

# The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XXXV.

DALLAS, TEXAS, THURSDAY, OCTOBER 11, 1888.

NO. 5.

## Texas Christian Advocate.

AS LITTLE CHILDREN.—PANIC.

JEAN PAUL.

Our dear Saviour assures us that we must become as little children if we would acquire a home in heaven.

1. As docile. It is a dark hour in a man's history when in his folly he imagines that he knows enough. Learn more; diligently learn. Samuel Johnson commenced the study of a foreign language when he was more than seventy years old. Socrates, dying, in the plenitude of erudition remarked that the outcome of his life—long study—was a consciousness of great ignorance.

2. As confiding. Often deceived, we sometimes, like David, misanthropically, exclaimed: "All men are liars. But this is wrong. There are many good and true men in this world. Let me be wronged a thousand times, yet will I believe that honor, virtue, faithfulness, are verities. It was a Shylock's wretched maxim to believe all men rogues until he knew them to be honest."

3. As trustful. Father provides. At mealtime the table is always supplied with the necessary food. A child is not worried about an empty pantry. Mothers neglects not to supply the necessary flannel for the approaching winter's underwear. Children rest confident that their parents will supply all their wants. Is our Heavenly Father less provident and attentive?

4. As easily satisfied. A tin toy, a wooden horse, a doll, etc., suffice to make a child happy. Away with arrogance! Having food and raiment, let us be therewith content. If satisfied, though we possess but little, we are happy; but wretchedly poor we are if, notwithstanding opulence, we are dissatisfied. Indigence and opulence are a matter of the heart, not of dollars.

5. As humble. The King's little son does not deem himself above the son of the gardener. The children of the rich and poor deem themselves equals on the playground. Haughtiness is an abomination. Pride is the exponent of littleness. The skull of a millionaire commands not a higher price at the apothecary shop than that of a poor man.

6. As affectionate and dutiful. Good children love their parents; love them intensely, under all circumstances. What! grieve parents whom they so idolatrously love? Rather die than to offend them. To give them pleasure is a matter of their greatest concern.

1. The deity, Pan, of Grecian mythology, has many worshippers. He is portrayed with deformed nose, laterally inclined, and with goat's feet. What was plainly manifest before his eyes he could not perceive; but matters around a half-dozen different corners he imagined distinctly to behold. His feet account for his strange antics.

2. Pan was a fast friend of Bacchus, the god of intoxicants. When the latter was assailed by hostile legions, Pan came to his rescue. He caused the enemies to hear strange, unearthly noises, resulting in consternation and flight. Bacchus is grateful. To this day strong drink has much to do with panics.

3. Our Lord and God at one time caused a panic among the Syrians when they were besieging Samaria. (II Kings vii. 6.) By a well devised strategy Gideon put the Midianites to flight. Panic gave victory. (Judges vii. 19-21.) In the history of the world's wars it appears that panic accomplished more than the sword.

4. The reign of panic demonstrates that our boasted civilization consists in very thin veneer. Panic-stricken man is a slave of brutish instincts. Love, honor and friendship are rudely trodden under foot while the spectral shadows of Pan make merry before his terrified vision and mischievous hobgoblins belabor his ears with impossibilities. No wonder the ears grow significantly long under such circumstances.

5. It is during a panic that the numerous human vultures make their appearance. It gives them pleasure to see people bereft of their wits. To create and nourish a panic is a matter of business with them. It pays them well.

6. Many so-called Christians' trust in God is but a beautiful theory. Is not Israel's God our God? He will not leave us nor forsake us. Are we not better than many sparrows? Commit thy way unto the Lord; trust also in him. The Lord is our refuge and strength; a very present help in trouble. To be panic-stricken is tantamount to casting away our confidence in God.

NEW ORLEANS, LA.

THAT ADVICE.

JOSHUA.

Do you ask, "What advice?" Why Brother Collard's advice to our boards and authorities, in the ADVOCATE of August 9. Yes, Mr. Editor, that advice "struck" me, and with your permission it is proposed to "turn on the light." Those who understand the situation and know the present writer will not question his motives or think it out of place for him to write as he does. I shall speak plain-

ly. Why not? The truth had as well be told, in connection with this western problem, at once, so as to cut the air-bags of theorizers—not that I say Bro. Collard belongs to that class. But to his text. Here it is: "Let us have the old plan in our mission work." The text is a good one, provided the old plan was good. That granted, and two questions are in order: 1. Has that plan been adopted in the field in question? If not, why not? Let it be noted here that the old plan in question is this: "Send a man to a missionary field to get the people converted," and not to build churches, etc., to the detriment of that one important end.

