

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XLIII.

DALLAS, TEXAS, THURSDAY, MARCH 18, 1897.

NO. 29.

EDITORIAL.

THE ADVANTAGES OF STUDY.

The advantages of broad, thorough study are manifold and inestimable. In any enumeration we would note the enlargement of the mind, the acquisition of power, the accumulation of knowledge, the attainment of culture and polish and especially the profound satisfaction and repose which spring from a wide survey of the thought and literature of the race. He who has not subjected himself to a course of comprehensive and liberal reading may justly suspect that he is at a serious intellectual and moral disadvantage. For aught he knows a broader knowledge of philosophy and science might force a remodeling of his convictions; a fuller investigation of the world's best literature might change and color the frame work of his thought and life, while a profounder and more elaborate study of theology in all its aspects might revolutionize his character and creed. But he who has read exhaustively through the whole circle of human erudition has reached a point where he can formulate, with the utmost deliberation and the fullest resources, a creed and code, ultimate and satisfactory. It is unquestionably a fine thing to watch the growth of the mind, to feel the pulsing of intellectual force, to mark the expansion of the boundary of truth, to witness the finish and refinement of the educational process, but it is infinitely more gratifying to realize that we have traced the course of human thought and have weighed the masterpieces of the world. Now we know the best that has been thought and written; now we have noted the high-water-mark of philosophic progress and scientific research; now we have labelled and classified the lessons of fiction and the teachings of history; now we have pondered the poet's message and the sage's wisdom; now we have summed up the student's deepest thinking upon religion; and thus a tranquillizing complacency spreads over the soul and we rejoice in the survey of life's richest accumulations. It was not vain boasting when Bacon said: "I take all knowledge to be my province," nor a piece of presumption when Milton courted "the thoughts which wander through eternity." It was the dictate of a profound wisdom—it produced an immeasurable satisfaction.

As long as any province of learning is unexplored we can not but feel doubtful of our own standing. As long as there is any field of research into which we have not pushed our studies, we can not but entertain suspicion of our intellectual safety and spiritual repose. Many are trembling now for their convictions and hopes when a broader acquaintance with Biblical criticism would quiet them forever. Many are alarmed for religion and the Church when a thorough and comprehensive mastery of the standpoint and results of modern science would banish every doubt and fear. Many are tempted to think that the march of mind and the spread of culture will imperil our most sacred interests, when indeed a liberal education would prove that the diffusion of intellectual light and broadening of the range of vision have always been tributary to the better understanding of the Word of God and to the spread of the gospel of Christ. Infidels have done their worst and progressive students know it. The blatant mouthings of modern skeptics are but the echo of the first enemies of religion. Some of the mightiest arguments of the free thinkers of the present have long since been answered by the fathers of the Church. The resources of skepticism are practically exhausted. Its heaviest guns have been silenced. Those who have taken the wide survey which we recommend know that there is nothing to fear from the world of letters and thought.

But as long as our studies are limited and our point of view too low, just so long we shall be victimized by misgivings and fears. A knowledge of the intellectual life of man will prove an antidote to these latent suspicions and lurking doubts. Moreover, this encyclopedic range of knowledge will teach us that human research can not supply the wisdom we need. Here in the classics of literature are embalm the deepest and finest teachings of the thinkers of the world, and it is easy to see their utter inadequacy to our spiritual wants. The light is too feeble and circumscribed. They have not sounded the depths. The problems of life are substantially untouched. All the accumulated wisdom of the race can not comfort one heart or save one soul. The concentrated light of all the intellects of earth is but a phosphorescent glimmer. There is plainly no salvation here. Not in the Portico and Grove, not in the oracles of Greece and the archives of Egypt, not in Sibylline leaves, nor poet's scroll, not in any philosophy or

literature of any age or clime, can we find the secret of duty and life. And it is to this that human wisdom leads us—ignorance and despair. We turn from the trophies of the schools and the spoils of science and art wearied and baffled. We are brought to the end of our own strength and in that hour we turn to the infallible and inexhaustible Word of God.

In his old age Carlyle tells us that he laid aside every book but Shakespeare and the Bible. He who had read more widely and thought more deeply than any man of the nineteenth century finds in the conclusion of life that all human reading has lost its charm except that of the "myriad-minded" poet, and from even that he is forced at last to turn to the everlasting truth of God. Such is the natural and inevitable tendency of wide and varied reading. It shows us the vanity of human wisdom and leads us to the feet of Jesus where we may sit and hear his word.

We walk by faith and not by sight. Faith is acting just as if we infallibly knew that all these things were true. The early Methodists were among the finest illustrations of faith on record. If they had received a direct revelation from heaven they would hardly have changed their lives. They were already acting upon the supposition that the Bible is genuine and authentic. This explains the beauty of their character, the joyousness of their life and the usefulness of their career. They had faith like a mustard seed and hence the mountains were moved. If a man assumes the truth of God's Word and lives accordingly, the wisdom of his course will be abundantly vindicated.

The necessity for doctrinal preaching is as great now as ever. Our people ought to be taught the gospel systematically. We give our parishioners credit for a larger amount of formulated theology than they possess. A series of sermons in any congregation among us on the fundamental doctrines of the gospel would produce a profound impression. It will not do to teach the atonement incidentally. It will not do to suggest the nature of regeneration by implication. These great doctrines should be preached elaborately and exhaustively. Our people are not theologians. They do not know Pope, Watson, Fletcher and Wesley. They need doctrinal preaching accompanied by the power of the Spirit.

We ought to learn as early as possible to discriminate between the essential and nonessential in religion. Sometimes one is tempted to stake religion upon a mere matter of indifference—a date or the authorship of a book. Sometimes one is tempted to substitute "meat and drink" for "righteousness, peace and joy in the Holy Ghost." The mode of baptism is a matter purely nonessential. Many have made it fundamental. Let us get the essence of the gospel—the heart and marrow of Christianity. Let us relegate symbols and forms to their true position.

Every man is to some extent the victim of his temperament and environment. Our innate prejudices and our early surroundings sometimes prevent us from taking a broad and liberal view. It is a duty to be open to conviction. A judicial frame of mind might be reckoned among the Christian graces. We should look at things in a dry light and seek the plain, literal truth. Some are afraid of light. A loftier standpoint and a wider vision might force the giving up of long cherished prejudices and habits. He is a brave man who can look truth in the face without flinching. He is a good man who loves her with all the heart.

Connectional News.

Memphis Advocate: For the past month or more our city has been in the very midst of revivals. Even the air around seemed permeated with a spirit of new life—a reviving. At Central Church the first of the revival services were begun by Dr. Schofield, who preached for several days, awakening the minds and the consciences of the people; and thus preparing the way for Rev. George Stuart, when he came two weeks later. The meetings conducted by Bro. Stuart resulted in much visible good. Dr. Hamner has taken into the Church one hundred new members. Scores were happily converted and Church members revived. Central Church has never before known such earnestness and enthusiasm on the part of her members.

At Hernando Street Church Bro. Ramsey was assisted by Rev. J. A. Bowen, of Water Valley, Miss., and Rev. T. W. Lewis, of Grenada, Miss. Nearly one hundred conversions and many reclamations are claimed by the pastor as a direct result of these services. Services have been held at other Churches in the city, notably Strangerville Church and the First Presbyterian.

A religious breeze seems to be blowing across our goodly city.

Rev. W. B. Burke, in New Orleans Advocate: We missionaries are, for the most part, carnal minded enough to hail with delight the time for our quarter's salaries to come. So, as soon as I heard the draft had come, I hurried up to Shanghai to sell it, so as to make the proper disbursements in the Shanghai District.

We are only about thirty miles from Shanghai, and yet it took me from one night till about eleven o'clock the next day to make the trip. Besides the business, I had the pleasure of looking in on most of our Missions in Shanghai. I was sorry to learn when I arrived that Miss Haygood was worse; but at night, when I went to dine at McTyeire Home, I was glad to hear that she was better. Since then we have had a favorable report. I can not help feeling that she will be restored to health and strength again, for she is too much needed out here.

I had the pleasure of seeing and taking tiffin with Dr. Parker and his wife. He has his head and hands full, and is putting forth great effort to make the A. C. College what it ought to be. If anybody can make a success of it, he can.

Next, I saw our old veteran, Dr. Allen, but one would not call him old when they saw the amount of live literature he is putting forth. He never did better work in his life than he is doing now. And the ideas that he is now sowing broadcast will produce an abundant harvest sooner or later. His society has cleared about \$1,000 (Mex.) on his "History of the War between China and Japan."

General Church News.

The Independent: Among the prominent features of the first anniversary of the Volunteers of America, held March 8, at Association Hall, were statements by Mrs. Ballington Booth about her prison work; and a full statement by Commander Booth of their relations to the Salvation Army. He has also given out the full text of the letter written by him April 4, 1896, in reply to the letter of General Booth of March 13, and which the Salvation Army refused to publish. Commander Booth reaffirms, with specifications, his statement that he was actually dismissed from the service. His reasons for refusing to take another command were the unjust statements with regard to every action made by Bramwell Booth, General Booth himself and Eva Booth; the charges against him of insanity and against his wife of bad character; the continued refusal to give him an opportunity to express his opinion in regard to matters closely affecting the conduct of the Army; matters in which he was directly interested, especially the forcible adding of certain sections of this country to the Canada command, and the decision with regard to great schemes, such as that in India, involving large expenditure; the very evident dislike of America on the part of the General, as witnessed by those with whom he stayed in this country, and by his refusal to allow the American flag to be carried, and his anger at the decoration of the house with national flags. It is said that since that letter the General has held no communication whatever with Commander Booth. Other features of the meeting were the giving of the five hundredth officers' commission and the announcement that the number of league defenders had reached 5,000. There are over 200 posts in good working condition, and the assets exceed the liabilities by \$5,000.

Central Advocate: A discovery of valuable Wesleyan manuscripts has just been made by the Rev. C. H. Kelly, the Book Steward. The report of this important find to the Book Committee, which met the other day, came as a pleasant surprise and created quite a sensational interest. Rumormongering among the stores of the central office, Mr. Kelly came upon a box containing a large assortment of original Wesley letters; together with other relics of historic value to Methodism. There are original letters of Mrs. Susannah Wesley, several letters of John Wesley to Miss Bosanquet before her marriage to the Rev. John Fletcher, and several letters from Wesley to Mr. Fletcher. There are manuscript letters and journals of John Wesley, extending from July, 1733, to December, 1790; 150 letters and journals of John Wesley; letters written by him from 1747 to 1759, together with the Gwynne letters of that period; the original manuscript of the sermon preached by Charles Wesley before the University of Oxford in 1742 from the text, "Awake thou that sleepest," also the original manuscript of the sermon preached by him in Georgia on the forenoon of Sunday, March 14, 1736, from the text, "The light of the body is the eye." There are manuscript

psalms, hymns and poems by Charles Wesley; a number of letters from various members of the Wesley family, and letters from famous women of that period, friends of the Wesleys. One most interesting document is the original parchment and certificate of deacon and priest's orders of Charles Wesley, bearing the signatures of the Bishops of Oxford and London.

In addition to the discovery of these valuable letters and documents, Mr. Kelly informed the committee that he had obtained possession, by private exchange, of the original MS. of John Bennet's copy of the minutes of the conferences of 1744, 1745, 1747 and 1748, together with the only known perfect copy of the original Rules of the Methodist Church, which bears the title of "The Nature, Design and General Rules of the United Societies," in the handwriting of John Bennet, with John Wesley's signature affixed. Mr. Kelly has also come into possession of two volumes in MS. of Hannah Ball's Letters in her own handwriting. It was this estimable Methodist woman who in 1760 (eleven years before Robert Raikes) began the first Sunday-school in High Wycombe. These and other literary Wesleyan treasures will now be carefully classified and catalogued, and placed in safe custody for the use of the present and future generations of Methodists. The coming historians of Methodism will thus have a mass of information available that will enable them to enrich their pages with facts and incidents of imperishable interest.

THE PRESS.

Read Great Books.

Canon Farrar says: "Read great books, enrich your mind with noble sentiments." The truly great books are good books, and no young person can afford to read any other than good books. The curse of thousands of young people of to-day is the reading of "little books"—books which are little because they contain small ideas of manhood, of citizenship, of society. There are many popular books which are interspersed with little flings at Christianity, with caricatures on personal piety, and with suggestions that the Bible is a book behind the times. Remember that the devil never advises any young person to read the really great books. He is too selfish to do this.

Remember, also, that the devil is greatly interested in books, and the sort in which he is exceedingly anxious to have the young people interested. And forget not that when the adversary can not get young people to read his little books, he prefers that they read small books, good so far as they go, instead of the great books full of solid thought on high subjects. Why? Because the little books cannot furnish strong mental discipline, cannot develop large intellectual power, cannot rightly equip the mind for the best service of God and humanity. If Satan cannot prevent a young person from becoming a Christian, his next best scheme is to try to have the young person remain as little and inefficient a Christian as possible. This is satanic shrewdness. Now, we all know that it is vastly easier to read a good little book than it is to read a good great one; but the very effort required in reading a great book—one far beyond our comprehension in some respects—is invaluable as a mental discipline, to say nothing of the moral influence of the book upon us. And be sure to read the great Bible.

Small Courtesies.

One evening last week I entered a room were several young people, with books and work, were sitting around the lamp. The young man with the lexicon and the grammar on the table before him was the busiest of the group, but he instantly arose and remained standing until I had taken my seat. The little action was automatic; the habit of this family is to practice small courtesies, and the boys have been trained from childhood to pay deference to women. They always rise whenever a lady, their mother, sister, friend, or the guest of the house, comes into the room where they are at work; they place chairs gallantly and gracefully for ladies at the dinner-table, they take of their hats when they meet their mother on the street, and they never kiss her with a hat on; in saying good morning or good evening to her, it is with hat in hand. Her bundles are carried, her way is made easy; a beautiful politeness waits for her word in the domestic discussions, and refrains from interrupting her even in the most heated argument. Neither mother nor sister goes out after dark without an escort. One of the boys can always go out of his way, or find it in his way, to see her safely to a friend's door, or to the meeting which she wishes to attend. Most winning and

sweet is the air of good breeding which these young men have acquired—which they wear with an unconscious grace.

Equally charming are the manners of the girls in the home I speak of; gentle, soft-spoken, appreciative, considerate, and reverential. To old people they are tender; to children, kind; to each other, lovely.

One can not too sedulously look after the small courtesies in one's conduct, and, if one be charged with the management of a household, in the accustomed ways of the family. Habits count for everything here, and example is better than precept.—Margaret E. Sangster, in Interior.

The Progress of China.

