churches would supply themselves with a Communion Service if they knew where they could get a good one at a reasonable price. Write to C. H. B. Co., 201 E. 10th St., Louisville, Ky., for their Catalogue of these articles. Their prices and services are all right.

We will always find good when we look for it with a good heart.

TOBACCO WAS THE REAL CAUSE. But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well as taking SURE-KIT, the popular and reliable chewing gum remedy for tobacco habit. 25c. a box, nearly all druggists. Booklet free. Eureka Chemical Co., Detroit, Mich.

We have done too little when we have not done our prairie best.

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.

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 from now; why not try a bottle? Price fifty cents. Satisfaction guaranteed or money refunded.

Some people look happiest when they have had news to tell.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested his wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using, sent by mail, or address your stamp, naming this paper, W. A. NOYES, 523 Powers' Block, Rochester, N. Y.

The man who controls himself may hope to reform other men.

FROM EAGLE PASS.

I noticed in the minutes of the last session of the North Texas Conference (a copy of which Bro. McWhirter kindly sent me) that I have been transferred to the West Texas Conference.

Well, 'tis not the first that I knew of, to be sure, but it reminds me very forcibly of former friendships and associations and relationships that were indeed pleasant and hard to sever, and brings vividly before my mind's eye my present charge and environments.

After having been given an exceedingly kind welcome into the West Texas Conference by its noble membership and having passed successfully the fourth year committee and witnessing a very harmonious proceeding of conference in full, on Sunday evening, November 1, 1896, the appointments were read "while silent sat the assembly."

JOSEPH GILLOTT'S STEEL PENS

GOLD MEDAL, Paris Exposition, 1889 and the Chicago Exposition Award. THE MOST PERFECT OF PENS.

RUPTURE & PILES

CURED Without the KNIFE or without the PAIN. Hemorrhoids, Piles, Stricture, etc. Dr. F. J. DICKEY, 395 Main St., Dallas, Tex.

OPIMUM and WHISKY HABITS cured at home without pain. Book of particulars FREE. B. M. WOLLEY, M. D., Box 187, Atlanta, Ga.

"Eagle Pass Station"--Z. V. Liles, and I thought, truly I have been transferred. "They" did the best they could for us, in order that we might feel that we had been granted a transfer--"at our own request."

We shall not forget you, brethren. God bless you all. And we will always watch every man of you with great interest. Your success will bring joy to our hearts. But we have found good friends on the border--and the West Texas has made us feel at home. Ah, me! the most beautiful thing I have ever seen among men is the bond that binds closer together the hearts and sympathies of Methodist preachers and Methodist people. Perhaps others may find ties beautiful elsewhere. But to me there seems to be something more than human love in that which makes Methodism so connective. Truly, we are of one faith, mind and purpose.

The dear old Advocate finds its way to Eagle Pass, and it reaches no home where a more glad welcome is given it than our little prairie. It is so full of news and glad tidings from those whom we love so much on the other border of our great State. In fact, it is a dear old visitor, anyway. What would Texas Methodism do without just such an organ? And didn't "Old Santa Claus Blaylock" and the rest of the force make Christmas a feast for us all? These men know how to make a paper. Say, kind Advocate, medium of so much that is good and pleasant, tell all our friends in North Texas that we have a pleasant charge among a noble, Christian people--many of them--who have received us exceedingly kindly (regular old North Texas reception, pounding and all) and that the prospects for 1897 are bright. Tell those kind, clever people of the Fate Charge and all our friends that this climate agrees with Mrs. Liles exceedingly well and that she is almost as strong and well as she ever was. And that with stronger faith and greater hope and more zeal and consecration we have again thoroughly entered the work heart, head and hand, and, by the grace of God, expect to make this the most prosperous year we have ever had--not only for us, but trust that our little Church here may be wonderfully built up and many souls saved. We want your prayers. Z. V. LILES.

My Neighbor Told Me

About Hood's Sarsaparilla and advised me to try it. This is the kind of advertising which gives Hood's Sarsaparilla the largest sale in the world. Friend tells friend that Hood's Sarsaparilla cures that it gives strength, health, vitality and vigor, and whole neighborhoods use it as a family medicine.

