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EDITORIAL.

THE METHODIST'S THREEFOLD VOW.

The Discipline of the M. E. Church, South, contains a summary of the fundamental doctrines of Christianity—a series of rules, technically denominated the "General Rules," which are a transcript of the ethical system of the Gospel and those principles and laws of Church government which prevail among us.

Every true Methodist accepts these doctrines as his creed, these rules as the law of his life and this form of Church government as his ecclesiastical system. He binds himself by a solemn vow, publicly and formally, to adopt this creed, code and system. Indeed the taking of this vow is an indispensable prerequisite to membership in our communion. The preacher puts this question to the candidate: "Will you be subject to the discipline of the Church, attend upon its ordinances, and support its institutions?" The candidate must respond affirmatively in the following language: "I will endeavor so to do, by the help of God."

Such a man duly received must submit to the authority and jurisdiction of the Church. Our Church system is overarched and encompassed by law. It is an elaborate organization with constitutional and statutory provisions, with checks and balances, with sharply defined regulations dominating every officer and member and covering every part of the ground. As long as a man is a member of the Methodist Church he must surrender his personal opinion, waive his private opinions and submit to the will of the majority as expressed by the legislature and as interpreted by the judiciary. No man or combination of men controls this great system. Our Church is run by law and nothing but law. He who voluntarily enters its pale must acquiesce in its laws and provisions or else retire. With us loyalty and obedience are at a premium. They belong to the category of Christian graces. If an individual should object to any of these laws and provisions, his remedy is not disaffection and rebellion, but an honorable and legitimate effort to secure the desired changes through established and appropriate channels. Failing in this, he must submit or get out. To voluntarily join a Church and then inveigh against its doctrines and discipline and antagonize and subvert its institutions and movements is *prima facie* treason and the most despicable meanness imaginable. To identify oneself with an ecclesiastical organization, to draw nourishment from its bosom and then fight it and violate its rules is disloyalty and sin. Let the sore-headed and insurrectionary element seek affiliations elsewhere. If a man bites off more than he can chew let him spit it out. If he does not like the game he need not play it. Every Methodist binds himself sacredly and solemnly to avoid "the taking of such diversions as cannot be used in the name of the Lord Jesus." The College of Bishops and the General Conference have declared, both with frequency and emphasis, that the comprehensive phrase "such diversions as cannot be used in the name of the Lord Jesus" includes drinking as a beverage, operatic entertainments, card-playing in its various forms, theater-going, dancing, the circus and such like, and that to do such things is a flagrant transgression of the law of the Church and subjects the offender to trial and punishment. Note the following paragraph published in the Appendix to the Discipline, wherein both the General Conference and the College of Bishops, the legis-

lature and the judiciary of the Church, explain and interpret the law concerning worldly amusements: "Resolved, That inasmuch as the deliverances of our Bishops, as contained in their quadrennial addresses to the General Conferences from time to time, and as quoted at length by the Special Committee of Fifteen, have declared dancing, theater-going, card-playing, and the like worldly indulgences to be contrary to the spirit of Christianity, and violative of the General Rules and moral discipline of our Church, as also of the vow of our Church members; we, therefore, heartily indorse the aforesaid deliverances as containing the just and correct interpretation of the law in the premises, and as such this General Conference accepts the same as having equal force and authority as if contained in the body of the Discipline." (The General Conference of 1890.)

The consensus of opinion in the Methodist Church is against worldly amusements. The law of the Methodist Church is squarely and unequivocally against such revelry and vice. To doubt this implies a condition of intellectual stultification and moral obtuseness pitiable to behold. The law is outspoken and practically unchallenged. A Methodist might differ in opinion with the Church, might doubt whether these things are as pernicious as they have been represented. Nevertheless, he must hold his opinions in abeyance, defer to the creed and code and abstain from the overt act. We believe, however, that no true Christian desires such indulgences or would participate in them, even though all legal restrictions were removed. A true Christian lives upon a plane so high, basks in a sunlight so agreeable, breathes an atmosphere and a fragrance so sweet, enjoys a communion and an association so divine and drinks in a joy so deep and heavenly that he cares absolutely nothing for pleasures so tainted and so compromising. He who has pitched his tent in "the valleys that flow with milk and honey" has no longing "for the fleshpots of Egypt." The butterfly does not turn from the flower's nectared and ambrosial feast to a banquet of poisonous exudations. The divine life in the soul expels the love of the world. He who dwells within the pale of the Church and desires to participate in this soul-destroying and damning revelry is either unregenerate or backslidden and he who actually indulges these proscribed amusements joins to the turpitude of the deed the added guilt and the accumulated iniquity of a broken vow and a dishonored pledge.

Drinking as a beverage is to expose oneself to a subtle and terrible temptation and to set a bad example and to pave the way for the ruin of others. Total abstinence is both duty and safety. Card-playing, with its evil tendencies and with its groveling and demoralizing associations, corrupts and hardens the heart. Leave it to the gambler and the rake. Operatic entertainments, with their lascivious music and amorous suggestions, appeal to all that is lowest in our carnal nature and fascinate to destroy. Through such a channel the deadliest poison is infused into the soul. The theater, with its melodramatic and corrupting plays, with its lewd and irreverent actors and with its essentially worldly atmosphere, is a school of vice and habitual attendance upon it is an education in iniquity. It is the surest and shortest cut to damnation. The ball-room is the arena of the passions. Dancing is an apprenticeship to lust. "Evil communications corrupt good manners." And the circus itself, so generally patronized, unless it is vastly improved over a quarter

of a century ago, is evil and nothing but evil. It is a upas tree, breathing out contagion to the world.

If our Methodist people do these things after due remonstrance and labor, they should be summarily expelled. The preacher who, armed with full authority to prevent, stands quietly by and knowingly permits these things is participes criminis and liable to retributive justice himself. Plain and powerful preaching, wise, firm and loving administration of the discipline upon the part of all the preachers would rid the Church of this terribly demoralizing practice in six months.

Prominent city Methodists, noted for intelligence and culture, rich and influential, who indulge in these prohibited amusements are doing themselves an irreparable injury and setting a superlatively baleful example, ought to be handled first. The preacher who does it in the right spirit and in the right way will have the backing of the authorities of the Church, the sympathy and help of all good men and the approbation of God. He will win the battle, turn back the tide of worldliness, regenerate and uplift the Church and do an infinite deal of good. The preachers can do all that God requires them to do. And the elimination of this cursed and polluting practice is an obligation which cannot be ignored. Let our people with this solemn vow upon their conscience and their heart be true to duty and to God.

CONNECTIONAL NEWS.

Vidette in St. Louis Advocate: Holston is developing as finely as any conference in the connection. These Tennessee and Virginia Mountains present problems peculiar to themselves; but Zion's hosts, as led by the Southern Methodist preachers, are overcoming all difficulties. In many lines of work, for years we lagged away behind our sister conferences, but new life and better methods are bringing about better results. Special mention should be made of our advance in missionary work. The collections are increasing every year. Last year a great advance was made and this year we are marching on to still higher rank. This is brought about largely through the efforts of the Treasurer of the Conference Board of Missions, Dr. L. L. H. Carlock. He keeps his missionary column in the Holston Methodist full of points that rouse people and preachers to their work. The preachers are learning to take their missionary collections early in the year instead of waiting until just before leaving for conference.

Anon, in Wesleyan Advocate: The Supreme Court has handed down a decision in the Cheney will case, which gives to Mercer University \$12,000 additional to the bequest previously confirmed to the institution. We congratulate our Baptist brethren upon this good fortune of their male college in Georgia. It means much good to the State. The higher education must be distinctly religious if it is to be pure and wholesome, and we rejoice at whatever tends to promote such education among our people.

We are glad to believe the people of Georgia are training as never before, to the work of denominational colleges as the best and most effective type of higher education.

Mercer was never so strong in the hearts of the Baptists as now. And the Methodists are rallying to Emory as at no previous period in its history.

During the last two years three bequests have come to Emory. The late Robert McIntire, of Savannah, left a bequest of \$1000. Brother C. W. Mills, of Atlanta, left a bequest in real estate, which it is thought will not fall below \$1000 in value. These two bequests are not contested. Judge Young L. G. Harris left a bequest of about \$12,000 to the college. His will is contested, but with little or no probability of its being set aside. It ought to stand, and doubtless will, though there is necessary delay on account of the caveat.

The proceeding we are assured is utterly groundless and reflects no credit upon the parties concerned in bringing it. When all these bequests have been received Emory College will have secured about one-third of the \$50,000 so sorely needed to increase the facilities of the institution for handling the increased patronage which has come to it. Surely the other two-thirds will be forthcoming soon. Might it not be done by the opening of the fall term in September?

GENERAL CHURCH NEWS.

We clip from Zion's Herald two very interesting items or news:

We have taken but little interest in the discussion of the woman question during the present quadrennium because we have believed that for the good name of the denomination the coming General Conference should ignore the action of the last conference and order a new referendum. Though weary of the agitation, and sincerely wishing that it might have ended with the admission of women to the approaching General Conference, yet we cannot consent to revolutionary processes in order to accomplish the desired end. In our judgment women are not and never have been, eligible. The Baltimore amendment, making women eligible, has failed to carry. If the amendment had carried by a most meagre majority, we should have gained the advantage of it; that is, the loss is equally defective. It matters not by how little it has failed; the result is decisive and cannot be ignored.

The Hamilton plan of submission was so incongruous and unreasonable that the Church has naturally and universally ignored it. Whatever else may come, no one can desire that the settlement of the question shall hinge upon the treatment of women by this absurd and illegal proposition.

Let the whole matter, therefore, go to the General Conference for re-submission according to the constitution and the Restrictive Rules. This is the only just, safe, and in the end satisfactory course. A Church council is no place for forced and unnatural processes. It cannot be claimed that any vital interest of the Church will suffer by such necessary delay.

We entreat the advocates of the admission of women, though so grievously disappointed, to rise to a high plane of judicial candor, prayerful self-control, and Christian statesmanship in dealing with this vexed problem. We are to act not only for to-day, but for the best future of the denomination.

The utterances of the recent New England Conference upon the Negro problem are vigorous and timely. The resolutions presented in the report of the committee on the Freedmen's Aid and Southern Education Society, were unanimously and enthusiastically adopted. They make reference in the preamble to the report of the conference as an outspoken friend of the Negro, and affirm present faith in the teachings of St. Paul that God hath made of one blood all nations of men.

It is held, therefore, that there are no races doomed to perpetuity, and that the principles apply to Boston and to the North as well as to the South, and it is stoutly affirmed that the further North their violation occurs the greater is the outrage.

The resolutions rejoice in the growth of fraternal relations with the Methodist Episcopal Church, South and delight is expressed with the visit of the distinguished representative of the latter Church who has honored us with their presence. The hope is cherished that there may be frequent interchange of such courtesies. Confidence in the piety of our colored brethren is asserted, and sympathy extended to them in the difficult problems which confront them. Closer affiliation is called for between the two great branches of Methodism in the United States. In the fraternal and friendly relations of church work and in missionary movements, may be reduced to the lowest terms.

The following quotation from the report teaches a lesson of wisdom, sets forth the attitude of the New England Conference in unmistakable terms:

"We, however, confess, in all frankness and candor, we believe to be absolutely essential to all real Christian unity—that we are utterly opposed to any organic union between the two bodies if it should involve the lessening of our colored membership, or the abridgment in any particular of the rights and privileges which these colored members now possess, or to which they are entitled."

To brethren of the great colored churches in the Lord and assure them that the time-honored regard for their race, manifested by the fathers of the New England Conference, finds a hearty response in the hearts of their sons in the gospel.

The report bespeaks for the Freedmen's Aid and Southern Education Society the generous support of our people on the ground that its work was never more needed than to-day. The General Secretaries are congratulated upon their efficient management. Rev. J. W. Hamilton, D. D., received merited commendation as follows: "Inasmuch as Dr. Hamilton is one of our own number, we may be permitted to express, without invidiousness, our high appreciation of his faithful devotion to the interests of the colored people, and his championship of New England ideas."

THE PRESS.

The Old Olympic Games.

The revival of the Olympic Games at Athens by an international athletic meeting during the present month lends a timely interest to the consideration of the great historic contests which will thus be celebrated.

In the ancient districts of Elis, in Western Peloponnesus, about eight miles from the sea, the valley of the Alpheus widens into a well-protected plain, where the larger river is joined by a smaller, the Cladeus. Mount

Cronion shuts off the cold winds from the north, and the Messonian hills temper the hot blasts from the south, while the open country to the west admits freely the gentle zephyrs from the sea. In this fertile valley, where flourished the splendid specimens of trees, vines, flax and flowers, praised by an Athenian orator as the most beautiful country of Greece, was situated Olympia. Such a spot naturally attracted the attention of wandering tribes in early days. Pelasgians, Phcenicians, Ionians, Dorians, Aetolians, Achaeans, settled there, and established shrines for the worship of their protecting gods. In this secluded and sacred valley various influences of civilized life by side, as did the Greek olive and the Egyptian palm.

Each tribe wished for itself the credit of having established the festival which drew to Olympia strength, beauty and intelligence of all Greece. Some claimed that Zeus established the festival to commemorate his success in the contest with Cronus for the sovereignty of heaven—a myth which seems to point to a Pelasgic origin of the games. The Achaeans coveted the honor for their hero Atreus, and Strabo for the Aetolians. More widely credited was the belief that the games were established by the Cretan Hercules, who in play challenged his brothers to run a race, and to crown the victor with a branch of wild olive. To the interest of the Dorians was the myth of Apollo on running Hermes and Atreus. But such myths do not necessarily imply a remote antiquity for the events to which they give a poetic coloring. It is more to the point that Homer describes several of the contests represented afterward in the great national games, and that some of them may even be found in Egyptian wall-paintings of the second and third millennium before Christ.

It was as revivals of ancient practice that the games were admitted at Olympia. As they were "remembered," they were incorporated in the festival. Such a revival took place in the Ninth Century, B. C., under the combined influence of Iphitus of Elis, Lycurgus of Sparta, and Cleosthenes of Pisa. Not long afterward the records of Olympic victories were cherished so carefully that the winning of the foot race by Coroebus, in 776 B. C., came to be considered by many ancient writers the beginning of history; and the measurement of time by the quadrennial Olympiads, favored by Greek historians and officially sanctioned by Roman emperors, has survived in the writings of classical archaeologists to the present day.