Western learning is slowly gaining foothold in China. The movement which is likely in time to result in the diffusion of Christian and general knowledge among the Chinese may in some general aspects be contrasted with the revival of learning which spread throughout Europe in the century before the reformation. Greek scholars, driven from the Levant by the conquering Turk, carried with them to the capitals of western Europe their Aristotle and their Plato. Religious and commercial interests are the potent factors in the awakening of the oriental nations. The revival of learning was the result of a seeming historical accident—Providence working without conscious human assistance; the movement in the Orient to-day is largely dependent upon conscious missionary effort. The reasons for this difference are manifold, and to a great extent are governed by historical environment. The effect upon the oriental mind of a general diffusion of western learning in China can not be estimated, because of the singularity distinguishing the mental habit of the Chinese. The hopeful student of history can only believe, however, that, following the usual development, a mental awakening will be succeeded by religious and general reformation. Among the thoughtful Chinese there is a steadily growing recognition of China's backwardness in all that pertains to intellectual development and material welfare. It is also significant of progress that the Chinese government is not altogether opposed to the introduction of Western ideas, "if only they can be introduced by the properly constituted authorities after due deliberation, and made to strengthen the powers that be rather than overturn them."—The Northwest.

A Poor Appetite.

Do not blame the cook when you need a physician. You sit down at the table and look over the menu and criticize the French, and wonder whether the consommé or the julienne will be the colder, and think that the red snapper is out of season and the turkey is likely to be underdone—and the fact is that what you need is not a dinner but an appetite for one. That is what an honest friend would have said to you last Sunday when everything went wrong at church. The tenor was way off the key, and the minister's tie was on askew and the ventilation was bad, and you could not remember what the text was but you knew that it was in wretched taste for such a congregation, and its treatment was worse. The fact is that you hadn't any appetite for religion or anything that pertained to it, and you are even yet spiritually "full of malaria." That is not to be wondered at considering where you make your home six days in the week among money-lovers or pleasure-seekers. For you in your present spiritual condition St. Paul himself could not prepare the gospel feast so that it would attract you. The social atmosphere you have been breathing is miasmatic, and the literature you have been drinking in is contaminated with moral sewage. Give your soul a new regimen and your heart a new environment, and exercise yourself vigorously into godliness, and you can sit down to the homeliest dish ever prepared by a Salvation Army cook and find it "grand." What you need is not a new person but a new heart. It is not the growing boy but the decadent dyspeptic who complains most of the chef in the kitchen. And you know it.—The Interior.

Texas Personals.

Rev. J. A. Garvin, formerly of the Missouri Conference, and now a visitor in Texas, made us a pleasant call.

Rev. Dr. R. J. Bigham will preach the commencement sermon for the Polytechnic College the first Sunday in June.

Rev. Leon Sonfield, of Galveston, preached recently a sermon on "Municipal Corruption," which made a profound impression upon his large congregation. Bro. Sonfield is abundantly

able to take care of himself and we doubt not will make the city officials of Galveston awake to a sense of their responsibility and duty.

We had the pleasure of a visit from Rev. W. F. Lloyd and Rev. Geo. S. Wyatt, of Fort Worth, during the week.

We regret that a line in H. G. H.'s article, "Two Men," was inadvertently omitted. This will necessitate the printing of the article again. We beg pardon and will try to avoid such mistakes in the future.

Mrs. E. J. Cullum, widow of the late Rev. M. H. Cullum of the North Texas Conference, died at her home in Dallas, Texas, March 14, 1897. She was a venerable and saintly woman and died in perfect peace. She left the impress of a holy and beautiful life upon her large family and upon her neighbors and friends. She has rejoined her noble husband in the skies and has entered the rest which remaineth to the people of God. The Advocate tenders sincere sympathy to the grief-stricken family.

Rev. E. D. Pitts, D. D., died in Oakland, Colorado County, Texas, March 12, 1897. For a number of years Dr. Pitts was honorably connected with the work of higher education under the auspices of the M. E. Church, South. He was a first-class school man and his old pupils will sincerely lament his decease. Rev. J. W. Sims informs us that for years the Doctor led a devout life and at last passed away "in perfect peace and in perfect public esteem." Dr. Pitts was a most excellent Christian gentleman, learned and cultured and useful in his day and generation. In late years his life was much checked, but grace abounded. Peace to his ashes!

Southern Methodist Personals.

We clip from the Wesleyan Advocate the following interesting items:

We have not had the pleasure, as we hoped to have, of hearing Dr. Hoss' lectures before the theological students of Emory College, but we learn from reliable source that his lectures have created a most favorable impression every way. His courses of lectures in previous years have elicited high commendation, but the course this year has excelled all.

We also hear that a most gracious revival is in progress at Emory. It commenced spontaneously among the boys and already has resulted most graciously. May the good work go on.

Dr. Walker Lewis has been appointed by Bishop Wilson as pastor of the First Church, Atlanta, to fill the place of Dr. Hopkins who asked to be relieved. Rev. H. J. Adams has been appointed presiding elder of the Oxford district to fill Dr. Lewis' place, and Rev. R. T. DuBose takes Dr. Adams' place as pastor of the Church at Conyers. This is a good adjustment and we hope will work well all around.

Baltimore Advocate: Bishop and Mrs. A. W. Wilson celebrated the fortieth anniversary of their marriage on the evening of March 4. Quite a large number of friends called to pay their respects and offer their congratulations to this peerless preacher and wise administrator, and the faithful and loving wife who has been indeed a helpmeet for her husband through all these years. Many handsome and useful presents were sent as tokens of the love and esteem in which they are held.

Florida Advocate: Yesterday while getting out the last half of this issue, the Advocate office took fire on the roof and in a short time was destroyed. No insurance. My loss will be about \$800. The contract has been let to rebuild. I am satisfied it will work for good. I am trusting God to incline those who owe me to pay up; that will help wonderfully. Great kindness has been shown me, for which I am very thankful.

We sympathize with Dr. Anderson and sincerely trust that he will be speedily able to retrieve in full his serious loss.

Bishop J. C. Keener, in the New Orleans Advocate, refers as follows to the Rev. J. B. Walker, D. D.: "For sixty years he was an effective itinerant. His last appointment was Algiers. Wherever he preached the work was built up. He held his congregations by his ability in the pulpit and his industry as pastor. He made himself acquainted with all his people, and was very popular with the younger part of his charge. He was evangelical and thoroughly Wesleyan in doctrine. He was remarkable for the smooth and sprightly flow of his periods. He reasoned by

analogy, and illustrated from a vast store of information, which he had gathered from every department of literature. He was pathetic and beautiful in sentences which he had perfected and remembered with all their exquisite finish, and which he frequently introduced in his discourses with their original freshness, and which never lost their charm. His latest sermons at the camp ground were equal to his best, and his manner was improved by less emphasis of delivery. He held his own as a pulpit orator wonderfully for a life-time. The secret was, he read and studied continuously until he was called to hang his trumpet on the wall, which was for only a part of the last year. He was a finished person in presence and address; most entertaining in conversation, full of incident, very ready to apprehend the current of thought that was most agreeable to his listener, and pleasingly instructive. He never was any less than a minister of Christ. Chaste in thought and word, he drew all to him religiously without any excess of sobriety.

General Personals.

Northwestern Advocate: The question as to which Church will have the privilege of entertaining President McKinley during the coming four years has been settled in favor of the Foundry Methodist Church. Both the Foundry and Metropolitan Churches invited the President, but Mr. McKinley has announced his intention of returning to Foundry, where he worshipped during his last term in Congress. Foundry is within easy walking distance of the White House. The President objects to making use of his carriage on Sunday.

Central Advocate: We are glad to learn that Rev. Dr. W. A. Quayle, pastor of Independence Avenue Church, Kansas City, Mo., has announced that he will not accept the opening in New York City which has been offered him, but that he will remain at his present post in accordance with the unanimous and urgent desire of his people. He has done a great work in Kansas City, and multitudes outside of that place will rejoice that the west is to be his field of labor, for the present at least. A layman in Kansas City says concerning this matter:

"Since coming to Independence Avenue Church his work has been blessed with wonderful results. From a membership less than 600 it now numbers about 1,100, and a more united and harmonious body it would be hard to find. When at the close of the morning service, Feb. 21, Dr. Quayle announced that he had declined the call to New York, a scene took place which can not be described. The crowded audience burst into enthusiastic applause, and tears of happiness and joy were seen on every side. A prominent layman arose and asked the congregation to sing the doxology, after which he made some remarks which were heartily received with many fervent 'Amen's' from the brethren. After the benediction the congregation came forward and for almost an hour Dr. Quayle was surrounded by his happy parishioners, receiving their renewed assurances of love and friendship; the meeting was like an old-fashioned Methodist love feast, and the occasion was one never to be forgotten."

The Independent: One of the beautiful uses of a monarch is his or her ability to recognize individually, appreciate and reward signal services in any of the lines of the world's progress, as has lately been shown by the King of Italy in giving the Grand Cordon of the Crown of Italy to Dr. Behring for his discovery of the antitoxin of diphtheria. Queen Victoria is also alert to recognize high merit in the medical and surgical world, and created Sir Joseph Lister a peer on New Year's Day for his great service in developing the entire antiseptic system of surgery, and Dr. Douglass Powell was made a baronet at the same time. He is a physician extraordinary to Her Majesty. Sir Joseph Lister is the first man to be raised to a peerage solely on the ground of his medical achievements, although Lord Playfair, who is a physician, was in the House of Peers before him; but his elevation was solely attributable to political reasons. Sir Joseph Lister will be known as Lord Kinnear. When Victoria became Queen there were 456 barons; she has added 266 to the list; but death has all along been at work, and now the whole number is 577. Of these some have been raised for their wealth, or rather, for those qualities of mind that enabled them to gather up wealth; but political services are those oftenest winning the much-coveted honor. Lord Tennyson, Lord Kelvin (Thompson) and Sir Joseph Lister were chosen for their talents; but as the two men last named are childless the peerages will fail with their lives.

DEVOTIONAL.

AT EVENING TIME IT MAY BE LIGHT.

That was a pathetic utterance of Prince Bismarck's reported the other day from Berlin: "I feel tired, but I am not sick. My complaint is uneasiness of life, in which I no longer have any object. Nothing that I can see gives me pleasure. I feel lonely. I have lost my wife, and my sons have their own business to attend to. Agriculture and forestry have lost interest, and politics are beginning to bore me."

A pitiable death in life. The experience is as old as our race, and was depicted in quite similar words thousands of years ago, by him who advised us what to do ere "the years draw nigh when thou shalt say, I have no pleasure in them." The same circumstances of bereavement often surround the aged, and in some moods they naturally harbor, if they do not utter, the same thoughts.

This, to be sure, seems an extreme case, but measure the depth of the complainant's dejection by the height of privilege and possession on which we have seen him stand. We contrast his world-weariness with the abounding interest that life must have had for him in the strenuous years when he was shaping the history of Europe and seemingly commanded every source of satisfaction. Now he finds little entertainment in public affairs and none in private occupations that usually have the most abiding charm to one who has ever enjoyed them. We remember with what pleasure Washington, relieved of the burdens of government, prosecuted his farming to his latest day; and more than one who followed him in the presidency or who aspired to it felt the perennial spell of that occupation in which man is so close a partner with nature.

Under like circumstances there is a serious liability to Bismarck's melancholy impression of the emptiness of life. The experience, even if transient, may well be dreaded and it possible guarded against. Need we say that the best defense is the Christian's faith? His is the experience that gives promise of the life that now is and of that which is to come. He has the most to live for as well as the most to die for, and is the least liable to that terrible persuasion of the uselessness of existence. If the death of dear loved ones leaves him lonely when he is old, he may cheerfully endure the remaining days filled with the anticipation of the reunion.

Dr. Nathan Bangs wrote in his journal: "This day I am eighty-two years of age. My peace flows like a river, and I feel content with my lot in the world." "O, I have such mighty comforts," said Bishop Hedding, near the end of his pilgrimage. "I have served God over fifty years; I have generally had peace, but I never saw such a glory before—such light, such clearness, such beauty!" A cloud of such witnesses have testified that they were not left in old age objectless and joyless. Over in England another man who has had to resign the government of an empire is spending the last years of a long life. We hear from Mr. Gladstone no wail over the vanity of life. Amid all the cares of State he enjoyed and defended the Christian faith, and life has for him serenity and purpose so long as it lasts. Our readers may not be statesmen or great divines. The best career open to most of them may be one of humble usefulness, but none is better adapted to make life worth living and to save it from closing in gloom and despair.—Northern.

THE SUPERNATURAL.

Any act of man, having in it the purpose and design, which interferes with the ordinary operations of natural laws, is preternatural. A locomotive is a preternatural machine. A correspondent writes:

"The thinking world is after more light; and even business men often think of other things than business. So as I read I began to hunt up all that was said in my dictionary and encyclopedia about the supernatural. It was not at all satisfactory. There was nothing certain about them; entirely too indefinite. I had seen events and read of others they did not touch. So I concluded to ask good Dr. Gray to give us, common, sensible every day fellows, a rule whereby one can distinguish between the natural and the supernatural, when we see an event, or find what purports to be supernatural on record. For if there is a marked difference, then a rule ought to be easily formulated by which they can be readily distinguished."

All those activities of man which distinguish him from the lower orders of life are exhibitions of his independence of nature, and are preternatural. There is no difference in kind, but only in degree of superiority, between the preternatural and the supernatural. We are accustomed to distinguish between the power of man and the power of God by regarding the one as beside nature, and the other as above nature; but no sharp line of distinction can be drawn across the degrees of superiority to the laws of nature. God may endow a man with supernatural powers—that is, increase

his potency so that he may rise above nature and control it, not by correlation, but by independent force.

The mind of man naturally operates in line with natural laws. The man does what the forces within him impel him to do. The sum of these forces we call character. Under the operation of natural laws character is constant. A depraved man does depraved things. We expect it of him. We can calculate what he will do in given circumstances. But if some power outside of the man changes his character from one of depravity to one of rectitude, we regard that interposition as supernatural. It can not be done by a preternatural force, because the character of a good man by his side is no stronger than his. The good man may be strong beside him, but he can not be strong in him. We witness such transformations of natural character. Philosophy teaches us that this must be accomplished by a superior power. The Scriptures identify that power, and tell us that it is the Holy Spirit. The conversion of a sinful soul is a supernatural act. It is a change of the tendencies of the man's nature. These tendencies can only be changed by changing his nature, reconstructing him. This is spoken of in various ways in Scripture—the creation of a new heart and a right spirit, the new birth, conversion, etc.

