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EDITORIAL.

Moral Grandeur.

THAT there is such a thing as simple physical beauty, all nature and art attest. There is a beauty of form and color. It is said that the curve is the line of beauty. It is also said that a thing of beauty (note the impersonal element) is a joy forever. Lines and hues make a fascinating loveliness. Much of the world's statuary and painting represent the charm of graceful flowing curves, and of the harmony of blended lights and shades. Some one spoke of the human face divine. The remark is eminently applicable even if it be limited to mere symmetry and art. It becomes a thousand-fold more applicable when to the simple glory of nature is super-added the radiance of intellect and the majesty of character. A countenance naturally fine, now bright and sweet with intellectual and moral expression, becomes superlatively beautiful. But beauty is not limited to mere form and prismatic glow. There is a loveliness of mind and a glory of spiritual life which transcend all combinations of co-ordinated lines and brilliant hues. Such things tower infinitely beyond the products of the laws of perspective and chiaroscuro.

A finely trained mind, full of knowledge and power, harmoniously at work and fulfilling its destiny, is a far nobler thing than any representation of mere physical loveliness. The mind of Plato was a better thing than the finest work of Phidias, and the wisdom of Socrates and the sages a diviner possession than any painted landscape or chiseled form. Art in all its myriad manifestations, is, after all, but the creation of mind, and therefore, necessarily inferior to it. If nature be less than the God who made it, then beauty of marble and canvas is less than the genius which gave it birth. The culture which adorns an educated mind is far superior to any exquisitely molded face. Deep thought, profound wisdom, the gifted pen, the eloquent lip, literature and science are infinitely preferable to nature's finest charm. The glory of some noble form is nothing to the glory of the intelligent and devout spirit which dwells within. The former is but the shadowy outline or typical anticipation of the latter. The beauty of nature fades and vanishes in the presence of the overmastering splendor of the mind.

And yet the highest glory of life does not culminate in intellectual power and expression. The loftiest grandeur of man does not reveal itself until the moral features are drawn out and made to shine. It is in character that we find the supremely captivating element. Simple goodness in all the fullness of its divine life and beauty throws all other brilliancy into the

background. It is here that the inexhaustible resources of human nature begin to reveal themselves. It is here that we are introduced into a new realm and permitted to see a new loveliness without a duplicate or a parallel. Holiness transcends culture, and the life of God in the soul towers supereminently above the power of thought. Faith, hope and charity are finer far than learning and eloquence. Moral training outshines the discipline of the mind. Patience and obedience discount genius and fame. The Christian graces, the habit of faith and duty, the spirit of devotion and praise, ministering to the happiness of others and doing the thing that is right, constitute a moral grandeur before which the charms of person and mind pale and fly. Paul caught the vision of this glory when he wrote that immortal prose-poem upon the love that abideth forever.

What we see depends upon our temperament, standpoint and capacity. The sweethearts looking at the moon saw lovers there billing and cooing; the preachers looking at the same prospect saw cathedral towers soaring skyward. The Jews in the valley saw a golden calf while Moses in the mountain top saw God. A child sees the green and flowery landscape, but the scientist sees that and the giant forces which made it. It is a difficult thing to look at matters in a dry light. Truth is proverbially difficult of attainment. The personal equation must be taken into account. Too often the wish is father to the thought. A change of temperament, standpoint and capacity would revolutionize our views.

Popularity is the whim of the populace. It is often superficial and evanescent. Popularity is the judgment of the hour concerning a man. It may die the next day. To depend upon it is to lean upon the staff of a broken reed. To do things just simply to gain the favor and to win the plaudits of the multitude is to miss the way of success and happiness. Not that love and friendship should be despised. Not that a man should be indifferent to public opinion. But popularity as a governing motive is a fatal mistake. One should abide by principle and follow his conscience. If he misses popularity he will secure a modicum of true fame, which is far better.

A life based upon the closest economy of time would prove an astounding revelation. Suppose one, beginning with childhood, should utilize every opportunity and appropriate every minute. The result would be instructive. John Wesley's journal throws much light upon this problem. The vast reading which he records there was done during horseback rides. The stupendous literary achievements

which have amazed the world were the result of the industry of odd moments and insignificant half-hours. If a man fails he can not plead a lack of time. He has all the time that God has made. His failure is the fruit of indolence or misapplication.

A CHRISTIAN ENVOY FROM CHINA.

It is a most interesting fact that the Envoy Extraordinary and Minister Plenipotentiary just arrived to represent the Chinese Government at Washington is not only an excellent English scholar, but a Christian, and a member of the Church of England. We give the following particulars concerning him and his suite from a letter of Dr. F. J. Masters, dated San Francisco, April 19:

Minister Wu Ting Fang and suite go East to night. He is a very wonderful man. The whole legation, indeed, is the most remarkable body of Chinamen that has yet come to this country. His suite nearly all speak English. Mr. Ho Yow, who is likely to be Consul General, is a young man of great brilliancy. He belongs to the great Christian family of the Hos in Hong-Kong. He is a fine looking man, who speaks English fluently. He is a lawyer and a graduate of the London University. Another attache, a gentleman of rank, is Mr. Li, who is the son of Viceroy Li Hung Cheung and nephew of Li Hung Chang. Minister Wu Ting Fang is a member of the Church of England, was educated in London, and was called to the English bar at Lincoln's Inn in 1877. I used to see him in wig and gown at the bar of the Supreme Court in Hong-Kong. Then he was promoted to the magisterial bench, and finally appointed by the queen empress to a seat in the Legislative Council of the colony. Then Li Hung Chang set eyes on him and selected him as his legal adviser. Soon after he was made director of Chinese railroads, and more recently was appointed to accompany the great viceroy to negotiate a treaty of peace with a Japan. It is a very good thing for our country that a man so conversant with foreign affairs, so familiar with our language, laws, and history, and so learned in international law, should be accredited to our capital. Last Friday he and his suite attended a reception given by all the Christian Chinese in San Francisco. The church was packed to its utmost capacity. The Minister gave a fine address in English and one in Chinese, and he speaks as eloquently and as correctly in one as the other. He told his fellow-countrymen that at a time when they had no diplomatic representatives in this country, it was their missionary teachers who helped and guided and protected them in their hour of need, and it would not do to forget these friends as long as they lived; that they were free to adopt the religion of this country, and to unite with any denomination they saw fit. It was a great meeting. Who shall say that China does not move?—Christian Advocate, New York.

Like the star
That shines afar,
Without haste
And without rest

Let each man wheel with steady sway
Round the task that rules the day,
And do his best!

—Goethe.

It is difficult sometimes to see the bright side of sorrow, sickness and death. And yet there is distinctly a bright side. No sorrow comes to us without a reason. We never know our friends until sorrow or illness comes to us. We never know what loving-kindness and thoughtfulness mean until we stand in need of them, and our hearts seem to beat against the walls of a cold, merciless world. We learn something from every grief and from each pain which comes to us. . . . That is why sorrow and trials are given us: not to give pain, but to develop us, to better equip us for something unknown which lies in the future, and which we could not meet nor understand unless we had first gone through certain experiences.

We are far too apt to regard actual blessings as calamities, to look upon the dark side of things. Some sorrow op us, to better equip us, for comes to us and we rebel. It never occurs to us that, perhaps, we need the experience which sorrow alone can give. Illness comes and we fret. But we cannot always be well. Ailments are very often given to us to make our appreciation of good health the keener. . . . God has an aim, a direct purpose, in everything he does. His blessings come in different forms. Nor are these forms always such as we would choose. Lessons can be more effectively taught in innumerable cases through sorrow than through pleasure. We should never know what a pure, beautiful color white is if we did not have black to bring out the contrast. We want only pleasure in our lives. When sorrow comes we rebel, and refuse to recognize it for what it so often is—a blessing in disguise. We cannot always have it June. There must be March. Yet March has its spring violets.—Edward W. Bok, in Ladies' Home Journal.

George Fox, the Quaker, says that, when he was first converted to faith in the Divine Love, and went out into the fields, the whole world around him glowed with new life. The skies were full of a Divine Presence, the air breathed a Divine Love. The birds in their songs seemed to say, "Let us praise God." The same spirit in the Hebrew Psalms calls on the hills to clap their hands, and the waters above and below to be thankful. So is nature transfigured by the soul, and grows full of life. We see God in nature, and our heart drinks peace from sky and land. An ineffable beauty seems spread over the scene; and we wist not what to say, for language cannot utter it. There are days which are like a concert or oratorio, when earth, air, trees, sunshine, blue sky, grass, are all in the same happy mood, all in tune together, no discord to jar the full harmony. In such days the earth becomes a Bible—the rocky strata its Book of Genesis, the singing of the birds its Book of Psalms, the air full of sunlight and fragrance its Gospels, and the changing lights, the advancing hours, its Book of Revelation, showing to us how God is all in all.—James Freeman Clarke.

The doctrine of the resurrection is full of joy to the bereaved. It clothes the grave with flowers, and wreathes the tomb with unfading laurel. The sepulchre shines with a light brighter than the sun, and death grows fair, as we say, in the full assurance of faith, "I know that my brother shall rise again." Rent from the ignoble shell, the pearl has gone to deck the crown of the Prince of Peace; buried beneath the sod, the seed is preparing to bloom in the King's garden.—C. H. Spurgeon.

A PLEA FOR THE COLORED BRETHREN.

The thoughtful ones of the Colored M. E. Church discriminately say, their Church was "set up" rather than "set off" by our Church, and with filial devotion look to the M. E. Church, South, as a foster-mother. The wisdom of organizing the colored people into a distinct Church has been fully vindicated, and other Churches have practically followed the example of our Church in this movement. But in the formation of this people into a distinct ecclesiastical organization, it was no part of our purpose to rid ourselves of felt responsibility to aid in their spiritual betterment. Having a Church autonomy of their own, they are taught self-reliance, and all their resources are called into requisition in order to become a self-sustaining and aggressive Church. But in the days of their infancy as a Church they need the moral and material support of those who are wiser and stronger. This obligation was clearly recognized by our Church in transferring to them the Church houses and other property that we had formally held for their use and benefit, and in the individual aid rendered from time to time in their efforts to acquire other property, but more especially in the annual assessments for the maintenance of their two leading institutions of learning, the Paine Institute at Augusta, Ga., and the Lane Institute, at Clarksville, Tenn. In nothing as a Church are they in greater need of than in properly educated and equipped preachers and teachers, and in no more important way could we assist than in their educational work. Through the untiring energy of Bishop Lane, the Lane Institute is fairly well equipped, and it only remains to properly equip Paine Institute, when we will then be ready to aid in the establishment of a like institution for them west of the Mississippi. The last General Conference commended these institutions to the care of the Board of Education, and the Board has recognized the need of \$25,000, in order to the construction of suitable buildings for the accommodation of the Paine Institute, and to this praiseworthy work the Secretary of the Board of Education, Dr. Bigham, is now devoting much of his time and energy. As a member of the Board of Education, I wish in the first place to express my interest in and sympathy for the colored people as a race, but my more immediate interest in and sympathy for the Colored M. E. Church (as an offspring of our own Church) and for their educational institutions. I particularly desire that Texas Methodism should share a generous part in this great and good work. Let us recognize \$3500 as our part of the \$25,000, and distributed throughout our 700 pastoral charges would be only \$5 to the charge. I am persuaded that not only would any pastoral charge pay this amount, but there are individuals in any charge who would gladly give this and greater sums, if properly brought to their consideration. Let us not forget our brother in black, as well as our brother in red and yellow.

JNO. H. McLEAN.

A PLEA FOR EVANGELISTS.

Uncle Ebenezer: Will you give me the benefit of your wisdom and advice on some things that bother us young folks?

1. Some evangelists help us yearly to round up our sheep. We preachers are very wise and most of us want to take the goats by the horns as soon as we get to our new appointments. We know that our predecessor got the bunch backslidden and scattered, so you see we need some one to help us round 'em up. Now, if my evangelist rounds up my neighbor's goats into my pound ought we pay him for his extra work? Ought he not wait until I examine them before he gets the pay and hustles?

2. Who is to pay the evangelist, anyhow? One of my stewards (a silly fellow) says, the pastors should pay the evangelist out of their salaries, because we stewards contract with you pastors to supply us with preaching for so much money per annum. He says: "If I hire you to build my house for \$1000 and you get Mr. Saw to help you for \$500, it is my business to pay you \$1000 and it is your business to pay Mr. Saw his \$500."

Now, you need not say anything

about it, but the best men in my station say the same thing. I could get my local preacher and exhorter to help me, but that is putting too much honor on them, and the local preacher might get all of the marriage fees, etc., during the year, and that would be a complete loss to me, besides you know that our last General Conference, when they tried to kill the evangelist, quarantined our economy and put local preachers in shackles just like the Senate of Israel did the Apostles. Acts 5:17.

I could get John Snort of Rosewater Circuit, to help me, but you see I have several objections to him.

(a.) He dresses a little shabby, too much so for my folks. I learned long since by feathers to tell the difference between birds, as for instance the turkey and turkey buzzard. Now my spiritual breath smells a little tainted, but I know I am the turkey.

(b.) His style of delivery is poor, he waxes warm and preaches the old time gospel when, you know, anecdotes and slang will beat any gospel in the world to get up a congregation and bring on a rousation, religion or no religion.

(c.) Us big preachers generally grade preachers as merchants grade cotton, and we class them as follows: Bishops are strict middling; General Secretaries and connectional men, middling fair; P. E.'s are middling; 1st stations, low middling; 2nd stations, good ordinary; 1st class circuits, ordinary; 2nd class circuits, low ordinary, and then comes the hewers of wood, etc., to low to find any class for.

(d.) We have decided (from good ordinary up) that while we live it is best for us and the Church to keep all from ordinary down in their same class, as the Jews have no dealings with the Samaritans, besides we will save them in this way by keeping them poor and humble. We read, "Blessed are the poor... for theirs is the kingdom of heaven." "He that humbleth himself shall be exalted." The circuits will keep them poor, and we will keep them humble, thereby saving them. So you see I must employ an evangelist to do what I can't do, namely, revive the people. It is true I agreed to do the preaching, visit from house to house, bury their dead, etc., (very little of which I expected to do, though they did not know that), yet I cannot see the wrong in getting an evangelist to save them and their "dear little innocent children." The evangelist, of course, is not trying to save me but he yearns to save their little children, and if they will only tote fair, (pay liberally of their unrighteous mammon), he will save the sweet little things, he will.

He had rather have the money than to damn the children. Now, sir, I think, since they get all the good, they ought to pay him and not kick about it, even if I did fool them when I promised to do the preaching. Some people are forever looking at a question morally instead of socially, and that is the reason they are so disagreeable to me. Let us look at this question, dear uncle, from a sensible standpoint.

My rank is now only good ordinary, and if I failed to rouse up sleepy Bill, drowsy Tom and flimsy Sallie, you know I might be degraded next Conference and be sent to Dry Bone Circuit or Salty Mission. This steward of mine, Old Landmark, told me the other day that if God had called me to preach that it was simply to give Balaam's little mule company and keep him from getting lonesome; a perfect slander, on which judge ye. Now, I'll admit that our Discipline lays down in paragraph 95 certain marks concerning every man called of God to preach. But the conference now lays more stress on a good education than it does on conversions under one's personal ministry. I cannot afford to take issue with such an intelligent body of men, hence, God can defend himself as best he can. Thus you see that evangelists are necessary, and help us out of many tight places, and hence, we adopt the policy, "You tickle me and I'll tickle you."

I'll admit that if all of us who were not called of God to preach were cast out of the Church, pure religion, such as they had in early Methodism, might return, but, my dear uncle, consider the awful cat-as-trophy. "Many a vacant chair," and alas! dismembered legs flying through eternal duration, would eclipse the sun so oft and long that vegetation would die for lack of sunlight, and everybody would imagine that it was judgment day, and die of fright.

Sir, let me say that Methodism is dying from appendicitis, and we are the appendices, and all surgeons would say cut off the useless appendix, but as long as we can work the evangelist on 'em we are in no danger. Old Landmark forgets that "Time changeth all things," hence the Church, her mission and her ministry must also change. The Apostles made many mistakes. Their first was to love God and Christ above all things. We love ourselves first. Next, they loved souls, while we love our family only, and others in proportion as we can best use them.

They loved to pray and we to play. They had a contempt for ease and first class society; we love both. They had no time for finances, but only for preaching, praying and study of the Word. We study plays in novels, drafts, checkers, croquet, cards; prefer operative strains to prayer, and finances we can not trust to deacons. Preachers were not tax gatherers in olden times, but he must hustle now or we will down him at conference. We must improve upon the Apostles, and if our words fall on listless ears bringing neither conviction nor conversion, as did theirs and primitive Methodists, they must bring money. Sir, I fully agree with my wise brethren; we must have money and we preachers that can't hold a meeting, preachers not called of God but by Church and conference boards, must hustle up the money as our rating depends on that more than upon conversions.

There is a direct and an indirect way of saving souls. The Apostles and reformers worked directly, saving some days 3000, some 5000, etc. We work indirectly, as it is easier on us, namely, through the evangelists and missionaries. I figure thus: I have 500 members who pay \$50 missionary money. Our missionary costs us \$1500 per annum and saves 20 souls. Well, you see my circuit's or station's contribution saves two-thirds of a soul. Then each of us 500 own 2-1500 or 1-750 of a soul saved, or I can thus save a soul in 750 years. I am satisfied that my work through the evangelist will be equally blest of the Lord, and hence, I can safely count on saving two in 750 years or one in 375 years.

I may lose 5 per cent of those converted by my predecessor, or 25 out of the 500 by letting and helping them to backslide, but that will only be 375 lost in my fifteen years in the ministry, and I have saved 1-25th part of a heathen in the same time.

There is this difference: The 375 are my countrymen who furnish my living, the other a heathen, and as it is infinitely harder to save a heathen, the balance must be in my favor.

Old Landmark said something that I'll never forgive him for. Said he: "See that razor-back hog in my pen? Hear him squealing for more corn? Well, the more corn he gets the quicker he gets fat and hence the quicker he dies. That is the way with you, brother, squealing for a good, easy, fat place; get full like Balaam, and the devil will stew or roast you so much the quicker."

Uncle Ebenezer, what must I do? Ain't I as good as the evangelist or the people? Let's see. The evangelist preached ten days and they paid him \$1000. They got all the blessing, for they are that much poorer, hence nearer heaven. I preach the year out for only \$1000. Now you know it was not love for me, my widow or my poor orphans that made him take all the pie, nor was it his love for the dear people, but the poor fellow was hungry for gold pie.

I am sure that if they (the people) had told him the second day that they would only pay him about \$30 for ten days' work that he would have heard his dear Lord calling him to go home before next morning. Again, didn't the people do just as bad and sin against me and my helpless little orphan images of their father, to say nothing of my superannuated widow, when by their acts they said that the services of the evangelist for ten days were worth as much as were mine for a full year? I'll never forgive them for this slur upon me, hence I say, though there is no law allowing me to supply a substitute to do my work, I expect to continue on mending the broken laws of Methodism instead of keeping them until by law I am required to pay the evangelist out of my own salary. In that event I'll have to let them go and they will die, as I will not be able to live and keep them up, though I much fear that my reputation will leave me

so fast that I will soon be sent to Sloppy Creek Mission.

Hoping that things will all work to my interest and yours, I am, as ever,
RASTUS.

JOAB AGAIN.