The time for the Olympic festival, like the Christian Easter, was dependent upon the moon. In accordance with an ancient tradition, the festival was held when the moon was nearest the summer solstice, at the end of June or the beginning of July. With the first appearance of the new moon began the Hieromeneia, or sacred month, during which a sacred truce prevailed. Hostilities were suspended, and no armed soldier could enter the territory of Elis, and no assault could be made upon a pilgrim, under penalty of a heavy fine and excommunication from the temples, games and sacrifices.

When the precise day for the beginning of the festival was determined, peace-heralds were despatched month in advance to all the cities of Greece. One went northward as far as the Propontis and the Black sea; a second westward to the islands, the coast of Asia Minor, to Egypt, and to Syria; and a third westward to the Greek colonies in Sicily, southern Italy, Gaul and Spain. In order to accomplish this gigantic task it was necessary for them to appoint delegates to notify the smaller or more distant towns. It was important, however, that all Greek cities should receive an official announcement of the great festival. For the heralds themselves the journey was no unpleasant one; representatives of the Olympian Zeus everywhere awaited their coming, and were ready to entertain them. In the festival, for the heralds themselves the journey was no unpleasant one; representatives of the Olympian Zeus everywhere awaited their coming, and were ready to entertain them. In the festival, for the heralds themselves the journey was no unpleasant one; representatives of the Olympian Zeus everywhere awaited their coming, and were ready to entertain them.

Revival of the Olympic Games.

A wealthy and generous Greek of Alexandria, George Averoff, who, like many other Greeks, living in partibus infidelium, was known as a man always on the watch to do something for Athens, readily took upon himself the expense of restoring it to something like its former splendor, and when it was lined with marble and seated fifty thousand spectators. He has al- ready given over nine hundred thousand drachmas, which, if the drachma were at par, would be \$180,000, but which now amounts to only about \$100,000.

Averoff is a man of such modesty that he declines to be present at the games, although he has been pressed by even the King to do so. But his statue in marble will be set up between the Ilissos and the magnificent double-gated, sculpture-decked facade of the Stadion. Some Demosthenes of the present day may thunder against him from the platform or in the newspapers, for not giving his money to free the Greeks of Macedonia from the oppressor, putting the Stadion under the head of "fountains and foibles;" but most of those who come to the games will probably praise the absent donor as one who, of all mankind, has made the best use of his money.

In the Stadion thus more or less finished, and on a track that will be prepared by the best experts, all the so-called field athletics will take place. There is now talk of a representation

of Antigone here, with actors and chorus on the same level. The historic run from Marathon, which ought to be won by some Greek shepherd, will probably end here, and it is hoped that the winner will not fall dead at the goal. It may be taken as a sign of the altered condition of things since Glaukos was admired at Olympia, that boxing has been omitted from the list of sports as ungentlemanly.

Perhaps it is felt that boxing, existing readily passes over into professionalism. A good many contests which would have seemed strange to the ancient Greeks, none more so perhaps than the bicycle race, will take place outside the Stadion. The aquatic sports at Phaleron will occupy more than one day.

The beauty of Athens is a backneyed theme, but as one sits in the Stadion it forces itself upon one. The east side affords a view of the Acropolis, with the ruins of the Olympieion nearer at hand. The west side affords a near view of Lycabettus, the left, and of Hymettos to the right, with Pentelikon and Parnes farther off. The sea alone is shut out by the enclosing arms of the Stadion.

One might hear the Ilissos murmuring by, if the Ilissos ever indulged in murmuring. Toward sunset, at that bewitching hour when Hymettos puts on its "purple crown," the events of the Stadion will be neither exclusive, but reconcilable. And if, unsatisfied with "them all," the human mind, with the yearning of a pilgrim for his distant home, will still turn to the mystery from which it has emerged, seeking so to fashion it as to give unity to thought and faith, so long as this is done, not only without intolerance or bigotry of any kind, but with the enlightened recognition that ultimate unity of recognition is here unattainable, and that each succeeding age must be held free to fashion the mystery in accordance with its own needs—then setting aside all the restrictions of materialism, I would affirm this to be a field for the noblest exercise of what, in contrast with the knowledge of the material, may be called the creative faculties of man."

Why, then, should not literature, and art and music end occupy the very field that the apostles of science assign to them, without being exposed to the alienists' infinite variety of symbolism and their mysticism? The truth is that Nordan is the slave of one idea, and that the logical outcome of his definition and conception of abnormality. Rife described such a case perfectly when he said that "Nothing is more common or better known than the momentary appropriation of the personality by some intense and fixed idea. As long as this idea occupies consciousness, we may say without exaggeration that it constitutes the individual." Degeneration constitutes Nordan. He is himself an abnormality, and a passing type.—Reviewed by B. O. Flower, in Arena.

Poe's Cottage.

At the top of Foothill Hill, on the Kingsbridge road, in the recently annexed or Northern District of New York City, is a little old Dutch cottage known to fame as the home of Edgar Allan Poe during the last four years of his life. The building is a small one, containing only three rooms, a porch extending along its entire front, and standing with its gables end to the street. Instead of being clap-boarded, it was shingled, as was customary in the early days in which it was built, making a good specimen of the dignified little homes that dotted Northern New York, but which have almost everywhere disappeared before the march of modern improvements.

In Poe's time the cottage was pleasantly situated on a little elevation in a large open space, with cherry trees about it. Many literary friends of his day visited him there, and mention was made frequently made of the cozy home which Virginia Poe made, notwithstanding her limited means and contracted quarters. The surroundings have somewhat changed with passing years. The cherry trees are gone, and neighboring houses elbow the cottage quite closely, but the poet's old home remains the same as a half century ago, aside from the neglect of recent years.

The hallway entrance leads directly to the main room of the house—a good-sized, cheerful apartment with four windows, two opening on the porch. Between these stood the poet's table, at which much of his reading and editorial work was done. In the little sleeping-room facing toward the street, Virginia Poe died. At the left of the little hallway is an old-fashioned winding stair-case to the attic above. In this low-roofed room Poe had a writing table and his meager library. Here in seclusion his more ambitious work was done. The musical "Bella," the pathetic "Annabel Lee," the weird "Hulda," and the enigmatic "Eureka," as well as some of his best fiction, were written here. For nearly a score of years the question of preserving this literary landmark has been periodically raised, and public interest has time and again been aroused, but until within a few months no organized, well-sustained effort has been made in this direction.

In June of last year the Shakespeare Society of New York decided to make an appeal to its members and the public for sufficient funds to purchase the cottage, properly restore it, and preserve it as a memorial always open to the public. On September 22, 1895, a meeting of the society was held in the cottage, and an organization effected. Appleton Morgan, the President of the society, and Albert R. Frey, its Corresponding Secretary, were appointed trustees for a Poe cottage fund. Harrison Grey Blake, of the Leos Club; Nelson Wheatcroft, of the Lambs' Club; J. Henry McGonigle, of the Players' Club, and J. Clarence Davies, of the Reform Club, were chosen to constitute a purchasing committee.—Review of Reviews.

Regeneration: A Reply to Max Nordan.

This thoughtful volume is written by a scholarly Englishman, and is worthy the careful perusal of all thinking persons, not merely because it ably points out in a most convincing manner the sophistry, unreliability, and fatal inconsistency of the brilliant but reckless German, but owing to the broad method of treatment, which is only eclipsed by the temperate spirit of the author. The American edition is accompanied by a carefully prepared introduction by Prof. N. M. Butler, of Columbia College, in which we find the following thoughtful paragraphs:

The habit of reflective analysis, like letter-writing and other accomplishments that require much leisure, is slipping away from us under the pressure of our complex modern life. The newspaper, with its surges of insensate passion and unreasoned opinion, thinks for large portions of the community; and its thinking, like the amusements of the nursery, expresses itself in ways that appeal chiefly to the eye and to the ear. Information about things is too often mistaken for knowledge of things. The music of Wagner, the drama of Ibsen, the romances of Zola, the art of the pre-

Raphaelites, the mystics, the symbolists, the Futurists—who but a "decadent" would treat all these alike?—are passed in review and pronounced to be proofs of the decadence of mankind even more conclusive than those based upon physical measurements. All this is done in the name of science, which, reversing the procedure of Saturn, thus hastens to devour the parent that begot it. Modern Civilization.

Nordan is particularly prone to regard the small achievements of a certain school of idealists as having supplied him with a conclusive test of all excellence. Indeed, no part of his tribute is more open to criticism than the use he makes of science.

There is also hidden from Nordan's view that noble conception of the place and significance of science to which Tyndall gave expression in the eloquent peroration of his Belfast address more than twenty years ago:

"Science itself not infrequently develops its power from an ultra-scientific source. Some of its greatest discoveries have been made under the stimulus of a non-scientific ideal. The world embraces not only a Newton, but a Shakespeare—not only a Boyle, but a Raphael—not only a Kant, but a Beethoven—not only a Darwin, but a Carlyle. Not in each of these, but in all, is human nature whole. They are not opposed, but supplementary, not mutually exclusive, but reconcilable. And if, unsatisfied with 'them all,' the human mind, with the yearning of a pilgrim for his distant home, will still turn to the mystery from which it has emerged, seeking so to fashion it as to give unity to thought and faith, so long as this is done, not only without intolerance or bigotry of any kind, but with the enlightened recognition that ultimate unity of recognition is here unattainable, and that each succeeding age must be held free to fashion the mystery in accordance with its own needs—then setting aside all the restrictions of materialism, I would affirm this to be a field for the noblest exercise of what, in contrast with the knowledge of the material, may be called the creative faculties of man."

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Literature.

For, oh, my fallen fellowmen, brothers and sisters, the quality in us least fallen is the divine gift of seeing straight and thinking clear, which is due so largely to imagination and humor. And the man who expresses this straight sight and clear thinking will not transmit it to the next generation unless he puts it in literary form. Looking back over the ages and through the wilderness of libraries, nothing is more apparent than this truth. We may say, as we do in moods of superior worldliness, that literature is an insignificant part of life, that this book or that is too "literary" to be read or humanly useful. Even so, the modern cant which affects to despise the "literary" writer; but all experience brings us back to the fact that the only written baggage the race has not thrown aside in its long march is that which is distinguished by the highest literary quality.—Harper's Magazine.

Andrew Lang, the Critic.

The intellectual influence of Mr. Lang on students, book-lovers, writers at an impressionable age, has not been slight. His continual practice, for instance, of showing how the interests of life react on each other, illustrate each other, is a lesson in proportion, a stimulus to the intelligence, an admirable corrective to pedantry. A thing is not isolated to him, but grouped. To all literary cant and affectations he is a foe; time after time his wit has exploded a false solemnity. And if, as a rule—I think of notable exceptions—he has treated his subject in its lighter aspect, maybe he has done so because of a double respect, first for the rights of his audience—of which entertainment he judges to be one—and second for literature itself, which is better served by the individual devotion, the serious practice of its adherents, than by solemn talk to outsiders about its sacred functions or its mechanical methods.

Slight or weighty, according to theme or place, Mr. Lang's writing always exhibits character. With more interest and more various learning than most literary critics, he is nevertheless not a writer of many moods; is much less inconsistent than others of stolid mien. His touch is light, his glance airy, but he is not volatile; very calculable, on the contrary. If the critic be the judge who weighs works of art without regard to his own partialities, considers how they fulfill their aims, whether he likes these or not, and ranks them fittingly among such other works as have cognate aims, who among as to-day is a critic? Not Mr. Lang. A few have the air of wanting to be such, an air bequeathed from an age when there were fewer things to judge, and not so many conflicting schools and tendencies to choose amongst. He is not amongst them. But he has the qualifications of fine scholarship, a long love of books, and a long habit of using them without wish for finehunting of literature is possible.—Annals of the Bookman.

DEVOTIONAL.

Our Dependence on the Invisible.

Sight is a small resource. Men may be unwilling to admit that they "walk by faith, not by sight;" they may rest on the doctrine that "seeing is believing;" they may even feel that what they have closed their eyes to they are not responsible for—but it remains true, even in a purely material sense, that the largest part of man's dependence is not only upon the unseen, but upon the unsuspected. An invisible atmosphere is one of the first essentials of life; without the invisible oxygen in that atmosphere our fires would not burn; we could not breathe; we could not live. These are open secrets in nature, patent to all. But who knows how this planet is affected by the millions of unsighted stars? Who can see, or even consciously feel, the attractions and forces which hold the earth in its orbit? Not a living thing is there on the earth but is under the spell of those forces without recognizing it. Medical science has well-nigh terrorized the people with its tales of the all-present disease breeding bacteria; but the other side of the same story is that micro-organisms are not only agents of death, but of life also. We are unconscious of their presence whether in the atmosphere we breathe, in the water we drink, or in our own bodies; yet we live by them, and they live for us. The fish of the sea, as well as of fresh water, depend for subsistence largely upon microscopic creatures which are to us invisible, yet "in numbers comparable to the motes in the air." From whale to herring, the life of the sea depends upon that which, to the ordinary gaze of man, at least, is indiscernible. Upon these tiny wanderers of the main and of the brook man depends for much of the substance of subsistence. How, then, shall man cling to his senses as his sole guides, and deny to the invisible its right and title to a mighty ministry? Still less shall he deny the things of the spirit their place as the most potent factor in human life. Not by ordinary sense sight, but by spirit sight, may he indeed perceive them. Unto us God revealed the things of the spirit for the Spirit searcheth all things, yea, the deep things of God.—*Sunday School Times.*

The Late George J. Romanes's "Thoughts on Religion."

The outlook at the close of the Nineteenth Century is, as has been remarked by a recent writer, profoundly interesting. Few works could more remarkably epitomize the history of religious scientific thought during the past fifty years, or better illustrate the present condition of the religious scientific problems than these posthumous papers of George Romanes, which have recently been edited, at their author's dying request, by Mr. Gore.

To estimate the real significance of these "Thoughts on Religion" it is necessary to review briefly some of the aspects of the conflict, actual or apparent, between science and religion of the past forty or fifty years.

The achievements of modern investigation and discovery can not be paralleled in the past. One after another science drove down her artesian wells of experiment until a jet of fresh truth, oftentimes mixed with some gravel or sand, burst up from unexpected sources with sudden and explosive power. Men gazed bewildered into the seething basin of the fountain of knowledge, where the waters never seemed to have time to settle or a fresh spring shot up and troubled them again.