By way of a correction, and some facts we will come to answer the two questions proposed.

A CORRECTION.

The brother alludes that the West Texas Conference has succeeded, in four years, in building up four good missions. That affirmation contains two mistakes that should not have been made by a man who reads the ADVOCATE and conference proceedings in Texas, for he should have known that the Mexican Border Mission entered that field about three years since, and that Rev. Wm. Monk was sent there a little over two years ago. He was a volunteer transfer from the West Texas Conference, and through his untiring energy, assisted by some local brethren, four good missions were established in two years, instead of "four." So it will be seen that the last born of the sisterhood was the conference that invaded the territory of the Denver and laid the foundations of a work that will be important soon. Let the statements of facts of history be correct in order to comply with the rule, "honor to whom honor is due." But for

MORE LIGHT.

Permit a quotation from the minutes of the last session of the E. Paso District Conference. The report on missions says: "We recommend that the work in New Mexico be so rearranged as to form eight charges instead of four, and that the district be divided and these formed into a new White Mountain district." An extract from a private letter of the presiding elder will show the situation clearly, and the rate at which that field could have been developed had it been possible to have secured the means. "In order to man the work in New Mexico, we must have six additional American preachers, besides the two local brethren now laboring as supplies. By securing single men or men of small families, we can sustain them on a small addition to the appropriation made to the district. Where are the men? Bros. Sutherland and Monk joined the Bishop and others in search of men, but in vain! On realizing this fact at the West Texas Conference, Bro. Monk suggested that the whole field be turned over to that body, for they said: "We have the men for the work, but we are unwilling to let them go by transfer." The Bishop was informed of Bro. Monk's plan, and acted upon it. Hence the West Texas Conference did not enter that field until last fall. Such are the facts, and facts should not be misstated, not even inadvertently, or if so stated should be corrected.

This brings us to

THE QUESTION PROPOSED.

And first, has the said old plan been acted upon in that country? Undeniably it has so far as it has been possible to do so. In no instance has it been reversed. Revival meetings were adopted from the first—mourner's bench and all. Bro. Monk did build one church with his own money. Let that stand as upon his own head; he confesses guilt. In the midst of protracted meetings the boards were asked for help to build churches, but the services were suspended for that purpose. Why, then, such advice in connection with that field? Souls have been and are being converted all the time out there, according to reports. A letter just to hand from an elect lady in that country says: "My daughter has been on a visit to the Pecos country, where she saw Bro. — in a revival. He had four benches full of mourners, and seemed happy." That sounds like "the old plan." Why, then, make the impression that "the cart has been put before the horse?" But has the old plan been universally adopted? No. Hence we come to our second question,

WHY NOT?

Simply for want of suitable men who were willing to leave friends and home, more pleasant surroundings and "better openings," to come to that field where the openings were to be made, and that against odds. There, brother, you have "the naked truth." Does it hurt? It should make every Methodist in Texas blush, think and pray. Especially should I drive those preachers who have had the Macedonian call directed to them personally to their knees. Do you ask why so? Simply because that fact indicates with infallible precision that we are partially shorn of our strength; that we are no longer able to send men anywhere to occupy the woe places as it were the former glory of Methodism to do. It is like pulling eye teeth to get our young men out of the old conferences, where there are "good openings for a fellow." Do I do our brethren injustice in saying

this? I think not, for have not many of them been urged to come by the Bishops, presiding elders and pastors in the west? Certainly they have, and "they would not hear." Besides the call has been repeatedly made in the public print, but few have answered. They positively refuse to come unless they be transferred by the Bishop without their consent. Bishops are slow to do this, for obvious reasons. Therefore Las Cruces, that "pretty little city," that "lovely kiss on the face of the Mesilla valley," that rival of San Diego, Cal., for climate—yes, Las Cruces is without a preacher. Judge Boone did his duty and gathered together nineteen members of our church; but they have no preacher. Bishop Hendrix, the friend of the west, represented Las Cruces faithfully before the boards, and no doubt "sought creation through" to find a preacher, thus doing his duty; but the place is without a preacher. The board was kind. Dr. Morton visited the place a year ago. Yes, the board gave money to build a church, but the town has no Methodist preacher! O for a preacher extension board! For until something extends the preachers beyond the limits of their old conferences that "lovely kiss" and many other similar places will be without a preacher. In view of these facts I am tempted to refer our brother to the proverb in Luke iv:23. It is applicable for another and perhaps a more pointed reason. Our New Mexico chronicler was not ignorant of the great need of preachers in that country before he went out there. Many brethren in the Northwest Texas Conference were informed of that need and urged and urged to come to the relief last fall. Maybe Bro. C. heard of the situation. At any rate, "all began to make excuses."