I have nothing to do with the "powers that hover about Greece," nor does the "action of the President or Congress" affect me in any way in the present discussion. To the last melody of sayings called "A Reply," in the last Advocate, I want to say a few words. I would not notice it at all were it not that Rev. Annis accuses me of "flying into tinder" and of dealing in personalities. Who began it? Who made the first departure? Why, Rev. A., in a review of a tabulated statement I made in the Advocate. It sounds strange to hear such a smooth advocacy of the freedom of the press after condemning me so severely for a statement of facts quoted from the minutes of the Northwest Texas Conference. He does not deny that I was the superannuated preacher about whom the erroneous statement was made; nor does he mention, or in any way correct or retract that erroneous and offensive statement, which was made by him to avenge a supposed wrong. Nothing else furnished the inspiration for that thrust. If it is "carnal and not Christly"; if the Joint Board was actuated by "sympathy, love, respect" and false representation of my friends, then I affirm that they did a great wrong in appropriating anything to me. I claim an interest in said fund on the ground of long service rendered, on present necessity in my helplessness as a confirmed invalid, and by the law of the Church. No; never on the ground of sympathy, love nor respect. He now finds that his assault has rebounded, and is beating a retreat. I have nothing to say in reply to what he says on the Turkish-Grecian question, all of which is foreign to the subject before us. His reference to the "cool, calculating men of this world," giving \$60 a year, \$5 a month, etc., is incomprehensible, and has nothing to do with the charge of robbery made against me in his first article. His gushing sympathy for the poor widow, in her lonely cabin, and the helpless orphan, with poor relatives in another State, is all for effect, and is made to lead the reader off from the charge made against me. I pity the sinking man as he frantically grasps the floating straw. I am urged from many sources to ventilate the subjects at issue, but decline on the ground of extreme physical weakness. If let alone, I am done with the matter. If assailed, I am ready to defend my position plainly and without circumlocution.

E. L. ARMSTRONG.

Corsicana, May 1, 1897.

NO MISAPPREHENSION.

Bro. Wiseman, after raising issues I never mentioned, has abandoned every one of them save his noted fact that I at one time received money from the Mission Board I did not need; and, as an honest man, should not have touched. This is the purport of his charge made in the Advocate of April 8th. I have no fear that the uninformed, nor anyone else, will judge me as harshly as my Bro. W. has done. I only intended to show that I could have lived on less, as nearly every pastor in the district was receiving much less. He seems to be set for the defense of the Mission Board, and strikes at all shadows right and left.

My reply to his firstly is that the board can know by diligent inquiry of the presiding elders the necessities of every pastor who is to supply a mission. If such information is not before the board it is attributable to haste and negligence.

2. If the board fails "nineteen times out of twenty" to know the wants of the missionary it is attributable to the inefficiency of the presiding elders or the carelessness of the board. The board having absolute control of all funds coming into its hands, the Bishop and cabinet have their hands tied by the law. (See Discipline p. 149, par. 351.) So Bro. W. is off again when he refers me to Bishop Keener and his cabinet for information I do not need.

His supposition of a \$3000 appropriation to the Abilene district is an absurdity that needs no attention from me whatever. Other personal refer-

ences to me are distasteful, unpleasant and unprofitable, and ought never to have entered this controversy. Bro. W. fears that he will be considered as opposing free investigation of this matter. He admits that it is all right to investigate where it can be done by "authoritative methods." What he means by this I do not know. I suppose he objects to my method on the ground that the tabulated statement from the minutes was unauthorized, or else I was an intermeddler, having no rights on the subject, all of which I consider gratuitous. The facts stated by me, that presiding elders were assessed and overpaid in proportion to pastors, and that the Board of Missions had made some mistakes in their disbursements of the mission funds, is unanswered and remain authentic facts, if the minutes are a true record of the proceedings of the Northwest Texas Conference for the year 1896. I regret that both men replying to me have made it personal, for which I am not responsible.

I am urged from many sources to continue the ventilation of these matters; but I decline further discussion, as Bro. W. retires from the field and my feebleness forbids.

I love the Church and brotherhood; I believe the world will be evangelized some day; yet I do not believe that everything done by General, Annual, District and Quarterly Conferences and their boards, by resolutions and otherwise, is always for the best interest of Methodism. Too much legislation and machinery is the bane of Church and State in this our day. I believe every preacher should be paid a fair salary, but I oppose feasting some and starving others, that's all.

In conclusion, let me congratulate the editor and publisher of our Advocate on the great improvement made in the mechanical and editorial make-up of the Advocate. I have been a reader of the paper for forty-three years, and six men have served at the helm during those years. To my mind, the paper is better than ever it was, yet the best in all the family of Advocates for Texas Methodists. The editorial, "The One Thing Needful," and Bro. Lloyd's paper in a recent number are well worth the subscription price.

E. L. ARMSTRONG.

BOARD OF MISSIONS.

Report of Treasurer of Board of Missions of East Texas Annual Conference to April 30, 1897:

Foreign. Domestic.		
Rev. A. A. Wagon,		
Atlanta Sta.....	\$65 00	
Rev. J. T. Smith, East		
Texas Conf.....	21 90	
Rev. R. J. Smith, De-		
Kalb Mis.....	17 50	
Rev. T. B. Vinson, Ty-		
ler Cir.....	20 00	
Rev. J. W. Johnson,		
Pittsburg Sta.....	72 00	40 00
Rev. H. B. Smith,		
Church Hill Cir....	6 10	
Rev. J. W. Helpinstill,		
Shelbyville Cir....	32 50	
Rev. A. J. Frick, Long-		
view Sta.....	20 00	20 00
Rev. W. W. Nunn, Ho-		
mer Cir.....	10 00	
Rev. J. S. Mathis, Mt.		
Pleasant Sta.....	50 00	

Total\$315 00 \$60 00

A. S. WHITEHURST,
Treasurer.

Will the brethren who have taken receipts from their presiding elders for domestic missionary funds be so kind as to send me these receipts? This will facilitate matters and remove from them all further trouble with the affair; also receipts for foreign missionary funds, if you have any. We have passed the time to get reports in for the year ending March 31, 1897, but it is to be hoped that the brethren will not leave off taking their collections, as it is through the summer months the board suffers most.

Please allow me, brethren, to urge that all who can, take their collections for domestic missions right away and send the money to me at once. Hear Bro. Milam, presiding elder of Beaumont District: "In this drouth-stricken country the missionaries are greatly in need of their appropriations. Have you any funds on hand for them? These are getting nothing almost.

From \$4 to \$10 will cover amounts received by any of them, outside of the little appropriations received at conference, which was about three-sixteenths of the amount appropriated. Can you not suggest to the preachers that they forward to you as early as they can, so that you can pay out?" No, Bro. Milam, there is not one cent in the treasury. I am sorry; for these dear brethren who are getting almost nothing should have at least one-fourth of their appropriations right now. Let the preachers come to their aid at once. Let's not allow our brethren on these poor missions to suffer when our people have the means for relief and are willing to give it if we but ask them for it.

No member of the board need get uneasy, as I shall not put in the hands of any one presiding elder more than the regulations of our board will allow. A. S. WHITEHURST,
Treas. E. T. Annual Conf. Board of Missions.

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FEMALE COMPLAINTS,
BILIOUSNESS,
INDIGESTION,
DYSPEPSIA,
CONSTIPATION
AND ALL DISORDERS OF THE LIVER.

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Pressure on our space last

week forced us to leave out

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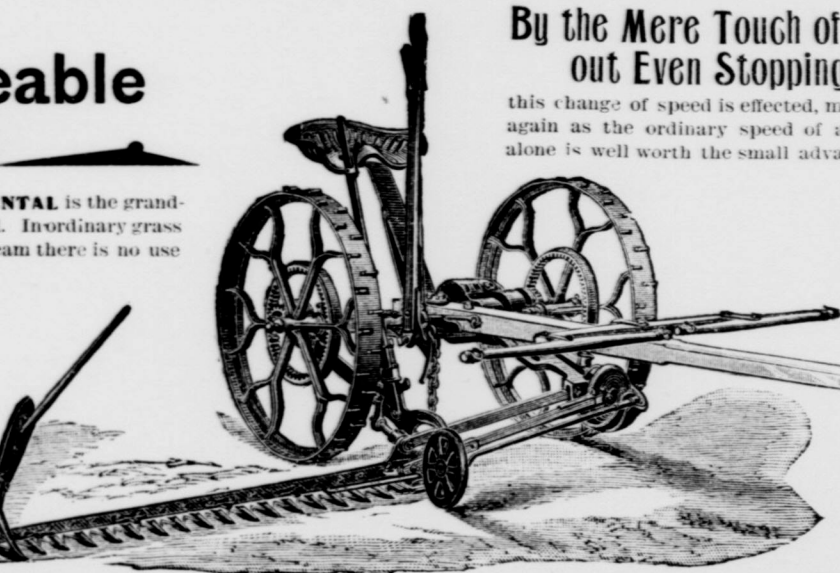
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North Texas Conference.**LEONARD.**

J. N. Hunter, May 4: Our second Quarterly Conference was held May 1st and 2d. Rev. W. M. P. Rippey was in the chair. We had a good time. Bro. Rippey preached two fine sermons, and his son, Lee one sermon, delighting and edifying my people. All the interests of the charge carefully looked after and found to be in good shape. Sixty-five dollars for the ministry; seven accessions, one infant baptized; three died in the faith the past quarter. We are hopeful for gracious results during this quarter, as it will be the time of reaping.

CAMPBELL.

J. W. Beckham, May 6: We began a meeting at this place on the 7th of April which ran for two weeks. The meeting did not prove as grand a success as we had hoped, yet it was not a failure by any means. We had ten reclamations and one conversion. I was assisted in the meeting by Bro. J. J. Clark, of Celeste. He is fine help anywhere you put him—in fact, he is a chip off the old block. The good people of Campbell pounded us during the time. We are going to hold another meeting in the future.

RANDOLPH.

Samuel Weaver, May 4: Our second Quarterly Conference has come and gone. I. W. Clark, our presiding elder, was with us, attending to all calls upon him in his place. We had a good attendance of the officials, who made a pretty fair report. The pastor reported twenty-three additions to the Church and four infants baptized this quarter, and the spiritual state of the Church good. The interest in every service of the conference was good; the spiritual tide ran pretty high under the preaching—all felt that it was good to be there. We had love-feast Sunday morning, which proved a blessing to all. Many went away with their faith renewed, hoping to be more useful.

GRAND PRAIRIE.

J. R. Atchley, May 4: Our second Quarterly Conference was held at Coppell May 1st and 2d. Our presiding elder, Bro. Pierce, was not with us, but he sent Bro. C. M. Harless in his place, who preached four sermons for us, which showed a wide range of reading and thought, and we think every one present was either edified or convicted. Finances considerably behind. Through the influence of Bro. J. W. Burks, we have a new bell at Grand Prairie. We are preparing and praying for a revival at every point on our charge.

POST OAK.

Jas. A. Kerr, May 6: Last Sunday was a happy day for Methodism at Antelope, being children's day. Excellent programme; big crowd; fine dinner served at the church. Walter Isbell, the efficient Superintendent, led the van. The League, which had only been organized one month at this place, had grown from eighteen to forty-eight members, and the rally at 4 o'clock was marked with intelligence and spirituality. President Walter Isbell, Henry Dodson, Daisy Lyles and Lillian Bright, Secretary Daisy Nix will hold children's service at Postoak next Sunday. Have painted and screened the parsonage, also put up two galleries recently. Church doing well. Crop prospects fine.

SPANISH FORT.

D. A. Williams, May 4: The 1st and 2d inst were gracious seasons with us at Liberty Chapel, being the time of our second Quarterly Conference. Bro. Binkley being in Nashville on official business, could not be with us; but Bro. G. F. Boyd, of Nocona, came, assisted in our conference work and preached three Holy Ghost sermons, which were well received. The love-feast and communion service Sunday morning was truly a time of refreshing from the Lord. Almost the entire congregation were baptized with the Holy Ghost and fire. During the services two or three were converted, while a number of others at the altar seemed to be deeply affected. May the Lord grant this to be the little leaven by which this whole charge shall be

leavened. Our Quarterly Conference was well attended by both visiting and official brethren. Finances are well up with the times.

ERVAY STREET, DALLAS.

L. P. Smith, May 11: On April 11th we began a protracted meeting at the Ervay Street Church which was continued for two weeks. Rev. T. J. Beckham, of Forney, was with us and did the preaching most of the time. Bro. Beckham is a good, gospel preacher, and the Holy Ghost honored his work. About twenty persons professed conversion and reclamation, and during the meeting and since twenty-seven have been added to the Church, several of these by certificate. Forty-four have joined the Church since conference.

SULPHUR SPRINGS.

J. M. Sweeton, May 6: We closed a very successful meeting here the 4th inst. While we did not reach the results we had prayed for, we have reason to believe great and lasting good has been accomplished. The gospel was faithfully preached in its purity and with power. The grand old doctrines of repentance, faith, regeneration and the witness of the Spirit were made prominent and emphasized; God honored his word, the Church was quickened and revived, sinners were convicted and sought the Lord at the "mercy seat." We had about thirty-nine conversions, a number of reclamations and thirteen accessions, with more to follow. We were ably assisted by Bros. Rippey, Hill, Morrow, Ownby, Whittle (Bap.) and Major (Campbellite). As this is our first report to the Advocate this year, we wish to say in behalf of the good people of Sulphur Springs, that we have never served a kinder or more appreciative people. They received us heartily and pounded us severely and from the time we reached them until the present they have stood by us, prayed for us and kept up the pounding. Thank God prosperity has crowned our labors on all lines of Church work. The spiritual tide has been rising all the time. Sunday-school fine, both Leagues increasing in numbers and interest, prayer-meeting well attended. The W. P. and H. M. Society are going to improve the parsonage. There are better things yet in store for these good people. God bless them.

Texas Conference.**BREMOND.**

J. W. Harmon, May 4: We have just closed a good meeting at Bremond. We continued the meeting two weeks. We began it with our second Quarterly Conference. Our presiding elder, J. B. Cochran, was with us and preached us some of his soul-stirring sermons, which did us all much good. Nearly all of the stewards were present and made a good report. Thank God our Board of Stewards are religious and take great interest in the Lord's work. Bro. Cochran left Monday morning and Bro. H. M. Haynie, of Kosse, came Monday evening and helped us till Saturday, and this preacher then took the pulpit and preached twice a day for ten days, and the Lord was with us at each service. J. L. Russell came Friday and preached us some good sermons, which proved a joy to all who heard them. The result of the meeting: twenty-four joined our Church and the Church greatly revived. We had a good, old-time revival. Several times the Lord's praise was shouted aloud in the meeting. We took a stand with Christ and preached against everything that is sinful, and, glory to his name, he gave us the victory. No trouble to have a praise meeting and prayer-meeting now, as so many are ready and anxious to talk and pray. Praise God we are on the way. Bishops' fund paid in full. The good Lord is the best evangelist we ever had to help us. I have never yet had a traveling evangelist to help me.

CHAPPELL HILL.

F. E. Hammond, May 4: On Sunday night we closed a great meeting in Chappell Hill, after continuing twenty-four days. About fifty persons were either converted or reclaimed and the Church itself is wonderfully

revived. Twenty-three have united with the Methodist Church. Besides this a number of family altars have been erected, a men's union prayer-meeting was organized and the ladies' prayer-meeting reestablished. Also a law-and-order movement and temperance union have been inaugurated, headed by the most influential citizens of the place. Already they are taking vigorous steps to abate the public nuisances of Chappell Hill and to improve the moral tone of the community. These good results have been achieved through the faithful labors of Bros. Childers, who did most of the preaching. There are two strong points in the methods of these brethren which differentiate them from most of the other modern evangelists. They have the faculty of drawing all Christians into active, personal co-operation in the work; and secondly, they emphasize sound conversions. In this they are as thorough as the most careful of our pastors. This makes it easy to follow up the work after they are gone. As an instance of this, at our union prayer-meeting last night persons took part in the service who had not actively participated in the previous services, while all the Christians present expressed their determination to persist in maintaining the good work. We are all consequently happy and devoutly thankful.

West Texas Conference.**EDNA.**

J. A. Biggs, May 5: We are making some progress on the Edna charge. Have held one meeting and had twenty conversions and accessions. We have had sixty accessions since conference in this charge. Will hold another meeting in August. The collections are very nearly provided for and most of the mission money paid over. We have painted the church and parsonage, and besides the painting we have done \$160 worth of improvement on the church. We expect to put new seats in the church. When we complete the improvements the church and parsonage will be in good shape.

YOAKUM.

Hubert D. Knickerbocker, May 9: We are "well and doing well." Received four members in the last two Sundays—two by letter and two by re-admission. On missionary Sunday in

the Sunday-school the collection was \$16.00. Had a meeting for men only in the afternoon. Results: Every man in the house pledged himself to purity of life and lips, and a basket collection of \$5.00 for San Antonio Rescue Home. Sunday-school has increased 300 per cent in the last six months. Prayer-meeting has increased fully 500 per cent. We "take courage and press on." We are specially joyful over some spiritual results of our late meeting. A Mexican Catholic's sound conversion, the conversion of several heads of families whose loved ones' almost broken hearts are now healed and happy, are some of these joy-bringing facts.

East Texas Conference.**SAN AUGUSTINE.**

J. B. Turrentine, May 4: We are moving on here on the San Augustine and Chireno charge. Have already had one meeting at San Augustine. Were ably assisted by Bros. J. T. Smith and A. J. Weeks, and of course that means the work was well done. Bro. Jas. Wilson also was with us part of the time and rendered us valuable assistance with his hearty amens and fervent prayers. Results of the meeting: Church greatly revived and nine accessions thereto. We are getting ready for a great victory at Chireno; called penitents Sunday night and not less than twenty-five came forward for prayer. Pray for us. We want fifty conversions and accessions there this year. Conference collections about all secured. Foreign missionary claim already paid. We are going to build a parsonage here this year. We have waited long enough. More than sixty years since Fowler and Poe and their gallant collaborators unfurled Immanuel's banner and planted the standard of the cross, as we Methodists understand it, in this place, and in all these three score years no parsonage, but our people say they are going to build this year. We serve a good people.

MINEOLA.

A. A. Kidd, May 6: We have just closed a two weeks' meeting at Big Sandy. A fine work was done. The Church wonderfully revived and sinners convinced of sin. Some of them either joined or will join some one of the Churches. Methodism is young, but growing. A higher public senti-



A young gentleman, whose character is above reproach, prominent in the religious circles of a Pennsylvania village, an exhorter of the M. E. Society there, Secretary of the Quarterly Conference, and at one time President of the Christian Endeavor Society, has long been a user of Ripans Tabules, and says of them: "They keep my bowels open, they do not gripe, they do not purge, and I do not have bad pains in my stomach any more, which I had, with dyspepsia and constipation, for years—in fact, up to about three days after I began taking the Tabules. There used to be some kinds of food my stomach would sicken on—pork, for instance. I could not eat it without having a distressed feeling. Now everything goes down, pork and greasy food, that used to make me sick to think of. I always have a few of the Tabules in my pocket for use if occasion arises."

ment against the current evils of the country was never reached before. The tippler and drunkard, the card-players and dancers now say they are done. They themselves oppose these evils. We have just finished and dedicated our new church, and it is a credit to Big Sandy, or any other place, and also to Methodism. Our second Quarterly Conference was held there April 24-25. Our presiding elder, John Adams, D. D., was present and preached us three sermons and dedicated the church on Sunday. During the meeting we had Rev. D. L. Cain, of Ben Wheeler, two sermons; Rev. G. R. Hughes, of Quitman, four sermons; Rev. S. N. Allen, of Troupe, five sermons; Rev. C. A. Tower, of Gilmer, two sermons; Rev. T. B. Vinson, of Starrville, five sermons, and the pastor five sermons. A fine Sunday-school in Big Sandy.

PITTSBURG.

J. W. Johnson, May 6: We have just closed a two weeks' meeting in Pittsburg. Bros. Tower, of Gilmer, and Fontaine, of Winnsboro, did nearly all the preaching, and it was very good both for the edifying of Christians and the awakening of sinners. There were several conversions and sixteen additions to the Church. The people here are largely religious and members of some of the Churches, yet there are some without for whom much interest was felt that remained unmoved. The finances of this Church are all paid up to date. The assessments for missions and for the Orphanage have been paid in full and nearly enough pledged to cover the other claims. Everything here is about as you would desire to see it. We have a good, comfortable church building and not at all unsightly. The membership is large and growing, and not poor. They are religious, wide-awake and liberal to all the enterprises of the Church, and we are secretly hoping to see a good, up-to-date parsonage go up in the near future.

DEKALB.