This condition of speculative uncertainty among the more thoughtful minds at that epoch is well pointed in Matthew Arnold's verses on Obermann, written 1839:

"Like children bathing on the shore,
Bored at a wave because
A second wave is sure to come,
We have had time to breathe."

At length out of this seething caldron of fresh discoveries arose certain wreath-like forms, which gradually took shape and substance as scientific dogmas.

At the golden dawn of the scientific era, of the triumphs of steam, electricity and investigation into every department of life, everything seemed possible, and men sang exultingly with the author of "Locke's Hall":

"Let the great world spin forever
Down the glittering grooves of change."

The mere glories and glamour of the material universe, whose secrets were thus newly unveiled, fairly intoxicated the myriads in the temple of science, and stole away their hearts from the worship of the Spiritual Temple not made with hands. Geology, biology, criticism, comparative religion, delivered their successive assaults upon the old creed of Christendom, and seemed to carry fort after fort.

In 1870-71, during the writer's Oxford days, this foreboding spirit brooded heavily in the air. Many felt, or feared, what Keats has said, that religious belief "will die slowly out, unimpaired by primary instruction and the predominance of scientific over literary education."

During debate at the Union the present writer well remembers a brilliant undergraduate remarking in his speech: "I do not speak now of faith or religion—those names are meaningless;" a remark which elicited laughter and some applause.

It was just at that time that George Romanes entered Cambridge, a youth trained in a Christian home and holding the orthodox faith. He soon proved himself to be "remarkably able and clear-headed, and also many-sided as well as singularly candid and openhearted."

In 1873 he carried off the Buxton Prize for an essay on "Prayer," in

which he still assumed the orthodox theistic belief. But he was fairly caught in the rising scientific tide, and in 1876 published his "Candid Examination of Theism, by Physicists," a work with an entirely skeptical conclusion.

In mournful words he discloses the grief with which he realized that he was thus resigning—words that are well worth repeating here. He writes: "I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness. . . . When at times I think of the appalling contrast between the hallowed glory of the Creed which was once my own and the lonely mystery of existence as now I find it, I ever find it impossible to avoid the sharpest pang of which my nature is capable."

From this year, however, to 1885, when Romanes published his *Rede* lectures on "Mind, Motion and Monism," there occurred a distinct change in the conditions of thought, which is reflected in the attitude of his mind.

The writer of this paper recalls a remark made at the opening of Keble College Chapel in Oxford about the spring of 1876 by the present Bishop of Bombay, then an able Oxford tutor, that there were indications of the settling in of a reaction from the materialistic views of life. And certain it is that since that time it has been increasingly realized that the prophetic words of Spenserism were not trusted with the last word of wisdom.

"All over Europe," says a recent writer in the *Revue des Deux Mondes*, "we are met by the spectacle of a religious revival."

George Romanes meanwhile had taken rank among the leading biologists of the day, but his mind was more and more drawn to metaphysical and religious questions.

For two years before his death (in the summer of 1889) he had attentively studied many books on Christian evidences. The fact of this study appears in the Notes, but the change from some of the positions enunciated in "the candid examination" he himself says "was due to further thought," not to any external influence.

The Thoughts seem to have been written in the winter of 1891, and were the outline of a book in which Romanes had intended to review, and in many respects to answer his own previous skeptical work.

They consist of papers, sometimes brief and fragmentary, but many of them carefully written, on a variety of heads, Christianity, Faith, Conversion, Miracles, Agnosticism, pure and Spencerian, the Doctrines of the Incarnation and the Trinity; these form some of the subjects treated.

"Modern Agnosticism," he writes, in one place, "is performing this great service to the Christian Faith, it is silencing all rational skepticism of a *a priori* kind." Again: "The venture of Faith is no fool's experiment." Again: "Modern science, as directed on the New Testament, has surely done more for Christianity than against it." On another: "The doctrine of the Incarnation and the Trinity seemed to me most absurd in my Agnostic days; but now, as a pure Agnostic, I see in them no rational difficulty at all."

The Notes are, however, most valuable, not merely from their thoughtful and suggestive utterances, but as displaying the gradual growth of an able and scientific intellect from a position of reasoned skepticism to one where he had come to recognize "that it was reasonable to be a Christian believer." Thus far only do they carry us, but it is a happiness to be assured by the editor, who was a personal friend of Romanes, "that the writer of these 'Thoughts' returned before his death to that full, deliberate communion with the Church of Jesus Christ which he had for so many years been conscientiously compelled to forego."

May we not see, in the course of this pure and ardent soul, a veritable type of the spirit of the Nineteenth Century as it set forth from port, caught by the tide of skepticism and was borne out to a starless and shoreless ocean. The tide flows once more, and the gray dawn breaks, and is hazily visible, tremblingly, haltingly the dark crevices homeward, to rock for a while on the waves outside the Harbor Bar, uncertain of the channels, still distrustful of the lights, but in time, like the life of our author, as Isaac Williams sings:

"Tis thus, when all its wanderings past
On the still tide
The bark drifts on its life sail at last,
And like a shadow glides
Into its rest."

—Rev. E. G. Prosser, M. A., in the Independent.

He Careth for You.

The sympathy of Christ is a very real and a very precious thing to all his human brethren and sisters who have had faith enough to test it in their hours of trial. It is as real as the air that surrounds one or the sun that lights the world, and one may be just as sensible of its presence.

While it is quite true that Jesus is invisible to the human eye, yet to the inner vision he may be really present, and one may derive far more comfort and sustenance from communion with him than from the kindest messages in letters from loving friends. His blessed Word, as embalmed in the gospels and the epistles, is a gracious series of letters, palpating with divine life, while his Spirit comes day by day to enforce and illuminate the promises of the Word, so that he who stays his soul on God, making the spiritual life the chief thing, is kept in perfect peace.

One seldom journeys many years along the road of life without coming to a particularly hard place. And as the years glide by and the elasticity of one's step abates and the responsibilities of life increase, the difficult places multiply. Who that has reached a half-century's score can recall moments when he felt that he had reached the limit of human endurance, and that if it were not for the reality of the promises which blaze forth like precious jewels from almost every page of the Bible, and

for the comfortable and friendly companionship of the Spirit of Christ, death would be a welcome deliverance from the sorrows and the agonies of this present evil world. But strengthened and sustained by the comradeship of an invisible but very real and very helpful friend, the pilgrim takes up his burden and pushes on, confident that all will be well some radiant morning not far hence. Christian brother! is the way dark and rugged? Have you lost heart and hope because of the disappointments and sorrows that like poisoned arrows wound and distress you? Remember that he who gave his life for you trod every step of life's tollful road; and remember that he careth for you; that not an event occurs in your life without his knowledge; that there can come to you no sorrow that may not help to round and polish and perfect your character and more abundantly qualify you for citizenship in that city whose builder and maker is God, and where no earthly ill can ever come. Comfort yourself with such thoughts as these, but more especially covet the constant companionship of the Spirit that bringeth peace.—*Central Advocate.*

THE VALUE OF TRUTH AND HUMAN LIFE.

Visioction, Animal and Human.

One of the greatest blessings which the scientific spirit of the last hundred years has conferred upon the human race seems to be a vivid appreciation of the value of accuracy. To be exact and precise in the statement of a fact, or the description of an event; to keep one's self from exaggeration and misstatement; to tell the truth as it is—and not as we wish it were—that is the first lesson of a scientific man. Science has lifted precision from the realm of fancy to that of the commonplace; she could have no existence were it not for this keen desire to state facts as they are; she demands truth from her servants, and if she sometimes excuses a blunder, she never pardons a lie.

It seems to me that the author of a very remarkable paper which appeared in *The Independent* last December, entitled "The Relative Value of Life and Learning," has still some what to learn in this art of being accurate. He has certainly fallen into some most grave errors, and at the same time, given utterance to most astounding doctrines. "How puerile," he exclaims, "is the ultimatum of the humane society on Visioction published in *The Independent* a few weeks ago," quoting, at the same time, what purports to be the "ultimatum" itself. Well, in the first place, there is no such sentence to be found in the report of the American Humane Association. I speak with some little confidence, for I wrote the report myself. The Humane Association has issued no such "ultimatum." What Prof. Slosson has quoted as such is a sentence which appears to have been taken from one of four widely varying statements of opinion regarding visioction, sent out for signatures, and which represented, not the views of the Association, but only of those who affixed thereto their names.

What, then, is the "ultimatum" statement, is it? I am very sorry to have it so decided. For the first name that appears under that sentence, heading a long list of eminent names, is the name of Herbert Spencer. I venture to question very seriously the substantial accuracy of another assertion of Prof. Slosson. Instance of self-immolation on the altar of science, he tells us, are not rare: "on the contrary, they are of daily occurrence." A biologist who wishes to study the life history of a tapeworm grows one in his own body; a physician ruins his health by experimenting on his own stomach; "a sanitarian drinks sewer water for a month; such are the common events in the scientific world." Really? We are listening to a scientific man who is supposed to weigh his words; are these the expression of clear, exact, scientific truth? "Common events," are they? "Of daily occurrence?" Well, this is either pure scientific truth—or something else, and with out characterizing it, I venture to say it is not the first that it is not matter either "common," or of "daily occurrence" for experimenters to drink sewer water, or to grow tapeworms. If of daily occurrence, suppose one ask for the recorded cases of a single month in 1893 or 1894? No one would deny that rare instances of such foolish experimentation may be cited, but they are not common or of daily or even monthly occurrence. I should question whether a dozen instances in a dozen years could be quoted from scientific records. It is quite as inaccurate to assert that laws restricting experimentation upon animals have "shut out England from participation in the advance of modern medicine and surgery." I fancy that Sir John Eric Erichsen, one of the most eminent surgeons of Great Britain, and author of a text-book on surgery, is quite as well acquainted with the operation of these laws as any one in America. In a letter received from him last summer, he says:

"Experiments on living animals are most carefully restricted in this country; the Cruelty to Animals Act provides most ample guarantees in this respect."

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WACO, TEXAS, March 27, 1896.

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It is sure to bring returns.

Yours sincerely, W. L. NELMS.

The above tractate can be obtained by addressing me with 2-cent stamp.

W. F. LLOYD, Fort Worth, Texas.

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But look out for the one that is made for your lamp.

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man, honored and respected, he was at one time called to endure great trial and temptation. And he went away by himself, like Daniel of old, and prayed for days: "O Lord, make me to hate sin! May it look as repulsive and wicked to me as that black snake!"

And the dear Lord heard that prayer.—V. H. Crossman, in *Zion's Herald*.

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respect. I acted as Government Inspector of Experiments on living animals for several years, and I can safely assert that the provisions of the Act were vigorously enforced."

Sir Joseph Fayrer, M. D., the Surgeon-General, ought to be somewhat acquainted with the needs of his profession; and in giving to the American Humane Association his views on visioction, he approves of the very paragraphs which Prof. Slosson denounces as "puerile!" When surgeons like these see no danger to medical science in the laws restraining visioction in their country, perhaps our tears over their decadence are a little out of place.

Are there any boundaries within which a purely scientific curiosity should be restricted? There is a widespread sentiment which distinctly disapproves the sacrifice for physiological facts which have no conceivable relation to the treatment of human ailments, whenever such investigation implies the torment of animals. Suppose, however, that we admit that research may be unrestrained: shall science be content with the low forms of life? Granting that the highest aim of pure science is the pursuit of truth for truth's sake, and that the agony of inferior organizations may ever subserve this end, why should we hesitate to make use of human beings in these researches? "Is a life for a line too dear a price to pay for additions to our knowledge?" "The aim of science," says Prof. Slosson, "is the advancement of human knowledge at any sacrifice of new life." "If cats and guinea-pigs can be put to any higher use than to advance science, we do not know what it is. We do not know of any use we can put a man to." "A human life is nothing compared with new facts." "Well, I think the world is under obligations to any scientist who proclaims that creed so openly; it serves to show us 'where we are at'; it has been cherished in secret long enough. Some of us knew that this horrible doctrine had existence, and of its practical application in certain cases; but never was it more openly proclaimed. This is the doctrine held by Dr. Bargh, who having purchased from unnatural parents the privilege of experimenting on his children, inoculated these little men with matter from a leprous tumor, that he might thus see whether he could thus infect them with an incurable disease. Such, apparently is the doctrine held by certain pathologists of Germany, who, we are told, have been experimenting upon patients in the last stages of consumption, to see whether cancers could not be grafted upon them. Nor are these the worst instances of the practical application of that theory which Prof. Slosson enunciates, that the aim of science is 'the cure of disease or the saving of human life,' but 'the advancement of human knowledge at any sacrifice of human life.' Not very long ago there appeared in the leading medical periodical of the United States an article by an American physician, a graduate, by the way, from a college rather renowned for its extreme visioction, giving a long and detailed account of certain experiments he had made while in charge of a 'Free Dispensary.' A number of little children, twenty in all, were deliberately inoculated with the most horrible disease that afflicts the human race to-day, without the slightest thought of benefit to his victims, and solely as an experiment. They were already suffering from an incurable disorder, and the object of the investigation was to see whether, with another, and even worse disease, they might not be infected and poisoned. I shall not quote the full account of his experiments, because, unless this statement is questioned, I do not care to expose him, and a few words must suffice:

"On November 14, 1883, I inoculated with virus six . . . girls under twelve years of age. On December 14th, I repeated the experiment . . . The last time I inoculated fourteen; no result followed in any of the twenty experiments. For the suggestion of this experiment, I am indebted to my friend, Dr. Pontoppidan, of Copenhagen."

Did he prove his theory to be correct? Not at all. "While the twenty cases are absolutely conclusive," still it is a point worth consideration. The result, then, of these twenty "experiments" upon little outcast girls is merely a point worth consideration. I agree heartily with that conclusion; it is worth most serious consideration.