We are not to expect supernatural interventions with the course of material nature. Science is right in raising a strong presumption against the supernatural in her fields. They were necessary during those periods of human development when there was no other way of bringing men to a recognition of the existence, power, and sovereignty of God. They are the lower evidences, and were given in the primary school for man. The higher evidences come in the spiritual realm.

While we are justified in reasoning about God in the terms of man, we must not forget the infinite difference between that Person and ourselves, not in kind, but in degree. We can, however, illustrate in a limited way:

I pick up a stone and throw it. I pick up another and carry it and lay it down where the first one fell. Now it was my personal energy in the stone which I threw which carried it through every separate inch of the space which it traversed through the air, just as much as it was my personal energy which carried the second stone over every separate inch of the same distance. If there were no resistance from the air, or from gravitation, to the stone which I should throw, it would fly on, with the initial velocity which I gave it, through space forever; and ten millions of years from now it would still be flying forward by the force of my personal energy as much as if I were forever behind it pushing it with my hand.

Now we no more imagine that God pushes the worlds in space, or the natural laws, than I imagine that I follow the stone flying through the air and push it along, or follow wavelets on the water which I make by casting a stone into it, and lift them with my hand. We understand that what God does he does for eternity; his acts do not have to be repeated; that the impulses which he gives are natural laws, and the sum of those laws is Nature.

But it is a legal maxim, upon which our courts of equity are founded, that, "law by reason of its general operation, works injustice in particular cases." We may say that God himself can not project a general law which will not do that. The court of equity interposes and rectifies the injustice of a law in a particular case. The court of equity, though itself acting under law, may be said to be super-legal.

This is also the basis in justice and necessity, for the supernatural—which is God's work as a judge in equity. He can not deal with us as with insensate matter. He must deal with us as men. The moral law must be superior to material law—the court of equity superior to the civil court. He must do right, and the doing of right necessitates an active superiority to natural laws.

I might be compelled to fire my rifle at a tiger which was about to spring upon me. I must fire on the instant and without delay. But possibly an innocent song-bird is so flying that my bullet will strike him in the air. I do not wish to harm the bird, but I must kill the tiger without regard to the bird. If I had supernatural power, so that I could influence the little mind of the bird, I would send him above or below my line of fire or cause him to fly in some other direction. Though the act would be an act of supernatural power, the bird would not know it, a human observer would not perceive it. Thus God is incessantly guarding and guiding his children, while they may not know it nor the world perceive it. We must take this on faith. Not a sparrow falls without God taking notice of it. Why should he? What interest would it have for him, if he could not exercise his superiority over natural laws?

If he does this silently, but for the most part unseen—or visible only to those who watch for him, as they who watch for the light of the morning, that is no reason why we should doubt him. There is nothing vainglorious about God. He is not running the universe as a spectacular show.—Interior,

OLD AND YOUNG

A Rainy Day.

"Oh, dear! raining again; there is nothing a fellow can do to have any enjoyment on a rainy day."

Grandma, sitting by the window, her knitting in hand, looked up, a smile of amusement on her gracious face. "What about all your nice games and books, Edgar?" she said.

"I'm tired of them. I wanted to ride on my wheel and fish in the pond," and the eyes, usually so mirthful, filled with tears.

Grandma laid her knitting aside; the matter was assuming a most serious aspect if Edgar was moved to tears. "Edgar, dear," she said, "if you can not spend the day in gratifying your own wishes, suppose you do something to make some one else happy?"

"Why, grandma, what!" the child exclaimed, with an interested look.

"Well, there are many things possible for even a child to do to lighten the cares of others. For instance, baby had a restless night; couldn't you make mother happy by trying to amuse her?"

"Oh, grandma, there's no fun in that."

"No fun, perhaps, but a joy, deep and lasting, born of the consciousness of having done one's duty. Just try to spend the day unselfishly, dear; make sunshine within even if there is gloom without, and see if you do not find that the hours have been well spent."

Edgar was a boy who when he had made a decision was resolute in carrying it out. So, a few minutes later when mamma entered the room with baby Ruth in her arms, he said pleasantly, "Let me have her, mother; you know she likes to be with me."

The tired expression faded from mother's face. "Why, dear," she said, "I expected you would be too disappointed to be of much use to-day."

Baby Ruth was happy; she put her arms about his neck and pressed her rosy cheeks against his. "Nice brother, kind brother," she lisped.

So the hours sped by. Edgar, with grandma's help, prepared a pretty book of pictures for a little crippled boy in the hospital ward. Then he dried the dinner dishes for mamma and afterward, covered with his makeshift, went out to post a letter for grandma. In the afternoon the baby awoke from a refreshing nap and laughed with delight when she found Edgar beside her ready to amuse her. He piled high the blocks, and shouted with baby sister when they tumbled over. He sang two of his kindergarten songs for her, going through the motions, to the enjoyment of grandma and mamma as well as Ruth.

"What a short day this has been, grandma," he said.

"Yet the rain is not over, Edgar," was the smiling answer. "Indeed, my dear child, you will find that the days are short and happy if you start out determined to fill the hours with loving words and deeds."—Sallie V. Du Bois, in the Christian Intelligencer.

Meissonier.

"If I long to leave a painter's fame behind me, I desire even more to leave the name of a man." These words Meissonier wrote in the notebooks, kept during his later years, which, edited by Mme. Meissonier, form the body of this beautiful and inspiring volume. Although in his biographical character a model of reticence, this book gives enough personal details for appreciation of the forming processes of a noble character which commands the respect he craved. From these pages we learn of him what we could not suspect from his pictures, that he lived intensely and patriotically in his own times. "There was a time when men respected themselves and their appearance; to those good old times I too belong," he wrote. In that sense he did belong to the times of Richelieu, and also, through his intense admiration for its central character, to the Napoleonic cycle. Terburg, Hals, Van Ostade are his ancestors, but Meissonier made their art both French and universal. To secure this unerring touch and finish did not come to him lightly. In the early days when he illustrated the "Chamere Indienne" he used three times a week to retire at seven that he might rise at midnight and order to spend the entire day in search of exact truth of nature and costume in the Jardin des Plantes and the Bibliotheque Nationale; and he spared himself no preliminary labors, that he might paint in later years those pictures which give us the exquisite care, the delicate observation of detail, the vivacity and life of the human face, all that perfection of workmanship hardly equaled in modern art.

The painter may have belonged to another age; but the man's heart beat with France in her disasters, and aided her recovery. How he served his country in the siege of Paris, being present in the battle of Buzenval; and how he was sent early the next day to beg the body of Regnault, and passed the rest of his long hours burying the many dead; how he refused Montel, and other Germans, former friends, admission to his house, and rejected the

Prussian Order of Merit, are told in these pages. "Let us set to work again," were his many words over Regnault's grave; "the time is short; we have no eternity in which to reconstruct our country." To this end he served as Mayor of his suburb of Poissy, attending to the architecture of the school buildings and the courses of study. He remonstrated successfully with M. Thiers when he refused to allow pictures to be removed from the museums, to represent France in Vienna in 1873, saying: "You send us out to battle for our country with the better part of our arms locked up in the arsenals at home."

Another side of Meissonier's character, hardly seen in the works which are more commonly known, was his love of nature and of the romantic in art in opposition to the classic. All sorts of tender attachments were his as a boy to the fair skies and mountains, intimate communings with the little springs in the meadows, the limpid brooks that run along the footpaths over brilliant pebbles, the barberry bushes swarming with red and blue winged grasshoppers that he loved to frighten out of their shelter in swarms to see them sparkle in the sunshine. And listen to this: "Ah, the beauty of an April sunset, with its crimson tints and the flaming sky against which the little budding leaves of the oaks stand out like green pearls!" He loved Delacroix, and expressed his debt to Millet for making us see the peasants in the fields. Michel Angelo and Rembrandt were the two great names of art for him. "What would I not give to own 'The Glider'! How lamentable that this masterpiece was not secured for France!"

He was a great reader, and had a vivid memory, and such endless patience that he called his pictures Penelope's webs. He wore out a horse trying to find the secret of the gallop, and after refusing to paint Governor Stanford's portrait, he yielded as to a collaborator when he found that the American had assisted, through instantaneous photography, to discover the motions of the horse. He wished to complete his Napoleonic cycle by painting others, including "1815."

His own line of work came from the bent of his mind toward history, which, renouncing dry chronology, strives to revivify the aspect of the ages by means of picturesque detail. "Only a painter can leave trustworthy documents to posterity, since he only sees them in three dimensions." Every thing in painting which does nothing toward purifying taste and raising the moral tone seemed to him reprehensible. As to those who have a real vocation, let them gird up their loins; for to paint they must understand; to understand they must know; to know they must study diligently. He belonged before his marriage to a society which agreed to work to support one member each year while he should paint a picture which should carry some great truth; and he worked at that time at the little table upon which his mother had painted his boyish picture, and upon which he himself had engraved "Watch and pray, for ye know not the hour when your Lord cometh." In his last years he regretted that more of his pictures had not borne this higher stamp of his youthful enthusiasm.

The appendix contains a note on the life and words of Meissonier, read in 1892 before the Academy by Comte Henri Delaborde, and a list of more than four hundred finished works— and of portraits, water colors, drawings, illustrations, models in clay and wax, and reproductions from his work; and we leave the book realizing how true was the expression of his thought: "I have known what glory is and love; but nothing has or can come up to the deep and intense enjoyment of hard work."—The Independent.

Mr. Barrie and His Mother.

In the introduction to the "Auld Licht Idylls" Mr. Barrie says that "they were written mainly to please one woman, now dead." In the beautiful biography of his mother, "Margaret Ogilvy," just published, he speaks of "the mute blue eyes in which I have read all I know and would ever care to write; for when you looked into my mother's eyes you knew, as if he had told you, why God sent her into the world—it was to open the eyes of all who looked to beautiful thoughts and that is the beginning and end of literature." How much, how very much Mr. Barrie owes to his mother and to his home life may be gathered from this little volume. It is a book to lay beside "A Window in Thrums," not only because of the beauty of the work, but because it flashes a light upon these chapters which illumine

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them, and, if possible, makes them more noble and enduring in their revelation. He tells us how one day as a boy he conceived a glorious idea, "or it was put into my head by my mother, then desirous of making progress with her new clouty hearth-rug." He was suffering from a moment of suspense in the interval between the last and forthcoming numbers of a magazine called Sunshine, which contained a serial story.

"The notion was nothing short of this—why not write the tales myself? I did write them—in the garret—but that by no means helped her to get on with her work, for when I finished a chapter I bounded downstairs to read it to her, and so short were the chapters, so ready was the pen, that I was back with a new manuscript before another clout had been added to the rug." At twelve or thereabout he put the literary calling to bed for a time, and took up cricket and football instead, but from the day on which he first tasted blood in the garret his mind was made up. "There could be no hum-drum-drum profession for me; literature was my game. I remember being asked by two maiden ladies about the time I left the university what I was to be, and when I replied, brazenly, 'An author,' they flung up their hands, and one exclaimed reproachfully, 'And you an M. A.'"

His mother's views at first were not dissimilar, and her ambition for her boy was that he should be a minister, with a lurking hope at the bottom of her heart that he might rise to a professor's chair. Mr. Barrie relates an incident to those years which has a prophetic significance. "I had one person only on my side; he was an old tailor, one of the fullest men I have known, and quite the best talker. * * * This man had heard of my sets of photographs of the poets, and asked for a sight of them, which led to our first meeting. * * * I remember how he spread them out on his board, and, after looking long at them, turned his gaze on me and said solemnly,—

"What can I do to be forever known, And make the age to come my own?" These lines of Cowley were new to me, but the sentiment was not new, and I marveled how the old sailor could see through me so well. I hurried home, but neighbors had dropped in, and this was for her ears only, so I drew her to the stair and said imperiously,—

"What can I do to be forever known, And make the age to come my own?" It was an odd request for which to draw her from a tea-table, and she must have been surprised, but I think she did not laugh, and in after years she would repeat the lines fondly with a flush on her soft face, "That is the kind you would like to be yourself!" We would say in jest to her, and she would reply, almost passionately, "No, but I would be windy (proud) of being his mother." * * * She who stood with me on the stair that day was a very simple woman, accustomed all her life to making the most of small things, and I weaved sufficiently well to please her, which has been my only steadfast ambition since I was a little boy."

I have said that this is a book to put side by side with "A Window in Thrums," and there is a deeper reason

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for this when we remember that on the recent deaths of Mr. Barrie's mother and her daughter, within a few hours of each other, it was then disclosed that they were the originals of Jess and Leely. The lovely story of their lives had a beautiful and not wholly mournful end; it was mournful as mortal things are, but the beauty was more than the sorrow, and Mr. Barrie's book will make this clearer. In the almost intolerably pathetic chapter, "Dead this twenty years," Mr. Barrie, in writing about the tragedy in another woman's life, drew his inspiration from a singular tragedy in his mother's life. "It was the only thing," he says, "I have written that she never spoke about, not even to that daughter she loved the best. No one ever spoke of it to her nor asked her if she had read it; one doesn't ask a mother if she knows that there is a little coffin in the house. She read many times the book in which it was printed, but when she came to that chapter she would put her hands to her heart or even over her ears."—The Outlook.

A Story of Florence Nightingale.

There is a beautiful story told of Florence Nightingale, the famous nurse of the Crimean war, which shows that when she was a child she had the nursing instinct developed. Her wounded patient was a Scotch shepherd dog. Some boys had hurt, and apparently broken his leg by throwing

stones, and it had been decided to hang him to put him out of misery. The little girl went fearlessly up to where he lay, saying in a soft, caressing tone, "Poor Cap, poor Cap!" He looked up with his speaking brown eyes, now bloodshot and full of pain, into her face, and did not resent it when she stroked with her little hand the intelligent head. By dint of coaxing he at last allowed the vicar to touch and examine the wounded leg. Florence persuasively telling him that it was "all right." "Well," said the vicar, rising from his examination, "so far as I can tell, there are no bones broken; the leg is badly bruised. It ought to be fomented to take the inflammation and swelling down."

"How do you foment?" asked Florence.

"With hot cloths dipped in boiling water," answered the vicar.

"Then that is quite easy. I'll stay and do it. Now, Jimmy, get sticks and make the kettle boil." There was no hesitation in the child's manner; she was told what ought to be done, and she set about doing it as a simple matter of course. Soon the fire was lit and the water boiling. An old smock-trook of the shepherd had been discovered in a corner, which Florence had deliberately torn in pieces, and to the vicar's remark, "What will Roger say?" she answered, "We'll get him another." And so Florence Nightingale spent all that bright spring day in nursing her first patient—the shepherd dog.—Christian Observer, Louisville, Kentucky.