R. J. Smith, May 3: Our second Quarterly Conference was held at Austin Chapel on May 1 and 2. Our good presiding elder, Bro. T. P. Smith, gave us three logical, scriptural, spiritual sermons. We have twenty-eight subscribers for the Advocate and thirty-three for the World for Christ. We have received sixty-nine members into the Church, baptized ten adults and thirty-two infants. We have up foreign and home mission and Orphanage. God has sent us to a kind people. The good Methodist women of DeKalb made their pastor a present of a suit of clothes. God bless them, and "may it produce fruit to abound to their account." Finances are well up. We begin our protracted meeting in DeKalb to-day. Bro. L. H. McGee, of Winfield, is with me.

Northwest Texas Conference.

GEORGES CREEK.

W. P. Edwards, May 4: This is my first year in the regular work, and I find there is a great deal to be learned about the itinerant work; but we have had a very delightful time with our good people up to this time, notwithstanding this country's drouth last year. I have about one-third of my

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collections in cash and subscriptions. I think my people will pay all that is put upon them this year. The Church in general is improving spiritually. Last Sunday was a high day with us at Falls Creek, as I had announced one month ago that Bro. J. D. Crockett would preach for me, his subject being "Mode and Design of Water Baptism." His sermon was one that will be remembered by both pastor and people. May good be brought to this people by their constant trust in God.

BLANKET CIRCUIT.

G. E. Sandel, May 8: Bro. Sensabaugh held our second Quarterly Conference just one week ago. Reports were not flattering, but the circuit gives evidence of improvement. Bro. Sensabaugh's sermon on missions, in which he incorporated some terse remarks on church-building, will produce fruit. We are expecting a great revival all over the circuit.

RICHLAND.

G. C. Woodson: Richland Mission has been revived again, but is now called the Richland Circuit. Our presiding elder, Bro. J. R. Nelson, is breaking the fallow ground of the Corsicana District. With great satisfaction among the people of Richland he revived the work and put the writer in charge. We had our first Quarterly Conference Saturday and Sunday, May 1st and 2d. Had a deeply spiritual service Saturday at 11 o'clock a. m. Our presiding elder preached a grand missionary sermon Sunday at 11 o'clock, which opened the hearts and purses of our people. He endeared himself to us all and got hold of our people as an effectual servant of God. It was a spiritual uplift to us all. It still lingers with us, ripening the fields unto the harvest.

BENBROOK.

C. E. Lindzey, May 10: Yesterday we had a good day at Benbrook. It was children's day, and the programme sent out by the Publishing House was well rendered. Bro. Wells, Superintendent, and his faithful teachers have the best Sunday-school I ever saw. Everything about it has snap in it. After the children were through with their exercises I asked the people to provide for the conference collections, and it was all secured in a few minutes. We have a loyal people there. The Aledo Circuit is on rising ground. We expect to make a clear record this year.

CORYELL CITY.

R. J. Tooley, May 6: Our second Quarterly Conference was held Tuesday, May 4th, with the New Hope class. We were greeted with a splendid congregation Monday night and Tuesday morning. Had dinner on the ground. Sacrament of the Lord's Supper just before conference and one of the most spiritual business meetings it has ever been my pleasure to attend. Bro. Hardy very easily won his way into the hearts of the people by his earnest preaching as well as his kind but firm administration. Eighty-one dollars raised this quarter for the support of the ministry. We serve a good people. The ladies at Mosheim presented us with a nice quilt, for which we are very thankful. The blessings of God be upon them.

EMMET.

Joseph T. McKeown, April 24: We have just closed our second Quarterly Meeting, with grateful hearts, at Emmet. Bro. Nelson, our boy elder, preached us some stirring sermons on the subject of missions; also preached for us at Dawson on Sunday night. Dr. Lowery came to us at Emmet, also A. P. Lowery and B. Sands. Bro. Nelson baptized sixteen babies. Collections in full. Seven hundred dollars to build a church to nurse those babies in. Bro. Lowery stirred Emmet for five miles round. Fifty-one converts. God bless Bro. Lowery. He is the right man in the right place. Our prospects good for church at Blackland.

AZLE CIRCUIT.

H. P. Shrader, May 8: We are making some advancement on the Azle Circuit. About twelve have been received into the Church since conference. One

League has been organized, and though small in number, is doing well. The Woman's Parsonage and Home Mission Society, after a long and hard struggle, is now in a thriving condition. Sister Purcell was with us the fourth Sunday in April, and made a most excellent talk. Her prayers and counsel gave much inspiration and courage to the good women who have been laboring and toiling in this society. As a result of her talk we received twelve new members. There are now eighteen members of the society. Our women are doing a great work. They should have the hearty support and co-operation of all the pastors. Wherever there be a probability of success in this work, I would suggest to my brethren that they invite Sister Purcell to come and organize. Her visit has done a great deal in removing prejudices and creating a sympathy in behalf of this work. The Lord bless her abundantly. We have many good people on this charge, and though it is a new field for Methodism and we are weak both numerically and financially, thank God not all are weak spiritually. We are sowing and toiling in hope, and in due time we shall reap if we faint not.

WALNUT SPRINGS.

J. R. B. Hall, May 10: We organized, on the 4th of May, a W. P. and H. M. Society, with the following members as officers: Mrs. J. Meg Tidwell, Pres.; Mrs. Sallie E. Sutphen, 1st Vice-Pres.; Mrs. Lulu H. Gaskin, 2d Vice-Pres.; Miss Cora Trimble, Recording Secretary; Miss Zuella Weeks, Corresponding Secretary; and Mrs. P. E. Trimble, Treas.; Mrs. A. E. Gordon, Mrs. E. M. King and Mrs. S. C. Hendrix were put on a Visiting Committee. Mrs. M. J. Weeks was made agent for Our Homes. The society has a hopeful outlook. The members began immediately to lay plans for their work.

Our Junior League, which was organized here (Walnut Springs) on the 25th of April, is doing some fine work. It has the following officers: Miss Mabel Barnaby, Pres.; Otto Ridgeway, Secretary; Miss Alma Patterson, Treas.; and Miss Jessie Boardman, organist. This is rather a young corps of officers, but they show their efficiency for the positions by their close application to the work.

Miss Essie Boardman, the lady manager of the Juniors, is a very competent and untiring worker in this sphere, and has the League well in hand. We expect great results from this Junior League work.

Junior League at Iredell has attained to membership of about seventy. We are working for the Advocate. She shines in her new dress.

BLUFFDALE.

Mac M. Smith, May 4: Meeting at Bluffdale closed with fine results—about thirty conversions and fifteen accessions to our Church. Bro. Deets an-

nounced that he would lecture on "Life and How to Live it" the last night of the meeting, and requested all to bring a token for the parsonage to show their appreciation of the pastor. We never have been more substantially pounded. We then opened meeting at Marvin Chapel. Many did not think we could have a meeting at this time, but before the close all were converted to the fact that we did not have to wait till the light nights in July to do the work of the Lord that was so much needed now. This meeting resulted in about thirty-five conversions, seven additions and others to join. Some of the best and most influential citizens were converted and joined the Church. The brethren think it one of the most profitable weeks ever spent at Marvin Chapel. We will never regret Bro. R. J. Deets coming to our field. He preaches a pure gospel and does solid work for the Master. No hold-up-your-hand for conversion, but deep contrition at the altar of mercy and an honest confession before men. He does not work to carry off the affection of the people in his vest pocket, but draws people and pastor closer together. We can safely commend him to all pastors needing help. We have a noble people on this charge. They have proven themselves loyal and true. Our young people can't be excelled. They will deny themselves of any social pleasure to meet their pastor's call. We have no fears of failure in the Lord's work with such an army of noble young people. I can't tell how I love them. May God help me to guide and lead them right.

GORMAN.

Geo. A. Nance, May 10: Our second Quarterly Meeting was held one week ago at Jewell. The largest Quarterly Conference in the recollection of some officials. Bro. E. A. Smith, presiding elder, preached three good sermons at Jewell and one at Gorman, to the edification of all. One local preacher had withdrawn from the Church by joining another. He was present and surrendered his credentials and was granted a certificate of withdrawal. Our presiding elder seems the right man in the right place. Has a steady nerve, a clear head and a warm heart. Yesterday was children's day at Gorman. Had a red-letter day. A large crowd present. Collections, \$3.00. Children's day to be observed at Oakland and at New Hope. On the second Sunday in June we are to have old folks' day at Gorman. We are nearly ready for painting the church at Gorman, by the help of the W. P. and H. M. Society, and we expect to finish the building inside before conference.

HUBBARD CITY.

W. H. Crawford, May 9: The Mulkey meeting grows in interest from time to time. Fifty-one names for membership so far, with the Methodists in the lead to the tune of thirty-six. Our business men closed all houses yesterday, and will continue to do so through the meeting. Three thousand heard him last Sunday. God is with us. The whole town is stirred.

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Old and Young.

The Story of the Silver Fox.

The shadows of the trees grew longer and longer as they fell upon the bit of open ground in the forest where five fox babies were playing. It was a special treat to be taken to this playground, and the little ones scampered about in high glee. There was nothing near to harm them, for the proud fox mother was very careful of her babies, and never let them leave the safety of their cozy home when danger was near.

It was no wonder she was proud of her family, for they were very cunning little foxes, with sharp, bright eyes, brimful of mischief. They were so fat and round that their mother sometimes laughed until her sides fairly ached when she watched them play leap-frog. Their bushy, white-tipped tails were her special pride, and she loved to bury her nose in their soft, silken fur when they lay cuddled together in the burrow.

These were Silver Foxes, and the only ones within many, many miles of their home. Long ago the Silver Foxes were quite numerous; but their beautiful fur made lovely muffs and trimmings, so the hunters and trappers gave them no rest, but shot them and caught them until they have almost disappeared.

The five little foxes not only had no cousins, nor uncles, nor aunts, but their handsome father went away one evening and never came home. Their mother guessed his fate; she knew there were plenty of people in the world who coveted his rich coat, and well understood that she and her little ones would never hear his cheerful bark again. With five hungry young children to provide for, the mother fox had no time to mourn the loss of their father.

When the babies had played as long as she thought they ought, each little fox obediently answered her call, and soon five little forms were snuggled together in the bed their father and mother had made of old leaves and grass the fall before they were born. The mother fox waited until they were asleep, and then started forth in search of food. It was nearly dark in the forest by this time, and as she hurried along in the deepening gloom her mind was full of serious thoughts of the future.

To continue living where they were was out of the question; for one thing, it was almost impossible to get a bite for her little ones to eat without risking her life. Many a time she had been chased by a dog when, perhaps, she had secured nothing but one small chicken for her big family.

It was very seldom she found a rabbit; the hunters were after them too. It was hard to catch birds and the children, one and all, disliked toads. There was nothing left for her to do, then, but watch for lambs in the field, and rob hen-coops. It was dangerous work, but the precious little ones at home must be fed! She couldn't let them starve.

One thing, however, she decided to do; just as soon as the babies were a little bigger and stronger, she would take them with her away up North, where, perhaps, there would be enough to eat, and as she fondly imagined, they would be safe from the cruel hunters.

She reached a farmyard at last, and, to her great surprise and delight, captured a plump old gander, with any trouble at all. Although very hungry herself after her long journey, the poor fox resolutely turned her back on the tempting bunches of feathers perched on the roosts in the henhouse, and, thankful to have secured enough for her little ones, she took the heavy gander in her mouth and trotted homeward.

With no thought of impending danger, she sped along, her heart gladdened by her unexpected good fortune. Alas! when about half-way home, the poor fox was caught in a trap which held her tight in its merciless grasp.

The trap was an ingeniously contrived affair, and although she was quite unhurt, her cries were piteous

in the extreme; struggle frantically as she might, escape was quite impossible. Five hungry babies at home who would miss their mother and starve to death if she never came back to them! She tried again to free herself. The forest rang with her despairing howls. All her strength and agility availed her nothing.

Five starving babies, with no one to care for them! Again and again she tried to tear herself away. It was useless.

The hours crept slowly but steadily on. When the morning light flooded the waking world, it brought added anguish to the suffering captive, for then the hunters found their prize.

Two great men were wild with delight when the beautiful creature met their gaze. It was in vain she lifted her tired, mournful eyes to them in mute appeal. They called her a wretched thief when they saw the stolen gander, and at the same time were loud in their praises of the long, silvery black fur God had given her and they were taking.

Instead of killing the unfortunate fox, they bound a long rope about her shapely limbs and body, while the proud head, held so gracefully but the day before, drooped upon her silken breast.

When she learned the fate for which she was destined, her anxiety was all for the hungry little ones; for herself she had no thought. She listened intently to the conversation of the trappers, however, for, with the sagacity common to her kind, she meant to escape even then, if possible.

A famous riding club intended giving a fox-chase that very day; fifty hounds were in readiness for the chase; but the fox the sportsmen had secured was ill; this, then, the trappers agreed, was their chance to make some money; they they would sell their prisoner to the club.

This matter was arranged very easily, and not a member of the club knew that the fox in question was a beautiful silver fox worth many times the sum they agreed to pay the trappers at the close of the chase.

Poor mother fox! Sometimes she moaned and cried in a heartrending fashion; at other times she snarled and barked, showing her sharp white teeth in a savage manner. But all that long day, until the hour appointed for the chase, her heart ached for the hungry babies.

When the fatal hour came, an unlooked-for occurrence took place. Four officers of the Humane Society put in their appearance and declared that chasing a live fox was nothing less than extreme cruelty, and they would never allow such a thing to take place if they had power to prevent it. A heated argument, followed, with the result that the long-talked-of chase was a disappointment to the members of the riding club and ended in a "drag;" which means that the ailing fox was killed and dragged over the moorland at the tail of a horse; the club, in the meantime, refusing to pay the trappers for the fox they no longer needed.

Then it was that the officers of the Humane Society together visited the beautiful silver fox, and at last her appeals were heeded. Strangely enough, these trappers who captured the fox knew so little of the value of her fur that they readily agreed to sell her to the four men for the price promised them by the riding club, and the only condition imposed on them was that the handsome creature should be taken back to the forest and set at liberty on the very spot where she was taken.

That night there was a happy reunion in the home of the silver fox, who now lives, with many sturdy grandchildren about her, in the region of Hudson Bay.—Frances Margaret Fox, in the Outlook.

The Dandelion.

The dandelion belongs to the largest, oldest, and most widely diffused order of plants. While other orders of plants have died out and become mere fos-

sil remains in the rocks, this order has survived the geological changes of many different periods, on account of its power of adapting itself to those changes. And these changes, in their turn, have only made it better suited for all the varied soils and climates of the earth at the present day. We find members of this order in every part of the globe, in places as far apart from each other as they can be. It is the prevailing and dominant order of vegetable life, the most highly finished, and the most entirely successful family of plants. And the dandelion is one of the most perfect forms belonging to it. It is the head and crown of the vegetable kingdom, as the man is the head and crown of the animal creation. And it is curious how this highest type of plant always is found only where man, the highest type of animal life, is found, and where he dwells or cultivates the soil. It is never found apart from him; it follows him wherever he goes—to America, Australia, and New Zealand; and there in the new home it becomes a silent but eloquent reminder of the dear old land he may never see again.

We are so accustomed, as I have said, to look upon the dandelion as a mean, insignificant weed which we pass by heedlessly, or trample under foot, or root out remorselessly from our gardens and streets, that it seems very strange to hear it described by all naturalists as a far higher type of plant-life than a rose or lily, than even a cedar, an oak, or a palm. Its flowers are more perfectly formed, and its type of structure is more highly organized than these beautiful flowers and magnificent trees. It has a pedigree that goes farther back into the mysterious past than them all; it has got the latest improvements in floral structure, as one might say, and is the newest and freshest of all God's works; that on which he has been working, from the first simple beginning of flowers on the earth until now, to achieve the highest perfection of flower-life. Think of the honor which God has thus bestowed upon a humble wayside weed! Truly he exalts the lowly and gives more abundant honor to that which seems most to lack it!—Rev. Hugh Macmillan, LLD.

"The Acquisitive Talent."

There is one sentence in the article on "Grant's Relation to the Southern People," by Colonel Mosby, which is worth the most careful consideration by those who, either as teachers or parents, are interested in guiding or forecasting the future character of the young. Having spoken of the failure

of brilliant students in school to achieve anything more than a moderate success in after life, Colonel Mosby says:

"That class of men simply have what may be called the acquisitive talent; they are lacking in the ability to create and manage."

If one carefully observes any company of boys in school or out he will discover that certain ones are natural leaders. They do not wait to be told what to do, but they suggest work or mischief. They have what we may call initiative. They suggest the games; they direct the expeditions; they are the inventive, active, forth-putting ones, the natural leaders—in fact, others may follow, not they.

The same quality shows in their school work, and becomes more evident the further advanced the student is. They are not satisfied to commit the lessons required with a beautifully obedient spirit, but they are alert in the lines that suggest themselves apart from the regular studies. Sometimes they neglect the prescribed lessons, but do not neglect their own assumed work; sometimes they carry on their studies far beyond these prescribed limits. The man who now stands perhaps at the head of American philology read in college the whole of Demosthenes and Aeschylus while the class was going over a single oration and play. It is sometimes said that our great men were not great scholars in college; but they were workers in their own line of study.

The valedictorians that make no mark in the world are those that have great acquisitiveness and small initiative. The ability to acquire is a magnificent gift, and it will insure moderate success; but it will not insure great success unless there is added to it the power of leadership. This leadership requires the gift of initiative, which is another name for originality.

Teachers value highly, and ought to value highly, the quality of what they call good scholarship, the power to acquire readily and exactly. But they should give their special labor to those scholars—wayward, mischievous, perhaps that work out their own plans, and are not satisfied to accept them without a reason why. Join the two gifts, the talent for acquisition with the genius of originality, and we have the combination possessed by all great leaders. Your beautiful reciter may amount to very little; let him add that merit to the other one, which thinks for itself, which gives you trouble, which challenges your reasons and your authority, and you have found the boy whose youth you will love to recall when he has made his mark in after life.—The Independent.

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To all, sooner or later, Christ comes to baptize them with fire. But do not think that the baptism of fire comes once for all to a man in some terrible affliction, some one awful conviction of his own sinfulness and nothingness. No; with many—and those, perhaps, the best people—it goes on month after month and year after year. By secret trials, chastenings which none but they and God can understand, the Lord is cleansing them from their faults and making them to understand wisdom secretly, burning out of them the chaff of self-will and self-conceit and vanity, and leaving only the pure gold of righteousness. How many sweet, holy souls, who look cheerful enough before the eyes of man, yet have their secret sorrows! They carry their cross unseen all day long, and lie down to sleep on it at night, and they will carry it, perhaps, for years and years, and to their graves, and to the throne of Christ, before they lay it down; and none but they and Christ ever will know what it was, what was the secret of chastisement which God sent to make that soul better, which seemed to us already too good for earth.—Charles Kingsley.

THE STAIRWAY OF DAVID.

The pick and shovel of the archaeologist have uncovered of late what many suppose to be that ancient stairway of David—a way of ascent along one of the rocky hillsides of Jerusalem from the valley below to the palace of the king above. One thinks of the throbbing life of that old world, of the generations that have passed up and down upon the royal stairway in triumph or defeat, in laughter or in tears.

Places and things in this world have a deep interest for us if they have been connected with a great event in human progress or with the sublime conquest of the soul. Pilate's stairway at Rome has an abiding interest for the race, not because of its supposed connection with Pilate, but because of its actual relation to Luther and his new vision of truth, privilege and duty. The pen with which Lincoln wrote the emancipation proclamation would be an interesting possession, but surely the proclamation itself is of greater interest. The table upon which Shakespeare wrote Hamlet and Macbeth would be a rare treasure; but surely the tragedies themselves are more precious. The dramas lead us into the secret of the mind and heart, into the deep things of the Spirit. So in the Psalms we have the nobler stairway of David by which he ascended from the lowest depths to the sublime heights of victory and peace, from the valley of humiliation into the palace of the great King.

John Jacob Moser, the Christian patriot, was unlawfully imprisoned for five years by his sovereign, the Bible being his sole companion. The Psalms he writes, were an unfailing source of comfort, light and strength. "Like a lark I settled on the pinions of that eagle; carried by her, I scaled the rock and beheld from that eminence the world with its cares and mine stretched out beneath me."