Now, reader, if you do not see yet who is to blame for the absence of preachers in that country, ask Geo. Needham and J. D. Bush, of the Denver Conference, and our own pioneer, Bro. Monk, if I am not right when I say not the Boards, nor Bishops, nor the men who are in the field, but the preachers in the old conferences are to blame, for when the call was made they refused to hear, and that often after money had been appropriated to support the recruits needed. All who know the parry of whom I speak will appreciate the following: In his search for preachers for that field, the presiding elder addressed a local preacher in Texas, who at once agreed to come, but further inquiry developed the fact that there was no money for his support. He was so informed and advised not to come. He replied, "Do you need me? Have you work for me without a cent of salary? If so, I will come." He came—spent all he had to get there. Everything was on the altar—wife, three children and himself. This was evident, for he took "no thought about what they should eat, nor wherewithal they should be fed." This is the man who had "four benches full of mourners" not long since. More of such consecration to the work in the world as our parish, would constitute the preacher extension power so much needed—the power that must be felt throughout the church before the great West and other regions beyond can be properly occupied. No, the authorities are not as much in need of advice as of consecrated men, who without being forced by the great iron wheel, will respond gladly to calls for help in the needy places. Good advice is not objectionable, however; hence with Bro. Collard's permission, I will administer a little to him by way of suggestion. Advise your dear presiding elders not to be so unconnected in their conference selfishness that they cannot willingly let a few active men—such as are in demand at home—go out to New Mexico, or any where else, if they are badly needed. And at a convenient season advise the noble young men whom you think suitable for that work not to be afraid of that land. Tell them that it is truly "a land that flows with milk and honey." Let your native and acquired eloquence display its highest powers. As you reach the climax, and with fire in your soul, and hope in your eye, shout, "Let us go out and possess the land!" O that Caleb would lend his garments, and shout thus in the presence of all the preachers—and a Bishop!

NOTES BY THE WAY.

MRS. C. C. ARMSTRONG.

It sounds very trite to exclaim, "How time flies!" Yes; no words better express the half surprise as we think of being on the last round of quarterly meetings for this conference year. Very soon another year's record will close. We think much more as we grow older, and as we get nearer to God, of the record in heaven than of the opinions of men in regard to our work. Conference statistics do not always represent the labor and effort and prayer of the preacher. How often one brings in the harvest of another's patient sowing and tending. So it is the part of wisdom to labor for the "well done" of Him who sits above all, surveying, measuring all, than the plaudits of short-sighted, partial men, who often render the meed to the undeserving. But how pitiful the state of him who receives no "well done," either on earth or in