Hood's Pills act easily and promptly on the liver and bowels. Cure sick headache.

LETTER FROM SAN DIEGO.

This little city is situated on the Texas-Mexican Narrow-Gauge, ten miles west from Alice, and is the county-seat of Duval County. It has about two thousand inhabitants, three-fourths of them being Mexicans of all classes, from the wealthy and well-educated down to the street beggar. To live in San Diego is much the same as living in the heart of Mexico--so say those who are informed on Mexican customs. It is surprising to note the influence this inferior people has wrought on the civilization of the town--in one instance at least for good. The Mexican, of whatever class, is polite to the extreme, and to live among and deal with the Mexicans one must be polite and affable. Hence to bow, tip the hat, shake hands and exchange words of salutation are common among all classes, both white and brown. The English speaking population is mixed--Germans, English, French and Scotch are all to be found in San Diego, along with those whom we are pleased to call Americans. Most all of the white population are shrewd and fairly well educated.

As to religion, things are very much mixed, so far as the Protestants are concerned. There are Episcopalians, Baptists, Presbyterians, Campbellites, and Methodists, and not enough of all combined to make a strong Church. Only two of these denominations have organized societies--the Methodist and Episcopalians--and they are about equal in strength, or perhaps it would be better to say weakness. The Catholic Church is very strong and with few, if any, exceptions, its members are prejudiced against any aggressive body of Protestants--their prejudice running the whole gamut, from preference to fanaticism. Notwithstanding some of them are personal friends of the writer, out of candor it must be said a large number of women and a few men show by their acts that they love God and humanity, but a far greater number are only Christian in name, having no regard for the Sabbath, profane the name of God, drink and gamble, and seldom attend church. Soberly, it must be said, the outlook is not encouraging for evangelical Christianity in San Diego. The nucleus is small, and what is worse, there is not that unity of purpose among the few that might otherwise bring success. In this great struggle against worldliness on one side and superstition on the other, what a pity so much division of sentiment and indifference of action! O may God arouse the conscience of those who profess his name in San Diego.

I cannot call the names of all the beloved in this city, but I must say a few words about "Grandma" Cook, the widow of a worthy itinerant preacher. She loves God with the true ardor of a saint and is a friend indeed

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.

to a Methodist preacher. Her life is full of sunshine and the prospect is all her end will be glory everlasting. I expect under God to make a faithful effort during this year to rally our scattered forces and direct them against the bulwark of sin, in which now here seems to be no breach.

M. A. TURNER.

WILL YOU HELP IT?

The American Bible Society has made a grand record in the past, and is fully equipped for still greater things in the future. The managers will continue to expend to the best possible advantage whatever is entrusted to them. But, as a society, it can not incur obligations which it is unable to meet, and thus imperil the future of the society. Year by year the Churches of all denominations have been enlarging their foreign missionary operations and sending more laborers into the field. But it must be remembered that this involves a corresponding enlargement of the work of the American Bible Society and a necessary increase in its expenditures and calls for a large increase of contributions for the Bible cause.

There is a large decrease in receipts from legacies, and gifts from the living are quite limited. Shall the Bible work be lessened? Who will help in a time of great need?

Address Wm. Faulk, Treasurer, Bible House, New York, or Rev. W. B. Rankin, Agent, Austin, Texas.

P. S.--I desire to express the grateful thanks of the American Bible Society and of myself to the preachers and conference workers who kindly and materially aided it last conference year. All the six conferences, except one, increased their contributions over the former year.

W. B. RANKIN, District Superintendent.

"GOOD! GOOD!"

That is what kept repeating itself in my mind as I came home from Church that first Sunday our new presiding elder was with us.

And what was it that was so good? Only this: He read his selection from the Bible in such a manner that every body in the house listened--and there was a large audience.