In the Psalms we find the stairway out of perplexity. "From the ends of the earth will I cry unto thee, when my heart is overwhelmed. Lead me to the rock that is higher than I." Overwhelmed—what a word; the weight of the sea is in it. How it swells with the floodtide of calamities! What a picture it represents of the sharp contrasts, the tragedies of human life!

Heaven looks down upon no nobler sight than that of a good man struggling with misfortune. Job is smitten in a day. He stands like a king of the forest suddenly blasted, bereft of fortune, of friends, and almost of life itself. What is left? Why, Job himself. His heart is true, and sound, and firm. He himself survives, an assaulted, but conquering and triumphant man. The lights and shadows of David's life are almost as great. It is a far cry and a tortuous path from the hills of Bethlehem to the palace in Jerusalem. He was by turns a shepherd boy, a hero

an exile, a king. He had taken with aching heart and bleeding feet almost every step of life's checkered path. Through faith and courage and patience he had picked his way up the rocky stairway to deliverance. The secret of it all is given in a sentence, "David encouraged himself in the Lord." Doubtless when almost driven to despair in the wilderness he watched the young ravens, heard their cry, and saw that God provided for them, and was thus encouraged. Would God do less for an obedient, trusting child?

"One adequate support
For the calamities of mortal life
Exists, one only—an assured belief
That the procession of our fate, how'er
Sad or disturbed, is ordered by a being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to
good."

"Where will you find protection," said a timid soul to Luther, "if the Duke's protection fails you?" "Under the shield of heaven," was the brave answer. "Go tell the Queen," said Chrysostom to the messenger who announced her threat of banishment, "Go tell the Queen that the earth is the Lord's and the fulness thereof."

God always has a plan in reserve. At the proper time he will reveal it; and the signal will be plain. President Lincoln is said to have telegraphed once to Gov. Yates, who pressed an unwise step upon him, "Stand still, Dick, and see the salvation of God." The Psalms at least are full of this firm, heroic, alert waiting on God. It is the way out always. In the Psalms also we discover a wondrous stairway out of sorrow.

What a scene of human grief that is where the king in his palace lies prone upon his face pleading for the life of his child. All life is in eclipse under that sorrow. We all know what it means—that awful struggle with the death angel. But when the end comes, when the message is heard that the child is dead, he does not sink into bitterness and despair. He is submissive and calm, even triumphant. He arises from the earth, anoints himself and entering the house of the Lord, worships. He stays his heart upon a great hope, "I shall go to him." All through the Psalms this great hope of eternal fellowship arises like a stairway into the skies.

The home of Archbishop Tait was an ideal Christian home. On Sunday morning the children would take their places beside their parents and chant sentences from the Psalms, such as: "This is the day the Lord hath made; we will rejoice and be glad in it," and, "I was glad when they said unto

me, let us go up to the house of the Lord."

In 1855 five of those children died one after another of scarlet fever. In the darkest part of that sorrow the mother found unfailing comfort in the words of the Psalm, "O tarry thou the Lord's leisure; be strong, and he shall comfort your heart." When dying, Mrs. Tait asked those about her bedside to sing the beautiful hymn of Newman's "Lead kindly light, for I am far from home," and she was heard whispering faintly when far down the valley of death,—

"And with the morn those angel faces
smile
Which I have loved long since, and lost
awhile."

What a stairway David has built for the penitents of all generations in the fifty-first Psalm. Paul once called himself the chief of sinners. He was the leader of the campaign of bloody extermination against the early Christians; and the angel face of Stephen never passed from his memory. Peter, with the memory of his shameful falsehood and bitter oath fresh within him,

might think the phrase most becoming to him. But perhaps no one ever descended further into the depths of sin than King David. Certainly no one ever felt the shame and pain and evil of it more than he. In the fifty-first Psalm he voices the wail of penitent, broken-hearted humanity. How purely and nobly he rises out of the depths of iniquity to the serene heights of renewed manhood. How deeply his beautiful imagery has sunk into the heart of the world, "Wash me, and I shall be whiter than snow."

Perhaps the northernmost grave of the old earth is that made for a member of Sir George Nares' expedition to the Arctic Sea. It is on the brow of a hill covered with snow, and commanding a view of mountains of ice, which stretch away into the mysterious Northern ocean, where, hung like a lamp over the door of the unknown shines the polar star. On a copper tablet at the head of the grave is the Psalmist's prayer, and the ever-present snow gives shining witness to its truth and beauty and fulfillment: "Wash me, and I shall be whiter than snow."—Rev. Naphtali Luccock, D. D., in Central Advocate.

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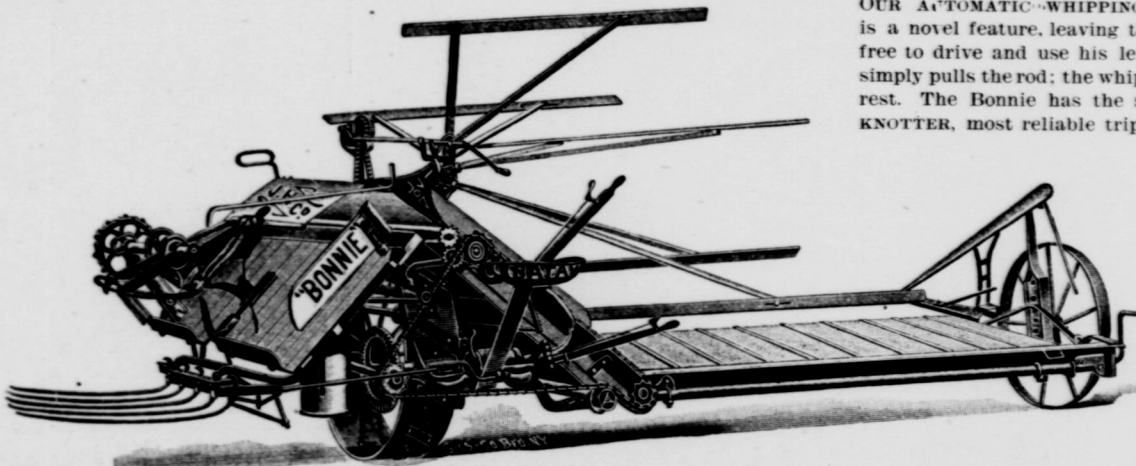
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Episcopal Visitations, 1897-98.

Conference.	Where Held.	Date.
First District—Bishop Keener.		
Tennessee.....	Shelbyville, Tenn.	Oct 20
North Alabama.....	Florence, Ala.	Nov 17
Alabama.....	Union Springs, Ala.	Dec 1
Florida.....	Tampa, Fla.	Dec 9
Second District—Bishop Wilson.		
Kentucky.....	Mt. Sterling, Ky.	Sept 15
Louisville.....	Henderson, Ky.	Sept 22
St. Louis.....	Doniphan, Mo.	Sept 29
Indian Mission.....	Muscogee, I. T.	Nov 10
North Mississippi.....	Oxford, Miss.	Nov 24
Mississippi.....	Jackson, Miss.	Dec 2
Baltimore.....	Hinton, W. V.	Mar 24
Third District—Bishop Granbery.		
North Texas.....	Dallas, Texas.	Nov 3
Northwest Texas.....	Weatherford, Texas.	Nov 10
West Texas.....	Cuero, Texas.	Nov 24
Texas.....	Bryan, Texas.	Dec 1
East Texas.....	Palestine, Texas.	Dec 8
Fourth District—Bishop Hargrove.		
Montana.....	Bozeman, Mont.	Aug 19
East Columbia.....	Oakdale, Wash.	Aug 26
Columbia.....	Roseburg, Oreg.	Sept 9
Pacific.....	Oakland, Cal.	Sept 22
Los Angeles.....	Los Angeles, Cal.	Sept 30
North Carolina.....	Raleigh, N. C.	Dec 1
Fifth District—Bishop Duncan.		
New Mexico.....	El Paso, Texas.	Sept 30
North Mex. Mis. El Paso.....		Oct 7
Central Mex. Mis. City of Mexico.....		Oct 14
Mex'n Border Mis. Saltillo, Mex.....		Oct 28
German Mission.....	Bartlett, Texas.	Nov 4
South Carolina.....	Florence, S. C.	Dec 8
Sixth District—Bishop Galloway.		
Brazil Mission.....	Rio de Janeiro.	July 22
Memphis.....	Trenton, Tenn.	Nov 10
North Georgia.....	Athens, Ga.	Nov 24
Seventh District—Bishop Hendrix.		
Western.....	Council Bluffs, Kas.	Sept 16
China Mission.....	Shanghai, China.	Sept 22
Japan Mission.....	Matsuyama, Japan.	Sept 29
Korean Mission.....	Seoul, Korea.	Oct 6
Arkansas.....	Ozark, Ark.	Nov 17
White River.....	Newport, Ark.	Nov 24
Little Rock.....	Pine Bluff, Ark.	Dec 1
Louisiana.....	Crowley, La.	Dec 16
Eighth District—Bishop Key.		
Western Virginia.....	Parkersburg, W. Va.	Sept 8
Illinois.....	Murphysboro, Ill.	Sept 16
Holston.....	Bristol, Tenn.	Oct 6
Western, N. C.....	Asheville, N. C.	Nov 17
South Georgia.....	Savannah, Ga.	Dec 1
Ninth District—Bishop Fitzgerald.		
Denver.....	Walsenburg, Col.	Aug 19
Missouri.....	Albany, Mo.	Sept 1
Southw't Missouri.....	Slater, Mo.	Sept 22
Virginia.....	Danville, Va.	Nov 10

DISTRICT CONFERENCES.

Llano.....	Blanco.....	April 28
Paris.....	Roxton.....	May 6
Fort Worth.....	Mulkey Mem'l, F. W.	May 14
Waco.....	Whitney.....	May 18
Corsicana.....	Rice.....	May 21
San Antonio.....	Pearsall.....	May 25
Dallas.....	Lancaster.....	May 26
Brenham.....	Caldwell.....	May 27
Beeville.....	Kenedy.....	June 1
Terrell.....	Royse.....	June 3
Gainesville.....	Broadway, Gainesville	June 9
Sherman.....	Bells.....	June 15
Houston.....	Wharton.....	June 15
Marshall.....	Jefferson.....	June 16
Sulphur Springs.....	Mt. Vernon.....	June 16
El Paso.....	Alpine.....	June 16
Gatesville.....	Gatesville.....	June 23
San Augustine.....	Nacogdoches.....	June 23
San Angelo.....	Menardville.....	June 24
Weatherford.....	Mineral Wells.....	June 24
Abilene.....	Big Springs.....	June 24
Palestine.....	Jacksonville.....	June 30
Beaumont.....	Beaumont.....	July 1
Huntsville.....	Conroe.....	July 1
Bowie.....	Jacksboro.....	July 1
Brownwood.....	Brownwood.....	July 2
Clarendon.....	Plainview.....	July 8
Tyler.....	Grand Saline.....	July 8
Pittsburg.....	Atlanta.....	July 8
Dublin.....	Hico.....	Sept 7

CONNECTIONAL NEWS.

Rev. C. H. Briggs, D. D., in Richmond Advocate: Dr. Palmore has \$22,500 invested in the St. Louis Advocate, and owns nearly all the stock of the paper. He has, therefore, absolute control, and I know of no way by which he can be removed from the editorship, except by buying out his interest in the paper.

The Methodist preachers of Missouri are a unit in their opposition to the saloon—the brewery—and everything that fosters intemperance. I do not know of a preacher who approves the appointment of a brewer Police Commissioner, but scores of preachers and prominent laymen have written to the Governor, expressing their disapproval of the method of the recent attack made upon him.

Dr. Bigham has been visiting the District Conferences of the Missouri Conference, and is making a strong impression. We hope to have him at some of our District Conferences in the Southwest Missouri Conference in May.

My own District Conference meets at Nelson, May 18th. Three meet earlier in the month, three later, and one in June.

A remarkable revival has been in progress in Fayette Church for some months following a protracted meeting held by Rev. W. M. McIntosh, in November last. It is a revival in the Church, and is the most distinct spiritual movement I have ever seen. The pastor, Rev. T. E. Sharpe, has entered into a richer experience than he ever had, and is stressing the baptism of the Holy Spirit as the privileges of all God's people and his Church has been greatly blessed. The prayer-meetings are the only services I can attend, but they have been for weeks the best prayer-meetings I ever saw, and the attendance runs up into the hundreds.

Rev. G. G. Smith, D. D., in Christian Advocate, Nashville: I hear of a gracious revival in Oxford among the college boys, and this is one reason why colleges like Emory are so necessary. The influence of the college officers on the religious future of the students is worth more than his mere teaching. I had rather have a boy under the influence of a man like Candler than to have a free course for him in Berlin. I heard the head of a Methodist institution say, with something like a sneer, that his institution was no mere preacher factory; but I am glad Emory is, and that men like Haygood, Hopkins, Lewis, and Candler came from its walls. A denominational college, which is as neurological as a German university, is no place for my boy.

A heartier set of young athletes are not found anywhere than in Oxford, but the college stands firm in forbidding match games of baseball, and football altogether. Mercer and Athens both allow these things, and despite free tuition at Athens I think Emory has more bona fide students in the literary department than both together.

My neighbor, Dr. Monk, now in his fourth year at Macon, is permitted to see the fruit of well-directed labor in one of the most elegant and admirably furnished churches in the connection. His Sunday-school room or annex is a marvel of beauty and convenience. He has large and admiring congregations, and they will give him up with real regret.

Bro. Matthews, one of our most earnest and devoted men at the First Street Church in Macon, is active and successful. He is doing his best to elevate and advance the piety of his people, and is having an almost continuous work of grace. The smaller Churches in the city are all doing well. Bro. Anthony, in Vineville, our beautiful suburb, is in great favor with his people, and is now taking up the work left by his predecessors, Wray and Reed, and the attractive new church will probably be finished by the fall.

GENERAL CHURCH NEWS.

Christian Advocate, New York: Miss Mary L. Barnes, of the Presbyterian Mission Schools, of Lovedale, South Africa, writes to The Presbyterian Banner that the pupils come from all parts of South Africa, many of them from the Western Provinces, Basuto-

land, the Orange Free State, Natal, Bechuanaland, etc. They are of all ages, and nearly all have to begin with reading. Eleven teachers are employed in the boys' and girls' and normal departments and the theological school, besides pupil teachers and teachers of a variety of handicrafts. Some of the teachers have sixty or more pupils in their classes in regular school work. The ministers, teachers, and trained laborers taught at the school are scattered through all the land, and are expecting a great and extensive influence. Six ministers sent out last are all doing good work. One whose field is a thousand miles away came to Lovedale to be ordained. He could not do full work as a minister till this was done, and there was no place nearer where the service could be performed.

The Independent: The Archbishop of York is making a visit to Russia, and this gives occasion for the English papers to raise again the question of the relation between the Greek Orthodox and Anglican Churches. It is noted that the visit coincides with the time of the sending of the Archbishops' answer to the Pope to a large number of ecclesiastics in Russia, and the Russian papers comment upon it, drawing the inference that the Anglican Church having been definitely shut off from relations with the Roman Church naturally turns to the Greek Church. In any case, the reception of the Archbishop in Moscow and wherever he has visited has been most cordial, and the references to his visits very pleasant. He has had frequent intercourse with the Procurator of the Holy Synod and the Czar's chaplain. But it is not only in Russia and England that the visit is looked upon with interest but also on the borders, especially in Austria-Hungary, or more particularly in Galicia, where the Ruthenian population, which is very large, belongs to the Greek Church. The late elections have shown that the Roman Catholic Church is making a strong effort to increase its hold in Austria and even in Poland, and any project for more cordial relations between the Anglican and Greek Churches is looked upon as somewhat of an offset to the aggressive power of the Roman Catholic Church, especially in view of the Pope's letter and the Archbishops' reply. At the same time there is considerable political interest in the same on account of its possible encouragement to the Slav Propaganda.

THE PRESS.

Specialization in College.

The student before he enters college, or his parent in his behalf, frequently asks "How early shall a specialty be developed?" The likeness of men to each other in college is one of the significant elements. On the whole, men seem a good deal like each other in their taste for different studies. Of course, there are certain ones who abhor mathematics and also certain ones who are fond of mathematics. Certain ones excel in linguistic studies, and others there are who find the languages difficult. But there does come a time when a man should begin to develop a special affection for his probable work in life. It is fortunate, indeed, that the studies which fit for one of the two or three more common callings fit for the others also. The same preliminary study that fits one for the law fits one also for the ministry, and also for journalism, with a few slight qualifications and exceptions. If a student propose to be a lawyer he should devote a large part of his college time to the study of philosophy, constitutional law, political science and history; if a student propose to be a minister, he should devote his study to the same subjects and in almost the same proportion; if one propose to be a journalist, it would be difficult for him to lay out for himself a better course of study in the last two years of his course than is embodied in these same subjects, though he should emphasize history and social science. Furthermore, if one is to enter into business, he will find the study of history, of economics and of philosophy the best subjects to occupy himself with; if, however, one is to be a doctor, he should devote himself to physics, chemistry and biology in the last two years. But it is a satisfaction to know that men who propose to be

doctors, usually indicate a preference for this most specialized profession as early as the middle of the course and are able therefore with foreknowledge to specialize their work. Therefore, if a student show as early as the beginning of the junior year what his conspicuous ability may be or what may his particular liking, the time is sufficiently early. If one have no liking at all and no preference for one study above another, the method which Maria Mitchell adopted with reference to the students of Vassar College is as good as any. She reports herself as saying to her students: "When a student asks me 'What specialty shall I follow?' I answer, 'Adopt some one, if none draws you, and wait.' I am confident that she will find the specialty engrossing."—Charles F. Thwing, in Review of Reviews.

The Nobel Prizes.

We are accustomed to complain bitterly that the real and greatest contributors to human happiness and progress receive a dismally small share of the material rewards that the earth has to offer. For years and years Herbert Spencer's books were published at a loss to himself; the man who gave Anesthesia to the world made a small fraction of profit from it compared with the pay of an accomplished lobbyist, or the manager of a comic opera company; in literature, the famous examples, from Milton and "Paradise Lost" down, are too hackneyed to cite. This favorite grievance of the world is considerably less of a grievance by the action of a single man: the Swede, Alfred Nobel, who has just left an enormous fortune for the reward of just achievements as Milton's and Spencer's and Morse's. The accounts in the Swedish and French papers differ as to the exact extent of the estate bequeathed, but it will certainly amount to something more than \$10,000,000. The details of the will, which have just been made public, provide that the entire income from this fortune shall be divided annually into five prizes, to be awarded as follows:

"The first, to the person who shall have made the most important discovery or invention in the domain of physics.

"The second, to the person who shall have made the most important discovery or improvement in the domain of chemistry.

"The third, to the person who shall have made the most important discovery in the domain of physiology or of medicine.

"The fourth, to the person who shall have produced the greatest work in the ideal sense in the domain of letters.

"The fifth, to the person who shall have exerted the greatest or the best action for the fraternity of peoples, for the suppression or diminution of permanent armies, and for the formation or spreading of Peace Congresses." The testator has left instructions that considerations of nationality shall not be taken into account in awarding the prizes.—Scribner's Magazine.

TEXAS PERSONALS.

Bro. A. P. Wray, of Lancaster, called at Advocate office during the week.

The following brethren made us a pleasant call: Revs. C. L. Browning, Itasca; J. R. Atchley, Marvin Nichols.

Rev. J. R. Henson, of Abilene, preached a sermon not long since on the year of "Jubilee" which created quite a sensation and was very highly commended.

Rev. W. M. Leatherwood passed through the city last week en route to Ladonia to assist Bro. Threadgill in his meeting. We wish all concerned abundant success.

The Review of Missions for May contains able and appreciative notices of the late Dr. I. G. John from the pens of his colleagues and others. The commendations are richly deserved.

Rev. J. W. Dickinson, of Ovilla, one of the liveliest agents for the Advocate in Texas, spent a day or two in Dallas. He "inspected our work," and we enjoyed his visit.

Rev. T. B. Graves, of the West End charge, Galveston, has been compelled

by ill health to give up his work. We regret to know this and sincerely trust the he will be speedily restored to health.

Rev. J. S. Chapman, the faithful and efficient presiding elder of the Abilene District, is making a specialty of bringing the Advocate before his people. His service is highly appreciated.