For myself there are no words in the English language sufficiently strong to phrase my abhorrence of such human visioctions, and the doctrine upon which they rest; and I believe this abhorrence is shared by the vast majority of men and women in the medical profession to-day. Before a man can begin experiments like these upon innocent and unsuspecting children, there must be a kind of atrophy of the moral sense. Noble, indeed, is that spirit which inspires men to risk health, comfort, life itself, for the good of humanity; but it is self-sacrifice—not sacrifice of others—that underlies the religion of Jesus Christ. The lesson of the Cross is the nobility of self-sacrifice; the dying thief teaches the value of the lowest and meanest of our race. There is a story told of Passerot, a French scholar of the last century, which has present application. In his last days, dying of a mortal disease, he was brought unrecognized into the Charity Hospital of Paris, a city, then, as now, celebrated for pitiless devotion to scientific curiosity. As the attending surgeon looked down upon the miserable being, he bethought him, perhaps, that "a human life is nothing as compared with a new fact in science," and speaking to his associates in Latin—the language used by learned men—he remarked: "Fiat experimentum in corpore vili." At these words, the eyes of the dying man slowly opened; and

then, to the physicians' unbounded astonishment, in the same language they had used to conceal intent, came from one they had taken to be a beggar, a scholar's reply: "Corpus non vile est, domini decemissimi, pro quo Christus ipse non dedignatus est mori!" ("That body is not vile, learned sirs, for which Christ himself disdained to die.") Is the world ready to exchange this doctrine for the new theory of the worthlessness of life? Not yet.—Albert Leffingwell, M. D., in *Independent*.

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The bad thing about little sins is that they grow so fast.

of my boyhood and recalled the books I then studied and read. Especially did I seek those that had given me higher ideals of life and conduct:

in the United States Army, as a citizen of the "Old Dominion," as a professor in the Halls of the Virginia Military Institute, or the gallant Stonewall on the bloody battle-field of Bull Run, you will ever recognize the ruling principle of his life, because duty was his polar star; and Old Virginia is now entitled to a prouder title than Mother of Presidents, in that she now may be called the mother of a Jackson and of a Lee; or take the biography of that other Christian soldier, whose story should be familiar to you all. His life reads like a romance—only stranger than any fiction. As a young engineer he distinguished himself in the Crimea, and

zareth. You will then be ready to study the life of the God-man—the Christ who came to seek and to save that which will be lost—and they will be ready to see him as the “fairest among ten thousand and the one altogether lovely.” They will easily recognize the divine in him. You can’t turn young people into becoming religious, but you can show them a Christian character and make them see how surprisingly beautiful and desirable it is. All this is easy taken in the concrete, but so difficult to describe.

There are hundreds of good books we may draw on for work—some of the best being works of fiction; but these must be chosen with judgment and discernment. Much of the stronger kinds of fiction that is now offered the reading public is unfit to be presented to our young people. I do not refer to the worthless trash in many modern novels and papers. I refer to the trashy trash in many of our good books.

But there is a book of all books which should become familiar to us all and whose literature should be read and carefully studied in every League. Not fortuitously, not as an exercise, not to fortify in Latin and render us ready for dissertation, but, but for the grandeur, sublimity and beauty of its teachings. It is astonishing to me to find so many people, otherwise well informed and quite widely read, who are ignorant of biblical literature. Read what and where you may, you will find grander ideals presented in the Holy Scriptures than in any other literature.

I have read the poems of Virgil; have followed Aeneas in his gloomy wanderings; have read in the grand poem of the blind old Homer the sad parting of Hector and Andromache with melting heart and filling eyes; have read the noble utterances of Demosthenes in his native tongue, and

the conversations of Socrates the beauty and majesty of his teachings; I have bowed with reverence at the shrine of the warrior, the poet, the orator and the philosopher; have felt an ardent desire spring up within me to realize in some small way, as much as in me lies, the glory and majesty of their thoughts, and, though I could not attain unto it, their words and works have furnished and inspired me with lofty ideals and purposes for the future.

But nowhere else have I found a character so sublime, an ideal so pure so holy, so perfect, or a literature so noble and so beautiful as is given in the New Testament. The parting of Hector and Andromache, sad as it is, cannot equal in simple pathos Christ's last talk with his disciples as recorded in St. John's Gospel. "Peace I leave with you, my peace I give unto you, not as the world gives give I unto you. Let not your heart be troubled, neither let it be afraid."

The last words of Socrates, though almost divine, are not to be compared with it; and a man, though he be wise in the lore of centuries and read in all the literatures of the world, is not educated unless he be acquainted with this sacred literature. The Literary Department of the League is not the place for preaching, but it should study and present for comparison with earth's noblest character of Jesus of Nazareth—Jesus the Son of Mary. And through this comparison you will enable your young people to differentiate each for himself, the elements of true manliness and rise in this strength to a higher light, a purer atmosphere, where each may see not the son of man only, but the Son of God as well.

TREATMENT OF SKEPTICS.
If you find any budding skeptic in your League, let me beg of you that you deal gently with the young man. He has probably been accustomed to take the opinions of his father and mother, pastor or teacher, as true and as settling every question. He has just begun to read and converse with the great world and finds some doctrine in which he has been resting comfortably controverted or overturned; some awkward questions have presented themselves to him for solution, and he is unable to answer them and thinks them unanswerable. This is likely to occur to every thoughtful young man. Don't cast him off, but lead him to the truth; help him, direct him, and he will come out of his skepticism with a stronger faith, and possibly, a clear call to the ministry.

I should think the literary work of the League would be especially valuable and easy to carry on in our country circuits. There it may easily be made to take the place of the old-fashioned singing school, debating society, or other effort at social entertainment, and be made to supplant the dance and other amusements of doubtful propriety or hurtful tendency. On one of our piney woods circuits in the Texas Conference we have one of the best Leagues in the State, I am told, and people come from miles around to attend its meetings. This ought to be the case everywhere, and will be if the preacher in charge is a man of energy and resources and, like the Salvation Army, adapts his work to meet the necessities of the neighborhood.

I do not think it wise in any case to limit the membership of the League to our own Church, or the attendance on the meetings of the League to members of the League only. I think the League may be made a very important factor in the social life and work of any community, and much good may be accomplished, but the officers should be members of our Church and the pastor should always keep his hand on the lever.

PLACE OF MEETINGS.
I hardly think the church the best place for the literary meeting—rather the parlors and homes of our people. We will find it difficult to get young people to feel the same freedom in talking in the church as in the parlor, while the good brother who abominates organs might object to such music and recitations as would greatly add to the exercises of such a meeting. Again, it is the social life of our young people that we want to reach and influence as much as any other. Let the meetings of the Literary Department at least be held in the homes of the people. Don't wait to be invited, but let the leader see our friends from time to time and ask if the League may not meet at their homes on convenient occasions. Thus we may carry the Gospel to all homes and possibly reach some lives that might otherwise be inaccessible.

As a last practical suggestion I will add that there should be an understanding that no refreshments are to

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

be offered at any of these meetings. Let this rule be strictly adhered to, that no one may hesitate to offer the League the hospitality of his home because of inability to provide a feast.

And now I have said all I ought to attempt on this occasion. My idea of the mission of this Literary Department may not be yours. Possibly I have not met the expectations of the committee who asked me to discuss this question. But I am impressed that all true work of any kind should have for its object the development of all that is highest and best in each human soul. "Sow beside all waters" and in the end we may be almost surprised with "a joy that will be unspeakable and full of glory" to hear the Master say, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

OUR ORPHANAGE.

Jesus, seeing the multitudes, with his disciples about him, opened his mouth and taught truths that have become the warp and woof of the Church of God.

Rev. W. L. Nelms, seeing our sad plight, with the inmates of this home about him, opened his mouth and wrote an appeal for help, which resulted in help from the people of Texas, which put the institution for the first time in its history on the right side of the ledger. Yes, we have nearly \$200 in hand with which to pay the last note against our Home, which will be due next winter. Now, someone will say that this is a good showing; but see, our house is almost full. We ought to build more room before winter. We will not be able to meet the demands next winter without more buildings, and we cannot build until this last note is provided for. There is more than enough subscribed to pay this note.

Will all the pastors please open their mouths and urge these subscribers to pay at once, and that still others lend a helping hand. Someone may say again, "Why, Vaughan, that is the very thing for which you are appointed." Yes, I have done all that I could; I took these subscriptions of the multitude; now they are individuals in the many congregations in our great State. A few words from our pastors will reach them all; besides, I have other things to do.

We received a little girl with a burnt arm and have tried so hard to save the arm, even to the risk of her life; but alas! we failed. The little arm was cut off Friday, and I must wait, watch and pray till the crisis is passed. She is doing well. Will all pray for her recovery?

Give me ten minutes' talk, ten minutes' work and ten minutes' prayer from all our people for the Orphanage, and the results will afford needed help, bless our entire Church and honor God.

W. H. VAUGHAN.

Waco, Texas.

COLD HILL.

S. M. Ownby, April 27: Yesterday was our day at Reilly Springs. A grand day it was. About two-thirds of the congregation could not get in the house. Fine spirit pervaded the entire congregation. But, the best of all, the Lord was the presiding officer, and when he is with us we have a good time. Our people are becoming more and more united. Such things as divide our people are giving away. I think the Lord is just getting us ready that he may work in us to the saving of many souls.

MINERAL WELLS MISSION.

A. N. Canafax, April 27: Bro. J. A. Burks, our pastor, is doing a good work on this charge. There has been one new church added to this work since conference, which makes four organized churches. We have a nice church house at Holder's Chapel clear of debt. On the first Sunday in this month we had a nice Easter service. The house was nicely decorated with evergreens, and back of the pulpit in arch-form, in beautiful worked letters, was written "I Am He That Liveth and Was Dead," which was the text our pastor preached from. After partaking of a good dinner on the ground, we had a good League service, which consisted in songs, essays and devotional exercises. I think our League at this place is putting on new life. To meet incidental expenses, each member of our League pays one cent for each year of their age at or near their birthday. We have just paid our missionary assessment for the past year.

MARLIN.

A. E. Goodwyn, April 27: We closed last night a delightful and profitable meeting. Nine were added to the Church, several conversions, and Christians generally greatly refreshed and strengthened. Congregations were very large and multitudes were doubtless deeply impressed by the glorious truths of God, as they were presented by the faithful and earnest preachers. Bro. G. P. Phair did good work for the days; Bro. J. L. Massey then filled up Master in two sermons a day for five the measure of service to the close of the meeting. Besides the visible re-

sults, we feel sure seed were sown that will bring forth fruit unto life in many hearts. As a Church, we are to-day united and happy, and stand higher and feel stronger than ever before.

GROVE HILL.

J. T. Bludworth, April 28: The second Quarterly Conference for this charge at Grove Hill last Saturday and Sunday was a good occasion. Bro. I. W. Clarke came Friday and remained till Monday. His preaching and presiding first-class in every particular. The love-feast Sunday morning was one of old-time power. Finances good; official attendance good. Reports show an increase on all lines of Church work.

CHAPPELL HILL.

Landon P. Smith, April 28: This place is sharing with other educational centers in a work of grace, and there are promises of a gracious revival. The membership of the church seems aroused and nearly all the young ladies of the college home have come out on the Lord's side. Most of them have professed faith in Christ, and the rest are seeking peace in the pardon of their sins. Bro. Hotchkiss and Collins are assisting Bro. Hammond the pastor.

EASTER OFFERINGS.

The Temple Auxiliary of the W. F. M. Society held an Easter service for the Scarritt Bible and Training school and took a collection of \$13.75, which will be used for the Belle Bennett chair in that institution. There was a very pretty programme and a fine address by Rev. John Barcus, who had the subject thoroughly in hand. This auxiliary has decided to support a Bible woman in China, and thus we, as an auxiliary, are "preaching the Word" in heathen land. X. X. X.

NEVADA.

C. I. McWhirter, April 28: Our second Quarterly Conference embraced the fourth Sunday and was largely attended; house full on Saturday. Our presiding elder, Rev. W. M. P. Rippey was on hand. He strongly emphasized the business of the conference. His preaching was searching and eminent practical and secured undivided attention. Four Sunday-schools, with more than 325 scholars; three Leagues with more than 160 members—all doing well—were reported; also 150 conversions, 122 accessions, 65 adult and infant baptisms, weekly prayer meetings, including a young man's prayer meeting—all doing well. The amount of the conference collections apportioned to Little Creek, where the conference was held, was raised in subscription on Sunday. The amount raised for all purposes during the quarter was \$390.91. The prospect for a great work of Divine grace to be accomplished during the year is very encouraging. Our Parsonage and Home Mission Society is doing well. Bro. Rippey delivered a stirring lecture in behalf of their work while with us.

HOLLIDAY CIRCUIT.

A. R. Sellers, April 28: Have just closed a gracious revival meeting at Stuart's school-house, on this circuit. There were 11 conversions, 19 additions to the Church—all by ritual, and the majority of them grown people. When the meeting closed several were left at the altar of prayer weeping. The whole community was stirred by the gospel call. I am indebted to Bros. Williams Hussey and Walker for assistance at this meeting. All would be well with us out here if it would rain.

Have you Eaten too much?

Take **Horsford's Acid Phosphate**. People improve on the stomach some times, giving it more than it can do. Horsford's helps to digest the food, and puts the stomach into a strong and healthy condition.

ANNONA CIRCUIT.

John L. Sullivan, April 27: The Annona Circuit is, for the most part, in a fair condition. Its preacher in charge is trying to do the work of a pastor—visiting, praying, preaching, holding Church Conferences, taking collections, etc., etc. Our second Quarterly Conference was held at Williams Chapel on the 11th instant, but we were rained out on Sunday, the 12th. Finances up moderately well on most of the work. Our conference collections will be full and over. A good day yesterday at Annona and Garland School-house; near \$60 raised on general collections and fine spiritually manifest. We expect scores of conversions.

GOLIAD.

M. S. Gardner, April 23: The meeting here closed last Monday night. Major M. L. Blanton, of Nashville, Tenn., came to help us on the 1st instant, after Bro. J. S. Gillett had begun the meeting with several earnest discourses. We battled on in the face of untold discouragements and unseen hindrances. The tide of religious enthusiasm began slowly to rise after Bro. Blanton had preached a moving gospel for several days. I never heard a plainer and more forcible gospel preached in my life, and never saw a man work more indefat-

igably than did Bro. Blanton. The iceberg of religious indifference and neglect, and, in some cases, of gross immorality of many in the Church, kept melting until shouts of praise and tears of joy were the indications of the Church's advance. We received much needed help from the following preachers: Rev. J. W. Long, of Skidmore Circuit; Rev. C. Williamson, of Karnes City; and Rev. J. M. Shuford, of Weesatche. The result of the meeting is that the Church is filled with joy and encouragement. Many who scarcely have darkened a church door for many years have come back to the Church and are ready for duty and death. Previous to the meeting, about twenty attended the prayer-meeting. On last Wednesday night we had about sixty-five present; also, in the Sunday-school we had few parents—now we have an outlook for a large Bible class of these. We believe the Church is in better condition for an advance all along the line than it has been for a long time. Pray, for us, brethren that we may retain our full consecration. Bro. Blanton is a safe man and will give strong help to any one who procures his assistance.