The point is not that he is such an excellent reader, though he reads well. He read as though his mind and heart and soul were full of this wonderful news he was about to tell, and he was so thoroughly in earnest that he compelled people to listen. How often do I think of that Bible reading, and the sermon which followed, when scripture responses are given in Sunday-school, at the League, or weekly prayer-meeting. Do you know I believe that we ought to carefully select any scripture that we expect to give at the League or elsewhere, and pray over it; pray that we may be God's own special agent of good; that this pearl of great price may fall by the direction of God's Holy Spirit and find lodgment in some fruitful soil. If we do our part carefully, prayerfully, God will take care of the rest. What if the selection be well chosen, some bruised heart may be healed by the timely, softly-spoken words; another poor soul, struggling alone in its own night of doubt and sin and misery, may find the light needed in the clear truth of God's word.

How often in reading daily our Bible lesson by our own fireside we rejoice that Christ gave us that message today, for it brings us deep joy and peace. Again we are aroused from a state of inactivity to a redoubting of our energies for Christ's sake. Now we are thrilled through and through by the mighty power of the precious name of Jesus of Nazareth in healing the lame man, who leaped and walked and praised God. All glory and praise and honor to that blessed name--Jesus of Nazareth! Whether it be by reading his Holy Word with reverent voice, singing sweet songs, or in living ordinary, uneventful lives, so that Christ is in them to make them his own.

MRS. GEO. LANGSTON.

Cisco, Texas.

CHURCH EXTENSION NOTICE.

To the Texas Conference Preachers: The Parent Board of Church Extension.

CASH We pay cash or trade for Solid Gold or Solid Silver, at its value, to melt up. Send it by registered mail and we will tell you what we can allow for it. We do not buy plated articles at any price. Our Illustrated Price Catalogue of SOLID SILVER NOVELTIES sent to any address.

C. P. BARNES & BRO., 540 W. Market St., LOUISVILLE, KY. This firm is reliable--Publishers Texas Advocate.

sion will hold its annual meeting in Louisville, Ky., on April 29, 1897, and I write to notify all our preachers who expect to apply to that board for aid to have their applications all sent in before that time. Of course, your application will have to be signed by the President and Secretary of our Conference Board in order to get assistance from the Parent Board. The time is now short, and unless these applications are in the hands of Dr. Morton before the board meets no help from that board can be obtained. I would urge the brethren to be sure that all their applications are properly made out, all the questions correctly answered and duly signed by the proper person. I mention this because applications have been sent to us that were not properly made out and they had to be returned to the applicants, causing considerable delay and some expense.

Those who need blank applications can obtain them by sending to Dr. David Morton, 705 W. Chestnut Street, Louisville, Ky. When you get your application ready, send them first to Rev. H. C. Willis, Caldwell, Texas, for his signature. Then will then be sent to me, properly signed, and immediately forwarded to Dr. Morton. Let me remind you, brethren, that prompt action is very necessary if you expect aid from the board at Louisville.

W. W. HORNER, Pres. Bd. Ch. Ex., Texas Conf., Madisonville, Texas.

TEXAS CONFERENCE MISSIONARY REMITTANCES.

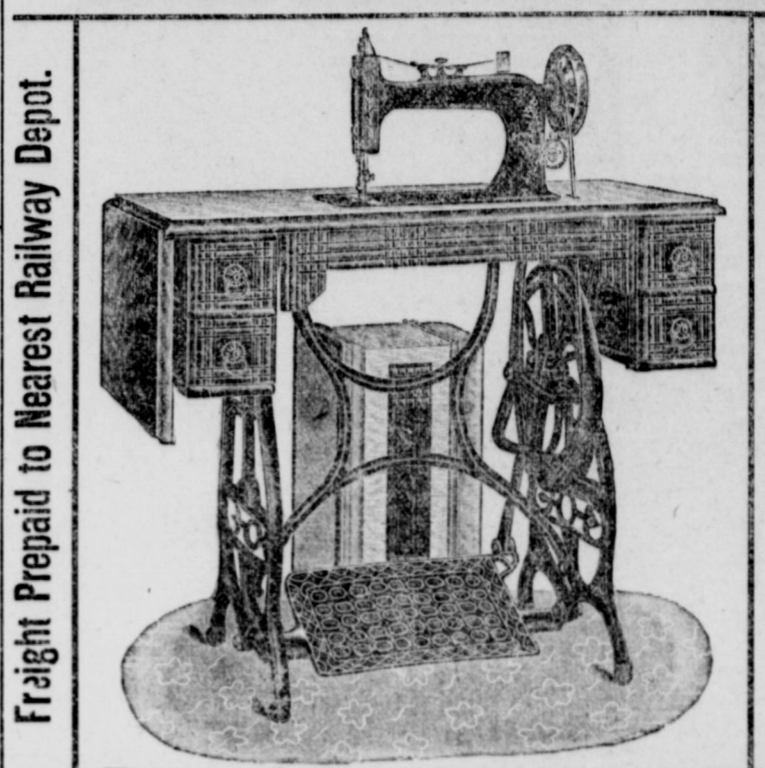
Table with columns: Name of Church, Foreign, Domestic, Total. Includes entries for Webberville, First Street, Austin, Milligan, Bremond and Reagan, Grand total, and JOSEPH B. SEARS, Conf. M. Sec., Texas Conf., Houston, Texas.