Bishop Keener has appointed Rev. I. W. Clark, presiding elder of the Bonham District, curator of the Southwestern University, in place of Rev. R. M. Powers, deceased. This is an eminently fitting appointment in every way and augurs well for the prosperity of the institution.

By referring to the plan of Episcopal visitation for the year 1897 it will be seen that Bishop J. C. Granbery will hold all the Texas Conferences. We feel sure that a very hearty welcome awaits the Bishop and that Texas Methodism will receive a fresh impulse under his able administration. The Bishop's fame has preceded him and we doubt not but that he will fully meet all expectations and prove a blessing to our work. Texas is pleased with the appointment and will loyally support him in his work.

SOUTHERN METHODIST PERSONALS.

Dr. W. A. Candler closed a speech in connection with the laying of the corner-stone of the Library building of Emory College thus:

But they will bear me witness that the small gifts of the poor, especially the gifts of itinerant preachers, have been most constant and generous.

A college sustained by such a constituency can never die. Emory College is made deathless because encompassed by arms of love. "Many waters cannot quench it, neither can the floods drown it."

God and God's common people have loved the old college, and so it has lived through poverty and panics and war, and will live to bless our children and our children's children to the remotest generation.

This beautiful building will be followed by others. Not many years hence a noble chapel will take the place of the small structure now used. A loftier Science Hall will rise. The old campus which has waited these years the landscape artist's touch will bloom in beauty and brightness. Adequate endowments will fill these halls with large faculties, rich in learning and abounding in faith.

In that good time coming, Few and Pierce and Haygood, who carried crushing burdens and endured consuming toils that the college might live, will see of the travail of their souls and be satisfied.

O that I might be spared to see it! If only dying could bring it to pass, right gladly would I make my bed beside my little ones who sleep in the old village cemetery, and heaven's joys would be heightened by the knowledge that the dear old college at last had all it needs.

Christian Advocate, N. Y.: The Rev. Andrew Hunter, of Little Rock, Ark., a superannuated minister of Little Rock Conference of the Methodist Episcopal Church, South, and a brother of the celebrated Dr. Wm. Hunter, of the Methodist Episcopal Church, the author of some of our best-known hymns, one of the revisers of the Methodist Hymnal, and for many years editor of the Pittsburg Christian Advocate, informs us that the Rev. Jerome C. Berryman, of Saint Louis Conference, and himself are the only remaining representatives of the Methodist Episcopal Church, South, who were in the great General Conference of 1844. Bro. Hunter informs us that he has just passed his eighty-third year, and closed his sixtieth year as an itinerant minister in Arkansas. He desires to know how many members of the General Conference of 1844 are still living in the Methodist Episcopal Church. He states that he takes the Christian Advocate and reads it with interest. We had the pleasure of meeting Andrew Hunter, who is a member of the Board of Trustees of Vanderbilt University, at that institution a few

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years since. If any members of that body are still living, in the Methodist Episcopal Church, we shall be glad to hear from them. We think we know of two at least.

GENERAL PERSONALS.

Central Advocate: Not long since, Lady Aberdeen, wife of the Governor General of Canada, delivered the convocation address of the University of Chicago. It was a happy thought to invite her to speak on this occasion, and a gracious thing for her to accept the invitation. Her subject was "The University in Its Effects Upon the Home," and the address was a thoughtful, sensible one. She pleaded for closer fellowship between men and women in movements for the advancement of society, and especially urged the need of a broader educational spirit in the home, saying among other things:

"Home life, relieved of its drudgery because educated inventiveness and organization have been brought to bear upon it; home life, permeated with the influence of culture and based upon equality of education, of responsibility and opportunity; home life, based on a love born of mutual knowledge and respect of one another's nature and mission—therein lies the hope and the power of the future, and the university which omits not this from its ideals and which includes preparation for the discharge of these highest duties while training the mind in all intellectual and scholarly excellence, will indeed deserve well of its country."

Exchange: Mrs. Preston, who died ten days ago at the age of sixty-two, was the daughter of one of the most vigorous and influential Presbyterian clergymen of the current century, the late Rev. Dr. George Junkin, and the wife of Professor John T. L. Preston, of the Virginia Military Institute. Her older sister was the first wife of Stonewall Jackson, and her husband served on Gen. Jackson's staff with the rank of Colonel; and, although, Dr. Junkin, her father, was a staunch advocate and devotee of the Union, her own sympathies, and the services of her cultivated pen, were given unstintingly to the South before and during the civil war. She wrote one novel, "Silverwood," in 1856, but her chief literary service was rendered in the field of poetry; she wrote some sonnets which were of remarkable worth, and her verses written during the war helped to encourage and rouse the Confederate soldiers amid the hopeless struggle which they were carrying on. Many of her choicest poems had in them a religious vein which was genuine and tender. Her intellectual gifts were of unquestioned rank; trained in the home of her studious father, and taught to read the best books and understand even when but a child the discussion of great theological and literary and political questions, she early revealed her aptitudes for a literary career. She wrote, among her more ambitious pieces, a translation of the great Latin hymn, Dies Irae, which gave her much credit.

There is nobody we like better than the man who is willing to speak his opinions, except the man who is willing to keep them to himself.

WORK AT WATTERS.

Since Rev. D. W. Gardner commenced work in this corner of the Lord's vineyard last January, his labors have been so blessed as to greatly encourage him as well as the members of the Church. Divine service is held at Cypress, ten miles northwest from here, on the first Sunday of the month; at Summit, a mile and a half south, and at this place on the second Sunday; at Jollyville, five miles in a north-westerly direction, on the third Sunday, and at Pleasant Valley, eight miles southwest, on the third.

Watters, a pleasant, quiet little hamlet, where the deservedly popular and efficient pastor resides, is ten miles north of Austin, on the road between that city and Round Rock, and is a flag station on the picturesque line of the Austin and Northwestern R. R. It forms part of the Merriltown Circuit with two other places added.

A Sunday-school with a Bible-class has been organized, with good attendance at each Church, except Pleasant Valley, and one will be formed there on the fourth Sunday of this month. Membership in the Church is steadily growing; the attendance at all services being most gratifying (in fact many who are members of other Churches are present every Sunday). The interest manifested by one and all shows no signs of abatement or diminution.

A protracted meeting will be held here in the grove, commencing at night on the fourth Sunday of this month, and a large attendance is looked for. It is expected that Revs. W. D. Gaskins and S. H. Morgan will assist the pastor, Rev. D. W. Gardner, while the meeting lasts. A hearty and cordial invitation is extended to all to attend and a warm welcome promised them.

Texans are proverbial for their hospitality, but in no part of the State is a guest received with heartier, more sincere cordiality than in the happy, Christian homes that dot the valleys and mountain slopes of this section of Travis County, and their faith in God and Christ's promises are as firm as the foundation rocks that underlie the near-by mountains.

The writer is a stranger and temporary sojourner here, but speaks from experience, having been the recipient of hospitality of more than one of Rev. Gardner's parishioners, an interested observer of the sincerity and earnestness of that gentleman's labors and of the appreciation and esteem in which he is held by his flock. F. L. McC.

Watters, Texas, May 7, 1897.

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the peculiar combination, proportion and process used in preparing Hood's Sarsaparilla, and which give it merit peculiar to itself. This is the secret of its wonderful power, of its wonderful sales, of its wonderful hold upon the confidence of the people. This is why it cures Scrofula, Salt Rheum, Catarrh, Rheumatism, all Humors, Kidney and Liver troubles, Dyspepsia, That Tired Feeling, builds up the nerves, creates an appetite and strengthens the whole system. Its merit, its sales, its

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No man is likely long to receive credit for being more or less than he is.

Time and trial will fix or destroy a good name.

Not to care for these things is criminal—

What Christians think of you.
What the irreligious think of you.
What God thinks of you.

A good name is precious—
For the peace of the possessor;
For its good influence over others;
For its material benefits.

Attend to these practical duties—
Let your own life be above reproach.
Guard also the good name of others.

TOPIC FOR MAY:

"EVERYDAY WISDOM."

May 16. A Good Name.—Prov. 22:1.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold:

Good name in man and woman, dear my lord,

Is the immediate jewel of their souls: Who steals my purse, steals trash; 'tis something, nothing:

'Twas mine, 'tis his, and has been slave to thousands;

But he that filches from me my good name,

Rebs me of that which not enriches him

And makes me poor indeed.

—Shakespeare.

VALUE OF A GOOD NAME.

We had occasion to say before, in the course of these lessons, that the things of greatest value in this life can not be purchased with money, nor obtained by any sort of exchange; this lesson furnishes another illustration of that truth. By a "good name" we mean a reputation for integrity, honesty and godliness, gotten by a life of uprightness. It is true that men often obtain reputation which their true characters do not deserve, and get credit among men for virtues which they do not possess; but such is only temporary—the world can not be long deceived—a man gets to be known for what he is, and goes to his own place in the esteem of men. The "good name" upon which the wise man sets so high a value is not such temporary, undeserved reputation, but a name and fame established by years of trial, in which the true character has been revealed.

WHAT A GOOD NAME CAN DO.

Not only can such a name not be bought, but it can secure for us what money can not.

Commercial Confidence.—Whether in the employ of another or in business for oneself there is an ever-increasing demand for men of established reputation for honor and ability. Even men who are bending every energy to the accumulation of wealth are wise enough to seek and to suitably reward those who can be trusted with their most important interests.

Professional Pre-eminence.—If their professional ability be equal, the physician of pure life and honest practice and the lawyer with honor unassailed and integrity unchallenged will rise higher and achieve greater success, even in a worldly sense, than they who, to gain an advantage, will peril

a good name. The same is true in every profession.

Entrance Into Best Society.—There is a certain circle of society claiming to be the highest, entrance into which is conditioned not on character, but on cash. Many have sacrificed all else for the sake of its favor, and it has received them, fawned upon them and fed upon them while they were able to contribute to its pleasure, and then left them hanging hopelessly on its outskirts, as carcasses of flies about the spider's web. Let no young man or woman be deceived—the only society worth caring for will receive you and honor you for the sake of a good name and a good character.

OPPORTUNITIES FOR DOING GOOD.

This is one of the most important advantages to one who loves God and his fellowmen; his power to influence others for good depends upon his own good name.

As precious as is a good name with men, it is infinitely more desirable to be held in high esteem by the Almighty Father himself; to be before him as Job was—"a perfect and an upright man."

Closely allied to a good name, and in part resulting from it, is the "loving favor" of men. If added to a name for uprightness, there be a disposition to help others, a tenderness for their weakness and pity for their needs—in short, if one loves men, and proves it, he shall enjoy their loving regard, which is more precious and more permanent than silver and gold.

We acknowledge receipt of the printed programmes of the District League Conferences of the Bowie and Cuero Districts. The former will be held at Henrietta, May 19 and 20, and the latter at Victoria, June 15. May the Holy Spirit, whose part no programme can announce, be with them in great power.

League Conference.

Our League Conference at Alvarado, April 29 and 30, 1897, was a success every way—good attendance, well executed programme, a fine spiritual uplift, many good sermons, more fine papers, excellent short speeches by the Leaguers.

Rev. B. R. Bolton (at himself) led the brave young soldiery to complete

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victory in a grand love-feast Pentecost. Such talks and rejoicing is only known by those who witnessed it—one happy conversion and many waked up to the worth of the League. We got more out of it than we put in—ten new League members for Alvarado part of the fruit. Our town felt the force, and says: Come again, dear Leaguers. We can not select from the actors—all did well, all were up to good, none poor.

Lloyd and Cox, from the "Polly," were here. Lloyd was full of cheer; Cox's heart is in the work. Our Leaguers are becoming acquainted with the work of the Church as they could not by other methods, and they promise to lead in all its best work. All our stations will be glad to entertain our Leaguers. Our own League, so enlarged, will surely advance. Many of them are good workers now.

The wisdom that met the age with this organization of the young will be easily led to see a wider field in infancy and childhood on which to spend its force in a Christ-like way following Jesus and their baptism with all needed instruction and care.

J. A. HYDER.

Suggestions for Socials.

Socials that cause young people to think as well as laugh are most profitable. "Write on slips of paper such instructions as these: 'Describe the most beautiful thing you ever saw'; 'Tell about the most awkward predicament in which you ever found yourself'; 'Describe the funniest incident you ever saw'; 'What is the hardest thing you ever did in your life?'; 'What three things would make you most nearly perfectly happy?'; 'What do you think of the "new woman"?'; 'What are you living for, anyway?'. Add enough blank slips to complete the number of those present and distribute. Give ten minutes for thought, then call for the tasks given. Those who fail may be fined, or an easier task may be given."

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The Sunday-School.

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

SECOND QUARTER—LESSON 8, MAY 23.

STUDIES IN THE ACTS AND EPISTLES.

The Conference at Jerusalem.
ACTS 15:1-6; 22-29.

The Conference at Jerusalem.—Acts 15:1-6, 22-29.

Golden Text: "Through the grace of the Lord Jesus Christ we shall be saved, even as they."—Acts 15:11.

Time: A. D. 50 or 51.

Place: Antioch and Jerusalem.

INTRODUCTION.

The time which intervened between our last lesson and that of to-day was about four years. During this time Paul and Barnabas were busily engaged preaching to the Gentiles in Pisidia and Pamphylia, with headquarters at Antioch, in Syria. Besides preaching, they ordained elders and otherwise confirmed the Churches. Having established the Churches in the faith, they rounded to at the Syrian Antioch, and called the Church together and "rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles." Note the expression, "All that God had done with them." Not what they had done, but "what God had done with them." The true idea this, of Christian service.

But the work of turning the Gentiles to Christ, like every other good work, was to meet with opposition. The anti-missionary and sacramentarian spirit had to be met, and not as an outside enemy, either, for they were believing Pharisees who objected to the course of Paul and Barnabas. The trouble was in the Church. The converted Pharisees thought the gospel was for the Jews only, and that it was merely an addition to Judaism, and that no Gentile could, therefore, be a partaker of its benefits, without first becoming a proselyte in the ancient order, which required circumcision. The issue was about in this form: Paul and his companions in the gospel were preaching that every man, regardless of race distinctions, could now come to Christ directly, by faith, without the intervention of any man or ceremony. The believing Pharisees replied that such was not the case—that the Jews might have this privilege, but the Gentiles must needs come in through the forms prescribed by Moses. This brings us to—

I—THE GREAT CONTROVERSY.

"Certain men which came down from Judea taught the brethren, and said, 'Except ye be circumcised after the manner of Moses, ye can not be saved.'" Dr. Clarke says that "the persons who taught this doctrine appear to have been converts to Christianity, and, in verse 5, those who taught the same thing at Jerusalem were called believers. They were doubtless saved people, but their great mistake was in supposing that no one could be saved who had not submitted to the same ordinances and observed the same sacraments that they had. This sacramentarian heresy is still disturbing the Church. Paul saw that it was a fatal error, and met and combated it with all the sanctified vigor of his ardent nature, and hence there was "no small dissension and disputation" in the Church at Antioch. Paul and Barnabas did not engage in this controversy for controversy's sake. The very vitals of our holy religion were threatened, and such being the case they did not hesitate to take up the gauntlet and defend the doctrine of justification by faith. Their example is worthy of imitation. In another place Paul calls those ritual-bound believers "false brethren." And such they were, and such they have always been. Schismatics, disturbers of the peace, sticklers for forms and shibboleths, they will not "fellowship" those "who follow not us." Rather than compromise on non-essentials, they will tear the Church into factions with strife and debate. But God can always overrule evil for good, and so he did in this case. The outcome of the controversy was that a deputation, composed of Paul, Barnabas and oth-

ers, was appointed to go up to Jerusalem to confer with the apostles and elders there concerning this matter. "In a multitude of counsel there is wisdom." Paul and his companion were not afraid to submit the case to the godly judgment of the leading men of the Church. Though they knew they were right, they were willing to confer with their brethren. This is true wisdom. Truth can not suffer by honest investigation. In verse 3 we are told that this deputation were "brought on their way by the Church." The meaning is that the Church defrayed the expenses of their journey. The present custom of the Church paying the expenses of its delegates to the General Conferences, Synods and conventions finds strong support here. On their way to Jerusalem Paul and Barnabas declared the conversion of the Gentiles, which "caused great joy unto all the brethren." A great work of grace can not fail to bring joy to the hearts of believers. About ten years before this Cornelius had been converted, which fact must have been familiar to all and the news which these men brought from Pisidia and Pamphylia came in to confirm the great truth that "God is to respecter of persons." On reaching Jerusalem "they were received of the Church, and of the apostles and elders," and here, as in Antioch, "they declared all things that God had done with them." This brings us to consider—

II—THE FIRST GREAT CONFERENCE.

"And the apostles and elders came together for to consider of this matter." Notice, the whole Church received these delegates from Antioch, but only the apostles and elders took part in the proceedings of the conference. The doctrine of an absolute democracy in Church government finds no encouragement here. There were some things over which the local Churches had no jurisdiction. The Church at Antioch could not take final action on the case before us. It had to go before a tribunal which was nothing if not, in part, at least, a delegated General Conference, whose decisions were final. Ecclesiastical authority must be lodged somewhere. The Church must have rulers as well as the State. This thought should be kept prominent in these days of restlessness and ecclesiastical anarchy.

III—THE DECISION OF THE COUNCIL.

After the matter in debate had been thoroughly discussed, pro and con, the apostles, like judges, after hearing the counsel on both sides, gave forth their judgment on the case. Their decision was that the bringing in of the Gentiles was only a fulfillment of prophecy, citing Amos 9:11-13; that there was no difference between Jews and Gentiles, since God had treated both alike in "purifying their hearts by faith," and "in giving them the Holy Ghost." The great doctrines of justification by faith and the witness of the Spirit could not be more strongly set forth than here. And these great privileges are for all men, without respect of persons. This important decision branded as an heretic every one who taught, or should ever teach, that salvation is hinged upon the observance of ordinances and sacraments. Thus was a great doctrinal question settled, and the sacramentarian heresy put under the ban of the apostles by this first General Council of the Church. Also, it was decided to send a circular letter out for the instruction and comfort of the Gentile converts, touching the point in controversy.

IV—CONCLUSION OF THE MATTER.

Verse 22. Paul, Barnabas, Judas and Silas were commissioned to go to Antioch and make known the decisions of the council. They carried with them the letter which was dictated by

James, our Lord's brother, in open council. It seems that by this course all doubt as to the genuineness of the decisions would be dissipated. Paul and Barnabas could convey the letter, while the other two delegates could testify that it was no forgery of theirs. Verse 27. In this letter the Gentile converts were instructed to abstain from four things, viz.: 1. Meats offered to idols. Having been idolaters, to eat the flesh of animals which had been offered upon heathen altars would have a tendency to entangle them again in idolatrous worship. 2. Blood. There are two probable reasons for their being forbidden to eat blood; (a) it was positively forbidden in Gen. 9:4, which says: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." (b) The other probable reason for this prohibition was the unhealthfulness of blood as a food. And, furthermore, it is a fact that animals and men who feed upon blood are thereby made more cruel and blood-thirsty. 3. Things strangled. Dr. Clarke says that "by this we are to understand the flesh of those animals which were strangled for the purpose of keeping the blood in the body, as such animals were esteemed a greater delicacy." So by this they were again warned against blood as an article of food, and at the same time warned against a revolting species of cruelty to animals. 4. Fornication. By this all uncleanness was forbidden. They were to lead pure, chaste lives. Or it may be that all these recommendations were intended simply to guard the Gentile Christians against relapsing into their former idolatrous and vicious practices, and at the same time, instruct them as to their relation to the laws of Moses. There is great diversity of opinion among scholars as to the exact meaning of these prohibitions, but the two views given above are the ones that seem most natural and reasonable. These forbidden things were called, in verse 28, "necessary things." Not necessary in order to enter into a saved state, but necessary in order to remain in that state. They entered by faith, they remained by keeping themselves unspotted from the world.

PRACTICAL SUGGESTIONS.