heaven; who has dealt unfaithfully both with man and God. But God is good and kind in letting his servants often see the fruit of their labor as they toil on. Many of the preachers of the Austin district have seen the "desire of their eyes" in the conversion of souls within the last few months. At the Oatmanville quarterly meeting we rejoiced with Brother Miller in seeing sinners flock up as I never saw before at the call to repent and come to God. At this we were not surprised after seeing the travail of his soul over the ungodly. His meeting was broken up by the rains, but the work will go on in the hearts of many, and he will have stars in his "crown of rejoicing" from his labors this year. At Merrittown, also, where Brother Thompson is working in great weakness of body—having been in poor health all summer, yet laboring with great earnestness—we had the joy of seeing conversions, one on the second night of the meeting, and the good work was still going on when we last heard. We had some of God's blessed old saluts at nearly every point we visit, waiting on the shore for the call to cross over. At Merrittown we met old Sister Kemp, who joined the church and found her Saviour at one of the grand old Tennessee camp-meetings sixty-three years ago. How her sightless face lighted up as she spoke of that meeting and that hour when divine light and love first thrilled her soul. Deep sorrows have come to her. The one to whose keeping she gave her life was bereft of reason and died. Darling children have gone from her arms, and for eight years not a ray of God's blessed sunlight has pierced her darkened eyes. But we found her full of interest for the welfare of her church, with the TEXAS ADVOCATE on her lap, from which her devoted daughter had been reading to her, and rejoicing in the hope of entering ere long into an unclouded life in the "sun-bright clime." We next attended the quarterly meeting on Brother Sandel's work, at Pleasant Hill, where the congregations were large and indications good. But, alas! a presiding elder has to move on, and could not stay to assist him in the meeting, for the time had come to leave that part of the district, and the temporary home we had enjoyed in the Austin parsonage. With the uncertainty of all human events, and especially of a Bishop's dictum before us, we felt as we bade the dear inmates of the Austin parsonage "good-bye" that we might never abide together almost as one family as we had done this year. If so, we will miss a brotherly and sisterly communion that has been more precious and helpful than you can record. And the bright, sweet little boys, Paul and Merrill, how they have filled our childless hearts! We left Bro. P. laboring earnestly in his tent-meeting for the poor and the outcast who never come to church, but for whom he, with Christ-like love, had gone out in the "highways and hedges" to seek. The story of Christ's love never sounded to us so sweetly as under that tent told so simply, earnestly, eloquently, and as we sat there looking at the mixed crowd that gathered week after week, varying from the genteel church member to the careless, shabby outcast with debauched face and hopeless eyes, we realized as never before the blessedness of that gospel that reaches down its arms to lift up the lowest, to comfort the hopeless, to say to every despairing soul: "Though ye have been among the pots, yet shall ye be as the wings of a dove, covered with silver and her feathers with yellow gold." We have not heard the number of conversions reported, but there were often three and four in one evening. Would that all our city pastors would adopt some such measure to reach those who feel too far from respectability, too far lost to good, to attend church. But leaving all this behind, we arrive one evening at the Bustrop parsonage, where we are warmly welcomed by the Littlepages, "little and big," for a spirit of kindness and hospitality characterizes that model family. A good congregation meets on Saturday morning and increases in numbers and interest throughout the quarterly meeting, so that Bro. Littlepage, with heart all aglow with desire for his people, keeps his half sick elder preaching all week, and the interest grows. Other hearts burn with desire to see a tide of divine grace sweep over this town, and we believe it will some day, if not now. Bro. Littlepage is growing in the hearts of his people, and his deep earnestness cannot fail to impress them; nor can God's Word fail or return into him void.

BASTROP, TEXAS.

INFLUENCE OF LAYMEN.

REV. H. G. BOSTON.

Dr. Thomas Coke, whom Bishop Asbury pronounced one of the greatest men of the past century, was greatly helped in his knowledge of the power of faith and the witness of the Spirit through the influence of a layman, a poor Scotch laborer, when Coke was twenty-eight years of age and a clergyman of the Church of England. It was a layman who was expounding a passage of

Scripture when John Wesley, listening, "felt his heart strangely warmed;" and Methodism yet feels the vitality of that spiritual fire. Charles Wesley, although ordained and preaching as a minister of the Established Church, was feeling after God. He fell sick and was in spiritual darkness. A pious mechanic nursed him, and while this layman was reading to the educated collegian the thirty-second psalm, Wesley opened his heart and the poet of Methodism received the fullness of God. In almost every great representative ecclesiastical body in Christendom laymen occupy seats and wield a potent influence. Laymen lead our classes, collect money for the support of the ministry, keep the official church records, hold in trust our church property, lead our Sunday-school armies, and from their ranks come deacons, elders, Bishops. Laymen are going out now into heathen lands as Bible-readers, school teachers, physicians, under the auspices of the church. And as learned professors in our schools they are moulding the character of the coming ministry. The Discipline charges certain official laymen with the duty of telling the preacher what they think wrong in him—their preacher, not everybody's preacher; and the preacher is religiously bound to stir them up in the matter of their wrongdoing. Just now, as conferences come on, let laymen be cautious, prudent, charitable, in the use of their influence with presiding elders and the Bishop, where the welfare of the preschers and the church is concerned. Think twice before you speak, and then speak in the fear of God. Duty forbids these officials being governed by whims, preferences, prejudices, notions. Only facts, involving seriously the welfare of the church, and the welfare of the preachers subordinately, can be used. Be humble and meekly abate personal preferences for the glory of God. "The steps of a good man"—God's man—"are ordered by the Lord." Let all the laymen say, Amen.