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FIRST QUARTER—LESSON 13, MARCH 28.

REVIEW.

The table of statistics prepared by
Rev. J. Marvin Nichols gives us in
this State 1280 Sunday-schools, with
11,805 officers and teachers and 93,181
scholars—over a hundred thousand in
all. A vast moral and intellectual
force, a mighty bulwark to the security
and progress of our great empire State.
In these schools we get the best train-
ing for citizenship and all the high
stations of civil and religious life. Our
mighty host of Sunday-school people is
enough of itself to insure to Methodism
a commanding place in making and
molding the future history of Texas.
The review of nearly a hundred thou-
sand students of the Bible, at the close
of three months' work, ought to be a
great day in the history of any Church.
The review serves mainly as a test of
the work done and to fix the instruc-
tion in the learner's mind. The review
should never be conducted at random,
without plan and preparation. A few
sporadic questions uttered out of a
misty and disjointed knowledge is a
worthless make-believe, and is so un-
derstood while it is going on. The su-
perintendent and teacher may use the
plans provided for them in the helps,
or, which is far better, be so full of the
subject as to make out a plan for them-
selves. And every scholar should take
the greatest pains to go over all the
lessons studied, and, if he can do so,
make out an orderly list of their con-
tents, and thus get a grasp of the his-
tory as a whole and fix the subject-
matter in his mind. "The requisites for
a good review are: (1) A map on which
all places in the lesson should be
pointed out; (2) a chart; and (3) a
blackboard, on which can be drawn the
chart, questions can be written, and
initial letters for memory helps. Ten
categories will, perhaps, exhaust the
list. They are: What? Of what kind?
How much? Who? Where? When?
How? Why? What then? He alone
is a good teacher who, not like Peter
Lombard, is a master of sentences, but,
like Socrates, a master of questions."
Peloubet.

TIME GIVEN TO OUR STUDIES.

At the rate of one hour per week
given by each Sunday-school worker
and scholar we give, in round num-
bers, in one week's time, eleven years
and ten months, or six hundred and fif-
teen years in one year. This ought to
be a low estimate. Never before have
we had better help to the study and
understanding of the Bible—the Old
Version and the New, commentaries,
magazines, quarterlies, papers, and il-

lustrated literature, with much schol-
arship directly at our service, a goodly
number of teachers and scholars read-
ing the text in the original language in
which it was written; and yet I am
satisfied that with all our helps and op-
portunities, such perhaps as no earlier
age afforded, our Sunday-school stud-
ies are very much lacking and are very
defective. Reviews and examinations
show that this study is hurried and su-
perficial, and the knowledge gained
scrappy and inaccurate. Besides, there
is much indifference to Scripture teach-
ing—a kind of latitudinarianism mis-
taken for true tolerance, as if it mat-
ters little what a man believes and
where he belongs, so that he belongs
somewhere and believes something.
The great distinctive, spiritual doc-
trines of Methodism so fully brought
out in the early pages of the Acts of
the Apostles, the Holy Spirit convinc-
ing of sin and robing the preacher
with spiritual power, the remission of
sins by faith in Jesus, regeneration
and sanctification by the Holy Ghost
and the personal witness of the Spirit
to the pardon of sins—these have been
the power and glory of Methodism in
all its past career, and should be clear-
ly known and understood and appre-
ciated by all our people.

HOME DEPARTMENT.

The root of the defect in these stud-
ies is the almost utter neglect of them
in our Christian homes. The tendency
more and more is, in all our Church
work, to alienate it from its true start-
ing point—at the home fireside. The
home ideal is more and more receding.
Schools, societies, Leagues, take up
their work from limits beyond the
home, and, like a tree with its tap-root
cut, there may be growth and luxuri-
ance, but always an imperfect result.
Children and young people, left without
close, personal direction and superin-
tendence of their studies, do compara-
tively little of it. No school, League or
society can take the place of the home
in the matter of religious influence and
teaching. Lois and Eunice must still
be the chief teachers of young Tim-
othy; or if he be not a heathen, as the
father of young Timothy was, the en-
tire family, under the leadership of the
father or mother, should go through
these sacred studies every week, and
the children be trained and tested in
their knowledge of the lesson. This is
putting the horse before the cart—
where he belongs—instead of the cart
before the horse, as we now have it.
Then the work of other teachers will
fill out, enlarge and kindle spiritual in-
fluence, and thus perfect the funda-
mental work of the home. In view of
the above things, I regard the home de-
partment of the Sunday-school as of
very great importance. It is an effort
to enlist the home people—the parents
especially—in the study of the Sunday-
school lessons—in one word, to make
them an active, co-operative part of
the Sunday-school. If we can get the
parents to take hold of these studies
for themselves, we may then hope that
they will look also after the religious
studies of their children. The difficulty
of doing this only emphasizes the great
lack in the home which I have pointed
out. The home is the basis of both
Church and State; it is the point of
vital contact of the government of God
with mankind; for the head of every
man is Christ and the head of the
woman is the man, and the head of
Christ is God.—1 Cor. 3:11. We are
moving round the circle with our great
organized movements; when we get
down to the home, and this fulfills its
function well, we may then hope for
the real and orderly edification, of
Christendom and the world's evangeli-
zation. Every home should be both a
Church and a school.

THE GROUND GONE OVER.

For three months we have now been
studying a piece of the most important
Church history in the world. The pe-
riod embraces about seven years. St.
Luke stands at the head of all the his-
torians of Christianity. He was an ac-
complished scholar, and his habit was
to trace down and verify everything
from the beginning. His second treat-
ise, the "Acts of the Apostles," con-
nects with his Gospel, and it strikes
its roots back into the Old Testament
history and prophecy to the most an-
cient chronicles of the race—"to Seth,
which was the son of Adam, which
was the son of God." On the other
hand, all subsequent historians must
lay their foundations upon St. Luke.
Thus St. Luke's Acts of the Apostles
makes a kind of keystone in the vast
historic arch which spans the sacred
annals of mankind. Speaking generally,
it is a divine-human narrative re-
cording the deeds and experiences of
men and setting forth the controlling
influence and authority of Christ, and
the witness of the Spirit in the guid-
ance and government of the Church; it
delineates alike the individual, the con-
gregational and the ecclesiastical life
of the Christian. It is the close of the
first period of the Christian age.

OUTLINE OF THE TEACHING.

The final teaching and work of Jesus
is ended, and his earthly career closes
grandly with his ascension, witnessed
by the apostles. Attendant angels
promise his return. Mighty united
prayer of the disciples for the gift of
the Spirit, the promise of the Father,
renewed by Christ just before his de-
parture. Pentecost begins a new era
in the history of the Church and of
human redemption. Henceforward it

is the age of the Spirit—the Spirit con-
victs, regenerates, endues with wisdom
and power, sanctifies and gives energy
to the preached Word and, personally,
is a joint-witness with the apostles to
the history and claims of Jesus. The
Church, as old as the first parents of
the race—the Church of Christ, which
was with Moses in the wilderness—
now enters upon its great career, filled
with the Holy Ghost, and with its sim-
ple sacraments of baptism and the
Lord's Supper—the one symbolizing the
renewing work of the Spirit and admit-
ting into the Church by the public con-
fession of Christ; the other, commem-
orating his death. Miracles furnish a
standing ground for the apostles, while
they proclaim their message, and with
marvelous power attest the resurrec-
tion of Jesus. The apostles are recog-
nized leaders, but no primacy is recog-
nized among them. Peter and John are
sent like the rest. Every Christian re-
ceives the gift of the Spirit; and in
the general dispersion of the disciples,
the great body of the lay membership
of the Church become preachers and
found new congregations. The mighty
deeds of the apostles are the deeds of
the living and reigning Christ, imma-
nent in his Church through the Holy

Ghost. "In his name, by faith in his
name, this man is made whole."
"Eneeas, Jesus Christ healeth thee."
The one condition for the remission of
sin is declared by St. Peter: "Faith in
Jesus Christ; for to him all the proph-
ets witness that whosoever believeth in
him shall have the remission of sin." Per-
secution, which begins with the
Sanhedrin, intensifies, deepens, widens,
threatening, forbidding, imprisonment,
scourging, the death of the great,
young Stephen; a wave of fire rolls
over the whole Church; all are scat-
tered abroad, and Saul's destructive
mission at home and in foreign cities
makes havoc of the Church. Murrur-
ing arises between Greeks and He-
brews in the Church, and seven holy
men are chosen deacons to take care of
finances and charitable distributions.
Lying hypocrisy assaults the Church,
and sorcery tries to buy its way into
spiritual power. But against difficul-
ties within and wars without, the
mighty work goes on—thousands are
gathered in. Judea is dotted with
churches, Samaria receives the gospel,
Ethiopia hears the good news, and the
period closes with Saul as a preacher
of Jesus and peace reigning over all
the congregations.

EPWORTH LEAGUE DEPARTMENT.

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

We would be glad to accommodate
our Epworth Leaguers to the utter-
most, but it is simply a matter of im-
possibility to print the programmes of
District Leagues. There is nothing in
it except that we do not possess the
space. We printed one such pro-
gramme inadvertently, but will not re-
peat the act. Be reasonable, brethren.

Those who enter the kingdom should bring—

Themselves,
Their sons and daughters,
Their possessions.

They should give the Lord—
Praise,
Service,
Gold and silver.

His kingdom should embrace—
Our own people,
The nations of the world,
The isles of the sea.

Christians have received—
Light,
Glory,
Salvation.

These blessings are desired by—
Kings,
Gentiles,
All Nations.

The duties of all Christians are—
To see the wisdom of God's plan.
To fear for their responsibility.
To enlarge their hearts with sym-
pathy.

If we would attract to Christ we
must—
Arise from our lethargy,
Shine with his light,
Testify to his power.

TOPIC FOR MARCH:

"MISSIONS IN THE PROPHECY."

March 21: The Extent of the King-
dom.—Isa. 60:1-9.

"The subject of this chapter is the
great increase and flourishing state of
the Church of God by the conversion
and accession of the heathen nations to
it, which is set forth in such ample and
exalted terms as plainly show that the
full completion of this prophecy is re-
served for future times. This subject
is displayed in the most splendid col-
ors, under a great variety of images
highly poetical, designed to give a gen-
eral idea of the glories of that perfect
state of the Church of God which we
are taught to expect in the latter times,
when the fullness of the Gentiles shall
come in and the Jews shall be con-
verted and gathered from their disper-
sions, and the kingdoms of this world
shall become the kingdoms of our Lord
and of his Christ.

This is one of the most glorious
chapters in the whole of the Old Testa-
ment. The splendor, glory and ex-
cellence of the Church of Christ are
here pointed out in language which
the Spirit of God alone is capable of
using. But when shall this state of
blessedness take place? Lord, Thou
only knowest.—Adam Clarke.

Light in Darkness.—Verses 1, 2.

The time in which the prophet wrote
was a time of darkness. The pall of
sin rested upon the greater part of the
race. This darkness increased, in spite
of heathen philosophy and Jewish for-
mality, until deep and dense it covered
the earth. Such is the condition in the
individual or nation where Christ is
unknown or rejected. The moral vision
is dimmed, truth is obscured, dis-
tinction between right and wrong is
confused. Upon this dark, benighted
world Isaiah sees breaking the light of
truth and purity in the person of the
Lord Jesus Christ, and calls upon the
Church to arise from her obscurity and
weakness and shine, or, as the margin

reads, be enlightened. The Church
must reflect these rays of light. She
receives from Christ and imparts to
the world. She dispenses the bounty
of her Lord, and she must exercise care
that she does not obscure the light, but
reflects it.

The Great Ingathering.—Vs. 3-9.

The fourth verse calls the Church to
see the wide extent of Christ's king-
dom. The Jews had narrow views of
God's purposes for its spread. His
kingdom is to be universal. Not the
Jews only, but Gentiles from every
land will flock to the true Church—the
Church which shines with the light re-
ceived from Christ.

All people will be attracted by the
superior advantages and happier con-
dition of those whom he has enlight-
ened. "His dominion shall lie from
sea even to sea, and from the river
even to the ends of the earth."—Zech.
9:10.

This extension of the kingdom is to
be through the right living and faith-
ful witnessing of those who now belong
to the kingdom. If those who are in
darkness see in Christians the evi-
dences of Christlike character, they
are attracted to Christ. If heathen na-
tions see exemplified in professed
Christian nations the teachings of
Christ, they will desire to receive in-
struction from them. On the other
hand, the unfaithful witness repels and
delays the extension of the kingdom.
Christ's reign shall be universal. The
speedy fulfillment of the prophecy is
in the hands of the Church.

NOTES.

Leaguers, note the following from
the Board of Missions among our mis-
sion movement:

"There are no Leagues in the Church
which have inspired us more than
those in Texas. They are making a
noble investment in these missionaries
and through them in the evangeliza-
tion of four hundred million people."

"WALTER R. LAMBUTH."
Rev. Atticus Webb writes: "I or-
ganized an Epworth League at Dundee
with ten members. A small League,
but they have gone to work with a
vim."

West End, San Antonio, has two
Leagues, one of which is composed of
the teachers and boarding pupils of
the San Antonio Female College. The
two Leagues united in a missionary
service Sunday afternoon, March 14.
There was quite a large attendance
and the exercises were interesting and
profitable.

Remit all money for the Texas
League missionaries to A. K. Raggsdale,
Dallas, Texas, who is Secretary of the
Mission Committee.

The editor and publisher of this Ad-
vocate announce their purpose to
change the form of the paper and en-
large it to a sixteen-page paper in a
short time. This will involve a large
additional expense, and they rely, in
justification of the advanced price,
upon the increased support of the
Church. The Texas Advocate has
from the beginning been the friend of
the Epworth League, and has contrib-
uted as much as any other agency to its
wonderful growth and success in Texas.
Let the Leagues show their appre-
ciation of its services and unite in a

The best lamp—chimney
word in the world is "Mac-
beth," whether English or
French or Flemish or Dutch.
But get the shape that is
made for your lamp, "pearl
top" or "pearl glass." Let
us send you the index.

Geo A Macbeth Co
Pittsburgh Pa

systematic effort to extend its circula-
tion. Have a Texas Advocate Day, and
let the Literary Department arrange
for a thorough canvass in its interest.

HOW TO GET A CHARTER.

For the benefit of some who have
made inquiry and others who may be
interested, we copy the following in-
structions from the Epworth Era:

"If you have a blank application, fill
it out and send twenty-five cents. If
you haven't an application, give us the
name of your League, the district and
conference, the name of the pastor,
President and Secretary, together with
the twenty-five cents, and we will send
you a large charter, suitable for fram-
ing. Don't forget to give us conference
and district, or we can't make out the
charter."