1. There never was a time when the Church was entirely free from controversy. As long as somebody proposes to do what is right and fight evil, there will be strife.
2. Salvation is by faith in Christ. There can be no compromise at this point.
3. Man must co-operate with God in the affairs of the Church. "It seemed good to the Holy Ghost and to us." This is the divine plan in all ages.
4. We ought to get as far as possible from our former wicked practices. This is the "necessary thing."

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THE WOMAN'S DEPARTMENT

All matter intended for the Woman's Department should be addressed to Mrs. Florence E. Howell, 28 Masten Street, Dallas, Texas.

Announcement.

The Woman's Board of Foreign Missions of the M. E. Church, South, will meet in annual session June 4, in Birmingham, Ala. The last Friday in May has been appointed by the President of the board as a day of fasting and prayer for divine blessings upon the annual meeting, and it is hoped the day will be observed by all the auxiliaries, W. F. M. Society.

The W. F. M. Society of the Terrell District, North Texas Conference, will hold its district meeting at Royse, in connection with the District Conference which convenes there June 3. Bro. Marvin Nichols will preach a sermon on our work Friday, 8 p. m. Each auxiliary is earnestly requested to have a delegate selected to represent the work done, and aid in devising ways and means for future advancement. The last Friday in May designated in our Missionary Advocate as a day for special prayer, with fasting, for the inspiration of the Holy Spirit to control the meeting of the Woman's Board of Missions, may also embrace this blessing on our district meeting.

MRS. M. A. ALLEN,
District Secretary.

Notice.

Mrs. R. W. Thompson, District Secretary W. F. M. Society, Dallas District, North Texas Conference, announces that the district meeting of the society will be held last Thursday (27th inst) in this month, in Lancaster, and earnestly requests that each auxiliary in the district will send a delegate or a written report to the meeting, as she wishes a full representation of the work at the district meeting.

Announcement.

The district meeting W. P. and H. M. Society, Terrell District, North Texas Conference, will be held June 3, at Royse, Texas. All auxiliaries are urged to send each a delegate to the meeting, and send names of delegates to Mrs. S. E. Bounds, Royse, so that homes may be provided for them.

MRS. W. B. DASHIELL,
District Secretary.

Terrell, Texas.

Woman's Work for Woman.

J. R. Lowell said: "Words, money, all things else are comparatively easy to give away, but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him." So of many in heathen lands who have given their daily lives for the truth as it is in Jesus. The Woman's Board of Foreign Missions has representatives of this kind, who, for truth's sake, count it all joy to give their all, that all men may learn the love of Christ—the power of the Holy Spirit. Of the forty-six women sent out by the Board sixteen are in China, and occupy stations in Shanghai, Soochow, Nantziang, and Sungkiang. Ten are in Brazil, and are busy at Rio, Petropolis, Piracicaba, and Juiz de Fora. Sixteen in Mexico, filling important positions in Saltillo, San Luis Potosi, Durango, and Guadalajara, as well as in Laredo, located on this side of the Rio Grande. These women are seeing results of their work, too, and rejoice over the conversion of Chinese, Brazilians, and Mexicans. They witness the transforming power of Christianity in the changed lives of the natives, as well as in the triumphant death of those who have passed from time to eternity. Suppose the home Churches were full of such loyal followers of Christ, what would result?—T., in Christian Advocate, Nashville.

W. P. and H. M. Society.

Report of Treasurer of East Texas Conference, for quarter ending March 1, 1897:
Amount remitted of connectional membership dues.....\$96 75
Life membership dues.....5 00

Money remitted for general work other than dues, loan fund, special, etc.....58 50
Amount remitted of special donations.....33 50
Purpose of special donations, Rescue work and Cuban missions.
Names of donors: Palestine, Tyler, Village Mills, Longview and Jacksonville Auxiliaries.
Amount remitted for Preachers' Wives' Loan Fund.....85
Amount remitted of "Our Angel Band" Loan Fund (\$20 makes a member).....20 06
Name of member made during the quarter, Rev. W. T. Burch, Orange Auxiliary.
Money expended for parsonage work (by voucher), viz:
Station parsonage.....\$104 50
District parsonage.....10 00
Circuit parsonage.....30 45
Money expended in local mission work (by voucher).....47 20
Money expended in local Church work (by voucher).....26 45
Value of barrels of supplies sent off (by voucher).....15 00
Value of supplies given locally (by voucher).....100 05
Total.....\$548 25

MRS. V. A. GODBEY,
Conf. Treas., East Texas Conf.
Rusk, Texas.

Treasurer's weekly report of cash received for Rescue Home Building Fund:
Mrs. M. M. Williams, Lexington.....\$2 50
Rockwall Aux.....2 00
Mrs. A. P. Boyd, Paris.....5 00
Mrs. F. B. Carroll, Greenville.....3 00
Wesley Epworth League, Greenville.....5 00
Miss Long, Dallas.....2 00
Chillicothe Aux.....3 00
Wichita Falls Aux.....10 00
Floyd St. Church Aux.....15 30
Building Fund Com., Dallas.....66 65
Sulphur Springs Aux.....10 00
Forney Aux.....3 10
Collected by Financial Agent.....75 00
Total.....\$202 55

MRS. W. C. YOUNG.

CORRECTION.

In our last report there was a mistake as to the amount of lumber donated by the firm of Anderson & Cameron, of Trinity, Texas. It should have been—9000 feet.

MRS. W. C. YOUNG.

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MARRIAGE NOTICES.

Wroe — Bewley. — In the Methodist Church at San Saba, Texas, on April 26, 1897, at 8 p. m., Mr. Samuel Kenner Wroe and Miss Ida Grace Bewley, Rev. M. S. Gardner officiating.

Gray — Culberson. — At the residence of the bride's parents, in Bluffton, Llano County, Texas, April 7, 1897, Mr. George Gray and Miss Mattie Culberson, Rev. A. W. Wilson officiating.

Mussey — Stanfield. — At the home of the bride, Dec. 9, 1896, Mr. Ailie Mussey and Miss Sue Stanfield, Rev. S. J. Drake officiating.

Surtes — Smith. — At the residence of the bride's mother, March 3, 1897, Mr. A. R. Surtes and Miss Ethel Smith, Rev. S. J. Drake officiating.

Bradshaw — White. — At the Methodist Church, Benton, Texas, April 14, 1897, Mr. W. R. Bradshaw and Miss Mattie White, Rev. S. J. Drake officiating.

Briggs — Chapman. — At the Methodist Church, Benton, Texas, April 2, 1897, Mr. J. F. Briggs and Miss Hallie Chapman, Rev. S. J. Drake officiating.

Shacklett — Scott. — At the residence of the bride's parents, Dr. Scott, of Dexter, on the 9th of May, 1897, at 3 p. m., Mr. Burns Shacklett, of Gainesville, to Miss Kate Scott, Rev. T. B. Norwood officiating.

Tunnell — Spain. — At the Methodist Church, DeLeon, Texas, April 27, 1897, Mr. Cyrus Tunnell and Miss Cartha D. Spain, Rev. A. E. Carraway officiating.

Robertson — Kenedy. — At the residence of the bride's aunt, Mrs. J. H. Jenkins, Austin, Texas, April 29, 1897, Mr. Henry V. Robertson and Miss Mary W. Kenedy, Rev. E. G. Hoeft officiating.

Mohler — Whitley. — At the residence of the bride's father, Mr. Randolph Whitley, six miles from Big Valley, San Saba County, Texas, May 4, 1897, Mr. Carter B. Mohler and Miss Eva Whitley, Rev. G. W. Temple officiating.

Snow — McCurry. — On March 14, 1897, at the residence of Rev. John A. McCurry, father of the bride, by Rev. D. F. Fuller, Mr. Guy Snow and Miss Maud McCurry.

Hannon — Bland. — On May 4, 1897, at the residence of the bride's father, near Salado, Texas, Mr. George Hannon and Miss Sallie Bland, Rev. W. B. Andrews officiating.

San Antonio District—Third Round.

West End and Prospect Hill.....2d Sun May
South Heights.....3d Sun May
Sherman Street.....4th Sun May
District Conf. at Pearsall.....May 25-30
Tehuacana.....1st Sun June
Oak Island.....2d Sun June
Utopia.....3d Sun June
Hondo.....June 22, 23
Travis Park.....4th Sun June
Comal Street.....1st Sun July
Del Rio.....2d Sun July
Eagle Pass.....3d Sun July
Gallinas.....4th Sun July
Anchorage.....1st Sun Aug
Franklin.....2d Sun Aug
Cotulla.....3d Sun Aug
Carrizo Springs.....4th Sun Aug
Brackettville.....5th Sun Aug
Uvalde.....1st Sun Sept
J. D. Scott, P. E.

Fort Worth District—Third Round.

First Church.....May 23
Missouri Avenue.....May 30
Polytechnic sta.....June 6, 7
Mulkey Memorial.....June 13
Glenwood.....June 17
Riverside and Fossil, at R.....June 19, 20
Peach Street.....June 20, 21
Azle, at Bluff Springs.....June 23
Arlington sta.....June 26, 27
Marystown, at Joshua.....July 3, 4
Arlington cir, at Kennedale.....July 17, 18
Cleburne cir, at Liberty.....July 24, 25
Cleburne sta.....July 25, 26
Mansfield, at Holland.....July 31 Aug 1
Covington, at Cottonwood.....Aug 7, 8
Blum, at Blum.....Aug 8, 9
Georges Creek, at Acton.....Aug 12
Cresson, at Bruce.....Aug 14, 15
Grapevine, at Minter.....Aug 21, 22
Smithfield.....Aug 28, 29
Geo. S. Wyatt, P. E.

Brownwood District—Third Round.

Bangs mis, at Trickham.....June 12, 13
Bollinger mis, at Winters.....June 19, 20
Brownwood sta.....June 26, 27
Ballinger sta.....July 10, 11
Santa Ann cir, at Rockwood.....July 17, 18
Indian cir, at Chapel Hill.....July 24, 25
May cir, at Holder.....July 31 Aug 1
Elm Cove, at Midway.....Aug 7, 8
Lometa cir, at Long Cove.....Aug 14, 15
Goldthwaite cir, at Big Valley.....Aug 17, 18
Blanket cir, at Zephyr.....Aug 21, 22
Goldthwaite and Mullin.....Aug 28, 29
Coleman sta.....Sept 4, 5
Decker cir.....Sept 7, 8
Robert Lee.....Sept 11, 12
Comanche sta.....Sept 18, 19
Comanche cir.....Sept 22, 23
Fleming cir.....Sept 25, 26
O. F. Sensabaugh, P. E.

Dallas District—Third Round.

First Church.....1st Sun June
Oak Lawn.....1st Sun June, at night
Erway Street.....2d Sun June
Trinity.....2d Sun June, at night
West Dallas.....3d Sun June
Oak Cliff.....3d Sun June, at night
Haskell Avenue.....4th Sun June
Floyd Street.....4th Sun June, at night
Renner.....1st Sun July
Piano.....2d Sun July
Cedar Hill and Duncanville.....3d Sun July
Grand Prairie.....4th Sun July
Lancaster.....1st Sun Aug
Argyle.....2d Sun Aug
Wheatland.....3d Sun Aug
Denton.....4th Sun Aug
Lewisville.....5th Sun Aug
T. R. Pierce, P. E.

Abilene District—Third Round.

Abilene sta.....May 15, 16
Sweetwater sta.....May 29, 30
Albany cir.....June 12, 13
Moran mis.....June 14
Eastland cir.....June 19, 20
Cisco sta.....June 21
Big Springs.....June 26, 27
Midland.....June 30
Colorado mis.....July 1
Colorado sta.....July 3, 4
Buffalo Gap cir.....July 10, 11
Baird and Putnam.....July 17, 18
Merkel.....July 24, 25
Anson.....July 31 Aug 1
Truby.....Aug 2
Rohy.....Aug 4
Snyder.....Aug 7, 8
Cottonwood cir.....Aug 14, 15
J. S. Chapman, P. E.

District Sunday-school Conference at Sweetwater May 27-30.
District Conference at Big Springs June 24-27.

Austin District—Third Round.

Merrilltown and Walnut, at M.....June 5, 6
Hotchkiss Memorial sta, Austin.....June 12, 13
First Street, Austin.....June 19, 20
Manchaca cir.....June 26, 27
Smithville sta.....July 3, 4
Manor sta.....July 10, 11
Webberville cir, at Colorado C.....July 14, 15
Elgin sta.....July 17, 18
Tenth Street, Austin.....July 24, 25
McDade cir, at Morgan C.....July 31 Aug 1
Winchester cir, at Milton Chapel.....Aug 7, 8
Welmar and Osage, at Osage.....Aug 14, 15
Eastrop sta.....Aug 21, 22
Cedar Creek cir, at Moss Bra'h.....Aug 28, 29
LaGrange sta.....Sept 4, 5
Eagle Lake and Rock Island.....Sept 11, 12
Columbus sta.....Sept 18, 19
Flatonia sta.....Sept 25, 26
H. M. Sears, P. E.



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Lytle	5 00 Rancho	5 00
Hondo	8 00 County Line..	5 00
Comal St..	5 00 Leesville	5 00
Eagle Pass..	8 00 San Angelo, Jr	4 00
Buda	6 00 Paint Rock, Sr	4 55
Gonzales ..	5 00 Beeville	12 00
Pleasant Grove	8 00 Gollad	10 00
Kyle	15 00 Laredo	8 00
Lockhart ..	12 00 Rockport, Sr..	6 25
Bexar	5 00 Aransas Pass..	5 00
Devine	3 70 Stockdale	5 00
Llano	10 00 Alice	8 00
San Saba..	10 00 Laredo Sem'ry	5 00
Kerrville ..	10 00 Middletown ..	5 00
Blanco	8 00 San Marcos..	25 00
Victoria ..	5 00 Pleasant Ridge	5 00
Medina	5 00 Harris Chapel	4 50
Edna	10 00 Seguin, Sr..	8 00

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Tabernacle ..	15 15 Smithville ..	8 00
McAshan	8 00 La Grange..	5 00
Galveston—	Columbus, Sr..	7 50
St. Johns	20 00 Weimar	20 00
St. James, Sr.	10 00 Tlatonia	15 00
St. James, Jr.	4 00 Columbus, Jr..	5 00
West End..	5 00 Brenham	20 00
Alvin, Sr..	12 00 Chappell Hill..	8 00
Alvin, Jr..	3 00 Branchville ..	10 00
Columbia ..	10 00 Sealy	8 00
Cedar Bayou..	10 00 Calvert	15 00
Fulshear	10 00 Buffalo	5 00
Austin—	Sunshine, Dew	10 00
10th Street..	20 00 Hearne	10 00
1st Street..	10 00 Navasota	8 10
24th Street..	15 00 Prairie Home..	1 50

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Carthage	8 00 S. Line Tex'ka	15 00
Nacogdoches ..	9 00 Tyler	12 00
Teneha	2 50 Willis Pt..	12 00
Jefferson	2 50 Palestine	10 00
Longview	15 00 Trinity	5 00
Henderson ..	10 00 Jacksonville ..	10 00
Union Chapel..	5 00 Beaumont	10 00
Atlanta	10 00 Orange	20 00

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ple, Sr..	20 00	5th St., Waco..	\$10 00
1st Church, Tem-		Morrow St. Sr..	
ple, Jr..	5 00	Waco	10 00
Burnet	12 00	10th St., Waco..	10 00
Marble Falls..	8 00	East Waco	10 00
Liberty Hill..	8 00	Abbott	10 00
Leander	5 00	Stanford Lorena	10 00
Round Rock..	12 00	Geneva	10 00
Hutto	8 00	Bruceville	7 00
Jonah	8 00	Morgan	10 00
Bartlett	12 00	Thornton	5 00
Salado	12 00	Rice	8 50
Corn Hill	8 00	Kerens	5 00
Belle Plain ..	8 00	Hubbard	8 00
Florence	10 00	Wortham	10 00
Bertram	8 00	Pleasant Grove..	4 00
Rodgers	5 00	Dawson	5 00
1st Church, Fort		Groesbeck	10 00
Worth	\$10 00	Campbell's B'ch	5 00
Missouri Ave., Ft.		Valley Mills	4 00
Worth	20 00	Hamilton	15 00
Polytechnic ..	10 00	Amarillo	7 55
Waxahachie ..	30 00	1st Ch. Wea'd.	
Ennis	20 00	Mineral Wells..	10 00
Glenwood, Nash	10 00	Holders Chap..	2 85
Ferris	5 00	Breckenridge ..	4 10
Hillsboro, Sr..	40 00	Gordon	5 00
Hillsboro, Jr..	5 00	Ranger	5 00
Itasca	14 00	Benbrook	5 00
Grandview ..	10 00	Brownwood	25 00
Italy	15 00	Mt. Santa Anna	5 00
Dublin	15 00	Ind. Creek	6 00
Lingleville ..	2 50	Coleman	10 00
Granbury	20 00	Blanket	8 00
Marvin Chapel	5 00	Goldthwaite ..	5 00
Stephenville, Sr.	7 00	Hayrick	1 25
Rising Star ..	7 50	Comanche	20 00
Pisgah	5 15	Abilene	12 00
Hico	20 00	Baird	6 55
Duffau	7 20	Cisco	10 00
Glen Rose	8 00	Eastland	10 00
De Leon	5 00	Colorado	10 00
Vernon	10 50	Midland, Jr..	3 00
Throckmorton..	8 05		

NORTH TEXAS CONFERENCE.

Floyd St..	\$10 00	Bonham	\$10 00
Erway St..	10 00	Honey Grove..	12 00
Haskell Ave. Sr.	5 00	Ladonia	12 00
Haskell Ave. Jr.	5 00	White Rock	6 75
Oak Lawn	8 00	Travis St. Shr'm	\$10 00
Oak Cliff	3 50	Willow St..	5 00
Wheatland ..	10 00	Pecan Grove ..	8 00
Lancaster	10 00	Bells Sr..	10 00
Lewisville Jr.	4 00	Van Alstyne Sr.	10 00
Lewisville Sr.	6 00	Denison Sr..	15 00
Grand Prairie..	6 00	Denison Jr..	5 00
Denton	15 00	Pottsboro Sr..	15 00
Terrell	\$10 00	Pottsboro Jr..	5 00
Forney	10 00	Preston	10 00
Kemp	10 05	Sherwood	5 00
Caruth	10 00	Whitesboro ..	15 00
Allen	5 00	Collinsville ..	6 70
Mesquite	10 00	Denton St. Sr..	\$20 00
Greenville Sr..	\$15 00	Denton St. Jr..	5 00
Wesley Sr..	5 00	Broadway Sr..	10 00
Wesley Jr..	1 25	Broadway Jr..	5 00
Farmersville..	15 00	Decatur Sr..	15 00
McKinney	10 00	Decatur Jr..	5 00
Bethel	6 25	Era	6 30
Nevada Sr..	9 95	Rosston	5 00
Merit Sr..	2 00	Bolivar	5 00
Merit Jr..	1 00	Paradise	2 50
Lone Oak	5 00	Whaley Chapel..	5 00
Lavon	3 00	Bowie	\$12 00
Sulphur Springs	\$10 00	Belcher	5 00
Commerce	15 00	Alvord	3 00
Cooper	6 75	Henrietta Sr..	12 00
Winsboro Sr..	5 00	Wichita Falls..	10 00
McCorele, Como.	6 80	Blue Grove	5 00
Leonard	10 00	Ringgold	5 00
Wolfe City	10 00	Jacksboro Sr..	10 00
Centenary, Paris	\$10 00	Archer	5 00

GERMAN MISSION CONFERENCE.

1st Ger Hous.	10 00	Bartlett	3 00
Elm Creek	5 00	Grassville	3 00
Castell	5 00	Willis Ck, Mas	5 00

LEAGUE CONFERENCE.

The Texas Central Railroad will give one fare round trip tickets from Walnut Springs to DeLeon, and from Carbon to DeLeon, May 28th, to return on Monday, the 31st, on account of Dublin District Epworth League Conference. Let all concerned take notice, and, if coming, send names to the undersigned.

A. E. CARRAWAY.

NOTICE.

The Epworth League and Sunday-school Conference for the Bowie District will meet in Henrietta, May 19, 20. Each League and Sunday-school will please send in at once a list of all delegates who will attend, that we may make proper arrangements for their entertainment. Let every League and Sunday-school in the district be represented at this conference. Pastors who expect to attend will please notify me at once.