NOTES FROM THE GALVESTON DISTRICT.

REV. J. E. FOLLEN.

The promise made you some time since to give you some notes from the Galveston district has not yet been redeemed. I will try to do so now. We are very quiet down here, but by no means idle. The year thus far, while not marked by that degree of activity we had wished, has been fruitful—fruitful in nearly all departments of church work. We have had revivals on nearly all the charges, which resulted in an increase of Christian activity, the erection of new family altars; a better attendance on the appointed means of grace, about 500 conversions and 350 additions to the church. I think by the end of the year we can report 500 additions. In other departments of church work the year has been marked by a good degree of activity—church and parsonage building and improving, paying church debts, etc. Our collections will make a good showing, and I doubt not that at conference the assessments for missions will be reported in full. Most of the charges observed the "week of prayer," and the people responded in contributions quite liberally. Peace dwelt throughout our borders, and we are working and praying and trusting for greater things. We all love the ADVOCATE down here, and its editor as well, and are sorry that the paper, not its editor, hasn't a much larger circulation. This year closes my fourth on this district—four of as fruitful years as mark its history. My connection with this work has been very pleasant. I have been the recipient of many kindnesses, and have formed warm attachments, which shall not soon be broken. I thank God that four consecutive years of my ministry has been associated with successful men and prosperity in church work. One of the most pleasing episodes of my connection with this work occurred on Sunday night last at West End Church, Galveston. After a most precious communion service the congregation, through its popular pastor, presented me with a handsome gold-headed cane. It is a real gem. So you see I have a staff upon which to lean, as well as a means of defense. May God's grace flow richly into the hearts of the donors, and may they all reach that city which is "pure gold." I prize the gift ten thousand times more than its market value. Hope to see you, Mr. Editor, at our conference, and we will expect aousing speech for the ADVOCATE.

BOSTON, TEXAS.

"SHOCKS OF GLORY."

Much has been said recently in meetings and the papers of shocks of glory. Such a shock is simply this: The wave of religious feeling rises so high that the nervous system temporarily succumbs to it. Sometimes it takes the form of epilepsy, and men lie rigid for hours; at others of a convulsive twitching and jerking; often it is merely helplessness. Such collapses may become epileptic, and persons with little or no religion may yield to the contagion. These furnish no conclusive proof that a person is in the enjoyment of much or any religion, but they may accompany the highest degrees of piety. Such manifestations are

not confined to true religion, but abound in false systems. The Spinning Dervishes often sink unconscious, and remain so for a considerable period. It is largely a question of temperament and of the state of the community. In some instances it has become an impediment to the work of grace. In others, where the community people believe it to be the direct operation of God, producing that result as an evidence of his power, it has had the force of a miracle.

There is no reason to believe that God directly produces such states. Deep emotion in some persons occasions tears; in some, a solemn awe; in others, it may reach such a point as to cause unconsciousness. It is better to maintain self-control; for, as the apostle says: "The spirits of the prophets are subject to the prophets." God does not design that a person shall yield himself so as to lose consciousness, even to the influences of divine grace. It would not be wise for persons in charge of religious meetings to check such manifestations, unless they come to be regarded as important in themselves (evidences of grace, or necessary to receiving it) or unless the number of such instances becomes great. Emotion seldom rises too high. The evil in most cases is that the feelings which should naturally arise from conviction or from the joys of salvation are suppressed through pride, diffidence, or undue self-consciousness in some of its forms. The evangelist needs not to turn aside from his work to distinguish between the source of true religious feeling, which is divine, and the varying effects upon the constitutions of different men of high emotion, which are natural. "Shocks of glory," in such cases, differ from shocks of paralysis, in that the shock of paralysis is an organic, and the shock of glory, so-called, a functional, affection of the nervous system.

A minister was appointed to preach. The person in charge of the meeting impressed him that the need of the hour was a convincing and persuasive appeal to men to decide at once to become Christians. The great day of the feast had come, and little had been accomplished. As he rose to preach a heavy storm burst upon the meeting. The sermon was postponed until the next day at the same hour. He spent the interval in meditation, prayer and Scripture reading, and slept but little. The time arrived; the congregation was vast. After preaching about forty minutes under deep feeling he became unconscious, but continued to preach, and followed the line of thought previously prepared. On passing into that state the sensations through the entire body were similar to those felt in any member thereof when in the condition commonly spoken of as "asleep." Not anticipating anything further, he gave those feelings no further attention, and went on with the discourse. After awhile he caught a glimpse of the congregation, then lost it and regained it, and concluded as he had intended to do.