Send to S. A. Steel, Secretary, Nash-
ville, Tenn.ABILENE DISTRICT EPWORTH LEAGUE
CONFERENCE.

BAIRD, TEXAS, MARCH 25-28.

The doors of Baird are open and ample
provision for the entertainment of
all delegates and visitors is perfected,
and it is urged that every League have
a full representation. Let the pastors
of the district urge a good attendance
from their respective charges. Apply
to your depot agent for special rates
for March 25, 26, 27; good until 28th.
The Reception Committee will meet
all trains. W. B. WILSON, P. C.

TEXAS EPWORTH LEAGUES.

Don't fail to take up a collection at
one of your devotional meetings to
help defray the expenses of our State
League Conference. We must pay the
expenses of speakers. Remit me the
money as soon as possible. Don't de-
lay.
C. H. MORRIS,
Treas., State Epworth League,
Winnboro, Texas.

DALLAS EPWORTH LEAGUE UNION.

On March 1, 1897, the League Union
of Dallas, Texas, composed of nine
Leagues, entertained two Leagues of
sister cities—Piano and Denton—with
an exchange of plans and methods for
work. The meeting was held in Floyd
Street Methodist Church and it was
filled to its utmost capacity with en-
thusiastic Leaguers, and the choir plat-
form with up-to-date preachers.

Every League was well represented,
supported by their pastor, with the ex-
ception of two, who were in the midst
of a revival.

Encouraging, systematized reports
were rendered from eleven Leagues—the
sentiment expressed by each show-
ing a unity of purpose, i. e., soul-sav-
ing.

Excellent work reported as being
done among the poorer classes and at
the jail.

In the midst of the hearing of the
reports the union was entertained by
a solo by Miss Clyde Seary.

Mr. Frank Reedy, of Plano League,
next made a spirited, practical talk to
the union, in the course of which he
responded to the words of welcome be-
fore extended.

Bro. O. S. Thomas responded for
Denton, giving a brief, inspiring re-
port of their League, having had twen-
ty-five additions within the last month
and seventy-five his regular average
attendance. His League is doing faith-
ful work at the jail.

After a thirty minute social inter-
mission the union was favored by a
male quartette.

Feeling that it is always more im-
portant, the direction in which we are
moving rather than what we do, a
prayer and praise service followed for
twenty (20) minutes, led by the Presi-
dent of Union.

Taking Phil. 4:13, Ps. 119-11, Eph.
6:17, as a foundation the meeting was
turned over to the union.

Forty (40) heartily responded with
encouraging bits of personal testimony
during the time, while soul-stirring

We tell your doctor all
there is in Scott's Emulsion,
just how much cod liver oil,
hypophosphites, glycerine.
But we do not tell him how
these are combined. You
have your secrets; this is
ours. This knack of mak-
ing the very best thing has
come to us from years of ex-
perience with just one thing.
We make only Scott's Emul-
sion—all our energy is bent
on making that better than
any other emulsion in the
world. We have no other
business thought. Is it any
wonder that it is the standard?

Scott & Bowne, Chemists, New York.

The Texas Door & Sash Co.

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WHOLESALE

Doors, Sash, Blinds,
Mouldings, Etc. . . .

WE SELL TO DEALERS ONLY.

Ask your lumber dealer for CUTS and
PRICES on our FRONT DOORS.songs were interspersed between some
of the talks.

This part of the service was closed
by a personal appeal from Bro. Geo.
Sexton (Plano pastor) to the irreligi-
ous to manifest a desire to change
their manner of living.

All present went away feeling that
it was good to be there.

MISS MATTIE HARRIS,
Sec. of Dallas League Union.

FIRST CHURCH EPWORTH LEAGUE.

The monthly social and literary
meeting of this league was held Friday
evening last at the lovely home of Col.
and Mrs. Bookout, on Masten Street.
The evening was pleasant and the at-
tendance was large, including many
members of the League and their
friends, both young and older. The
programme embraced the unique char-
acter of Joel Chandler Harris, and was
largely and well responded to with
many and various of his original say-
ings, much to the delight and amuse-
ment of all present. These recitations,
readings and quotations were inter-
spersed with music and song by our
many young ladies and gents of fine
talent in this art. That we might not
be too gay our "beloved pastor" Bro.
Rankin, gave us a short resume of our
twenty-five Articles of Religion, and af-
ter a pleasant visit to the dining room
we all said good night to Bro. Bookout
and his lovely family and friends with
many thanks for this most pleasant
evening.

ONE PRESENT.

Dallas, Texas.

LEAGUE NOTICE.

The programme published in last
week's issue of the Advocate for the
Gainesville District Epworth League
should have been signed by J. M. Bink-
ley and J. W. Hill.

C. B. Potter, W. H. Kay and Miss
Norine Woodbridge comprise the re-
ception committee. Let all who aim to
attend the conference send their names
to one of the above named committee.

J. W. HILL.

Miss Maggie Hannah

DANVILLE, ILL.
Long Suffering from Headache Cured by
Dr. Miles' Restorative Nerve.

HEADACHES are the bane of woman's
life. Frequently relieved but seldom
permanently cured, the ultimate re-
sult is continual misery. Miss Maggie Han-
nah, 321 Chestnut St., Danville, Ill., says in
June 1896: "I cannot add to my testimony of
last year except that I am well and strong.
Two years ago I had such a pain in my head
that I ate nothing, was desperately nervous
and could not sleep. Other complications
peculiar to my sex set in and our physician
called another in consultation. They de-
cided I had consumption and must die. I
commenced taking Dr. Miles' Restorative Nerve
and 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 inves-
tigate this. Ask any Cotton Belt Ticket Agent
for schedule and rates."

Dr. Miles' Restorative Nerve and the second
night obtained the first night's real sleep in
four weeks. I know that Dr. Miles' Resto-
rative Nerve saved my life.
Dr. Miles' Remedies are sold by all drug-
gists under a positive guarantee, first bottle
benefits or money refunded. Book on Heart
and Nerves sent free to all applicants.
DR. MILES MEDICAL CO., Elkhart, Ind.

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CURED Without the KNIFE or
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the Rectum, Hemorrhoids and Varicose
veins. No cure No Pay, and No
Pay until Cured. Send stamp for
pamphlet of testimonials.

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The Tarrant County

Summer Normal

for this year

will be held at the

Polytechnic College,

beginning about June 10th.

The Summer Term of the

College will also be in

progress at the same time.

Let Students and Teachers

take due notice.

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these Cities in the morning with but one day
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HAVE 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 inves-
tigate this. Ask any Cotton Belt Ticket Agent
for schedule and rates.

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Traveling Pass. Agt.,
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Texas Christian Advocate

L. BLAYLOCK, - - - Publisher
Office of Publication - Western Newspaper
Union Building, Corner Ervay and
Jackson Streets.

Published Every Thursday at Dallas, Texas.
Entered at the Postoffice at Dallas, Texas, as
Second-Class Mail Matter.

T. R. PIERCE, D. D., - - - Editor

F. B. CARROLL, D.D., - - - Editor
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All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and accept for subscriptions.
DISCONTINUANCE—The paper will be stopped only when we are so notified and all arrearages are paid.

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L. BLAYLOCK, Dallas, Texas.

Publisher's Department

REV. F. B. SINEX is a duly authorized Traveling Agent for the TEXAS CHRISTIAN ADVOCATE, and will receive and accept for money due the paper.

The sewing machine has arrived and wife has given it several trials. She is highly pleased with it in every respect.
T. J. BECKHAM.
Forney, Texas.

Unanswered Letters.

March 11.—J. E. Stephens, sub. J. W. Dickinson, sub. D. C. Ellis, sub. J. L. White, sub. F. Pace, sub. J. A. Walker, sub. B. R. Bolton, sub. J. A. Walker, sub. W. H. Terry, sub. J. T. Bloodworth, sub. H. M. Haynie, sub. W. A. Gilleland, sub.

March 12.—J. P. Skinner, sub. R. J. Smith, sub. J. N. Broyles, sub. E. A. Smith, sub. W. A. Sampey, sub. J. M. Bond, sub. M. M. Smith, sub. A. W. Gibson, sub. H. T. Hart, sub. J. Haralson, sub.

March 13.—C. S. Cameron, sub. J. H. Wiseman, change made. J. T. Bledworth, sub. C. L. Browning, sub.

March 15.—J. W. Kelley, sub. J. M. Alexander, sub. N. B. Bennett, sub. L. E. Mills, sub. J. R. D. Hall, sub. R. R. Raymond, sub. J. T. McKeown, sub. B. Bonner, sub. J. T. McKeown, sub. E. P. Newsom, sub. J. W. Holt, sub. J. D. Whitehead, sub.

March 16.—R. J. Smith, sub. C. N. Ferguson, sub. J. Kilgore, sub. C. E. Gallagher, sub. G. C. Hardy, sub. J. L. Yeats, sub. New Harris, sub. Alanson Brown, sub. J. J. Calloway, sub. J. R. Atchley, sub. C. R. Wright, sub. Chas. Davis, sub. Geo. S. Clark, sub. I. Reynolds, sub. G. S. Sandel, sub. H. Reynolds, sub. H. M. Haynie, sub. R. A. Ellis, sub. J. W. Holt, sub. Chas. W. Irvin, sub.

March 17.—E. R. Large, sub. J. A. Biggs, sub. have attention; 3 cards. J. C. Russell, sub. T. W. Boynton, sub. E. S. Williams, sub. J. D. Hendrickson, sub. Mac M. Smith, sub. C. A. Tower, sub. J. H. Braswell, sub. O. A. Shook, sub.

Last Sunday Bro. Thompson was in Rockwall with Bro. D. P. Fuller and his good people. They let him preach twice and gave him nearly seventy dollars for the Orphan Home.

There are nine or ten Smiths who are members of the East Texas Conference, and other Smiths, members of other Conferences in the State, and many stewards named Smith, and a great multitude of Smiths belonging to the Church in Texas. Bro. Thompson desires the Advocate to make the request that every Smith in the State send him a contribution for the Orphan Home this week.

THE TEXAS METHODIST ORPHANAGE AMONG ITS HOME FOLKS.

On Sunday, March 7, Rev. W. L. Nelms, pastor of Fifth Street Church, Waco, preached a sermon to his people bearing on the interest of our Orphanage. At the conclusion of the sermon he announced that he wanted his people to contribute \$500 to this cause, and in accordance with the resolution of the last Annual Conference appointed a committee to raise this money. The committee went to work and after a few hours among the people reported that they met with the kindest reception and heartiest response. The whole amount, except a small portion, was secured and the canvassing not yet completed. More than the amount asked for will be obtained.

The Orphanage has the tender of the

services of the physicians of Waco free of charge.

The children of scholastic age are welcomed into the city public schools. So we can truly say that the Orphanage is among its friends.

W. H. VAUGHAN.

Waco, Texas.

NOTES BY THE WAY.

Theoretical, formal religion is the debris under which lies dormant an absolutely necessary principle of saving grace. We must recognize the divine idea in human instrumentality. To lose it will drift Zion into fatal formality. To find it is to possess, as it were, the sun-glass on which are focalized the rays from Calvary.

John Watson, in his lecture on "The Genesis of a Sermon," makes these happy statements:

The worst condition for sermon making is where the minister lives from hand to mouth, and the best where he longs to live to the age of the patriarchs, because he is certain that he will never be able in a short modern lifetime to deliver one-tenth of the living thoughts in his brain. * * * A sermon ought to be a monograph, not an encyclopedia. * * * There are three degrees—first, the preacher below par, who can speak for an hour without a single idea; the preacher above par, who will charm us for an hour with a cornucopia of ideas; and the preacher just at par, who does his duty in something less than forty minutes by one distinct idea.

The rejected ideas that have been thrown aside by sermon-builders in an effort to get the best thought ought to be preserved. Some one said beautifully: "The debris in cutting out your angle from the marble may afford material for many a little Psyche."

A recent issue of the Central Christian Advocate contained a worthy article on Frances Ridley Havergal, the immortal hymnist. Her sweetest songs were from out the shadows of darkest hours. Of her we read:

The keynote of Frances Havergal's Christian character was consecration, and her well-known consecration hymn,

"Take your life and let it be
Consecrated, Lord, to thee"
was written from the very depths of her soul. It came to her one night when she was lying awake because she was too happy to sleep on account of a great blessing which had come upon the souls of ten persons for whom she had been praying several days.

Miss Havergal was a semi-invalid all her life, but she was very patient. Because of her cheerfulness, her room, even when she was very ill, always seemed full of sunshine.

Her life was full of disappointments; but, instead of making others unhappy by talking over her troubles, she bore them all quietly, and said,

"When the sorrow is a secret
Between my Lord and me,
I learn the fuller measure
Of his quick sympathy."

Cumberland Presbyterian: Some individuals seem to confine their faith to a single scriptural passage, "There is none good." Accordingly when they write or whenever they think, it is always to criticize and condemn something or somebody. Such a man naturally drifts into the universal night of agnosticism in relation to his fellow men—he does not know whom to trust, hence he believes in nobody, cares for nobody; and finally, he lands upon the desert island of Nobody Cares for Me.

Some stars arise to set on fairer shores, but few powerful intellectual giants have dawned upon the world; with such God marks epochs in history. Their thought is an incomparable legacy. You see the light, not the planet. No doubt Elisha still gazed heavenward long after his companion had swept beyond the range of vision. The track over which the chariot ascended was and is still a blaze of glory. Bascara, Munsey and others, were as the meteor; but privileged to sweep a zenith. The star was lost amid the fog of death; we gaze intently on the trail of light. Some are hidden from view by a haze; others, by the brilliancy of their own light. Amidst a thousand worthy things, Bascara said:

"We hope for future success and support in life—for the same in death—for the resurrection of our bodies, and the happiness of heaven. This, the Christian has constantly in view. Amid all the storms of life, he stands unyielding and unbending—he looks upward to his God without fear; and forward to eternity with expectancy—the inner man is resigned and heightened into rapture, by the smile of a present God."

In his address, "Thought and Action," Phillips Brooks said that there are two great regions in which the life of every true man resides; the regions of thought and action. It is impossible to separate these two; to bid one man live in one of them alone and the other man live only in the other of them. Right here another fine thought of the great Bishop of Massachusetts may be given:

I hold it to be one of the most beautiful and reassuring facts in all the world that the purer and finer any good attainment grows the more it comes into the necessity of expansion. It is the crude and half formed phases of any growth which are selfish and exclusive. It is the half cultivated people who guard their feeble culture by arbitrary lines of separation. The heart of any good thing is catholic and expansive. It claims for itself the world. It longs to give itself away, and believes in the capacity of all men to receive it.