R. D. WELBORNE,
Pres't Henrietta Epworth League.

DISTRICT CONFERENCE NOTICES.

ABILENE DISTRICT.

The Abilene District Conference will be held at Big Springs, Texas, June 24-27, 1897. Opening sermon by Rev. W. B. Wilson Thursday at 11 a. m.

Committees of Examination:
License to Preach—E. D. Mouzon, W. P. Garvin, W. H. Harris.

For Admission on Trial—J. T. L. Annis, J. H. Whitehurst, C. W. Irvin.
For Deacons' Orders—J. H. Chambliss, J. H. Trimble, J. B. Elder.

For Elder's Orders—G. H. Hodge, R. S. Helzer, I. L. Mills.

The Hargrove blanks will be used.

J. S. CHAPMAN, P. E.

MARSHALL DISTRICT.

The District Conference for the Marshall District will convene at Jefferson, Wednesday, June 16, 1897, at 8 p. m. D. P. Cullen will preach the opening sermon.

O. P. THOMAS, P. E.

NOTICE.

The Dallas District Conference will convene in Lancaster Wednesday morning, May 26th, at 9 o'clock, continuing three days. Bishop E. R. Hendrix will preside. Rev. C. M. Harless will preach the opening sermon Tuesday night. The following are the Committees of Examination:

For License to Preach—O. P. Thomas, C. M. Shuffler, J. R. Atchley.

For Admission on Trial—T. H. Morris, P. A. Edwards, A. W. Harris.

For Deacons' Orders—J. A. Wyatt, I. J. Coppedge, L. A. Hanson.

Elder's Orders—A. W. Gibson, S. Crutchfield, L. P. Smith.

T. R. PIERCE, P. E.

SHERMAN DISTRICT.

The Sherman District Conference will meet Tuesday, June 15, at Bells. The first session will begin 9:30 a. m. Tuesday.

Committee on License and Admission—S. C. Riddle, J. A. Stafford, N. B. Read.

Committee on Orders—E. W. Alderson, C. H. Govett, T. J. Simmons.

J. R. WAGES, P. E.

SAN ANGELO DISTRICT.

Will the pastors please send me at once the names of all those within their respective charges who expect to attend the District Conference at Menardville, June 24-27, that homes may be secured for them.

F. L. MCGEE, P. C.

Paint Rock, Texas.

WACO DISTRICT.

Candidates for license to preach and for admission on trial into the Annual Conference will please meet the committee at the Methodist Church in Whitney, Texas, at 8 a. m., May 18, 1897. Examinations will be written.

W. H. TERRY, Ch'm Com.

FORT WORTH DISTRICT.

Bishop J. S. Key, D. D., will hold the Fort Worth District Conference, May 14-17.

G. S. WYATT, P. E.

"Not Exactly Right."

Thousands of people are in this condition. They are not sick and yet they are by no means well. A single bottle of Hood's Sarsaparilla would do them a world of good. It would tone the stomach, create an appetite, purify and enrich the blood and give wonderful vigor and vitality. Now is the time to take it.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

A lie is the devil's sign that he is still doing business in that neighborhood.

Special Excursion Rates via Santa Fe Route.

To Galveston, May 17th, one fare for the round trip, account of State Pharmaceutical Association.

To Charlotte, N. C., May 16th, 17th and 18th, one fare for the round trip, account of General Assembly Presbyterian Church.

To Hot Springs, Ark., May 15th and 16th, one fare for the round trip, account of Grand Assembly Knights of Pythias.

To Chicago, Ill., one and one-third fare for the round trip, on the certificate plan, account of the Grand Assembly Presbyterian Church, to be held May 20th to June 2d.

For rates, limits and further information, call on or address any ticket agent, or

W. S. KEENAN,

Gen. Pass. Agt., Galveston.

CHAS. L. HOLLAND,

Pass. Agt., Dallas.

Try Dr. Simmons' Sarsaparilla. It will benefit you; it makes the old feel young and vigorous, and it is not expensive. Only 50 cents for 50 doses.

Dear Bro. Blaylock—We remember when we were boys our father, who was a preacher, would occasionally get us a new suit of clothes. Such occasions occurred at long intervals, as you know preachers don't have money to dress their families in silks and broadcloth. On this account such an event was of extraordinary interest, something to be remembered, a milestone in one's life from which other events were measured.

We could never put on the whole suit at once. The first time we would array ourselves perhaps in our new trousers and wear our old coat and vest; the next time our new coat kept company with the old trousers and vest; and finally when we thought no one was looking we put on the whole suit.

You can imagine our feelings then when we first recognized the first number of the Advocate. We did not at first know the paper in its new suit, and after waiting a few days we were about to inquire the reason for its non-arrival when someone told us we had already received it. In glancing at it we supposed it was a sample copy of some Boston or New York paper, never once suspecting it was the dear old Texas Advocate, in which we have been reading and advertising for nearly a quarter of a century.

The old suit you used to wear was so familiar that we knew you at a glance, hence you cannot wonder at our surprise when you came to us in an entirely new suit all put on at once.

The general appearance of the paper is all we could ask. Its arrangement owing to its new form will enable you to add many new features to it so that every member of the family will welcome its arrival. It will come to be a family paper containing food for the little tot who is just beginning to read as well as for the old patriarch whose eyes have become dim with age.

We heartily congratulate you upon your enterprise and good taste, knowing that it will enable you to do much more for the good cause you represent, as well as to become a benefactor to the rising generation in supplying them with entertaining and sound reading.

Wishing you continued success, we remain, your sincere friends,

C. P. BARNES & BRO.,
Jewelers.

504 and 506 W. Market St., Louisville, Ky.

Dr. Simmons' Sarsaparilla invigorates the nervous system, tones and strengthens the digestive organs, and at the same time eradicates disease. 50 cents and 50 doses.

Dr. Simmons' Sarsaparilla will not reproduce hair on bald heads or replace amputated arms, but will purify impure blood, give health to the sick, and bring rosy cheeks to the pale face. 50 doses 50 cents.

With every step the Christian takes, he should think of the weak brother who follows him.

What We Inherit

We are not to blame for. We can not be held responsible for the dispositions and tendencies which we derive from our ancestors, nor are we responsible for the germs of disease which may manifest themselves in our blood as a heritage from former generations. But we are responsible if we allow these germs to develop into serious diseases which will impair our usefulness and destroy our happiness. We are responsible if we transmit to our descendants the disease germs which it is possible for us to eradicate by the use of Hood's Sarsaparilla, the one true blood purifier. This medicine has power to make rich, red blood and establish perfect health in place of disease.

Edison says that before the world's supply of coal is exhausted we shall surely not be dependent upon it for fuel; in fact, fuel of any kind will be superfluous. It is said that he believes that the fires of the interior of the earth will be utilized in the future for the carrying on of every industry requiring steam power. Volcanoes, geysers, natural fountains of boiling water in Iceland, as well as earthquake shocks, are all proof that fierce subterranean fires are raging miles beneath our feet. Edison's belief is that immense pipes may be forced through the earth's crust which would allow a great volume of steam compressed below us to force its way to the surface. This would furnish power to huge electro-motors, which would, in turn, generate electricity to be used in storage batteries. All vehicles for travel could be supplied with these, and little recharging stations, with feed wires, could be erected in the streets. The power would be so cheap that it would do away with the use of horses. Furthermore, the farmer could have rows of pipes beneath the ground and cause it to produce rare exotic plants and finer fruits than the hot-house system. Machines would be

worked without coal and the atmosphere, consequently, be purified from its gas and smoke. The homes of the poor would be automatically heated and lighted, with little expense.—Inter Ocean.

The hardest problems to solve are the providences of God.

Heaven and hell are not far apart, but the gulf between is very deep.

Some people keep such a close lookout for the devil, that they ever fail to see God.

JOSEPH GILLOTT'S
STEEL PENS

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

THE MOST PERFECT OF PENS.

LOOK! A SEWING MACHINE
FOR EVERYBODY!

The Texas Advocate
and an Al Machine (all Attachments) for \$22

And WE PAY THE FREIGHT

DO YOU KNOW
THAT YOU
CAN GET
A FIRST-CLASS
SEWING MACHINE
AND THE
TEXAS ADVOCATE
ONE YEAR
FOR \$22.00.



TESTIMONIALS.

The Advocate Sewing Machine is above criticism. We are surprised at its beauty and completeness. G. J. IRVIN.
Bardwell, Texas.

Mr. L. Blaylock, Dallas, Texas:

Dear Sir—The Machine I ordered of you has come, and I am so well pleased with it I would not exchange it for any of the high-priced Machines I ever saw and would advise all needing a first-class Machine to take the Texas Advocate Machine. Yours truly,
MRS. C. A. JONES.

Pittsburg, Tex., March 23, 1897.

We received the Machine the 27th of March. My wife is well pleased with it.

JAS. L. HALL.
Frank, Texas.

Our Machines are made by one of the largest Sewing Machine Manufacturers in America, are fully guaranteed, and are shipped direct from the factory.

ADDRESS

Texas.. Christian.. Advocate,

DALLAS, TEXAS.

A HELPLESS FARMER.

William Stimpson Stricken with Paralysis of His Lower Limbs—Caused by Overwork.

From the New Era, Greensburg, Ind.

Many of our readers may remember an item in this paper a year ago last fall which stated that Mr. William Stimpson, a well-to-do farmer, living near Rugby, Ind., had been stricken with paralysis of the lower limbs, and his recovery was doubtful.

The case, which was an unusually severe and complicated one, has at last been entirely cured, to the utmost surprise and joy of Mr. Stimpson and his family.

Mr. Stimpson was pleased to relate to a reporter the particulars regarding his case, and his subsequent recovery.

"A year ago last fall," began Mr. Stimpson, "I did a large amount of work. My hired help left me in the middle of corn cutting, and I finished the fall work myself, doing an unusual large amount of work. I put up several hundred shocks of fodder, and also husked all my corn. To accomplish this I had to work early and late.

"About the 1st of December, as I was getting my fall work about done, I suffered a stroke of paralysis, which the physician said was brought on by excessive labor. My left limb was entirely helpless and my right limb was fast becoming so. My physician became uneasy, and after attending upon me for a week or so, he brought me a box of Dr. Williams' Pink Pills for Pale People, saying that he believed they would do me more good than anything which he knew of, as he had used them with great success in a case very similar to mine where all other remedies had failed. The case in question was that of L. Phillips, of Petersburg.

"About the time I began taking the second box of these pills a decided change was noticed, and when I had taken two more boxes we discovered that I was actually getting well. You can probably imagine what a relief and feeling of gladness this was to me, after being confined to my bed for nearly two months. Well, I kept on taking the pills, according to directions, until I had consumed nine boxes of them, which completely cured me.

"I am sound and well to-day, with not a sign of the returning affliction, and can affirm that Dr. Williams' Pink Pills for Pale People did me a wonderful good and probably saved me from the grave."

To allay all doubt as to the truth of his statement, Mr. Stimpson made out the following sworn affidavit:

Rugby, Ind., Feb. 2, 1897.

"This is to certify that I do hereby swear that the foregoing statement is absolutely true.

WILLIAM STIMPSON."

County of Bartholomew, ss.
State of Indiana.

Sworn to and subscribed before me, a Justice of the Peace, in and for said county in said State.

ABNER NORMAN,
Justice of the Peace.

The New Era was also informed that Mrs. Charles Williams, of the same neighborhood, had been cured of rheumatism, and Henry Johnson, of Harts-ville, who was troubled with neuralgia, was also cured by Dr. Williams' Pink Pills. It seems that this remedy is in great demand in that neighborhood.

Dr. Williams' Pink Pills for Pale People 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. They build up the blood and restore the glow of health to pale and sallow cheeks. 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' Medicine Company, Schenectady, N. Y.

Indecision is quicksand. Determination to do right is rock.

The garments of salvation are not cut in the world's tailor shops.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privileged is reserved of condensing all obituary notice. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all 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 manuscript is sent. Price, five cents per copy.

REV. I. H. HOSKINS.

Rev. I. H. Hoskins was born in Tennessee, October 20, 1837, and died in Cooke County, Texas, March 2, 1897. In the absence of the proper data the biography of Bro. Hoskins will be limited in reference to his ministerial life.

From the best information we can get, he was converted about the age of fourteen. At what age he began preaching we do not know. He was several years a member of the Holston Conference. He came to Texas in 1886, lived in Johnson County two years, and from there moved to Cooke County, near Gainesville, where he lived until his death. Bro. Hoskins was universally beloved by the entire community in which he lived for eight years. He loved his neighbors and was alive to every interest concerning their welfare. He was ever ready to give a word of encouragement or counsel, and never failed to rebuke a wrong act when opportunity afforded in that happy way of his, which would make the one rebuked love him the more for it. He had a very social disposition, and made strong friends. Language can not express how much his community has lost in his death and how much they will miss his Godly influence and counsel. I never saw a greater demonstration than was made the day of his funeral. It was a very damp, chilly day, and yet I think every family in the entire neighborhood was present, and every eye, as far as we could tell, was filled with tears. As a preacher he was clear, strong and Methodist to the core. He loved to preach and seemed happiest when he was in the pulpit. He studied the Bible a great deal, and every proposition in his discourse was well fortified by proof-text. He believed what he preached and was very earnest in his delivery. He loved the Methodist Church, and never let her cause suffer when in his power to prevent it. He loved his pastor and would sacrifice anything reasonable to help him forward the cause of his Master. Bro. Hoskins has done a good work, and God has blessed his ministry to the conversion and edification of many souls, who will rise up in that day and call him blessed. Bro. Hoskins had a great deal of trouble and misfortune in his life, which, he said, when talking to this scribe in reference to his misfortunes once, "had come upon me with ponderous weight, and had it not been for the grace of God I would have been overcome by them many times, but holding on to God I have come through them all a stronger man." He was a well-to-do man once, but losing his property, he has had to struggle with poverty for many years, and in supporting a larger family, with ill health a great deal of the time, he has had to exercise patience and Christian fortitude. The things that he suffered have worked out for him, he said, "a far more exceeding and eternal weight of glory." He knew both what it was to abound and to suffer need. But patience has done her perfect work in developing him into a strong Christian character, ripe for his home in the skies. He was sick only a few days, and the day he died was thought to be so much better, but suddenly, without any warning, he died—supposed to be heart-failure. He left no dying testimony save a long and useful Christian life. He leaves a wife and twelve children to mourn their loss. God bless the grief-stricken widow and children and bring them all to the haven of rest.

W. E. JORDAN.

Era, Texas.

OWENS.—Mary Jane Heppinstill was born in Shelby County, Texas, July 29, 1863; she was converted at about ten years of age, and joined the M. E. Church, South, of which she re-

mained a consistent member till her death, which occurred April 11, 1897; she was married January 12, 1882, to J. S. Owens. Seven children came to bless their home, four of whom died in infancy. For several years before her death Sister Owens was in bad health, yet she was a patient sufferer. Her beautiful Christian life was an inspiration to all who knew her. May the sorrowing husband and the little children which she has left strive to emulate the many virtues of her pure life, and as they are called one by one to give up the conflicts of life, be prepared to meet the wife and mother in that land where there is no sorrow, suffering or parting. J. A. RUFFNER, P. C. Mart, Texas.

RODGERS.—Elizabeth Rodgers was born in Georgia, August, 1810; professed religion and joined the M. E. Church, South, and fifty years afterwards was still blameless, her children say. Mathew C. Rodgers, her husband, died in 1863, leaving her a widow with seven children, three of whom departed this life before her. She remained a widow till her death, which occurred December 18, 1896. Four children mourn her sad and sudden death, and many grandchildren remember her, one of whom God honored by putting him in the ministry, who is now a missionary to China. Appropriate funeral services were held at Pleasant Point, Texas, after which her body was buried to wait the resurrection force of the gospel. J. A. HYDER.

CRUM.—Bro. Edwin P. Crum was born in Camden County, Georgia, July 10, 1839, immigrating to Texas soon after the war. He was soundly converted, and joined the Church in May, 1897, and lived true to the profession he had made until January 3, 1897, when the Master called him to come up higher. He was married to Miss Annie Clark, in Georgetown, June 8, 1892. His was a happy marriage, and his home life beautiful and sweet. The writer of these lines was intimately acquainted and associated with Bro. Crum, and knew him to be true to his Church, correct in his business and a model Christian in his home. He leaves a pure Christian-minded woman to mourn his loss.

J. L. AGNEW.

Georgetown, Texas.

BRATTON.—Mrs. Emma Bratton was born near Camden, Arkansas, June 5, 1865. She came to Texas with her father, Rev. Samuel Morriss. She was married to Mr. Calvin Bratton January 7, 1885. This union was blessed with three sons, who live to mourn the great loss of a devoted Christian mother. She was converted and united with the M. E. Church, South, under the ministry of her father. Sister Emma, as we called her, was a sweet-spirited Christian and a devoted and tender mother and companion. None knew her but to love her. Our Church has lost a faithful member. She leaves a father, two brothers, one sister, a devoted husband and three little boys to mourn their loss; but, thanks to the good Lord, we do not mourn as those who have no hope; for amid all of her long suffering for two years she was patient and trustful. On April 28, 1897, at 5:30 a. m., she fell sweetly asleep in the arms of her Savior. On the 29th her remains were followed by a large assembly of sorrowing friends and loved ones to her last resting place in the city cemetery. May God comfort all the sorrowing ones. May God sanctify this great loss to the good of us all. H. M. HAYNIE. Kosse, Texas.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

GILBERT.—Bro. Franklin Rush Gilbert was born August 6, 1830; was baptized in infancy; professed religion in 1852, and fell on sleep April 6, 1897. Bro Gilbert lost his left arm in the late war. He was a faithful soldier, true to his country, true to his Church and a faithful man in very department of life. He had been a great sufferer for a long time. About twelve months ago he lost his voice and could not talk, but he would write on a slate, and his conversation was always about Jesus. The last time his pastor visited him he wrote on his slate: "I suffer out my three score years until my Deliverer comes and wipes away his servant's tears, and takes his exile home." There can't be too much said about Bro. Gilbert. He was always in his place in the church. Know ye not that there is a prince and a great man fallen this day in Israel? For he was a good man, full of the Holy Ghost and of faith.

S. N. ALLEN, Pastor.

CHESNEY.—William Chesney was born in Overton County, Tenn., July 27, 1833, and departed this life at his home, near Audubon, Texas, February 13, 1897. He professed religion in the summer of 1852, under the ministry of Bro. Lence, at the old Ferin campground, Overton County, Tenn., and joined the M. E. Church, South. For forty-five years he lived a faithful and devoted member of the Church of his choice. He loved the Church as only a true Christian can. He has gone from our midst, but is not forgotten. The God of his youth sustained him in his declining days, and when the end was reached there was no fear; he calmly fell asleep in Christ to awake in the image of his Lord. Mother and children, look up; there is a better day coming. R. L. PATTERSON. Joy, Texas.



Symptoms of heart disease are easily recognized. If

short of breath, or have pain in left side, palpitation, fluttering, irregular pulse, etc., you have heart trouble and should not neglect it.

Write for Free Book

on diseases of the heart and nerves. Dr. Miles' Remedies are sold by all druggists on the guarantee first bottle benefits or money refunded. Dr. Miles Medical Co., Elkhart, Ind.

The Machine arrived in good shape on the 28th. We are delighted with its appearance and make-up. My better half is well pleased with its working qualities so far. Can not see but that it is in all respects equal to the high-priced machines. The Advocate and the Machine ought to have a great run. So note it be. S. W. TURNER. 907 Crawford Street, Ft. Worth, Texas, April 30, 1897.



Fine Pronouncing Bible (worth the price alone) and Texas Christian Advocate one year for only.....

\$4

BELLS.

Buckeye Bell Foundry
E. W. Vandusen Co., Cincinnati, Ohio.
Best Pure Copper Bells and Chimes.
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World.
PUREST BELF METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

BLMYER B. CHURCH BELLS.
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICE.
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THOMPSON.—Willie Glude Thompson was born March 28, 1895, and died April 18, 1895. Little Willie's stay with us was very short, but long enough to claim our love and affection; but we are willing to give him back to the Lord, for he was a sufferer what few days we kept him. We have the sweet assurance of meeting little Willie in the sweet bye and bye, where parting is no more. His mother,
M. E. THOMPSON.
Joshua, Texas.