From that day to this, the period of about fifteen minutes is as complete a blank as though he had been in a dead sleep. How is the experience to be explained? The occasion was favorable to the development of high religious emotion; all spirit of criticism on the part of the ministers and people was subordinate to the desire that men should be convicted of sin. The results of the appeal were unusual. Careful inquiry showed that he followed the exact train of thought, and as much of the language of previous preparation as an extemporaneous speaker would ever use, and never departed from it in the slightest degree during the period of unconsciousness.

The explanation of the condition is that the nervous force involved in speaking with such earnestness to so large a multitude, taken in connection with a constitution not the strongest, and with its vitality impaired by anxiety continued through many hours with little sleep and little food, was so great that the brain could not maintain the evolution of the thought and consciousness at the same time. Had it proceeded further the power to maintain the erect posture and the co-ordination of the muscles might have been insufficient, in which case there would have been a fall and ordinary "loss of strength," so called. In all that constitutes true religion there is no reason to think that he was in advance of the spiritual attainments of his ordinary Christian life at that period.

Similar experiences might occur generally if any value were attached to them, and where the nervous system is not in good tone. No thing is so valuable to an intelligent Christian as the full possession of the faculties which God has given him; a dietetic plainly taught in the New Testament, inculcated by John Wesley, and the voluntary renunciation of which by some of his members was made by him a matter of discipline, and even exclusion from the society.—New York Advocate.

Richmond Advocate: As the political canvass waxed warm, we fear our brother of the Chicago Advocate will dash himself with vermillion, as of old, and "very havo" against the South. A late editorial threatens our people with assassination by our negro neighbors who, this Chicago Christian journal says, ought not to be "passive." Alas! for the exigencies of a campaign.



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Correspondence.

READ! THINK! ACT!

Jesus says: "If ye love me, keep my commandments." "Go ye into all the world, and preach the gospel to every creature."

"The Maoris were the worst of cannibals. They drank the blood of their enemies on the battlefield, and then feasted on their roasted remains."

"In 1821 the missionaries were received at Wangarua equally as unfavorably. The chief threatened to burn Mr. Turner's house and eat him and his wife, simply to extort a present."

Missions. The hardest principle to live up to is to do right for the sake of right itself.

"The same year the missionaries received a Macedonian cry by the chief Patone, to return. It was irresistible. The next year they returned and settled in the chief's province."

"The first conversion started the whole community. Tawai and Miti, two of their greatest warriors, openly declared their allegiance to the new captain of their salvation. God's spirit was at work."

We first need to glance at the conditions of the heathen. In New Zealand the natives, who were called Maoris in the beginning of this century, were in almost the lowest condition possible.

of the New Testament were not nearly enough for the demand. Now let the reader contrast the following, and say if he can there are no miracles being wrought among the heathen.

"In 1809 the ship Boyd had been burned and its crew drowned by these then cannibals. A shipwreck at Kaipara Heads cast over 200 persons naked and destitute on the shore."

"Most wonderful of all, these New Zealanders felt that they must send the gospel, which had brought them such blessings, to the destitute about them."

"We have designed only to give the early history of the New Zealand mission; but in 1860 the Wesleyan Church numbered 5,000, with 200 Sunday schools, where 7,000 children were taught; 12,000 were regular attendants at worship."

"In 1814 the first missionaries were met by them with curiosity, then distrust and hate. It was almost impossible to get a hearing. The few who came, almost nude, or in fantastic dress, would rudely leave in the midst of the service, saying aloud: 'That's a lie; let's go!'"

"The cannibalism of the Maoris has never been exceeded in atrocity. Mr. Turner found several chiefs rolling back a die. On turning to the fire he saw a human being roasting between the logs."

Life is, in a sense, one vast battlefield; and he who thinks first of his personal happiness is out of place in life; while he who desires to be of personal service there will find new opportunities of indulging his desire at every step of his earnest progress.

Friendship is but a pretense or a failure so long as it is valued primarily because of the happiness it brings. Only he whose chief desire in his friendship is to be a friend in unselfish serving, even at the utter loss of his personal happiness or comfort, knows what it is to be a true friend.

