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Editorial.

WINDING UP THE CONFERENCE YEAR.

The notices which we have printed lately, the tone of our correspondence, and these first touches of autumnal weather remind one of the rapidly approaching close of the conference year. This period is heavy with responsibilities, and involves a vast amount of toil. Even when things are propitious and the general environment is decidedly helpful, it requires a great deal of wisdom, generalship and enterprise to wind up the conference year successfully. But when the odds are against one, when the wind and tide move in the wrong direction, the task is well-nigh insuperable. It is a taxation of our resources to the uttermost. Take the matter of raising the conference collections. We have never seen the day when this was an easy affair. Every dollar we have ever raised represented a deliberate, persistent purpose to raise it. It was the fruit of a special plea and effort. Now, while business is reviving and the crops are being marketed, it behooves the preachers to be watchful and industrious in the extreme. About this time, too, the preachers in charge have an extraordinary amount of pastoral work, entailed by large additions to the Church at the close of the revival season. Finishing touches of various sorts must be put on. And in the case of the itinerant who will be compelled to move much must be done, not only to prepare the way for his successor, but to solidify his own work. Calls are numerous and incessant. The preachers' hands are full. Every day counts. And though up to this time very little has been accomplished on account of serious hindering causes, yet by importunate prayer to God, unshaken faith and heroic effort the year may be redeemed and victory snatched from the very jaws of defeat. He who braces himself for the home-stretch and spreads all his canvas while sailing the "last leg" will probably surprise himself. What one lacks in time he may make up to some extent in wisdom and zeal. These closing days are doubly precious, and happy the man who makes the most of them.

We have noticed of late years a tendency on the part of the preachers to be excessively anxious about the statistical reports which they make to the Annual Conference, jubilant if the sheet is radiant with great results and correspondingly depressed if the same is checked, if the shadows outnumber the lights. This foreboding intensifies the real difficulties. And yet if a man has done his best, worked conscientiously and laboriously, and if God approves, why should he be so fearful? Does not every one know that there are many things which can not be tabulated and published? And is an Annual Conference an inquisition, stern and inexorable, in whose proceedings there is neither mercy nor justice? We repeat that he who has made a record acceptable to God, and who has the testimony of a good conscience, is invulnerable and invulnerable. Christ's tender consideration for the humblest work of the humblest worker was one of the most beautiful things in his life. The widow's mite and the cup of cold water were insignificant from a human standpoint, but great and precious in the eyes of God. The truth is, many judgments are destined to be reversed and the first will be last. Not until God has done the summing up and applied the touch-stone, can we know the result.

We sincerely trust the reports of our preachers will prove phenomenal this year. We hope for large and gracious results. And the way in which we utilize these last opportunities will have much to do with the account. As the thought of conference flashes in upon us, and the tonic October air revives the summer-worn energies, let us resolve to push the interests of the Church to the uttermost, and if needs be "organize victory out of defeat." We trust that our preachers have had a prosperous year with a minimum of difficulties, but if it has been otherwise, then peek the closing days of the year with concentrated and trustful effort, and, unless the old promise is exhausted, we shall realize "that our labor is not in vain in the Lord." A month now is worth two. Fresh opportunities spring all around our pathway. Latent possibilities will re-

veal themselves to the watchful eye. A wide-awake, hard-working man may retrieve all his losses. God came to Abraham at the crisis. Christ came in the fourth watch while the disciples were toiling in rowing. So sometimes with everything unpropitious we may do our best work and find our richest mercies. When God is with us a day is a year, and his guiding wisdom and sustaining grace are more than a match for all our difficulties and our straits.

Let us front these last duties and responsibilities resolutely and commit our cause and interests to Him who hath planned our life-work and promised to make it a success.

A CRESTFALLEN CREW.

The News of October 2 indicates that the Legislature now in session will enact a stringent law against prize-fighting to take effect immediately. There will, of course, be some attempt at dilatory legislation that will prove unavailing. There will be some flings at the Governor on account of the expense entailed by the extra session, and some whining about the confiscation of property that will fall to stay the course of the proceedings. There will be some feeble demonstrations against the proposed bill that will be summarily checkmated. The "committee of twenty" sent by Dallas will do some tearful and eloquent pleading. But, in our judgment, as soon as these little preliminaries in the way of filibuster and talk are swept out of the way the needed legislation will speedily take place, and Texas will be protected for all time to come against the incursion of the barbarians of the North. The Goths and Vandals will be forced to call a halt.

Gov. Culberson has shown all due respect to the judiciary and has also availed himself of a constitutional expedient to protect the morals and the honor of the State. It is a positive pleasure to chronicle the wisdom and firmness of the Executive. We have here a brilliant illustration of phenomenal nerve, statesman-like intelligence, inflexible purpose, patriotism of the highest order and a moral tone infinitely above the level of the common politician. If Gov. Culberson had been nothing better than a mere temporizing office holder with the itch of greed and popularity, he would long since have either abjectly surrendered or else have crawled out ignominiously through some convenient loophole. But through-out this whole transaction he has demonstrated his incorruptibility, and has shown a genius for practical government that puts him abreast of the foremost statesmen of the incoming generation. This refusal to betray a great trust, and this consummate tact in the management of a serious crisis, entitle him to the highest responsibilities and honors with which a State can invest a man. Nor will Texas forget.