The editor of the Richmond Christian Advocate says he picked up, in a Presbyterian minister's library, lying to a polemic tract: "An Old Fox Tarred and Feathered." Who was the "old fox" in such a fix? John Wesley. Who was Topeka? The author of "Rock of Ages," and other best hymns. And the lesson is that earnest men of God get a distorted view of each other. Who has read Marcus Aurelius without regret that the Emperor did not get a clear view of Christianity? He was very near the Kingdom.

BURDEN-BEARING.

Every life has its burdens. Some of them are very heavy. Most of them feel so to those who have them to bear. Thousands fall under their weight, and many are crushed by it. Jesus Christ is the great burden-bearer for humanity, and all men are exhorted to "cast their burdens on Him and he will sustain them under their weight." This is a precious exhortation and contains a gracious and a glorious truth. When we can go no longer and must give up, if we have done our best—all we can—it may be that we must pass out of the thoughts of men, and sometimes under the censure of our friends, but he knoweth and in his own time he will right all, and then the world shall know as he knows and all see why things were as they were. One of the hardest things for men to do is to receive and act upon this truth. Only intimate acquaintance with him and implicit faith in him can enable them to attain it as an experience. It is hard to be misunderstood and harshly judged by friends, yet this is often only an additional weight to the burdens we have to bear. How strongly it appeals to our sympathy when we see a man who has been borne down by his burden to know how small a thing, which we could have easily done, would have helped him and kept him going. Men have failed—yes, men have died under the weight of their burdens, when afterwards their friends have found out, to their sorrow and confusion, that just a word of sympathy or a few dollars for awhile would not only have helped to bear, but would have entirely relieved the pressure of the load. I once knew a merchant whose credit was of the very best to "go under"—to break—for lack of a few hundred dollars for less than thirty days. After it was all over half a dozen men said to me, "I would have gladly lent him all the money he needed if I had only known his condition." Now it happened that to two of those very men he had gone and asked for a loan of \$200 for thirty days. Of course he could not tell them all his business. So many a life has been broken and blighted for want of just a little timely help. A sympathetic word, a friendly hand-clasp, or a hearty "Good-speed you," has lightened the load that was pressing many a weary, footsore, tired traveler along life's thorny pathway.

It is true enough that men's faith in God ought to sustain them, and it does oftentimes, but then most of us are human, and human nature needs the help that comes from human sympathy, and is helped to nobler endeavor by the support which it alone can give. Our Lord intended, too, that we should recognize its worth and minister its strength in our lives, hence the great apostle to the gentiles, taught of God, exhorts us, "Bear ye one another's burdens and so fulfill the law of Christ." Brethren, if we would feel more for our fellow men and manifest to them our feeling for them there would, I dare say, be more effectiveness in our work than there is, and better results would often follow our labors.

Help us to help each other, Lord.

Each other's cross to bear;

Let each his friendly aid afford,

And feel his brother's care.

There is scriptural ground for this hymn of Charles Wesley, and there is a power and a helpfulness in the exercise which he alone knows who has struggled under the weight of burdens "grateful to be borne," or who has helped to lighten the burdens of those unfortunate ones who daily struggle under their galling, fearful pressure.

Marlin, Texas. E. W. SOLOMON.

BRO. ARMSTRONG REPLIES.

Bro. Wiseman takes nearly two columns in the Advocate of the 11th instant in defense of the Board of Missions. I made no war on that board—only intimated that some injudicious work was done, hoping thereby to provoke more care upon the part of the board in the future. Facts gleaned from the minutes were given, with brief comments upon those facts. Has it come to pass in these times that a man cannot state facts already on record without being branded as an unfortunate being hurrying certain phases of Church work? Is it necessary to drag in and parade the work of the Joint Board to vindicate the work of the Mission Board? The Joint Board sends out written questions before Conference, which, I presume, are honestly answered by every claimant upon that fund. This is no argument, excuse nor vindication of Bro. W. and his board, if they have committed a wrong. What the Joint Board has done is no cause for the action of other boards.

I have not the strength to quote all that Bro. W. states in his "hesitating" defense. I trust every reader of this will carefully re-read his (W.) paper. I made no adverse criticism—only facts, which I now follow with similar facts: My reference to Vernon and Clarendon Districts was based upon the appropriation of \$400 to the first-named and \$620 to the other, while the pastor on the Canyon City charge received from his charge \$150 and the board gave \$150—total of \$300—a difference of \$470 in appropriation and \$386 in quarters. To the Mangum Mission \$100 was appropriated and \$94 paid by the charge; total, \$194. The presiding elder gets \$400 mission money and \$741 from the charges—a difference of \$947. Both pastors have families. Where is the justice in this? Better give one more, the other less, so that all may live in some comfort. These facts, of which I could give more, are my vindication for referring to the above named districts. What about Brownwood with no appropriation for the present worthy and well qualified presiding elder and his large family? Last year that district only paid the presiding elder \$836, while Dublin paid \$1075, and Abilene \$1004. How about it? I could tell, but withhold the information for an emergency. "O consistency, thou art a Jew!" Other presiding elders are receiving from \$1000 to \$1700. It is true that I received an average of \$1273, including the appropriation made by the board while serving the Abilene District. My predecessor, with two in family, received the same amount (\$300) from the board. That amount was given me without my asking for it. I received it because I had a wife and four children to care for and the board was donating the same amount to four other districts. I think Bro. W. was pressed for an argument when he lugged the above statement into his "hesitating" article. No "fancy" needed, Bro. W. If any one had asked me, "What becomes of the money?" without a smile I would have answered, "After supporting my family it was given to the poor, to superannuates, needy preachers, for parsonages, education and missions."

I can give the figures if necessary. My traveling expenses ran from \$87 to \$110 a year. Bro. W. is "off" again when he says "from public print or private study" he made the discovery that there is but little difference between salaries paid presiding elders and the amount they received as pastors. The minutes show that the twelve men now presiding elders on the largest salaries ever received on an average as pastors was about \$1100; now it is \$1393. Considerable difference, it seems to me. Bro. W. labors hard to show that it is right for District Stewards to make assessments; they know can not be paid, and very wrong for a Circuit Board to do the same thing. I still assert that if you justify the one it is wrong to condemn the other. The people pay it; the stewards collect it. Since for the goose is sauce for the gander—or should be. A charge last year assessed \$700 for pastor, paid \$485; assessed for presiding elder \$92, paid \$64. One appointment on this charge was at the late conference taken off, decreasing the financial strength of the charge \$100. This year the pastor is assessed \$600, the presiding elder \$100. The presiding elder is assessed on the district \$2000. Both have families. Age, experience and success heretofore; yet one will doubtless get \$1700, the other probably \$450. Again a presiding elder is assessed \$2250; only six pastors out of nineteen are assessed over \$700—some of them only \$450. These are the differences I think about and now dare, in the face of all opposition, to write about. "If it be treason, make the most of it." I suppose there are at least forty-five good and capable men in the Northwest Texas Conference who are ready to take the districts and do successful work for \$1200 per annum. If the lot can not live, let's try a new set.

In conclusion, I believe we as a Church should cut down our districts to twelve or fourteen pastoral charges. Give each presiding elder a living. Let him be in fact the evangelist of his district—know his people and serve them faithfully. Doing this will insure a support.

WHAT THEY SAY.

Coming home this morning I found quite a bundle of letters from people interested in the Orphans' Home, and here is what some of them say:

"In reference to your call in the Advocate for funds to build addition to the Orphans' Home, we have raised and send this day to Bro. Vaughan fifty dollars." This is from Georgetown.

"I send you for Orphans' Home one dollar for my wife and one for my little granddaughter." From Aquila, Texas.

"I have collected and send you eight dollars on subscription—more to follow." Terrell, Texas.

"Papa read me your letter in the Ad-

vocate about the Orphans' Home, and I wanted to help a little. A lady gave me a pigeon and I sold it for a quarter of a dollar, and I send it to you. Papa gave little sister a dime, and she sends that. God bless you and the little children." This is from Longview.

"I read your letter in the Advocate—'A Little Child Shall Lead Them'—and presented it to the Sunday-school and they responded with one dollar and ten cents. They were real glad to help." This is from Copas Cove.

"Mamma read to me your appeal in the Advocate for help to build the addition to the Orphans' Home in Waco, and I want to add my mite. I send you twenty-five cents. I am a little orphan child myself, but I have the best papa and mamma. They adopted me when I was a wee-little baby. We have family prayers. Papa leads one night, then mamma, and then I lead. I hope all the little children will help you." The above sweet note is from Cheapside, Texas.

"We saw in the Advocate last week your call to the children for help to build the addition to the Orphans' Home. We read it to our Junior League and they send you ninety cents." This is from Winboro.

"I noticed in the Advocate of February 11, 1897, your call to the children for help to build the brick addition to the Orphans' Home. We send you sixty cents. We hope you will get all the money you need. Lula and Frank Hayes." From Coffeyville.

"Inclosed please find two dollars for the Orphans' Home." Ennis, Texas.

"Please find enclosed St. Louis exchange for \$2.75 from Sunday-school class." Richmond, Texas.

"Our little folks want to send their mite to the Orphans' Home. May Morgan, 25 cents; Lucy Morgan, 25 cents." Lometa, Texas.

"In reply to your call in the Advocate I send you one dollar for the new brick building for the Orphans' Home. Wishing you great success, and doing all I can to help, I am your brother." This is from Mound, Texas. Attention is called the last expression, "doing all I can to help."

"On February 14 I spoke to our little Mission Sunday-school about your appeal to the children of Texas for help to build the brick addition to our Orphans' Home at Waco, requesting them to bring something next Sunday. Ten children brought contributions, and it summed up \$2.11. Do not laugh at the coppers. God bless the little hands that dropped them into the basket. Wishing you success." This is from Brunner, Texas. We want to say a great big amen to the blessing on the little hands.

"I saw your call in the Advocate for help for the Orphans' Home at Waco, Texas, and brought the matter before my Sunday-school and they send you two dollars." This is from Longview.

These are small amounts, but they help to make up the whole. No doubt there is self-denial in these little sums. Why not everybody send in at once and be done with the whole matter? We have been to Trinity, Beaumont and Palestine, and these places treated us kindly—gave us all the good things to eat that we could consume and all the preaching that we were able to do and they contributed to the Home, we suppose, to their satisfaction. Many of the people were liberal. May God reward them all.

Let everybody read our letter in last week's Advocate. Pray for us.

R. W. THOMPSON,
391 Ervay St., Dallas, Texas.

EDUCATIONAL.

Under the Direction of the Board of Education of the Northwest Texas Conference.

(Prepared this week by Rev. W. F. Lloyd.)

Wanted—A Few Church Stewards.
What is a statesman? One who, in addition to being versed in the affairs of the Government, is wise to see the need of the people and plan for their highest good.

He is not greatly concerned about minor matters which live only for a day. He thinks about questions of widespread and far-reaching interest and plans for permanent results. He is a thousand leagues removed from the littleness and trickery and arts of the mere politician.

Not only does the body political and governmental need statesmen, but the Church as well.

Possibly there was never greater need of Church statesmen than now. Such men are needed among the preachers, but by preeminence are they needed in the laity.

Our laymen seem to think that their only duty is to see that the finances are well managed. They think that about the only use the Church has for her laymen is to see to paying the pastor's salary, help build a church house now and then, and furnish a target for the preacher to shoot at on Sunday morning.

I protest against this low estimate which the layman puts upon himself. I call for the help of our laymen in solving the great problems that confront the Church to-day.

There are mission problems, educational problems, publishing problems, and problems of Church polity that will never be wisely and permanently settled without the help of our laymen.

We have any number of laymen among us who could fill with distinguished ability gubernatorial, senatorial, congressional, legislative, or other positions of trust and honor.

Nor would they be mere figure-heads,

On the contrary, they would brood over questions of statecraft until every phase was thoroughly understood and the right course found.

Why do not such laymen give their thoughts to the solution of Church problems? Partly because they are not sufficiently interested, partly because they have not been urged to do so. We preachers have rather claimed a monopoly of this sort of thing.

Can we not arouse our laymen to begin to think on the great questions that press on the Church for solution?

Take education for instance: Who of our laymen are studying this problem and seeking to intelligently build and endow our institutions of learning so as to serve the greatest number of people fifty or one hundred years from now? Are they seeking to determine how and where their gifts can be most wisely used, looking to the future of our great State and the Methodist it contains? Again, are they reflecting as to the probable effect of building up a great State University? Do they see that the perpetuity of our faith and the maintenance of a simple gospel are largely dependent upon the success of denominational colleges? Do they see that the very existence of denominational colleges is threatened by the State entering the domain of higher education? I thank God that a few of them are beginning to think.

The following letter came to me a few days ago. It explains itself:

"Feb. 8.—Rev. W. F. Lloyd, Fort Worth, Texas: My dear Bro.—I have read your article in last Advocate with much interest, as it bears on a subject of very great importance to all right-thinking people of this age of material progress. As you say, 'Straws show which way the wind blows,' so we may guess the universal will be well taken care of. Of course, we all are in favor of public schools and a system which provides free education for the poor, but there are some features connected with the system of employing teachers that is injurious to both pupils and society, of which I will not now write. But this interest and sympathy manifested by our Legislature for the State University is enough to wake up every intelligent man in Texas, who really believes in Christian education."

"This is a test to try the sincerity of all who are willing to prove their faith by their works. Nevertheless, my brother, now is the accepted time for Methodists to open their eyes to the danger of future environments and seductive and inviting attractions that will be offered by the State for what they term 'higher' education. The State does not go beyond the mental and physical, and as a majority seem to set no higher practical aim to human life, there is really great danger to our denominational colleges and universities."

"It has always been and is to-day a mystery why our wealthy Texans have not endowed the Southwestern University. Just think of it, only \$1,600 endowment! Surely, something is radically wrong with our rich Christians whom the good Lord has allowed to prosper so materially. Why, my brother, there is nothing in the world that promotes and sustains good society and good government like Christian education. It is the best safeguard that society and government has. As Dr. Candler says, 'Jesus is the grandest figure in the world's history.' The State cannot teach him."

"I am a very poor man in this world's goods, and afflicted too, but, as John Bunyan in 'Pilgrim Progress' says, 'The poorest man in this world who loves Christ is richer than the greatest man in the world who hates him.' I find much consolation and comfort in the thought, and this fact does not in the least deter me from contending for and advocating those principles which make for man's highest good."

"I believe in Christian education with all my heart, and believe that the Church is the only agency qualified to give it in its perfect sense, and that it is the ultimatum of that pure Christian civilization to be attained through the gospel of Christ or the teaching and practice of the New Testament Scripture."