RUTH.

Geo. A. Nance, April 27: A good day with us yesterday on the Gatesville Circuit. I preached three times, attended two Sunday-schools and received four members by letter. We expect to build at Rowland's Chapel this year.

HOUSTON-WASHINGTON STREET.
J. W. Horn, April 27: Bro. Simex is spending a few days here. We have just completed the Advocate canvass, and sent you fifty-four subscribers. I am so busy that I have neglected to send canvass carefully, but took time and met with greater success than I expected. We have received since Conference eighty-eight members, and last night we began our protracted meeting. One conversion last night. We are expecting great results. We have enjoyed a revival at the regular services for about two months, but the people want to protract the meeting.

FARMER CIRCUIT.

J. J. Harris, April 24: On the night of the 11th our beautiful church at Olney, built two years ago by Bro. Burks, was badly damaged by the storm. We have it propped up, and we held Sunday-school and preaching in it last Sabbath, and took up a collection to permanently repair it. We are able to "tote" our own skillet. Don't ask for any help from abroad.

MINOOLA MEETING.

D. L. Cain, April 24: One month ago the devil had Minocla down, and had the religious life about choked out of her. On the 24th of March Bro. Abe Mulkey and his noble wife came to our rescue. (A braver man and woman never lived than Bro. Abe and his wife). The devil had grown to be very large here, and he was holding Minocla down without a struggle. He had everything under him—Church and all—but Bro. Abe was not afraid. As God was with David when he went to battle with Goliath, so God was with Bro. Abe when he came to battle with the devil here in Minocla. For twelve days the battle raged. It was inch by inch we gained the ground. Bro. Abe was at the head of the battle and hardly took time to eat or sleep. One by one the Church members escaped from under the power of Satan. About the eighth day the Church was rescued. Then Bro. Abe cried out, "Let the members of the Church of the living God fall in line and we will take Minocla for God." They fell in line, the battle was fought, the victory won. Between sixty and seventy sinners were born unto God by the Holy Spirit. About the same number was added to the Church. A conversion that takes a convert into the Church, and leads him to seek the conversion of others, is the kind Bro. Abe counts in his meetings. Our presiding elder, Rev. John Adams, was with us and gave valuable assistance. Bro. Adams says that Bro. Abe is doing a great work; that he approves of his methods; that Bro. Abe is welcome anywhere in his district. Bros. Hines, Webb, Goodwyn and L. W. Cain assisted in the meeting and did some excellent preaching. A free-will offering of \$172.50 was made to Bro. and Sister Mulkey as a token of our appreciation of their labors among us. We raised and sent to the officers at Waco \$8.85. A free-will offering of \$31 was made to Bro. Hines, who so ably assisted in the meeting. Thank God, Minocla has now got the devil down, and by the grace of God we expect to keep him down. The

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.

IVORY SOAP

99⁴⁴/₁₀₀% PURE

The detestable odors of many hotel and sleeping car soaps are intended to conceal the poor quality of the soap itself. The traveler who wishes to thoroughly enjoy his toilet and bath will carry a piece of Ivory Soap in his toilet case.

THE PROCTER & GAMBLE CO., CINCINNATI.

Young men, instead of lying about the saloons at nights, are attending and holding the cottage prayer-meetings. Many of the ladies now prefer the Church to the ball-room. Our Wednesday night prayer-meetings and Sunday-schools are well attended. We have just organized an Epworth League with fifty-eight members. Good congregations at regular Church services. We are looking forward to this being the best year of our lives in the cause. God bless Bro. and Sister Mulkey.

PARK.

S. W. Jones: Our second Quarterly Conference for Park Circuit convened at Red Water, April 18. Our presiding elder, Rev. T. P. Smith was present, looking after all the interests of the Church, and preached us three most excellent sermons and caused us all to believe he was the right man in the right place. Finances are behind, but we think they will come up all right. Our love-feast Sunday morning was truly a feast to many of us. At the close of the 11 o'clock service our presiding elder took up a missionary collection amounting to \$33.10, cash and good subscription. Spiritually, Park Circuit is in a better condition than it was the first of the year. We are praying and expecting a gracious revival all over the work.

LORENA.

J. H. Wiseman, April 22: Our second Quarterly Conference was held last Saturday, the 18th. Bro Campbell was with us, and his work was greatly appreciated. His preaching was at high-water mark. Reports were good. We have fenced and painted our church at Lorena and are painting the parsonage. Our parsonage is now paid for. Sister Stanford, the aged widow of Bro. Thos. Stanford, is very low. It is a means of grace to be at her bedside. She, in her last hours, is doing much for the Lord. She has four hundred books on hand—"Stanford's Sermons"—which she would like to sell at one dollar each while life is prolonged, that she may be able to give the money to the Church. Her address is Mrs. L. K. W. Stanford, South Bosque, Texas. Our town is building. Our flow of artesian water is brought to our doors, and we now have a nice Natatorium where a delightful plunge may be taken.

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely, when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the S. Y. Co., 100 North 1st St., N. Y. C.

NOTICE.

Owing to the meeting of the Conference Sunday-school Convention at Hearne, May 26, we have decided not to hold a District Convention in connection with our District Conference as announced. I trust every Sunday-school in the bounds of the Huntsville District will be represented at Hearne.

W. WOOTTON, P. E.

DISTRICT CONFERENCES AND COMMITTEES OF EXAMINATION.

The Huntsville District Conference will meet in Alvin, Texas, on the 25th day of June at 9 o'clock a. m. The opening sermon will be preached by W. McMahon, at 11 o'clock a. m., June 25.

The following Examining Committees are appointed:
License to Preach—O. T. Hotchkiss, J. J. Shirley, J. V. Dealy.
Admission on Trial—T. B. Graves, C. M. Thompson, A. P. Norman.
For Orders—C. R. Lamar, S. W. Thomas, R. L. Harris.

SETH WARD, P. E.

The Beeville District Conference will meet in the city of Florencia on Thursday morning, at 9 o'clock, June 10, 1896. Sunday-school and Epworth League interests will be considered in connection with the usual business of a District Conference. An hour or more each will be given to the Woman's Foreign Missionary Work, and Parsonage and Home Mission Society. Full reports are desired on all subjects. Bro. Joe F. Webb will preach the opening sermon Wednesday evening at 8 o'clock.

JOHN E. GILLETTE, P. E.

The Gainesville District: Applicants for license to preach and for admission into the Annual Conference will please meet the Committee of Examination at the M. E. Church, South, in Denton, Texas, at 2 p. m., Wednesday, May 6, 1896.

O. S. THOMAS.

The Brownwood District Conference will convene at Comanche, Texas, on Thursday, July 2, at 9:30 a. m.

Committees of Examination:
For License to Preach—D. C. Stark, Samuel Gay, M. Mills.
Admission on Trial—W. C. Hilburn, E. T. Bates, J. C. Carter.
Deacons' Orders—E. K. Bransford, R. V. Gallaway, J. W. Hall.
Elders' Orders—S. E. Burkhead, George F. Fair, T. J. Lassiter.
W. M. SHELTON, P. E.

Waco District.
The candidates for License to Preach and for Recommendation for Admission on Trial into the Annual Conference, and for Deacons' and Elders' Orders will please meet the Committees of Examination at Mt. Calm, May 18, the day before conference opens. The pastors will use the "Hargrove Blanks" and be ready to lay their reports on the Secretary's table Thursday

morning, May 14, at which time the conference will open for business.

JAS. CAMPBELL, P. E.

Fort Worth District.
The District Conference will convene in Cleburne, May 23-31. The following are the Committees of Examination:
For License—A. P. Taylor, Marvin Coppedge, O. P. Kiker.
For Deacons' Orders—H. A. Boaz, H. P. Shrader, W. N. Curry.
For Elders' Orders—E. V. Cox, Abe Long, O. F. Sensabaugh.
For Admission—W. F. Lloyd, Horace Bishop, H. A. Bourland.
I trust that no pastor in the district will arrange for any appointment on the 5th Sunday. He should go to the District Conference to stay till the close.

G. S. WYATT, P. E.

CHANGE OF TIME.

Please say that the time of the meeting of the Mission Board of the North West Texas Conference at Palo Pinto, Texas, has been changed from May 12-14 to May 26-28.

JOHN R. NELSON.

COMMENCEMENT EXERCISES.

Southwestern University.
Commencement exercises of Southwestern University, for session ending June 2, 1896.

Thursday, May 28—8:30 p. m., Fitting School declamation.

Friday, May 29—10 a. m., sophomore orations; 3 p. m., freshman declamation; 8:30 p. m., address before the Althean and Clio Societies, by Rev. W. D. Bradford.

Saturday, May 30—11 a. m., oration before the Alumni Association, by Judge Sam Streetman; 3 p. m., contest in elocution; 8:30 p. m., debate between Alamo and San Jacinto Societies.

Sunday, May 31—11 a. m., baccalaureate sermon, by Bishop J. S. Key, D. D.; 3:30 p. m., sermon to undergraduates, by Rev. E. E. Hoss, D. D.

Monday, June 1—10 a. m., annual address before the Literary Societies, by Rev. E. E. Hoss, D. D.; 8:30 p. m., graduating exercises of young ladies.

Tuesday, June 2—9:30 a. m., commencement day; 8:30 p. m., vocal and instrumental concert.

JNO. H. McLEAN.

Curators meet Friday, May 29, 9 a. m.

Faculty report to be read at 10 a. m.

R. M. POWERS, President.

Trustees meet Friday, May 29, 3 p. m.

ASA HOLZ, President.

Alexander Collegiate Institute.

Rev. D. F. C. Timmons, of Palestine, will deliver the literary address at Alexander Collegiate Institute, May 13. At the same time the Board of Trustees will elect my successor, as I have resigned the Presidency of the Institute to study and travel three years.

G. J. NUNN.

Chappell Hill Female College.
Rev. Jas. B. Sears, presiding elder of the Austin District, and Conference Missionary Secretary, will preach the Commencement Sermon at Chappell Hill Female College, June 7.

LANDON F. SMITH, President.

Scarritt Bible and Training School, Kansas City, Mo.

The baccalaureate sermon will be preached by Rev. Chas. M. Bishop, at Melrose Church, Sunday, May 17, at 11 a. m. The graduating exercises will be held in Independence Avenue Methodist Episcopal Church, Monday, May 18, at 8 p. m. Rev. J. W. Lee, D. D., of St. Louis, Mo., so widely known as author and preacher, will deliver the annual address on that occasion. Four accepted missionaries of the Woman's Board of Foreign Missions of the M. E. Church, South, will graduate, and two trained nurses will receive their diplomas. Miss Ida M. Shaffer, of Carrollton, Mo., has received the honor of class essayist. Friends of the school are cordially invited to attend these exercises.

MARIA LAYNG GIBSON, Principal.

A CARD.

Since my recent affliction I have received many kind letters and cards of condolence from the readers of The Texas Christian Advocate. I would gladly reply to each one personally, if it were in my power. I have selected this plan of acknowledgment, and herewith express my grateful appreciation of every one.

A. M. IRELAND.

Seguin, Texas.

Dr. Simmons' Sarsaparilla restores and invigorates the whole system, renovates and enriches the blood, gives appetite and tone to the stomach. Only 50 cents for 50 doses.

The M. K. & T. is now running through Wagner Vestibled Buffet Sleepers from Dallas to St. Louis and Chicago on the KATY FLYER, leaving Dallas at 7:30 a. m. Daily and Sundays too. Twenty-four hours to St. Louis and 31 hours to Chicago—the fastest time and the best service.

ELECTROPOISE

REV. W. H. DEPEY, D. D., LL. D., late assistant editor of THE CHRISTIAN ADVOCATE at NEW YORK, says:
"Myself and family have received so much benefit from the use of the ELECTROPOISE and I have become so thoroughly convinced of its practical value as a curative agent, that I feel warranted in commending it without RESERVE to the public."

Instruments rented to responsible persons. For a forty-page Descriptive Circular of the great curative agent, address
W. S. SWYMER, New Mexico and Arizona, Southwest Corner 22d and Strand, Galveston, Texas.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO

TO PRESIDING ELDERS.

Rev. S. W. Turner, a former member of the East Texas Conference, who located a few years ago on account of ill-health, has been completely restored and strongly desires to re-enter the pastorate. Any presiding elder having occasion to supply a work could not do better than to secure the services of Bro. Turner. He is one of the best preachers in the State, and is a Christian gentleman of the highest type. His address is Fort Worth, care Polytechnic College.

W. F. LLOYD.

Bells and pimples are due to impure blood. Remove them by making the blood pure with Hood's Sarsaparilla.

SUNDAY-SCHOOL ORGANIZATION.

All Sunday-school workers of Dallas County are called to assemble in mass meeting on Sunday, May 2, at the First Presbyterian church, in Dallas, at 3:30 p. m., for the purpose of effecting a permanent County Sunday-school Organization, electing an Executive Committee and arranging for a County Sunday-school Convention some time in July. Prof. H. M. Hammell, of Jacksonville, Ill., field worker from the International Sunday-school Committee, will be present and address the meeting. All Sunday-school workers are earnestly urged to be present and bring Gospel Hymns No. 5 and 6.

Women

Who are nervous, weak, worn out with local troubles find pure blood, nerve strength, and perfect health in Hood's Sarsaparilla.

We do not say the above to raise false hope. It has been the experience of many, very many women in those intensely trying periods which demand and consume so much

Nervous

force—those special physical trials we delicately indicate by merely using the words—Maid, Mother, Matron.

Like a confidential friend we suggest the use of Hood's Sarsaparilla, a reliable blood purifier and tonic; it has helped many others and will help you.

"I was in poor health five years, broken down in strength, and appetite all gone. Local troubles and other weaknesses intensified my misery. Nervous sick

Headaches

dizziness, heartburn and pains in my back made me think I should never be well again. A friend prevailed upon me to try Hood's Sarsaparilla. I soon began to improve and in six months, it restored me to better health than for years. I have found Hood's Sarsaparilla a grand medicine for all troubles peculiar to

My Sex

I am now strong and healthy and can do a good day's work. I stand by Hood's Sarsaparilla, for it cured me after other medicines failed." Mrs. LEE

A War Reminiscence.