It is clear to us that the prize-fighting syndicate and its loud-mouthed sympathizers are thoroughly discouraged. Work upon the amphitheater has been suddenly stopped. Meetings are being called to circumvent the new embarrasments. All eyes are turning toward the Indian Territory. Certain parties are beginning to explain and retrace their steps. Revolutionary and anarchistic talk is at a discount. Leading attorneys are making little venomous flings. The gamblers are assuming an attitude of humility and begging for mercy. They are a crestfallen set, and realize for once at least that they carried their wares to the wrong market. Of course these are only our convictions upon the subject. Some untoward event may yet blur or blot our hope, though we can not realize how such a thing is possible. If the prize-fight is not effectually doomed, there is nothing in the probabilities and signs of the times.

And for this we are indebted not to the leading journals of the State, which, with singular unanimity have aided and abetted it from the start, or to combinations of business and professional men actively working, but primarily to a Governor and an Attorney-General who had an unprecedented regard for the sanctity of law and the courage of their convictions.

THE SPECIAL SESSION.

We presume all have read Gov. Culberson's call and pronouncement for a special session of the Legislature. This action is wise, and Texas is to be congratulated on having at the helm of State a chief executive who has a clear vision, a steady hand and a steel nerve, and who has undoubtedly the courage of his convictions.

Mr. Carlyle says, "A king among men is the man who knows." But knowledge unbolstered and unbraced by personal conviction of duty, may be supinely passive and inoperative and may look calmly down on burning Rome without applying the antidote to extinguish the devouring

flames. Hence incarnate knowledge and action can only give us the highest type of a man.

Gov. Culberson may have been mistaken—as were others—as to the validity and sufficiency of our existing penal statute to prevent the disgraceful and brutal prize-fight and its attendant evils, but he could not be mistaken in that the Legislature thought they had passed such a law; and from his first official utterance to the present crisis he has shown himself a man worthy of the highest confidence and trust, fully equal to every emergency. His voice has never wavered or changed. "I will use every constitutional right vested in me to prevent the fight." And yet in the face of this official declaration, the blatant, defiant gambling syndicate have gone forward with their arrangements, and despite the protest of a large majority of the people and the Governor's sworn purpose, they are still making every effort to bring off the fight in Dallas on October 31. But they will not succeed, for the Legislature now in session will most assuredly interfere with their atrocious and nefarious plans by passing a law with the emergency clause.

It would be laughable did not the ludicrous spectacle evoke our contempt, to see these gamblers and professional sports and their abettors begging the question, posing as injured innocents, and crying the most factious plea—"Interference with rights of contract, property," etc.

It is not too much to say that the milk and sop demagogue member of the Legislature, who can be influenced by such a plea is unworthy the respect of a decent citizen.

Did not the Governor give all concerned ample warning, published over his own signature and the seal of the State affixed: "That it was his fixed purpose to exhaust every legitimate and rightful resource to prevent the fight?" Has he shown any signs of weakening or compromise or giving up? Has not his whiteplume, like that of Henry of Navarre, waved in the forefront where the battle raged the hottest? And now that victory is about to crown his heroic efforts and the whole State is ringing with his praise, and Dan Stuart—the immaculate Dan of sublime port and mien—and his gang are about to be scooped, they throw up their hands and ask for mercy, saying, let us for this time override and outrage public sentiment and debate the State and people and fill our pockets, and then we will not object to law and order in the future.

We say this plea is puerile and contemptible and unworthy of even so bad a cause.

We propose to stand by the Governor, and though his motives may be impugned, and he may even be blackmailed and vilified by the vicious, still the brilliant fact remains that in this whole matter he has been conservative, inflexible and true to all the interests of our great State, and proven himself worthy of the high position which he so ably and honorably fills. His firmness, his unflinching adherence to what he conceives to be his duty as the sovereign of a great commonwealth, and the qualified guardian of our rights and liberties, is almost without a modern parallel, and should, and no doubt will, elicit the unstinted praise, support and patronage of a grateful and concurring people.

CONNECTIONAL NEWS.

Mrs. Eliza O. Kelly, of Windsor, Mo., has given a fine gold watch to the "Students' Loan Fund" of the Scarritt Bible and Training School. The authorities wish to sell it for the largest possible amount.

Dr. Hess, in the Nashville Advocate, gives us the following glimpses of the Kentucky Conference, recently assembled in Winchester, Ky.