And such unselfish wish as this for service is the very soul of all true friendship. Married life can never be what it ought to be while the husband or the wife makes personal happiness the main object of its securing.

Married life can never be what it ought to be while the husband or the wife makes personal happiness the main object of its securing. If a man seeks a wife because he thinks she will make him happy, he is likely to be disappointed in his life-pursuit so far; but if he enters the married state in the hope of giving happiness to the woman he loves, by his unselfish endeavors to be of service to her and to hers, he is likely to succeed in his endeavors, and to have more of happiness in addition, than he could have if he lived for happiness. And as it is with the husband so it is with the wife also. If she marries in order to be happy, she will probably find that she has made

a mis-step in marrying; but if she marries in order to be unselfishly serviceable as wife and mother, she will always find something to do in the line of her object of living, and her highest happiness will be an incidental result of her success in a life of loving service.

Just at this point it is that the religion of the Bible differs absolutely from the irreligion of the world and from every form of false religion. All the materialists and agnostics and seifers among the more cultivated classes of the world, make personal happiness the highest object of living; just as surely as all the sensualists and voluptuaries and epicures of the lower order of humanity make personal pleasure the chief purpose of existence.

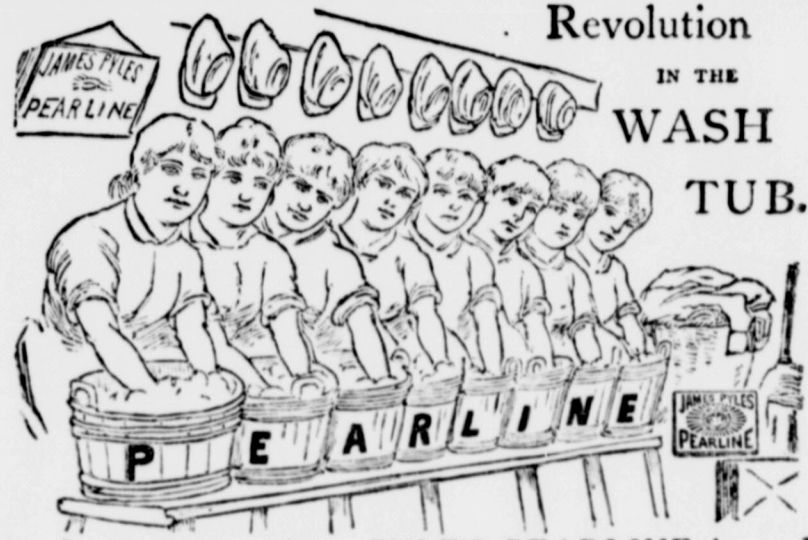
In the grosser and in the more refined forms of false religion the same idea is predominant; whether it be represented in the Scandinavian Valhalla, the Mahamadan Paradise, or the Buddhistic Nirvana. But in the Bible, on the contrary, the supreme duty of man, and the supreme object of man's living, may be summed up in man's loving service of God, and in man's loving ministry to his fellow-man. Not happiness, but service, is the true object of life, according to the Bible standard, for every man in every sphere of living.

And just here, again, it is that the religion of the Bible is oftentimes misapprehended by those who count the religion

of the Bible their religion. There are Christians who seem to suppose that it is God's mission to give them happiness, rather than it is their mission to render God service. There are Christians who are always ready to tell God what he can do to make them happy, than to ask God what they can do to serve him. And there are Christians who evidently deem it the most natural thing in the world that God should give them the desires of their heart for the hour, but that it is very strange that God should call on them in his providence to serve him by doing and enduring that from which their whole nature recoils, in their love of self-ease. And thus it is that God's standard for man is very different from the natural man's standard for God. Man is created to find the highest end of his being in unselfishly doing God's service; but man inclines to think of God as existing primarily to secure happiness for man.

That man's ultimate happiness will be secured by his unselfish service of God is not to be doubted; but so long as man lives only for his own happiness, he can no more render unselfish service to God than a soldier can be a hero in the hour of battle while the chief desire of his heart is to secure his safety from bodily harm. On the highest plane of living, as on the lowest, man's truest joy can be found only in a purpose of life that overshadows all thought of his personal comfort and safety; for whosoever would save himself shall lose the prize he seeks; but whosoever shall lose himself in Christ's service shall win all that he lives for—and more—Sunday-School Times.

And just here, again, it is that the religion of the Bible is oftentimes misapprehended by those who count the religion



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