SCENES AT HATCHER'S CREEK AND PETERSBURG RECALLED.

John B. Seace Speaks to a Reporter of Striking Scenes Escaped with a Slight Wound, but, Like Other Veterans, Has Suffered Since—A Story that Reads Like a Page from History.

From the Albany, N. Y., Journal.

When one encounters in print the life story of some soldier who, during the Civil War, a feeling of admiration and sympathy is the certain result. Accustomed though we are to tales of heroism and suffering in everyday life, there is something peculiarly attractive about these old war records, serving, as they do, as a sacred passport to the heart of every true American. Thousands found their rest on the field of carnage or in the hospital, but their comrades, when the struggle was over and the victors won, returned to their homes and began anew the battle of life.

John B. Seace, the widely known contractor and building mover of Albany, N. Y., has been unusually interesting life, and when seen by a reporter recently at his home, No. 15 Bradford Street, told of his many experiences and adventures while serving under the old flag in the late war. Although having been over thirty years since he was discharged from the ranks, Mr. Seace bears the more than half a century of years with an elastic step and a keen mind, taking an active interest in private and public affairs.

Mr. Seace is a member of Berkshire Lodge, No. 52, I. O. O. F. He enlisted in the army in 1862, in Company A, Forty-ninth Massachusetts Volunteer Infantry, sent under Col. W. F. Bartlett, First Brigade, First Division, Nineteenth Corps, with which he participated in some of the hottest battles of the war, including Port Hudson, Donaldsonville and Plain Store, where he was wounded. His first wound, he was discharged, but soon re-enlisted as Sergeant in Company A, Sixty-first Regiment, Massachusetts Volunteer Infantry. He was in the battle of Hatcher's Creek, near Petersburg, and the battle of Sailor's Creek.

After his honorable discharge, June 4, 1865, Mr. Seace returned to Albany and settled down once again to his business and social interests. He has resided in the city ever since. He has been married, and has a family. He has been a member of the Albany Electric power-house, the lever of a loosened windlass struck him a heavy blow across the back. The effect of the blow was not at all apparent, he being able to leave his house in a few days. But the wound was to follow; for, without warning, he was seized with sciatic rheumatism in all its virulence. Untold agony followed.

Said Mr. Seace: "I could not sleep for the pain. No one will know the tortures the rheumatism gave me. I don't know how I lived during those days. I became little more than skin and bones, and it seemed like life didn't have anything but suffering in it. Cures? I tried every so-called rheumatic cure that was ever invented. I gave all of them a good trial before I stopped taking them. My friends and neighbors recommended remedies after remedy that they heard of, but my rheumatism went on just the same. Well, after I had almost had the life tortured out of me, I came across a newspaper account of this Williams' Pink Pills, and I thought I might as well add another name to the list as not, so I ordered some of my druggist.

"I tell you, I was glad in those days to hear of anything that could give me any hope at all. Yes, I got them, and before I had taken two boxes that pain began to leave me. Why, I couldn't understand it. I couldn't imagine myself being cured. But before I had taken a half-dozen of those boxes, my rheumatism was all gone. The suffering which had made my life almost unbearable for so long had disappeared. I was a new man.

"I began to get strong. I picked up in flesh, and I went back to my business with all the vigor and vim of a young man. I think everyone who knows me will tell you that it did for me. Pink Pills is the greatest medicine ever discovered, and if my recommendation will do it any good, I want you to use it. Those old fellows who hear of it and be benefited as I have been. Everyone should hear of it. I can't say too much for them." Mr. Seace exclaimed, enthusiastically, in conclusion.

This is but one of the many cases in which Pink Pills have taken such a beneficial part in the history of humanity. Mr. Seace is now enjoying the fruits of an unusually large business, managed solely by himself, and carrying almost the entire eastern portion of the State. Mr. Seace is also an ivory carver of marked ability, which he follows solely for his own pleasure. Many little trinkets, carved by the light of the camp-fire, attest his skill in this direction.

Far from being solicited to recommend the curative which had taken such a load of misery from his life, in his gratitude to the maker of the medicine, he has written and signed a statement one may easily see that when he does cease to sing its virtues, it will be to answer the last mustering in.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medical Company, Schenectady, N. Y.

It is hard to understand how anybody can doubt the reality of a cure which has ever seen a drunkard's home.

EYES TESTED BY MAIL.

Persons who live in the country and are unable to consult an oculist can have Spectacles fitted to their eyes by sending to C. P. HANSEN & CO., Louisville, Ky., and get their new system for testing the sight and fitting Spectacles by mail.

They have over thirty years' experience in this business and are reliable.

Impure blood is responsible directly and indirectly for many other diseases. Purify the blood at once with Dr. Simmons' Sarsaparilla. 50 cents and 50 doses.

Farmer Shaw, Dallas, can sell you as good a Berkshire Pig as can be found anywhere. Write him for particulars.

MARRIAGE NOTICES.

McCutley—Nevans.—At the home of the bride's mother, April 29, 1896, by Rev. Daniel Morgan, Mr. J. W. McCutley and Miss Olive Nevans; all of Lometa, Texas.

Slagle—Williams.—At the residence of the bride's father, at 8 p. m., April 15, 1896, Mr. D. F. Slagle and Miss Carrie Williams; all of Starrville, Texas; Rev. T. B. Vinson officiating.

Chisholm—Wilson.—On April 12, 1896, by Rev. J. P. Rodgers, Mr. E. C. Chisholm and Miss Annie A. Wilson; all of Maxey, Texas.

Curtis—Crow.—On April 19, 1896, at Templeton's Ferry, on Red River, in Lamar County, Texas, by Rev. J. P. Rodgers, Mr. Monroe Curtis and Miss Nannie Crow; both of Jackson, I. T.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 130 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to the publisher of this paper, at the rate of ONE CENT PER WORD. Money should accompany all orders.

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

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

REV. J. J. GUY.

Rev. J. J. Guy was born in Hale County, Ala., August 10th, 1858. In 1879 was born of the Spirit and joined the M. E. Church, South. He was licensed to preach in 1889, which office he filled acceptably and with profit to the Church. He came to Texas in January, 1895, and on the 8th of March, 1896, he crossed over the stream of death and entered into his reward above. Bro. Guy was a good preacher, a true man to the Church and a cheerful, happy Christian. He is greatly missed in the community of Vashli, Texas, where his life work was ended. He has left a dependent family, a widowed mother, a widowed sister, Mrs. G. H. Webb, in Ardmore, I. T., and three children, all of whom he committed to the care of a loving Heavenly Father whom he trusted, and to the consideration of friends and relatives who he had tried and proven. Bro. Guy's last sickness was brief but severe. His physical suffering was intense, but a greater spiritual triumph I never saw. We laid his remains to rest in Bellevue Cemetery on the 9th of March, 1896. His brother-in-law, Rev. W. H. Terry, of the Northwest Texas Conference, came just in time to see the body laid to rest. Truly a valuable and lovable man is gone.

T. L. MILLER.

Bellevue, Texas.

IN MEMORIAM.

Died, at the residence of her sister, Mrs. G. H. Webb, in Ardmore, I. T., on the morning of March 30, 1896, Mrs. Daisy Leflore Nelms, after an illness of a few days only. Many causes conspired to make the death of the subject of this sketch a particularly distressing one to friends and relatives. Daisy had been blessed with such youthful bloom and robust health; had recently been so well and healthily married, and looked down the vista of so many happy, useful years, that her untimely and unexpected death seemed almost unthinkable to those who loved her. That one so full of life, energy and happiness, who seemed an embodiment of splendid young womanhood, should so suddenly part aside her earthly garment of flesh "an immortal spirit in the skies to bloom," was almost beyond our belief.

Daisy Leflore was born near Boggy Depot, I. T., January 11th, 1874, and spent her early childhood there. When she was about twelve years of age her parents moved to Lufkin, Texas, and a year or two later she entered Mrs. Kidd-Key's College at Sherman, Texas, where she remained about six years. After leaving Sherman she made her home in Ardmore, in Limonstone and Ardmore, and in the latter place, in June, 1895, was married to Mr. Hayne Nelms, of Ardmore. It was during her student days at the South Texas Female College that she began to write, and she wrote for many years. In fact, she was a writer by character, that to know her was to love her. While she did well in all her studies, it was in music, more particularly in vocal music, that she excelled, and although she has joined the "choir invisible of the immortal dead," yet her sweet earthly voice still echoes in the ears of many of us.

In every relation of life—as daughter, sister, friend, pupil, and later on as wife—Daisy did her duty. Her manner was peculiarly loyal and steadfast and her serene, happy temperament diffused sunshine around her. Preeminently truthful and sincere, for her to promise to do a thing was for her to do it, and it was within the limits of her ability.

Daisy never spoke much to me about her religious feelings, but I know that she had a firm faith in the tenets of her creed, (the Methodist); that she was a consistent church member, and that she daily lived her religion. What can one say more? If ever good and lovely spirit shook off its tenement of clay only to enter into the celestial joys that belong to the "pure in heart," then did our Daisy pass from death into the higher life on the morning of March 30th.

ONE WHO LOVED HER.

HAYNES—Sallie L. Haynes (nee Brookshire) was born in Tennessee May 5, 1823; moved to Blount County, Ala., in early childhood; was married to A. Y. Haynes January, 1841; moved to Pontotoc County, Miss., in 1847; professed religion and joined the M. E. Church, South, 1850; moved to Ellis County, Texas, 1872; then to Fisher County, Texas, 1889, where she lived until her death, March 22, 1896. Death was not unexpected to her. For several days she talked of the end as being near; she said the message would come soon; she talked concerning her household things; how to divide them among her children and grandchildren as keep-sakes. She was the mother of fourteen children, eight of whom preceded her to that better world. Three sons and three daughters are still living, but all of them are

members of the Church. She leaves an aged husband, about eighty-eight years, and six children, to mourn their loss. Her last and dying words were, "The Lord is near, my dear."

Roby, Texas.

BIGHAM.—Cub. Bigham, son of William and Cora Bigham, was born October 6, 1891, and died December 11, 1895. Little Cub was a bright, loving pet of the home. God sometimes takes the sweetest of the flowers. While we, looking from a human standpoint, do not understand the mysteries of God, yet we know he does all things well. When the future curtain has been drawn aside, we can then understand the goodness of God. So let us look beyond these dark hours of affliction, catch the gleam light from the Son of Righteousness, then Heaven will become dearer. Dear parents, brothers and sister, you know where to find Little Cub.

J. B. SIMS.

YATES.—Mrs. Elizabeth Yates was born in Putnam County, Tenn., in 1837; was married to L. D. Yates in 1862; professed faith in Christ and joined the Church in her fourteenth year. She departed this life December 29th, 1895, in the triumph of faith which had been cultivated in the fruitful furnace of adversity so carefully and patiently. Being afflicted with dropsy, her bodily suffering was long and intense, but her patience and submission to God was beautiful. This left a spiritual impress upon family and friends which time cannot eradicate. The beauty of holiness of heart and life could be seen in her deportment under the torture of continued pain. She was a good mother, a devoted wife. She left the assurance of her eternal salvation. To the sorrowing friends and relatives we can confidently say, imitate her in the end that she put forth in the end, to press toward the mark for the prize of the high calling of God in Christ Jesus, and you shall, in the end of this pilgrimage, be able to meet her in the better land.

JNO. E. ROACH, P. C.

BRIDGES.—Nester Bridges was born Nov. 24, 1855, and died March 28, 1896. Father, mother and children are broken-hearted and lonely on account of the absence of little Nester, but while they are sad heaven is made glad on account of this providential occurrence. The sweet little child is not dead, but has only been carried into the land of the living, where it basks in God's love and where it will be at peace forever. We commend the bereaved to the Comforter that came to Martha and Mary at the grave of their brother, and pray that they will be comforted.

S. M. GUNBY.

NEVILLS.—David E. Nevills was born June 10, 1834, in Lawrence County, Ala. His mother was a Presbyterian preacher. He came to Texas in 1845, was married to Miss Susan Wallace in 1864; professed faith in Jesus in July, 1865, at a Methodist camp-meeting; joined the Presbyterian Church in 1866; was a faithful member of the same until 1893, when he joined the M. E. Church, South, where he was serving as pastor. Having been intimately acquainted with him can say he has been a faithful and kind husband, a devoted father, and a true friend to all whom he came in contact with. He served his country faithfully during the late war; was wounded several times and lost one of his arms. He studied closely his Bible. In his last days he was faithful and devoted in prayer-meeting and Sunday-school work; kept up his family altar. As he grew older he grew wiser for the Master's use. On the morning of March 19, 1896, he fell sweetly asleep in the arms of Jesus, to rest forever. He leaves a devoted, faithful, Christian wife, a Christian son and daughter-in-law, three little grandchildren, together with a host of friends, to mourn their loss. God grant that it may be the means of bringing her three unconverted sons into the kingdom. Oh, how we miss him! He was cheerful, even to the day of his death. We know where to find Grandma. May we all live so as to meet the dear old soul on the sunny banks of sweet deliverance. Her grandchildren, in our (MRS.) MOLLIE SMITH.

Greenwood, Texas.

FAULKNER.—C. M. and S. M. Faulkner, the subject of this obituary notice, were members of the Methodist Episcopal Church, South, at Paradise, Booneville Circuit, North Texas Annual Conference. When I came to this annual charge in November, I found Sister S. M. Faulkner, an invalid. She had been the victim of disease several months, which resulted in her death February 21, 1896. Sister Faulkner suffered much during her last illness, but bore her affliction with Christian fortitude. She was a member of the Church twenty-seven years. A good woman is gone, but her children know where to find her. We preached her funeral in our Church at Paradise, February 23, 1896, to a large concourse of friends.

Bro. C. M. Faulkner was born in the State of North Carolina, October 21, 1835; came to Texas in 1855, and a year or two later she entered Mrs. Kidd-Key's College at Sherman, Texas, where she remained about six years. After leaving Sherman she made her home in Ardmore, in Limonstone and Ardmore, and in the latter place, in June, 1895, was married to Mr. Hayne Nelms, of Ardmore. It was during her student days at the South Texas Female College that she began to write, and she wrote for many years. In fact, she was a writer by character, that to know her was to love her. While she did well in all her studies, it was in music, more particularly in vocal music, that she excelled, and although she has joined the "choir invisible of the immortal dead," yet her sweet earthly voice still echoes in the ears of many of us.