BUFORD.—William Clem Buford, son of J. E. Buford and M. C. Buford, was born in Lowndes County, Alabama, February 18, 1878; moved to Texas with his parents in 1885; departed this life March 9, 1897, at his home, near Ad Hall, Milam County, Texas. He was an afflicted son, both in mind and in body—always needed the watch and care of his parents. He was possessed with a remarkable spirit of friendship; he showed his love for his pastor even unto death. We greatly miss him, and while we sorrow, we sorrow not as those who have no hope. We laid his body to rest in Salem graveyard to await the resurrection morn.
J. W. CULLEN, P. C.

MADDOX.—Bro. John Maddox was born in Georgia; reared up in Walker County; married Miss Mary Hopkins, in Perry County, November 27, 1829. By this union ten children were born unto them, five having preceded their father. Five remain to mourn the loss of their father. He professed religion in youth, and joined the M. E. Church, South. He was always loyal to God, Church and vows. His life was one continual flow of love—kind, gentle and ready to look at the sunshine side of everything. He filled several official places in the Church with great acceptability, and was steward at Buckholts at the time at the time of his death. He lived well, and was ready to go. All that seemed to bear upon his mind was that his friends would not accept of his Christ. Often he said: "I am ready." I attended him while sick, and he was so happy that he ran over with joy. His pastor,
J. W. CULLEN.

TERRY.—The subject of this sketch, Sister Ellen Terry (nee Beene), was born August 22, 1851; she professed religion in 1869, and joined the M. E. Church, South, in 1870, and lived a consistent member of same until February 14, 1897, when God, in his all-wise providence, called her to the Church triumphant to receive her reward. In 1873 she was united in marriage to Dr. J. C. Terry. Sister Terry was a kind and loving wife and mother; she was one of those Christian women that lived her religion in her home, and no one could come in contact with her without realizing that they were in the presence of one of God's children. The Church and community have suffered a great loss, and no one can fill mother's place at home. But God knows best. Let us bow to the will of God, and while wife and mother can not return to earth, yet we know where to find her.
G. C. SUMMERS, P. C.

LUSK.—Bertha Gertrude Lusk was born August 2, 1892, and departed this life April 14, 1897, aged four years, seven months and thirteen days, her father, John Lusk, having died seventeen months before. She was the youngest child of John and Frances Lusk. She was the pet of the family and the connection. She was loved by all who knew her. Weep not, beloved ones, but may the mother, brothers, sisters and all of the connection ever look by faith and see her light waving and by faith hear her sing, "Come this way."
J. H. CLARK.

Waldon, I. T.

HARDMAN.—Kittie, baby daughter of Joel T. and Laura Hardman, was born at their home near Shawnee, February 11, 1895; died March 11, 1897. This little angel of the home was sick but a short time, but dread croup soon took her beyond the reach of physicians' skill. Happy thought! when earth could no longer administer, happy angels entered the earthly and gathered up the little half-blown flower and bore it away to the heaven-

ly home, there in fullness of beauty and life to bloom in never-fading fragrance. Let not those of the saddened home forget, ever, that "the angel of the Lord encampeth roundabout them that fear him, to deliver them," and so live as finally to make an unbroken family in the "place" which Jesus said, "I go to prepare for you."

JOHN L. SULLIVAN, P. C.
Annona, Texas.

THOMPSON.—Dellah Floyd Thompson, little daughter of L. K. and M. E. Thompson; was born May 18, 1893, and died December 10, 1894, lacking a few days of being nineteen months old. Her stay on earth was short, but, oh! how we missed her when we had to give her up. She could say, "Papa, mamma, buddy and sister." She was her grandpa's pet. When he would come home from town she would meet him at the gate and call for candy. The last word she said was, "Papa." She suffered severely the last day and night she lived. That awful disease, membranous croup, claimed our darling for its victim and took her from us, though we submit to the will of Him who said, "Suffer little children to come unto me." Her mother,
M. E. THOMPSON.
Joshua, Texas.

OLIVER.—Sister Bethana Oliver was born February 8, 1821; she professed religion and joined the Missionary Baptist Church at the age of twenty or twenty-one years; she lived an honored member of that Church for forty-five years; she then joined the M. E. Church, South, and lived a consistent member until her death, which occurred February 17, 1897; she was married to A. G. Oliver in 1841. To this happy union were born fourteen children, seven of whom have preceded them to the eternity side. The other seven remain here to honor God and the Church. The corpse was met by a large concourse of relatives and friends at the family burying ground, where we laid her to rest. She had lived a true Christian life and died a triumphant death.
J. R. JONES.
Dalby Springs, Texas.

FINLEY.—William Finley was born in Montgomery, Ala., December 20, 1867; joined the Church at twelve years of age, and was always a good boy at home. He was happily married to Miss Dixie Key, of Winsfield, Ala., on December 24, 1889. His wife preceded him to the glory land three years. Bro. Finley came to Ben Wheeler, Texas, August, 1893, and was employed in the high school at that place, where he taught with honor to himself and satisfaction to all the peo-



The papers are full of deaths from

Heart Failure

Of course

the heart fails to act when a man dies, but "Heart Failure," so called, nine times out of ten is caused by Uric Acid in the blood which the Kidneys fail to remove, and which corrodes the heart until it becomes unable to perform its functions.

Health Officers in many cities very properly refuse to accept "Heart Failure," as a cause of death. It is frequently a sign of ignorance in the physician, or may be given to cover up the real cause.

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A Medicine with 20 Years of . . . Success behind it . . .

will remove the poisonous Uric Acid by putting the Kidneys in a healthy condition so that they will naturally eliminate it.

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This Week for Bargains in Plate Spoons

1/2 Dozen Triple Table Spoons.....	\$3.00
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Initials Engraved Free. The above we can give you in plain or fancy patterns. 25 cents extra if to be registered.

Reference—This Paper

IRION & GIRARDET

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ple until a few weeks before his death, which sad event occurred at Fort Worth, Texas, April 18, 1897. Bro. Finley was one of our best men—quiet, unobtrusive, but kind and cordial. At the right time and place he spoke and acted effectually for the right. He was a loyal and faithful member of the Church; a Sunday-school Superintendent of untiring effort and energy.
A. J. GRAY.

STINSON.—One of the faithful and jewels of earth has gone home to be with Jesus—to be free from the suffering and pain which she has so patiently endured for about ten months. Sister Elizabeth Tennessee Stinson, daughter of John and Matilda A. McKay, was born in East Tennessee, February 9, 1859. In the year 1867 she moved with her parents to Roxton, Lamar County, Texas, where she professed religion and joined the M. E. Church, South, in 1873. She was what we call a worker in the Church. She was married to W. A. Stinson on May 13, 1875, and was blessed with seven sweet children, one of whom preceded her home. She attached herself to the Cumberland Presbyterian Church in 1893, but this was not the Church of her choice; so, after moving to Brown County, she again joined the Church of her choice, which she loved and spoke of it in her last hours. Some hours before passing away her loved ones were called around her, and were given a parting word, one at a time. She then shouted aloud God's praises.
J. L. WHITE.

Indian Creek, Texas.

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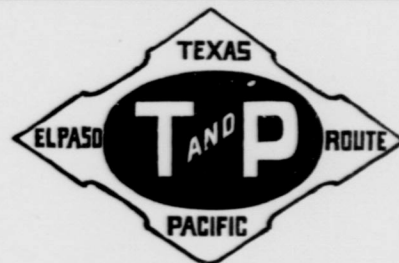
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Dallas 6:15 p. m., East Dallas 6:25
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TO ALL POINTS

EAST, NORTH AND WEST.

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50 CENTS.

IT'S CURES THAT COUNT.

Many so-called remedies are pressed on the public attention on account of their claimed large sales. But sales cannot determine values. Sales simply argue good salesmen, shrewd puffery, or enormous advertising. It's cures that count. It is cures that are counted on by Ayer's Sarsaparilla. Its sales might be boasted. It has the world for its market. But sales prove nothing. We point only to the record of Ayer's Sarsaparilla, as proof of its merit:

50 YEARS OF CURES.

LETTERS FROM UNCLE JACK.

(NUMBER THREE.)

My Dear Nephew: I am pleased to hear that you are becoming adjusted to the conditions of your present charge. You will make friends, and the end of the year will find you far more contented than seemed possible at the beginning. As you visit, and study, and pray, and preach, you will have the assurance of the abiding presence of the Holy Ghost in your heart. Without it, the labor would be toilsome beyond endurance, but with it you will find that—

"If done to obey Thy laws,
E'en servile labors shine;
Hallowed is toil, if this the cause,
The meanest work divine."

I am also glad to have your repeated assurance that my former letters have put you to thinking, and that you see with increasing clearness the wisdom of attending to one's own business. "What is sauce for the goose is sauce for the gander"—you can not consistently intermeddle with the affairs of a charge when you would properly resent any interference with those of your own. But there are men who do not see so clearly. If seriously advised to proceed according to the suggestions of my former letters, they would indignantly protest that they are gentlemen, and incapable of such conduct. Well, they should sometimes "put themselves in his place." Those lines of Burns are quoted until they are trite, and yet they can never lose their suggestiveness:

"O wad some power the giftie gie us
To see ourselves as others see us!
It wad frae monie blunder free us and
foolish notion."

The teaching I would impress upon you is: To stick to the work to which you have been assigned by the duly constituted authorities of the Church. Always bear in mind that those authorities are not actuated by motives of petty spite. Sometimes an appointment may seem an infliction; but I feel sure that they are never designed to be such. One who devotes himself exclusively, as he should, to the work of one pastoral charge can not know the demands of other charges, nor can he always accurately diagnose the case of his own. Those who have the oversight are studying yourself, the needs of your charge and of other charges; and their earnest endeavor will always be to place you where the greatest number of interests will be conserved. Fill to overflowing the measure of the demands made upon you as pastor, student and preacher, and on the tide of the overflow you will be "led on to fortune;" but if you really endeavor to manipulate your appointments, you may be sure that "all the voyage of your life will be bound in shallows and in miseries."

"How may I become a popular pastor?" That is a question you put to me. Looking at it again, you will see that no limitations circumscribe it. Of course I might consume a page or two in supposing that you meant so and so; but I shall suppose nothing. I shall consider the question as it is propounded, without regarding any limitations whatever.

You are just beginning your ministry

in a new charge, and you can at once begin to shape your course so as to achieve the coveted popularity. First of all, you are to remember that a house-going preacher makes a Church-going people. The members of your congregation want to see you in their homes, and it is eminently proper for you to visit industriously. You have already given an affirmative answer to the question, "Will you visit from house to house?" and to that question were annexed no restrictions. At least a half-dozen times a year you must visit all the members of your charge, if it is a large one, and oftener if it is comparatively small. You will not weary by your continual coming. If you wear out your shoes you can get more; and while much walking will be a weariness of the flesh, you will be more than compensated by the cordiality of your reception as you go from place to place. Be especially careful to visit any that are sick, no matter how insignificant the ailment. A headache will furnish occasion to show your solicitude and to proffer your condolence. As far as visiting is concerned, considered in itself, you will hardly be able to overdo the thing—if popularity is the aim.

As you visit do not fail to read the scriptures and pray in every family. Reason would suggest that in a station where Church services are of frequent recurrence a prayer at the conclusion of a short call would ordinarily be rather out of place—the exception being some unusual trial or affliction. But a great many people do not reason, and will expect you to act as their chaplain, and not merely as their religious counsellor. To a thoughtful man some preachers act like the prayer-wheels of India; but you need not at present trouble yourself about the thoughtful man; you are courting popularity.

You will find that tastes and prejudices are as various as the people you meet. It will not be safe for you to express agreement with all, for you may be quoted under embarrassing circumstances; but you can cultivate the faculty of making the most of every prejudice and peculiarity. You will meet people who are constantly looking into the past, and who take little or no notice of the present and its tendencies; they will have much to say of the good old times that they once knew—times when no man locked his door, and when widely scattered communities would gather stately at campmeeting, as to the Feast of Tabernacles, for worship and social intercourse. To these you can dilate on the charming simplicity of primitive times—you can recount the stories you have heard of Pentecostal outpourings when throngs worshiped under brush-covered arbors that stood in the midst of assembled Israel. It will not be expedient for you to say anything about the statement of the preacher in Ecc. 7:10; the correct understanding of that sentiment may be reserved for your own guidance. Others will concern themselves very little about the past, or even sneer at the limitations of former generations. To these you can grow eloquent over the wonderful achievements of recent times and the tremendous possibilities of the immediate future. By skillfully trimming your sails every breeze may be made to bear you on to the coveted port.

Another method of winning favor is to defer to the opinions of others. A pastor who has an eye to the main chance must be very chary of manifesting self-assertion. In a pastoral charge you will always find people who know how things should be managed, and they will be lavish of suggestion. Always listen as if you stood before an oracle; express your appreciation, and let it afterward appear that you are following the advice given, as far as circumstances will allow. If people appear backward in advising you, be sure to seek advice of them. The average man is flattered when his pastor asks his opinion of a proposed course. "Would it be proper for me to invite the pastor of another denomination to attend our protracted services?" A certain Church is having a meeting to which I have not been invited; would it be becoming in me to attend without a special invitation?" "I have been asked about certain usages of our Church; do you think it would be profitable for me to preach on the design, mode and subjects of baptism?"

These are sample questions. Do not consider anything too trivial to be a subject of deliberation with another. Occasionally you may hear it suggested that you have no will of your own; but that need not disturb you; contrive to take your critic into your confidence, and you will convert him into a supporter.

Be constantly on the alert for something that may be publicly repeated in a way to flatter and win. In the course of your sermons you can sometimes preface the statement of a view that you intend to support or oppose by a remark like this: "Not long since an unusually intelligent lady said to me," or "one of the most thoughtful men of my acquaintance observed that"—giving the statement made so that the person (who is present) may readily recall it as his or her own. The judicious use of this hint will strengthen you immensely with those who can be caught in this way—and they are more numerous than you may at present suppose.

In order to create the impression that you are a man of parts, you must, as a rule, have much to say upon topics about which your interlocutor knows little or nothing. I have had men who are as familiar with history as my horse to tell me that "Bro. Blank is probably the finest historian in the State." I could see at once that Bro. Blank knew men, if he didn't know history. I have in mind, as I write, a man who stands high in the Church, the recipient of several honorary degrees, of whom it is said that he "talks business to literary men and literature to business men, and so impresses both classes." Knowing something of the man myself, I am sure that the criticism is by no means unjust.

If you comply with these suggestions you will become popular—after a fashion. You will succeed in ruining, for a time, every charge that you serve, and will acquire among your fellow ministers the merited reputation of being a time-server and a bootlick. Affectionately yours, UNCLE JACK.
Nubbin Ridge, Texas.

COMMENCEMENT NOTICES

POLYTECHNIC COLLEGE.

Friday, June 4, 8 p. m.—Elocution entertainment.
Saturday, June 5, 10 a. m.—Annual meeting of Board of Trustees. 8 p. m.—Elocution and music.
Sunday, June 6, 11 a. m.—Commencement Sermon by Rev. R. J. Bigham, D. D. 8 p. m.—Annual Missionary Sermon by Rev. H. Bishop.
Monday, June 7, 10 a. m.—Declamation Contest by Freshman Class Medal. 3 p. m.—Anniversary S. M. K. Literary Society; address by Rev. H. A. Boaz. 8 p. m.—Joint Debate between Philosophian and Adikissonian Literary Societies.
Tuesday, June 8, 10 a. m.—Oratorical Contest by members of Philosophian and Adikissonian Literary Societies. 3 p. m.—Annual Contest and Recital; music and elocution.
Wednesday, June 9, 10 a. m.—Commencement Day; address by the President of the College; delivery of diplomas.
The public cordially invited to these exercises.
W. F. LLOYD, President.

CHAPPELL HILL FEMALE COLLEGE.

Friday, June 4, 8 p. m.—Queen's English Society Entertainment.
Sunday, June 6, 11 a. m.—Sermon, Rev. Leon Sonfield, Galveston.
Monday, June 7, 8 p. m.—Entertainment Board of Trustees.
Monday, June 7, 4 p. m.—Entertainment by music and elocution classes.
Tuesday, June 8, 10:30 a. m.—Graduating exercises; address by Rev. James Kilgore, of Calvert.
A cordial invitation is extended to all patrons, graduates and trustees of the institution. Reduced rates will be given by the railroads. Entertainment will be provided for those who attend if they notify Rev. F. E. Hammond, or L. F. SMITH.

CURATOR APPOINTED.

Please announce the appointment of Rev. Isaac W. Clark as Curator from the North Texas Conference of the Southwestern University in place of Rev. R. M. Powers, deceased.
J. C. KEENER.
Nashville, Tenn., May 4, 1897.

ALEXANDER COLLEGIATE INSTITUTE

The Trustees of the above institution will convene in their annual meeting June 1st, 9:30 a. m., at Jacksonville.
WM. A. SAMPEY.

GIVES UP HIS WORK.

Our dear Bro. Graves has been compelled, on account of personal and family afflictions, to give up his charge. With the consent of Bishop Hendrix, I have appointed Rev. Nathan Powell to his place, West End, Galveston. Let all the brethren remember Bro. Graves.

O. T. HOTCHKISS,
P. E. Houston District.

SAN ANTONIO DISTRICT.

On account of the scarlet fever at Uvalde the San Antonio District Conference has been changed from that place to Pearsall. The time will remain the same—May 25-30. The Rev. C. W. Godwin will preach the opening sermon May 25, at 8 p. m. Wednesday and Thursday will be given to the general work of the conference, Friday to the Epworth League, and Saturday to the Sunday-school interest. Let the parties on the programme give attention and prepare themselves to take the lead on the subjects assigned; indeed, let all the delegates give time and thought in making preparation for District Conference that we may do our most efficient work and reap the best results. Hold your children's day services, missionary mass meetings, etc., and if your assessments for missions have not been paid in full, make a special effort to collect and send them in before May 25.

Each League in the district is expected to elect two delegates which we hope will be present at least by Friday, May 28—Epworth League Day.

District Conference Committees:
License to Preach—J. C. Russell, Sterling Fisher, W. E. Rector.

Admission on Trial and Re-admission—Jas. Hammond, V. G. Thomas, Z. V. Liles.
Deacon's Orders—C. W. Godwin, F. H. C. Elliott, F. B. Buchanan.

Elder's Orders—C. W. Perkins, I. K. Waller, New Harris.

J. D. SCOTT, P. E.

SAN ANTONIO DISTRICT PARSONAGE.

We have a subscription to the San Antonio district parsonage, amounting to about five hundred dollars, most of which is now due and all of which is badly needed. Can't the subscribers to this fund send in the money, that we may meet a payment that should have been settled some months ago? You can pay the cash to your pastor or send it direct to me. Each pastor, I think, has the list of unpaid subscriptions in his charge. Make a direct effort to collect this, that it may be included in our report at District Conference.
J. D. SCOTT, P. E.

NORTHWEST TEXAS CONFERENCE BROTHERHOOD.

Dear Brethren—Please remember "Call No. 6," made on account of the death of Rev. W. R. D. Stockton, who was a member of our brotherhood. The thirty days' limit expires May 20th. Please remember that if your mortuary fee is not paid by that date, your membership will be forfeited, and your Secretary has no authority to receive money not remitted before the limit expires.
R. F. DUNN,
Secretary and Treasurer.

Over-Exertion of Brain or Body

Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

NOTICE.

The delegates to the Woman's Foreign Missionary Society, to meet in Cleburne, June 16, will please send their names to me at once, so entertainment may be provided.
H. A. BOURLAND.

If the Baby is Cutting Teeth,

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

Opinions have made some men presidents; others, anarchists.

Starr Pianos--Jesse French Organs.

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

Rosy cheeks, bright eyes and a quick step, can be secured by using Dr. Simmons' Sarsaparilla. The peculiar feature of this remedy is that it strengthens and builds up the system while it eradicates disease. 50 cents and 50 doses.

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