IN MEMORIAM.

WINSTON.--Inevitable Death visit of the happy home of Cant. and Mrs. N. B. Winston, Annona, Texas, on December 19, 1896, and removed their only son, John Garland Winston, to the fair regions where there is no parting or sorrow. The fat of December he was making his parents a visit, and in a few days after reaching them was stricken with typhoid fever and grew rapidly worse until the summation came.

A kind Providence led him home that he might be surrounded by his loved ones. All through his intense suffering he was patient and strong, but never murmuring. Every thing that love and sympathy could do were of no avail. It seemed to the anxious loved ones that he who was so perfect physically, so full of life, would finally overcome the dread disease; that such earnest prayers and human skill must triumph; but "God judges by a light which baffles mortal sight," and we must submit. On December 21, 1896, we laid him away in the beautiful Garland cemetery, and in our heartbroken grief we thanked God for the hope of resurrection morn when we should be with him again. Just a little over twenty-eight years of age, but how much was in those years! How early

A NEW DEAL IN SEWING MACHINES.

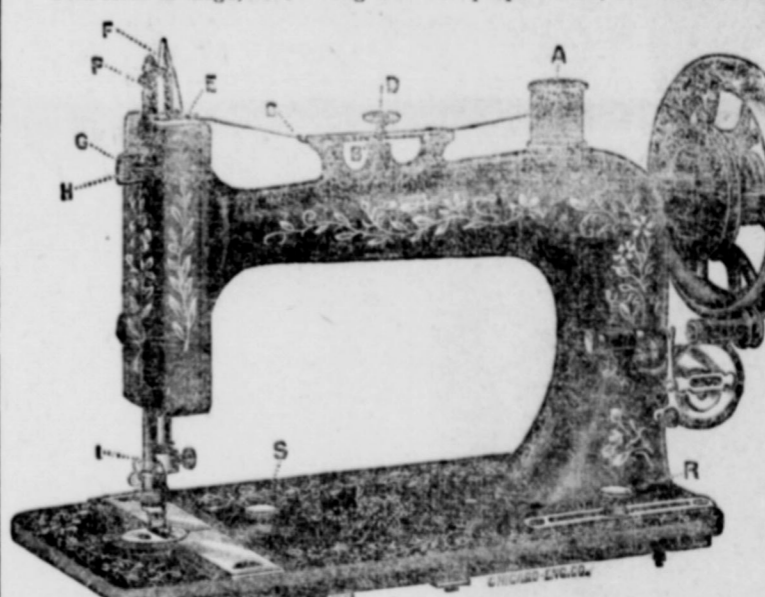


Freight prepaid to Nearest Railway Depot.

Machines are Sold Under a Full Guarantee.

DESCRIPTION OF THE NEW HIGH-ARM Texas Advocate Sewing Machine.

THE TEXAS ADVOCATE MACHINE illustrated above is a strictly high grade sewing machine, finished throughout in the best manner possible. It possesses all modern improvements and its mechanical construction is such that in it are combined simplicity with great strength, thus insuring ease of running, durability, and making it almost impossible for the machine to be gotten out of order.



underneath it is 5 1/2 by 9 inches, thus allowing the bulkiest work to be stitched and handled with ease.