J. D. WHITEHEAD.

THURMAN.—A. M. Thurman was born April 16, 1818, in Walton County, Ga., and died in Smith County, Texas, near Tyler, February 21, 1896, after a long and tedious illness. He was afflicted with black jaundice. He was converted at the age of nineteen at the Vicksburg Camp-ground, Tallapoosa County, Ala. He joined the Camalite Church in Athens, Ga., in 1840, and lived his religion. In all the vicissitudes of his long life he was the same Christian gentleman—honest and true. He had lived in five States—Alabama, Georgia, Florida, Tennessee and Texas. Served through the Florida Indian War, and the Civil War. Amid it all he was the same true soldier of the Cross. He married Mrs. Easter Longley, of Smith County, Texas, in 1872. They were blessed with one daughter. His wife died five years ago, leaving him in the care of their loving daughter. He was a prominent Mason while he lived in Cherokee County. He leaves his only daughter and youngest sister to mourn for him, but not as those who have no hope. Farewell, dear brother, farewell, till we meet at Jesus' feet. His loving sister, Larissa, Texas.

There is more Catarrh in this section of the country than all other diseases put together. It is a local disease, and is caused by a local cause. For a great many years doctors pronounced it a local disease, and by constantly using local treatment, pronounced it incurable. Science has proven that Catarrh is a constitutional cure, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by Dr. J. C. Hall, of Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, and it cures the disease. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address J. C. HENRY & CO., Toledo, O. Sold by Druggists.

Hall's Family Pills are the best.

SCURLOCK.—J. W. Scurlock was born in Jackson County, Ala., December 7, 1839; moved with his parents to Cherokee County, Texas, in 1848; professed religion and joined the M. E. Church, South, in 1856, and made a faithful soldier of the Cross until March 22, when he laid down his weapons of warfare and peacefully crossed over the river called death to receive his reward, "a crown of righteousness." Bro. Scurlock was happily married Miss M. E. Priestly, March 19, 1874, from which union seven children were born, all of whom are living. Bro. Scurlock was a man of good management left his family in good circumstances; but oh! how they miss him and mourn their great loss. Another good, earnest Christian man has fallen, and we feel poorer, but we bow in humble submission to the Divine will. May the grace of God sustain the bereaved ones, is the prayer of their pastor.

J. B. LUKER.

Alto, Texas.

SCOTT.—Marvin Haygood S. Scott was born February 2, 1896; died in Gainesville, Texas, April 2, in his mother's arms. Mother, you will never hold your sweet baby boy in your arms again, but he will be waiting at that beautiful gate to greet you home in that heavenly mansion that is prepared for him who is faithful to the end. So, Papa, you may have great hopes in the sweet pleasures you were going to have with your boy, but it is sweeter relief to know that God does all things well, and that he is now a sweet saint in heaven. So, Papa, Mamma, be faithful and take stronger hold of the everlasting arm of God and we all will be united in that heavenly home that is prepared for us.

HIS GRANDMAMMA SCOTT.

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CLIFFORD.—Marlin M., son of J. M. and Collie Clifford, was born October 14, 1894; died April 4, 1896. Little Marlin was sick about four months; suffered a great deal, but was a "suffer little children to come unto me and forbid them not." The parents had faith in God and dedicated their boy to him in infancy, and are trusting his still for grace to help in this time of need. May his blessings be sufficient for them that they meet in Heaven.

R. V. GALLAWAY.

HENNINGTON.—George Daniel Hennington was born August 5, 1889, near Villas, Bell County, Texas, and departed this life December 29, 1895; age six years, four months and twenty-four days. He was a very bright child, living in all his ways and kind to everybody. He was a great favorite with the family and all who knew him. God wanted another sweet child. Our hearts are all broken up, but by the grace of God we will see him again. Farewell, little Marlin, until we meet on the evergreen shore. His pastor, G. W. HARRIS.

Rodgers Texas.

DRAKE.—Hubert B. Drake, son of F. B. and G. A. Drake, was born July 25, 1884; died September 5, 1895; gave away to the Lord, and joined the Church 1893. Though just nine years old, he had a clear idea of right and started out to do the right. Hubert was an orphan—his father having died when he was five years old—yet he was always happy, always the leader among his playmates, always the life of his home. All miss him, both old and young. While it is very hard to give him up, yet it is happy in the thought that our loss is his eternal gain, and that we shall see him again. Weep not, mother, sister and brothers, Hubert is not dead, but sleepeth. He has only gone from the smiles of his friends here to "bask in the sunlight of God's great love." HIS UNCLE.

WEEKS.—Norman Weeks was born in Steubenville, Ohio, July 2, 1815; was married to Eunice Walling, of same county and State, January 2, 1840; emigrated to Illinois in 1845; thence to California in 1852, during which year he was again united with the Church and returned to Illinois. In 1868 he removed to Iowa; in 1883 to Texas, where, near Rush Creek Church of which he was a most worthy member, he died December 1, 1895. "To live well is to die well." The Master has said, "Whoever liveth and believeth in me shall never die." Our venerable brother lived long and well. His life continued in blessings to his community, although he appears in their midst no more. The aged widow, who lived at his side more than half a century, says: "He never gave me an unkind word; and but once in all my life, did I see him truly angered, though he was of high nervous temperament." The grace of God controlled in his life, and now that he is gone we devoutly thank God for one who has lived a noble life, and whom all have such happy memories.

D. F. FULLER.

PETERSON.—S. D. Peterson was born in Casswell County, North Carolina, July 7, 1820. He resided in Virginia, Tennessee, Mississippi, and in 1854 he came to Bastrop, Tex., and on May 20, 1857, he married Miss E. J. Gage. In November, 1867, he moved to Lavaca County, Texas, where he lived until his death. He leaves a wife, eight children and five grand-children. In 1856 he joined the Church, and was a devoted Christian to his dying moment. He was a kind and loving father, an indulgent father, devoted to the interests of his children, whom he lived to see grown, to be a credit to their parents, and an honor to the community. As a citizen, he was truly a noble man, the soul of honor and integrity, ever ready to bear his part in the advancement of the public good. As a neighbor, he could not be excelled—free and generous even to a fault, his hospitality knew no bounds. His home was the preacher's home, regardless of denomination, whom he always greeted with a smiling face and a cordial handshake. O, what an aching void will be felt in the hearts of his wife, family and friends! His death was a triumphant. He gave the assurance that it was well with his soul, declaring that he was going home to his Father, and kind friends, and his glorious reunion, when one by one we shall reach the golden shores and enter the Celestial City. What a happy greeting that will be!

JOHN WILLIAMS.

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WILLIAMSBURG, TEXAS.

EUBANKS.—Mrs. Julia Eubanks was born in Columbia District, South Carolina, January 10, 1810, and died in Weatherford, Parker County, Texas, February 18, 1896. She was the daughter of Daniel Rawls. Her parents were members of the Lutheran Church. She was taught to love God in early childhood, and joined the Church when about eleven years old. At the age of eighteen she changed her Church relations by joining the Methodist Episcopal Church. She was united in holy wedlock to Jesse G. Eubanks in 1844. At one time he was a member of the Alabama Conference, and died in the same ranks, in 1869. After the death of her husband, she and their two children moved to Texas in 1870 or 1871. She was a consecrated worker in the Church. During the Civil War she held prayer-meetings for the benefit of her neighbors and Confederate soldiers. She was always ready to lend a helping hand in good works. She was well versed in the Scriptures, and a consistent member of the Church about sixty-six years, and died without a dimming cloud.

WILLIAM PRICE.

Weatherford, Tex.

LOGSDON.—J. V. Logsdon was born in Hart County, Ky., in 1829, and moved to Spencer County, Ind., in 1834; joined the Church in 1851, and came to Texas in 1852. In moving back and forth he was twice a member of the old Church and the Church, South. He was free from Church prejudice, but had a preference and love for our Church. He often said he was a lifetime subscriber to The Advocate. When in health, he reverently, intelligently and devoutly attended the ministry of the Word at the house of God. With him the fruit of true worship was not sored by a spirit of hyper-criticism. The gentle manners, sweet spirit, and genial presence of the man helped the preacher under whose ministry he sat. Every financial claim of the Church met from him a prompt and liberal response. His Christian life was as orderly as the sun. The

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AGAIN IN THE LEAD

ANOTHER GREAT YEAR for THE GRAND OLD MUTUAL

Statement for the Year ending December 31st, 1895.

The Mutual Life Insurance Company of New York,

RICHARD A. McCURDY, President.

Assets	\$221,213,721 33
Liabilities	194,347,157 58
Surplus	\$26,866,563 75
Total Income	\$48,597,430 51
Total Paid Policy-holders in 1895	\$23,126,728 45
Insurance and Annuities in force	\$899,074,453 78
Net Gain in 1895	\$61,647,645 36

NOTE.—Insurance merely written is discarded from this Statement as wholly misleading, and only insurance actually issued and paid for in cash is included.

I have carefully examined the foregoing Statement and find the same to be correct.

CHARLES A. PRELLER, Auditor.

From the Surplus a dividend will be apportioned as usual.

REPORT OF THE EXAMINING COMMITTEE.

OFFICE OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

FEBRUARY 11, 1896.

At a meeting of the Board of Trustees of this Company, held on the 18th day of December last, the undersigned were appointed a Committee to examine the annual statement for the year ending December 31, 1895, and to verify the same by comparison with the assets of the Company.

The Committee have carefully performed the duty assigned to them, and hereby certify that the statement is in all particulars correct and that the assets specified therein are in possession of the Company.

In making this certificate the Committee bear testimony to the high character of the investments of the Company and express their approval of the system, order, and accuracy with which the accounts and vouchers have been kept, and the business in general transacted.

(Signed)

H. C. VON POST,
WM. P. DIXON,ROBERT OLYPHANT,
JAMES C. HOLDEN,CHAS. R. HENDERSON,
J. H. HERRICK,

Committee.

ROBERT A. GRANNISS, Vice-President.

WALTER R. GILLETTE, General Manager.

ISAAC F. LLOYD, 2d Vice-President.

FREDERIC CROMWELL, Treasurer.

EMORY MCCLINTOCK, Actuary.

Statement of the Texas Business.

Insurance in Force.

	Dec. 31, 1894.	Dec. 31, 1895.
Mutual Life	\$24,581,452	\$28,546,932
N. Y. Life	26,768,971	24,555,317
Equitable	22,787,877	20,535,948

GAIN	\$3,965,480
LOSS	2,213,654
LOSS	2,251,929



New Business.

	1894.	1895.		
Mutual Life	\$3,433,196	\$8,074,960	GAIN	\$4,641,764
N. Y. Life	9,330,889	6,877,593	Loss	2,453,296
Equitable	2,274,813	1,856,829	Loss	417,984

Paid to Policy-holders in Texas in 1895 \$206,203 80
Paid to the State for Taxes 12,011 20

Remember that THE MUTUAL is The Greatest Company and The One that Does The Most Good.

As a POLICY-HOLDER you want to be in the Company that is the largest and the safest.

As an AGENT you want to be with the Company that gets the business.

F. R. & C. T. MALONE, District Agents,
Dallas, Texas.EDWIN CHAMBERLAIN & CO., General Agents,
San Antonio, Texas.

A HOME SAVED.

One night, when our big Christmas tree was glowing and we had bright visions of how Santa Claus would come in his comfortable arm-chair, saying never a word. "Were you ever a little boy, Grandpa?" said little Kate. "Yes, yes, my child, and not so long ago either, it seems to me, when one Christmas night just like this, my dear father and mother were young too, and your Uncle John and Will, little Jim (now dead) and I were little chaps from three to seven years old. I shall never forget how happy we all were, and mother too, as she told of the nice things Santa Claus would probably have for us. When, all of a sudden like, mother says to father, 'Why, James, what makes you so solemn? Are you sick, dear?' 'Not exactly sick,' said father, 'but I keep thinking what would become of you and our dear little children if I should die before I made the money to clear the farm of the mortgage.' 'Don't talk so,' said mother, bending down and kissing father so tenderly 'I know that doctor bills and bad crops have kept you back, but let's be happy, anyway.' We all have our health now, and our four baby boys are so sweet. If you can not pay it in two or three years, you can in five or six or seven, and what is the difference?—just so we are happy all the time and know we will be out of debt and comfortable after awhile. 'You are right, dear,' said father; 'if I live, all will come right. If I can't pay when due, I can replace the loan elsewhere, and, if need be, I would work day and night to meet at least the interest, and I can do that, no matter how hard times get. Should I not live,' said father, 'people won't lend money to a woman with four small children, and the Mortgage Company would sell the home for the debt; then all of our ten years' work would be gone, and the little money that came from your mother would all be lost, and what would you and the boys do with rents to pay and me not here to help you?' 'Don't, father,' said mother; 'why do you talk so when babies and I are so happy?' Mother cried then, and we all cried; even little Jim cried too. 'If you are willing for me to carry some life insurance,' said father, 'I could carry \$5000 for about \$50 a year, and then I could feel that you were all safe and the home was safe, whether I lived or died.' 'Oh, no! no!' said mother, and she cried more than ever. 'I would not have a cent of money that came that way. Would you, my darling?' And we said no; we wanted our pap; didn't want any money. We were all happy again next morning, and father played with us children all day. He never did mention insurance in his life any more.

"In the hot days the next summer father did not feel well, and we were so happy to have him at the house all day. Then he got worse and the doctor came. One terrible day father died. All the friends came and buried father and wondered how mamma could get along now with so many children and no father to help. Then they all went away and it was so lonesome, said father, my yet. Mother cried all the time. One day a man came to our house. I was so glad; we were so lonesome and sad. He gave mother a big envelope, and in it the paper said that our home would be sold in a few days; that it was a deed of trust that the Mortgage Company had. We had no friends any

more; nobody came now. Mother prayed God all the time not to let the farm be taken and little Jim and all of us want for bread; but nobody didn't care.