"I hope I have not intruded on your valuable time, and that you will again write on the same subject."

Your brother in Christ,

Several statements in the above letter are worthy of note. I mention only one: "The Church is the only agency qualified to give Christian education in its perfect sense." This is true, and being true, demands that we furnish the facilities for such an education and see to it that our sons and daughters are trained under our own auspices.

HONOR TO WHOM HONOR.

The first charge in the Texas Conference to pay both foreign and domestic mission assessments in full is Bremond and Reagan. Rev. J. W. Harmon, pastor. How much better it would be for our Lord's kingdom if more pastoral charges were struggling for like honors.

Last year the first charge to pay out on both assessments was Webberville Circuit, Rev. S. H. Morgan, pastor, who paid his charge out on March 25, with a total assessment of \$110. This year Bremond and Reagan, with Rev. J. W. Harmon, pastor, pays out on March 2, with a total assessment of \$126.50. Increase of \$16.50 in money

and earlier by only twenty-three days.

Who will be the next to join this procession?

The second quarter's drafts are due, and the Treasurer informs me that he lacks \$300 having the necessary funds to pay the second quarter. It would certainly be both magnanimous and religious if the pastors and official boards of our wealthier Churches would read this notice and remit in full within ten days.

I have run over the list of charges and counted twenty that, judging from all human appearances, could pay their missionary assessments in two weeks after reading this note.

Let us solemnly remind the pastors that they are the stewards for our missionaries.

Most of pastors think the stewards are at fault when one quarter's salary is due and unpaid and no effort is seen to collect the salary. How many pastors are waiting for better times, notwithstanding the missionary is without while he waits?

JOS. B. SEARS.
Conf. Miss. Sec. for Texas Conf.
Houston, Texas.

HOUSTON DISTRICT, TEXAS CONFERENCE.

The preachers in the Houston District have been cordially received and have made a good start. The year's work opens hopefully and we are expecting success. Every appointment is doing well. The people are hopeful, the preachers hard at work, and the outlook is encouraging. While I could say good things in praise of all the preachers and each charge, there are some things that are specially deserving of mention.

Bro. Murray, at Cedar Bayou, has built a very comfortable two-story parsonage and has it about ready for occupancy, and it has been built without incurring any debt of consequence.

Bro. Sears is succeeding well at the Tabernacle, Houston. He is taking in new members almost every week, and his people are in fine spirits. They are laying plans for substantial improvement that will increase the usefulness of this Church in this prosperous and growing city.

Already reports have appeared in your columns of Bro. Bradfield's success at St. John's, Galveston. The good work goes on, to the great delight of the faithful, untiring pastor, the presiding elder and his many friends.

Bro. Bryce has made some much needed improvement on the parsonage at Richmond at a cost of several hundred dollars and is in fine favor with his people.

Our interests at Wharton, in the hands of the deserving and popular pastor, W. R. Campbell, are more hopeful than they have been for a long time. Our Church is marching to the front and we believe that a bright day has dawned upon them. The charge gives promise of great results this year.

At quite a number of the charges the Quarterly Conference was an occasion of deep, spiritual influences and Holy Ghost power—especially was it so at Pattison. Bro. Guess and his people had looked forward to the meeting with great expectations and their prayers were answered. That charge will feel the impress of that occasion through the year, if we mistake not.

Two of our preachers, Bro. Graves, at West End, Galveston, and Bro. Willford, at Columbia and Brazoria, have had personal afflictions that have interfered somewhat with their work; but the people have been thoughtful and kind and the local preachers helpful, so that the suffering and inconveniences to the work has been reduced to the minimum.

The following summary of the work will give some idea of what we are doing: There have been 227 additions to the Church in the district during the quarter; have spent in improvements on Church property, \$1060; raised for the support of the ministry, \$224.75; for the Orphanage, \$73.75; on missionary assessments have raised \$241.95, and for other objects, \$508.56.

We start into the next quarter with bright hopes. Our country is filling up rapidly with new-comers from other portions of this state and other states, and we are trying to meet our responsibility in giving them the gospel. Hundreds of people have come in the last six months, and they continue to come. Our responsibility is great, but we are not unmindful of it nor wholly negligent. The indications are that the next few years will see a great change in all this country. May we be wise to improve our opportunity.

WOMAN'S DEPARTMENT

All matter intended for the Woman's Department should be addressed to Mrs. Florence B. Russell, 25 Mason Street, Dallas, Texas.

CALLING THE ANGELS IN.

Have promised our hearts that, when the stress of life-work reaches the longed-for close, When the weight we groan with hinders less, We'll loosen our thoughts to such repose As banishes care's distracting din. And then—we will call the angels in. The day we dreamed of comes at length, When tired of every mocking guest, And broken in spirit, and shorn of strength, We drop, indeed, at the door of rest; And wait, and watch, as the days wane on— And the angels we meant to call are gone.

—Margaret J. Preston.

THE REPORT OF CASH CONTRIBUTIONS.

Report of cash contributions for the months of January and February, 1897:

Mrs. C. A. Arnold	1.00
Mrs. G. H. Baker	1.00
Mrs. Will White, First Church, Dallas	100.00
J. L. McKamey	25.00
Mr. Oxley, El Paso	1.50
The King's Messenger, First Church, Dallas	10.00
Mrs. M. F. Powers, Terrell	10.00
J. T. Corcoran, Garland	10.00
Dr. Parsons and wife, First Church, Dallas	10.00
Congregation of West Texas	23.00
J. W. Ferris, Waxahachie	10.00
T. C. Foster, Greenville	5.00
Terrell Aux.	5.00
Valley Mills Aux.	5.00
Mrs. Ball	1.00
Mrs. J. A. Tadlock, Chico	1.00
A Friend, San Marcos	5.00
Mrs. M. E. Hammond, Lancaster	4.00
Mrs. M. E. Fendrich, First Church, Dallas	5.00
Mrs. Lon Tomlinson, Era, Tex.	1.00
Marshall Aux.	10.00
A Friend, Greenville	2.50
Mrs. Joseph Morgan, Dallas	10.00
Proctor Aux.	5.15
Mrs. C. A. Anderson, Sherman	5.00
Tyler Aux.	10.00
Mr. J. O. Wynn, Dallas	10.00
Oak Cliff Aux., Dallas	10.00
Mr. M. S. Leslie, Van Alstyne	2.50
Georgetown Aux.	10.00
Wesley Aux., Greenville	10.00
Eravay Street Aux., Dallas	10.00
Mrs. Walters	5.00
Mr. Mitch Gray and wife, First Church, Dallas	10.00
Mrs. Sue M. Baker	1.00
Mulkey collection at Trinity Church, Dallas	7.40
Mrs. D. T. Scott, Eollian	1.25
Houston Aux.	10.00
Rev. J. A. Black, Paris	10.00
Money collected by Mrs. W. H. Johnson	475.00
Beaumont Aux.	10.00
Vernon Aux.	5.00
Nevada W. P. & H. M. Society	15.95
Mr. Sam Bird	5.00
Mr. Tom Bowles	5.00
Collected by Mrs. W. H. Johnson	68.55
Kavanaugh Aux., Greenville	10.00
New Boston Aux.	5.00
Rev. L. P. Smith, Pastor Eravay St. Church, Dallas	25.00
Mrs. Joseph Morgan	10.00
Total	\$1,007.80

MRS. W. C. YOUNG, Treasurer.

SHALL THE MEMBERS OF THE W. F. M. S. OF THE NORTH TEXAS CONFERENCE BE DOUBLED THIS FISCAL YEAR?

We believe that foreign missions are in harmony with the teachings of God's holy word. We believe the great commission: "Go ye into all the world and preach the gospel to every creature," is as broad and comprehensive in its meaning as was the love which influenced the Father to give his beloved Son a ransom for the world. In obedience to this last command of our Lord, we are not only to take the gospel of hope and salvation to the lost and perishing of our own land, but to every "nation, kindred, tongue and people," wherever sin is enthroned in the heart of man, whether among the savages of Africa, the wild Comanches of North America, or among the more cultured of China and Japan. We believe, also, that it is the duty of all Christians, as they have means and opportunity—and if necessary to even deny themselves—to aid in the great work of evangelizing the world. The time may have been in the early age of Christianity, the revealed will of Christ not being so well understood, when this duty to the heathen was less imperative, but in this century of light and knowledge none can be excused. The above thoughts, and an earnest desire to see an awakening, especially among the women of our Church in North Texas Conference upon the important subject of foreign missions, and an intense longing in our heart to see the W. F. M. Society of the North Texas Conference rise up to the full measure of her ability, and take her place with the more aggressive of her sister conference societies, moved me to pen the heading to this article, which is addressed in all sin-

cerity to each member of our W. F. M. Society in North Texas with the fond hope that all will seriously and prayerfully ponder the thoughts therein submitted.

No doubt the universal opinion of our membership is that our conference society has not attained to the highest point in power and influence of which she is capable, and believe a great deal may be done this year in the way of organizing auxiliaries, adding new members, etc. But, perhaps, the opinion is not so prevalent that the membership can be doubled in one year, which has been almost a score of years gaining its present number. Our Master said: "As your faith is, so shall it be done unto you." Then let us place our mark high and with faith in our leader labor industriously to reach the mark. If we never attempt great things we shall surely never accomplish great things.

As we look out upon the large scope of country embraced by the North Texas Conference Society and note the territory unoccupied by our missionary workers, remembering, too, that there are yet more than 30,000 Methodist women and children in North Texas Conference, who are not members of the Woman's Foreign Missionary Society, we feel that it is within our power to even more than double our membership this fiscal year. May we not presume of this large number (30,000) of women and children, that there are at least 10,000 (present membership of North Texas Conference Society) only awaiting an opportunity to unite with us, and may there not be others of our non-missionary sisters, who would gladly enlist in the cause, if only earnestly appealed to in behalf of that "benighted throng, who are marching down the slope of death a thousand millions strong."

Dear sisters, let us bestir ourselves as we never have before. When the General Conference of the M. E. Church, South, gave to her women and children organized work in the Church, it was not intended for the few, but for all. Then let the few never be content until the aim of the General Conference is more generally realized. If we would double the membership of our society this year, each worker must feel her individual responsibility. The burden will rest by virtue of office more heavily upon our worthy District Secretaries, but success will depend much upon individual effort. It is a truth well established, that, if we make a success of any business, we must love that business. Now, if we would have the membership of our Foreign Missionary Society doubled this fiscal year we must take the enterprise into our affections, talk about it, plan for it, and above all, pray God's blessings upon it.

Spring in all its beauty and loveliness is upon us animating us to higher aspirations and nobler deeds; then let us go forward with confidence, believing "we shall reap if we faint not."

MRS. ABBIE ALLEN, President.

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Dr. Hoss, Editor Christian Advocate, Nashville.

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Resolved, 1st, That the Woman's Missionary Society has lost an efficient, earnest worker, whose life was an inspiration to her co-workers. We fervently pray we may follow her as she followed our Savior.

2d, That we extend to her bereaved family and friends our sincere sympathy. We pray that they may be enabled to receive the Comforter whom the Father sends to all his children.

3d, That a copy of these resolutions be forwarded to her family; that a copy be sent to the Advocate, and that these resolutions be recorded in the minutes of the Conference.

We, the members of the District Meeting of the Woman's Foreign Missionary Society of the Houston District, Texas Conference, in session at McKee Church, Houston, earnestly recommend that the several auxiliaries request their pastors to allow the collection taken on Easter Sunday to be devoted to the Texas Conference Scholarship in the Scarritt Bible and Training School. And in case it is not practicable to have the Easter Sunday collection taken for this cause, to ask for some other Sunday as early thereafter as may be convenient.

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Quarterly Conferences

EAST TEXAS CONFERENCE.

Paletine District—Second Round.

Paletine sta.	Mar. 3, 4
Crockett sta.	Mar. 10, 11
Wells sta.	Mar. 17, 18
Lufkin sta.	Mar. 24, 25
Crocker sta.	Mar. 31, 1
Graveland sta.	Apr. 7, 8
Holcomb sta.	Apr. 14, 15
Brushy Creek sta.	Apr. 21, 22
Jacksonville sta.	Apr. 28, 29
Alto sta.	May 5, 6
Rusk sta.	May 12, 13
Jacksonville sta.	May 19, 20
Elkhart sta.	May 26, 27
Trinity, L. and G.	June 2, 3
Holcomb sta.	June 9, 10
The Paletine District Conference will convene in the Methodist Church in Jacksonville, Texas, June 30, 1897, at 9 a. m.	

L. M. Fowler, P. E.

Emory, at Golden

Emory, at Golden	Mar. 3, 4
Tyler, Cedar Street	Mar. 10, 11
Wells Point sta.	Mar. 17, 18
Wells Point sta.	Mar. 24, 25
Wells Point sta.	Mar. 31, 1
Wells Point sta.	Apr. 7, 8
Wells Point sta.	Apr. 14, 15
Wells Point sta.	Apr. 21, 22
Wells Point sta.	Apr. 28, 29
Wells Point sta.	May 5, 6
Wells Point sta.	May 12, 13
Wells Point sta.	May 19, 20
Wells Point sta.	May 26, 27
Wells Point sta.	June 2, 3
Wells Point sta.	June 9, 10
Wells Point sta.	June 16, 17
Wells Point sta.	June 23, 24
Wells Point sta.	June 30, 1
Wells Point sta.	July 7, 8
Wells Point sta.	July 14, 15
Wells Point sta.	July 21, 22
Wells Point sta.	July 28, 29
Wells Point sta.	Aug. 4, 5
Wells Point sta.	Aug. 11, 12
Wells Point sta.	Aug. 18, 19
Wells Point sta.	Aug. 25, 26
Wells Point sta.	Sept. 1, 2
Wells Point sta.	Sept. 8, 9
Wells Point sta.	Sept. 15, 16
Wells Point sta.	Sept. 22, 23
Wells Point sta.	Sept. 29, 30
Wells Point sta.	Oct. 6, 7
Wells Point sta.	Oct. 13, 14
Wells Point sta.	Oct. 20, 21
Wells Point sta.	Oct. 27, 28
Wells Point sta.	Nov. 3, 4
Wells Point sta.	Nov. 10, 11
Wells Point sta.	Nov. 17, 18
Wells Point sta.	Nov. 24, 25
Wells Point sta.	Dec. 1, 2
Wells Point sta.	Dec. 8, 9
Wells Point sta.	Dec. 15, 16
Wells Point sta.	Dec. 22, 23
Wells Point sta.	Dec. 29, 30
Wells Point sta.	Jan. 5, 6
Wells Point sta.	Jan. 12, 13
Wells Point sta.	Jan. 19, 20
Wells Point sta.	Jan. 26, 27
Wells Point sta.	Feb. 2, 3
Wells Point sta.	Feb. 9, 10
Wells Point sta.	Feb. 16, 17
Wells Point sta.	Feb. 23, 24
Wells Point sta.	Feb. 29, 1
Wells Point sta.	Mar. 6, 7
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SHATTERED.