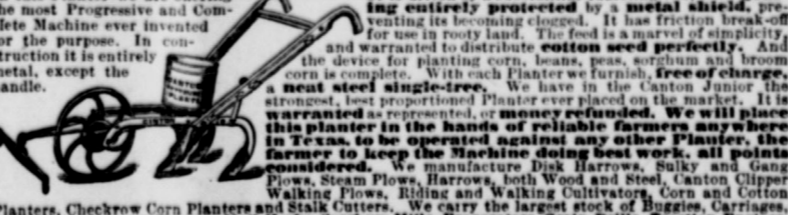
THE NEEDLE is straight, has a large shank, and it is impossible to set it wrongly or for it to become fast in the bar so that it cannot be readily removed, as it is held with the latest style patent needle clamp. THE NEEDLE BAR is round, made of hardened steel, and finely finished. It runs in hardened steel bushings, packed above and below with felt, which absorbs oil enough to lubricate the part without any danger of its running down and soiling the work. THE TAKE UP is absolutely automatic in its action at all times and on all kinds of work. THE AUTOMATIC BOBBIN WINDER attached to this machine is a great improvement, and with it the bobbin can be wound almost as easily as a spool of thread, and with no care on the part of the operator except to keep the treadle moving. THE TENSION LIBERATOR is of a new design and enables the operator to remove the work from the machine without danger of breaking or bending the needle. THE BEARINGS and WORKING PARTS are all hardened, carefully ground and fitted, and when kept clean and properly oiled will last a lifetime. THE HAND WHEEL is of the latest pattern and is also adjustable so that it can be made tight or loose at will, thus enabling the operator to wind the bobbin without running the machine. THE FEED is double, extending on both sides of the needle, is positive in its action and handles the heaviest work easily. The term "positive feed" is often used in describing other machines, but in nearly all of them it will be found that a spring is required to hold the feed bar to its bearing. The ADVOCATE MACHINE feed motion (patented October 20th, 1891.) is free from this defect. It is so constructed that it can be raised or lowered by a simple adjustment without interfering with the feed dog. This advantage will be appreciated by all sewing machine users, as the old way of adjusting by set screws holding the feed dog on the feed bar has always made trouble, because, unless it was accurately done the feed dog would either strike the front or back of the needle plate, or the feed would be out of level. By the improved construction, as made by us, there is no danger of meeting with any of these difficulties. By unloosening the set screw which connects the feed push rod with the cam and sliding it to the right or left, the feed can be adjusted as to height without displacing any of the other parts, and the feed itself will always remain perfectly level. THE SHUTTLE is positively self-threading, of large size, cylindrical in shape, and made of the finest steel carefully hardened and beautifully polished. THE SHUTTLE CARRIER is of a new design and is fitted with a spring lining which balances the shuttle and does away with the noisy clicking so noticeable in other machines. THE CABINET WORK is of the highest grade and best workmanship throughout, and the finish furniture is as good as the best wood work ordinarily used. THE STAND is light and graceful, yet so proportioned as to give it great strength. It is easily kept clean and free from dust, and is furnished with oil cups to prevent soiling the floor on which it rests. The treadle and drive wheel are hung on adjustable steel centers. THE ATTACHMENTS supplied without extra charge are of the latest design, interchangeable, and constructed to slip on the presser bar. They are made throughout of the best steel, polished and nickel plated, and there is not a particle of brass or other soft metal or a single soldered joint about them. They consist of Ruffler, Tucker, Binder, Braider Foot, Under Braider Slide Plate, Shifting Slide Plate, Four Hemmers of assorted widths, Quilter, Thread Cutter, Foot Hemmer and Feller. THE ACCESSORIES include twelve Needles, six Bobbins, Oil Can filled with oil, large and small Screw Drivers, Sewing Guide, Guide Screw, and elaborately illustrated Instruction Book.

Cash must accompany all orders. Address Texas Christian Advocate, Dallas, Tex.

IT is a significant fact that responsible dealers sell and responsible painters use Pure White Lead (see list of genuine brands) and Pure Linseed Oil. They know their business. Those who don't know, try to sell and use the "just-as-good mixtures," "so called White Lead," &c., &c.

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