"Some of the rich neighbors would ride over the field and pasture, looking at the land to buy it should it go very cheap. Mother went to see the Mortgage Company and tried to get them to wait, but they said it was due and they must sell it; that nobody would renew a mortgage on property of a widow and four small children. Mother said there was no hope. Then another man came, and mother would not see him. She thought he was the auctioneer coming to sell us out. The man would not go. He said father had requested him not to come until a month after he died; that mother wouldn't like to take money for life insurance. 'Madam,' said the man, 'your husband confided to my keeping a \$5000-policy in the Security Mutual Life Association of Birmingham, N. Y. It is as good as the gold, and your husband commissioned me to induce you to accept this the last service that he could possibly render.' Then there went up such a prayer from my dear mother as I never expect to hear again. She told the Lord how she had doubted that he would in some way save the home, and would never doubt him again. Then she turned to father, whose protecting hand she saw present in the insurance policy. She promised bravely to be both mother and father to the dear little ones he had left behind. That she would never falter, fear nor doubt; that though all earth should forsake her, she would bring his four darling boys to useful manhood—a monument to his memory—as he would have done had he lived. AND SHE DID. When we were grown, mother had a snug home for each of us. When the people said, as they were always saying, 'She is the bravest woman in all the land,' mother said, 'Certainly, I live to the memory of the dearest husband that ever was.' My dear father, who died so young, was not widely known then, but we have erected a good many monuments to his memory and grandchildren to-day bless him for his loving care and self-denial to SAVE THE HOME."

DR. E. W. HALL, of Waco, is in the city advertising his wonderful remedy, "Hall's Great Discovery," for kidney and bladder troubles. Dr. Hall was for years a great sufferer from these troubles, and after trying many skillful physicians and many highly commended remedies without finding relief, he determined to experiment on himself, and in this way made a discovery which entirely cured him and has since cured thousands of others who have tried the remedy.

HALL'S GREAT DISCOVERY. One small bottle of HALL'S GREAT DISCOVERY cures all Kidney and Bladder Troubles, removes Gravel, cures Diabetes, Seminal Emissions, Weak and lame backs, and all irregularities of the Kidneys and Bladder, in both men and women. Regulates Bladder Troubles in Children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned.

E. W. HALL,
Sole Manufacturer,
P. O. BOX 28, WACO, TEXAS.
Send for Testimonials and mention the TEXAS CHRISTIAN ADVOCATE.

We know of no advertiser who has pursued a more honorable course, in any and every way, than Macbeth, the maker of "pearl glass," "pearl top" and "tough glass" lamp-chimneys—that get good light from a lamp without smoke or smell (provided you use the chimney made for your lamp—and he prints an Index to Lamps).

We are glad to record his success. After having enjoyed the cream of the American trade for many years, he is sending his chimneys abroad. Has won Australia, strangely enough, almost before beginning in England.

POLITICAL CONVENTIONS.

For the following political conventions the SANTA FE will make round trip rates of one fare from all of its Texas and Indian Territory points:

NATIONAL PROTECTOR CONVENTION, Pittsburg, Pa., May 27, 1896.

NATIONAL REPUBLICAN CONVENTION, St. Louis, Mo., June 16, 1896.

NATIONAL PEOPLE'S CONVENTION, St. Louis, Mo., July 22, 1896.

For particulars as to limits and time-cards, call upon any SANTA FE Agent or write to

W. S. KEENAN,
Gen. Pass Agent, Galveston, Texas.

CHATTANOOGA, TENN.
Southern Baptist Convention.

Excursion tickets will be sold at rate of one fare for round trip from all stations on or via the Texas & Pacific Railway, May 4th and 5th, 1896, limited for return fifteen days from date of sale, with privilege of fifteen days' extension by depositing with Joint Agent at Chattanooga.

Four hours the quickest route to Memphis, with through sleeper and coaches. For further information call on or address your nearest ticket agent, or

GASTON MESLER,
G. P. & T. A., Dallas, Texas.

FOR ONLY \$1.

The Texas and Pacific Railway Company will this year sell to regularly ordained Clergymen, duly credited Missionaries, or others solely engaged in ministerial duties, One Thousand Mile Tickets, good on all portions of that system.

Applications for these Mileage Tickets should be made to the nearest Ticket Agent of the Texas and Pacific Railway, or address

GASTON MESLER,
Gen. Pass. & Ticket Agt.,
Dallas, Texas.

To Epworth Leagues, the Woman's Parsonage and Home Mission Societies, and Woman's Missionary Societies, Ladies' Aid Societies, and to All Concerned:

I have sent out nearly a hundred crates of strawberries and the splendid reports received in nearly every case induce me to urge you to use this method: "A Strawberry Cream" to augment your receipts. The season only lasts a few weeks longer and the best of success awaits your intelligent action. If your society hasn't the money to pay in advance for berries, send for all you can use and pay for them after the time for your entertainment—only let your order be signed either by the pastor or someone officially related to society and authorized to send same. We go to the fields and buy in the most part from good Methodist people while the berries are being gathered. We pay an honest price and ship only nice, fresh stock. Rally your society, send in your orders, name railroad you are on, pray God's blessings upon you, advertise with energy and vim, and if it don't rain you will succeed. Address

MISS FAY WOODS,
Alvin, Texas.

David was more concerned about keeping the joy of his salvation, than he was about keeping his kingdom.

NERVOUS DEBILITY.

Chronic Catarrh a Cause—A Malady Peculiar to the United States and Canada.

Debility of the nervous system from intemperate habits of any kind or exposure to cold is quite likely to cause a condition of the nervous membranes of the nose and throat so nearly resembling catarrh that they are practically identical. Also chronic diseases which depress the system will produce the same result, notably female weakness. They cause a fleshy, pale condition of the mucous surfaces, with a sticky, stringy mucous secretion, which produces much hawking or coughing, generally called catarrh; but the whole trouble is caused by nervous depression, pure and simple.

Beside the usual symptoms of catarrh, the patient has brown specks before the eyes, slight dizziness, roaring in the ears, attacks of nervous headache, palpitation of the heart, flashes of heat, followed by slight chilly sensations, faintness, depression, despondency, foolish fears, and many other similar symptoms. In such cases local treatment can do nothing but harm—the only hope of cure being the internal use of Pe-ru-na according to the directions on the bottle.

A book by Dr. Hartman devoted to general nervousness and spring diseases, will be sent free on application by the Pe-ru-na Drug Manufacturing Co. of Columbus, Ohio.

Nothing will do more to give us access to God in prayer, than knowing we are earnestly trying to do his will.

If the Baby is Cutting Teeth,

Be sure and use that old and well tried remedy, Dr. Williams' Pink Pills for children. It soothes the child, softens the gums, allays all nervousness and is a sure remedy for diarrhoea. Twenty-five cents a bottle.

The devil would never get a follower, if he couldn't hide his cloven hoof.

FITZ—All Fitz stopped free by Dr. Kline's Great Nerve Restorer. So fit after the first day's use. Marvellous cures. Treatise and \$2 trial bottle free to Fitz cases. Send to Dr. Kline, 501 Arch St., Phila., Pa.

The more a mother loves her child, the more she can see in it to love.

Dr. Simmons' Sarsaparilla has a specific action upon the secretions and excretions and assists nature to expel from the system all humors, impure particles and effete matter through the lungs, the liver, the kidneys and the pores of the skin. 50 cents and 50 doses.

DRUNKENNESS IS A DISEASE.

Will send free Book of Particulars how to cure "Drunkenness or the Liquor Habit" with or without the knowledge of the patient. Dr. J. W. Haines, 187 Race Street, Cincinnati, Ohio.

Weak, pale and sickly women and children made healthy and rosy checked by using Dr. Simmons' Sarsaparilla. 50 cents and 50 doses.

Cancer and Tumors

Cured with mild oils, either external or internal; used by anyone with safety. For particulars and price of oils, address Dr. Bye, Indianapolis, Ind.

Rich, Red and Pure Blood can be had by using Dr. Simmons' Sarsaparilla. Only 50 cents per bottle and 50 full doses for an adult.

SUNDAY SCHOOL CONFERENCE.

Programme of the Waxahachie District Sunday-school Convention, at Ennis, Texas, May 27, 28:

Tuesday, May 26, 8 p. m., opening sermon, by Rev. J. W. Adkisson.

Called to order on Wednesday, May 27, at 8:30 a. m., Rev. B. R. Bolton, P. E., presiding. Opening with prayer and praise service, led by Rev. W. J. Snow; Address of welcome by Rev. T. S. Armstrong; response by I. A. Patton; organization.

TOPICS FOR DISCUSSION.—1. "My Plan as Superintendent of Controlling and Conducting my Sunday-school," led by W. A. Calfee.

2. "How do I, as a Teacher, Teach and Apply the Lesson to my Class?" led by Prof. J. M. P. Massey and others.

Sermon by Rev. R. A. Ellis at 11 a. m.

AFTERNOON SESSION.—2 to 2:30 religious services, led by Rev. B. W. Stephens.

Essay by Sister J. M. Bettus.

3. "How Can we Arrange so as to Have More Spirituality in Our Sunday-schools and More Conversions of the Scholars," led by Rev. W. E. Hawkins and W. H. Knight.

4. "Primary Class Teaching, Practically Illustrated," led by Miss J. R. Wood.

Essay, by Miss Richmond.

5. The Power of Example on the Part of Teachers and Officers of the Sunday-schools," led by Rev. J. G. Putman and A. M. Curry.

6. "Teachers Meeting a Necessity—How Can They be Made a Success?" led by Rev. C. E. Gallagher and I. A. Patton.

8 p. m. Address, "The Origin and Progress of the Modern Sunday-school," led by Wm. Hancock.

THURSDAY.—8:30 to 9 a. m., religious services, led by Bro. J. H. Edwards.

7. "How Can we Secure a More General Preparation of the Sunday-school Lesson?" led by G. W. White.

Essay, same subject, by Miss Alma Sullenberger.

8. "Bible Class Method, Practically Illustrated," by F. P. Works.

9. "What Can we do to Emphasize the Spirit of Missionary Temperance and Mission Sunday-schools?" led by Rev. C. L. Browning and J. B. Armstrong.

11 a. m., Sermon, by Rev. J. G. Putman.

2 p. m., religious services, led by Rev. J. D. Odum.

10. "The Sunday-school of the Future," by Rev. J. W. Adkisson and Judge J. C. Smith.

11. "The Injury in Obtaining and Reading Secular Newspapers and Taking ingling Mail Matter out of the Post

office on the Sabbath Day," led by Rev. W. H. Moss and C. W. Young.

Essay, by Miss R. Matthews.

Election of next place of meeting.

12. "What has the Sunday-school Done For Me?"—general response—conducted by Rev. B. R. Bolton.

Ministers and members are expected to be present. Let every Sunday-school send one or more delegates to every twenty-five members.

Ten minutes time allowed to leading speakers of topics and five minutes' time to others.

Delegates will come prepared in the lesson of the following Sunday.

B. R. BOLTON,
J. W. ADKISSON,
A. M. DECHMAN,
I. A. PATTON,
Committee on Programme.

Menelek Peacefully Inclined.

With the disastrous battle at Adowa the fighting in Abyssinia will virtually cease for a time, unless there may be conflict at Kassala. The victorious Menelek remained at Adowa till within a few days ago. He had in his power a large number of Italian prisoners concerning whose fate there were some disquieting rumors. It does not appear, however, that Menelek is of a revengeful disposition. More than once during the late campaign he has shown his readiness to enter on peace negotiations, and there need be no surprise if the terms he proposes should become more exacting as the fortunes of war turned in his favor. It is reported to be the intention of the Abyssinian monarch to withdraw from Adowa and retire to Shoa, his hereditary domain, during the continuance of the rainy season. This will give the Italian forces time to recuperate, and place Italy in a better position to negotiate than is now possible. It is the impression that active operations in the field would be very difficult until October. This cessation of fighting will afford ample opportunity for the contestants to consider calmly the terms of peace that may be submitted. It is stated that Menelek is by no means anxious for a prolongation of the war, and Major Salassa is empowered to treat with him for the release of the

captives, and if possibly a lasting peace.—The Interior.

No man belongs to Christ in earnest who thinks he has a right to do as he pleases with his money.

Whatever we would do if we had the power, is what God gives us credit for doing.

LADIES MAKE BIG WAGES

doing pleasant home work, and will gladly send full particulars to all and free of charge. MISS M. L. STEPHENS, LAWRENCE, KANS.

MONEY MADE IN A MINUTE.

I have not made less than \$16.00 any day while selling Centrifugal Ice Cream Freezers. Any one should make from \$5 to \$5 a day selling cream and from \$7 to \$10 selling freezers, as it is such a wonder, there is always a crowd waiting to buy. You can freeze cream elegantly in one minute and that astonishes people so they all want to taste it, and then many of them buy freezers, as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can sell ice cream and the freezer sells itself. My sister makes from \$10 to \$15 a day. W. H. Baird & Co., 140 S. Highland Ave., Station A, Pittsburg, Pa., will mail you full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day, or if you wish, they will hire you on a salary.

WITHIN REACH OF ALL.

A First-Class Sewing Machine (with all Attachments) and one year's subscription to the \$22 Texas Christian Advocate for \$22

And the Freight is Paid by Us!

Heiskell's Ointment

We guarantee Heiskell's Ointment to cure all skin diseases, such as Eczema, Scald-head, Barber's Itch or Tetter, without the aid of internal medicine. See per box at Druggists or by mail. JOHNSTON, HOLLOWAY & CO., 231 Commerce St., Philadelphia, Pa.

I will take this opportunity to tell you how pleased I am with my "Favorite" Sewing Machine which I received last spring. Have tried several machines, but this excels them all. Would not be without it. Wishing the dear old ADVOCATE much success, I remain, yours respectfully,

MRS. EMMA I. PENNER,
Wichita Falls, Texas.
April 13, 1896.

A 2-Story, 6-Room House, 3 Lots,

In Georgetown, Texas; 34-acre Farm, 30 acres in cultivation, all fine land, 1 1/2 miles from Georgetown. For sale cheap—easy terms. (Box 562.) N. M. GAY, WACO, TEXAS.

DR. ROBERT GOLDBECK, assisted by

ANNIE L. PALMER,

Will conduct a SUMMER NORMAL at the

GOLDBECK COLLEGE OF MUSIC

during JUNE and JULY.

SPECIAL ADVANTAGES OFFERED TO TEACHERS.

FOR FURTHER INFORMATION AND CIRCULARS, ADDRESS

ANNIE L. PALMER, Galveston, Texas.