THE PRECARIOUS CONDITION OF PROF. A. H. NYE.

A Prominent Iowa Educator's Painful Experience as Related by Him to a Newspaper Man.

From the Gazette, Cedar Falls, Ia.

The grippe, that dread disease that had such a run throughout this country three or four years since, left many who were previously in robust health, with shattered constitutions and seemingly confirmed invalids.

Prof. A. H. Nye, living at No. 2500 Olive Street, Cedar Falls, Iowa, was among the number left in a precarious condition by the disease. No strength, feet and limbs badly swollen, in fact, almost helpless. Prof. Nye is a native of New York State, having come west in 1886—a healthy, robust man. He is a school teacher by profession, having served as county superintendent of schools of this (Black Hawk) county, several terms, and he has the respect of all with whom he comes in contact. His helpless condition called forth the sympathy of the entire community. He tried the best medical skill procurable, and spent most of his ready means in the vain endeavor to recover his health, and had about given up completely discouraged. He had stopped taking medicine, being fully convinced in his own mind that there was no help for him, and that he would have to spend the balance of his days as an invalid, a burden to family and friends. Some one who had heard of Dr. Williams' Pink Pills, spoke to him about them and urged him to give them a trial. His poor success with eminent physicians made him skeptical and he had no faith in what was called proprietary medicine, and would not listen to this advice for some days. The friend being persistent, however, and having faith in the Pink Pills, would not let up, until he had finally prevailed upon the sufferer to send for a box, which he reluctantly did, and after receiving them decided to give them a fair trial. The first box relieved him in a surprising manner; yet he was not convinced that it was the medicine that had helped him, but the weather, which had turned pleasant, and did not send for a further supply until he was again about as bad as before taking the pills. Then he concluded he would make another trial, and took three boxes, and to-day is nearly fit not quite as well as before the attack of the grippe. It is needless to state he cannot say too much for Dr. Williams' Pink Pills for Pale People, for people who have been left in poor health from the grippe or any other cause. Anyone wishing to test the validity of this letter can write Mr. Nye, No. 2500 Olive Street, Cedar Falls, Iowa, and he will cheerfully recommend the medicine, and state his condition before and after using.

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 an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after-effect of the grippe, palpitation of the heart, pale and sallow complexion, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Souls are made sweet not by taking the acid fluids out, but by putting something in—a great Love, a new Spirit, the Spirit of Christ.—Henry Drummond.

"A Stitch in Time."

Use Dr. Simmons' Cough Syrup before it is too late. Guaranteed to cure or money refunded. Ask your druggist for a sample bottle. Fifty doses for fifty cents. Manufactured by A. C. Simmons, Jr., Medicine Company, Sherman, Texas.

Sia r 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.

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.

OBITUARIES.

(Continued from seventh page.)

trust was in God. A few days before his death he expressed impatience that God was letting him linger so long from his "eternal rest." "His last end was peace." WM. A. BOWEN.

Rockport, Texas.

MONROE—Mary J. Monroe (nee Graves) was born in Stafford County, Va., March 17, 1816; was married to Thos. C. Monroe in 1836, and in 1839 they moved to Alabama. Here she was left a widow in 1865, and in 1874 she came to Gonzales County, near Thompsonville, Texas. Here she lived with her children up to the time of her death, which occurred on the 22d of February, 1897. Sister Monroe joined the Presbyterian Church at the age of eighteen, and in 1842 she and her husband united with the M. E. Church. She has been a member of the M. E. Church, South, since the division in 1844. Sister Monroe was a good woman. She left no dying testimony, but her

Our New Illustrated Price-list of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks showing nearly one hundred different styles, sent to any address. Our "21st" Pens are especially adapted for fine writing. Gold Pens repaired, 50 cents each. Our latest Gold Fountain Pen, price, by mail, \$1.10, is equal to the best, and warranted. C. P. Barnes & Bro., 540 W. Market, Louisville, Ky. This firm is reliable.—Publishers Texas Advocate.

life told what she was. Hers was a triumphant life and death. She leaves five children (all Christians), thirty-one grandchildren and seventeen great-grandchildren. Twenty-one of her grandchildren are Christians, and only two of the remaining ten are adults. Peace to her memory. Her pastor, HIRAM GRAHAM.

ANDERSON.—Martha H. Anderson (nee Venerable) was born in Virginia, March 22, 1816, and died at Kerby, Hill County, Texas, January 26, 1897. She was married to Daniel Anderson in 1837. Eleven children were born unto them. Two died in infancy and the others are all living, the youngest being 40 years of age. In 1855 she came to Texas with her husband, who went home to heaven some years ago. Sister Anderson was converted when quite young and joined the Methodists. She was a devoted servant of God and an old-time Methodist. She loved the Church and the ministry. Many tired and hungry itinerant preachers have been sheltered and refreshed at her home. Her walk was close with God, and upright before the world, consequently her influence was great in her own family. Her last illness was of short duration. She left no dying testimony, but the evidence of a consistent Christian life stretching through more than half a century and which grew stronger with the passing years is with us. C. N. N. FERGUSON.

OREAR.—Little Polle came to the home of Mr. and Mrs. Frank Orear December 19, 1896, and left for her home in heaven January 31, 1897. Her coming brought joy and sunshine and her leaving left an aching void which can never be filled. She was a very bright, promising child. Like a sweet flower planted in the hearts of her parents to bloom awhile, now she has been transplanted to the garden of the Lord. She was only loaned to them for a short while, but long enough to entwine her little life and love in the deepest depths of their affection. She has just gone on before, and though your hearts are saddened and home is not what it once was, still you can by faith anticipate a glorious reunion. It is farewell now, but not forever, for after awhile you will see your little Polle again; then you will understand why your little darling was taken from you. Until then his grace will be sufficient for you.

DARILEE STRANGE. Alvin, Texas.

HENDLEY.—Ebon-faced sorrow has just planted her track and shown her sullen visage in the home of W. J. and L. C. Hendley by taking from them their darling babe, "Little Tuddum." She was born February 8, 1896, and relaxed her tenure on physical life January 20, 1897. She only tarried with us but a few short months, but just long enough to entwine herself about our hearts. "Little Tuddum" is gone where she is free from all pain. While our hearts are crushed with pain, our spirits humbly said, "Thy will be done." We know that our Masters beautiful mansion has been made more ornate by the addition of another comely gem. To the weeping, sorrowing father and mother I say, you have another great inducement to go to heaven. The Master said, "Except ye be converted and become as little children, ye can not enter into the kingdom of heaven." While it is very hard to give "Little Tuddum" up, still it is a sweet thought to think she is on the other shore with her two precious sisters who preceded her to the better world. Her aunt, WILLIE OAKS.

PROCTOR.—W. S. Proctor was born in West Virginia, August 30, 1826. He came to DeKalb, Texas, in 1858. He passed over the river February 3, 1897. He was a kind husband, a tender father, a faithful steward, and an efficient Sunday-school Superintendent. He was no loud professor, but a close lover. He possessed "that wisdom which is from above"—"first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." He was the first one to meet me when I came to DeKalb, Texas. His was the preacher's home. He has gone to his reward. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." We prove what we are by what we love. Though seventy-two years old he attended every Church service. He leaves a widow, two sons, three daughters and many friends who will miss him. "He is not here." We lift up our sad hearts and weeping eyes toward the gladdened veil of tears to that "city which hath foundations,"

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.

Woman's Writes

Believe in Woman's Writes? Of course we do. Who could help it when women write such convincing words as these: "For seven years I suffered with scrofula. I had a good physician. Every means of cure was tried in vain. At last I was told to try Ayer's Sarsaparilla, which entirely cured me after using seven bottles."—Mrs. JOHN A. GENTLE, Fort Fairfield, Me., Jan. 26, 1896.

Ayer's Sarsaparilla
..cures..

whose builder and maker is God." His pastor, R. J. SMITH. DeKalb, Texas.

BYNUM.—It is with a sad heart that I write a notice of the death of Sister Sallie C. Bynum. She died at her residence, three miles south of Fairview, on January 15, 1897. She was born December 30, 1861, in Deatur County, Ga.; came to Texas when she was about fourteen, and was converted and joined the Methodist Church two years later and lived not only a consistent Christian life, but she was an earnest worker for the Master until her death. She always responded heartily to any call made upon her by her pastor. Although naturally timid, she never failed to lead in prayer or to stand in the congregation and to speak all the words of this life as a witness for Jesus. Her loyalty to her Church and to her pastor was almost without a parallel. She would never let anyone speak against her pastor before her children in her home. She was married to Bro. James H. Bynum at the age of eighteen. She leaves three children—two girls nearly grown and one son. Her pastor, C. W. PERKINS.

A DEDICATION.
The church at Roan's Prairie, Anderson Circuit, Huntville District, Texas Conference, will be dedicated March 28 by Rev. W. Wootton, presiding elder. All former pastors are cordially invited to be present and assist in the service.
W. T. McDONALD, P. C.

A physician cannot be very successful must think about yourself, about what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure. You will spoil everything you touch, you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose.—Charles Kingsley.

TEXAS CONFERENCE MISSIONARY REMITTANCES.

Name of Charge.	Foreign.	Domestic.
Weimar.....	\$60 00	43 00
Washington Street.....	10 00	00 00
First Street, Austin.....	7 00	9 00
Huntsville.....	25 00	00 00
Davilla.....	22 00	00 00
Rockdale.....	75 00	5 50
Hutchins Memorial.....	65 00	52 00
Columbus.....	15 00	10 00
Cedar Creek.....	4 00	00 00
Alvin.....	15 00	00 00

Total.....\$234 00 \$183 50
Grand total.....\$417 50
JOSEPH B. SMITH, Secy.
Conf. Miss. Sec., Texas Conf.
Houston, Texas.

MEDICINE AND MISSIONS;
OR
THE MISSION OF MEDICINE.

REV. J. H. WISEMAN.

"Big Guns and Missions," as a quotation, presents a thought from which the sensitive nature of the Christian is inclined to turn. In connection with the angelic song of "Peace on earth, good will toward men," the suggestion that implements of strife have opened the heart of the heathen for the advent of the gospel seems to constitute a discordant note in the heavenly melody; yet 'tis true that the triumphant hosts of Zion, giving rise to the changing phases of gospel achievements, have marched in the wake of war. Though the gospel is fitted seen with banners of peace float o'er the brotherhood of man, yet the guns which force commercial relation open gospel channels.

Through all the sweep of ages God has spoken to man, untaught by material and destructive tongues. At his command waters overwhelmed, fires consumed, destroyed and winds swept away; mountains, cloud-capped under the pressure of Deity. Insignificant insects waited on his word, while the subservient earth, opening, swallowed his enemies. Thus attention was arrested, though aroused and the God of Israel was made known to the heathen of old.

Then they learned that the wonder-working God was a being of love, for he blessed his people. In his hand that which was a sword to his enemy was a shield to those who put their trust in him. Christ came to a people partly instructed; his hands were lifted from a mere control of the material world and he began to sway the hearts and minds of men more directly by spiritual and moral forces. Passing into the dispensation of the Holy Spirit we see less of the hand of Deity, but enjoy more of his blessings. Our dead are not given back; our loved ones may pine away and die; the drouth may smite, yet clearer, sweeter, more powerful than ever the still small voice is heard and peace is given. The people of old shouted the praises of the god of war, who turned the tide of battle, but we sing to the "Prince of Peace."

Let it be remembered that there are nations to-day as dull in spiritual

thought and as far from God in character as the heathen nations of old; and these, being spiritually dead, may best be aroused by a material touch. The light of the gospel must fall upon that realm in which they live that they may see its worth and follow its leading to a higher sphere of life and state of being. A study of the history of missions will reveal the fact that in some measure God has seen fit to let the heavy armament of Christian nations take the place of Jehovah's thunderbolts, which made his name dreadful to men of old. But this freeing of the blood from a sense of terror was not found sufficient for the establishment of a moral character. For, no sooner did the quaking earth cease its trembling than the people, reassured, turned again to folly. Strength of character only came to those upon whose awe-stricken minds was stamped the thought that "God is good."

So, to-day, it is not enough that God, by the use of great guns, should cause the pagan world to behold the supremacy of Christian nations; for the seed sown by the severer hand of providence will never be fruitful till they are taught the blessedness of Christianity. Hence His workers must go with songs on their lips and with balm in their hands to these bruised sons of sorrow. While they discover that God can cast down, let them also learn that Christ can build again. God calls them to lay down their life that they may take it up.

We often pray—though not so earnestly as we ought—that great power may rest upon our workers in foreign fields; that they may have a demonstration of the Spirit's presence such as will reach the darkened ones about them. While we pray let us do all that can be done for the benighted nations.

This brings us to a brief consideration

of the mission of medicine in the work of saving the heathen world.

The knowledge and practice of medicine midst heathen nations is but little more than a vague, senseless system of heathen rites and base superstitions. Diseases, for which we have specific

which may be relied upon to accomplish their work in the hands of heathen practitioners, meet only with numbed prayers and vain offerings. These patients are left to suffer and die from long-drawn experiences of loathsome afflictions, who might be saved from all of this by the Christian worker with his case of medicine, while surgery is practically unknown. By the remedial touch of the medical missionary, the sick and maimed are healed, widows have their sons given back to them, and graves are left empty.

It may be readily seen how this opens the heart and home to the Christian worker whose great aim is to heal the soul rather than the body.

Let the Church, with no stinted hand, give to our hospitals and workers the means of pointing the heathen to the blessings growing out of Christianity; then will we see them turn to our Lord, even as of old when men witnessed his wonder-working power.

Christianity is greater than false religion, even as our Lord is greater than false prophets. Hence the superiority of Christian civilization over the social condition of the pagan world. The morbid sentiment seen in some quarters, which disregards this product of Christian thought and spiritual life, while it seeks for displays of spiritual power, resulting in physical healing, is a backward step in the scale of spiritual progress.

Let all join hands that the elevating power of the gospel may become a world-wide blessing.

Lorena, Texas.

There is a right way to paint

and a wrong way. The right

way is to have the best paint—

Pure White Lead (see list of genuine brands) and Linsced Oil—

applied by a practical painter. The

wrong way is to get some mixture

about which you know nothing

and apply it yourself or have

some inexperienced, irresponsible

person do it.

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