The Church in which the Conference met is an architectural gem, but not quite large enough for special occasions. At every one of the sessions it was crowded to overflowing with interested spectators. Our versatile young friend, Rev. Harry G. Henderson, is the pastor. There are over 400 members. Of the hospitality displayed by the citizens it is needless to speak. Everything was done that could be done to add to the comfort of the assembled itinerants. In company with Dr. and Mrs. W. T. Boling and Bishop Haygood, I had the pleasure of being a guest in the spacious home of Mrs. Tebbis, whose mother, Mrs. Graves, is a sister of that

bravest of soldiers, the late General John B. Hood. The few days spent in that kind circle will be an abiding memory.

The past year has been a good one in almost every part of the Kentucky Conference. When the statistics are published, they will show, I think, substantial advancement in many respects. An increasing helpfulness animates the ministers. More and more they are intrenching themselves in the land. The old method of allowing the results of the work to slip away for the lack of wise supervision has been abandoned, and great diligence is used to conserve the fruits of religious toil. To an outsider, it also seems apparent that the spirit of brotherliness is on the increase. In the past there have been some frictions growing out of doctrinal differences, and occasional sharpness of speech. But it is believed that a better understanding is about to prevail. I did not hear a single word that was justly open to the charge of uncharitableness.

Bishop Haygood's address to the candidates for deacon's orders was truly a wonderful utterance. In homespun language, and with copious illustrations from the commonest incidents of everyday life, the Bishop drove home an array of great truths upon the minds and hearts of the young men. He spoke for an hour and fifty minutes, but nobody left. Whenever he paused as if to quit, there were cries of "Go on! go on!" A deep and hallowed feeling pervaded the entire assembly—the consciousness of God's manifest presence.

GENERAL CHURCH NEWS.

We clip this interesting item of news from the Wesleyan Advocate: Judge Speer is a Methodist, as is conspicuously manifest in this charming passage:

Indeed, the Georgians had early religious sympathies of the highest character. While Oglethorpe was in charge of the first colony there came to Georgia three clergymen of the Church of England, whose names and memory are known and honored throughout the world. Of John Wesley, the eldest and most influential of these, I may say in the language of Macaulay, "He was a man whose eloquence and logical acuteness might have made him eminent in literature, whose genius as a government was not inferior to that of Richelieu, and who, whatever his errors might have been, devoted all his powers, in defiance of obloquy and derision, to what he sincerely considered the highest good of his species."

It is computed that in his ministry of fifty-three years he traveled 225,000 miles and preached 1900 sermons. Nothing caused him to deviate a hair's breadth from his prescribed course. A layman once asked him, "Mr. Wesley, supposing that you knew that you were to die at 12 o'clock tomorrow night, how would you spend the intervening time?" "I would preach this evening at Gloucester, and again at 5 o'clock tomorrow morning. After that I should ride to Tewksbury, preach in the afternoon, meet the societies in the evening and then repair to friend Martin's house, where I expect to entertain, converse and play with the family as usual, retire to my room at 10 o'clock; then I would commend myself to my Heavenly Father, lay down to rest and wake up in glory."

This distinguished jurist, son of a Methodist preacher, is in no wise ashamed of the noble lineage whence he sprang.

The Interior.

At the Chicago Methodist Ministers' Meeting, Monday morning, September 23, the Rev. John Lee, Chairman of the Committee on Religious Liberty for Protestants in South America, read the following report: The committee appointed April, 1894, by the Chicago Methodist Ministers' Meeting to bring to the notice of Pope Leo XIII. what Cardinal Gibbons in a recent letter from Rome designates "the matter of the disabilities of Protestants in Peru, Ecuador and Bolivia" feels happy to report that in addition to the Papal Secretary of State giving the assurance that he will "call the attention of the Holy See" to the laws which affect the condition of Protestants there as regards both the exercise of their religion and celebration of marriage, words of strong encouragement concerning the wisdom of this movement and the stern necessity of it come from men of international reputation which greatly cheer the committee. Among these men are poets, philanthropists and divines; soldiers, statesmen and historians. Roman Catholics as well as Protestants have raised their voices in behalf of the oppressed.

The Independent.

Among the various churches confiscated by the Mexican Government from the Roman Catholic Church, was that of San Francisco, in the City of Mexico, said to be the most historic religious edifice in Mexico, and among the most noted this side of the Atlantic. It was the center from which the Franciscan Fathers worked, and was really seven great edifices, surrounded by gardens and including a cemetery, in which is the burial place of Cortez. After its confiscation the Government sold a portion of it to the missionary society of the Methodist Episcopal Church, and the main building and garden to Bishop Henry C. Riley, of the Protestant Episcopal Church. He, however, was unable to meet his

obligations, placed a mortgage on it which was foreclosed, and now the remnant of the historic building has been handed over to Catholic capitalists, who have restored the Church to its ancient use.

THE PRESS.

Zion's Herald believes that America was settled by two distinct original types of manhood—the Puritan and the Cavalier.

The Puritan was a pronounced character, a man with a conscience, narrow in his views and sympathies, but resolute in purpose and daring in enterprise. He meant good to everybody, but was never able to see how anybody could secure the advantage of the greatest good without conforming to his methods. The pervasive spirit and purpose of this stalwart man have been felt through the whole West, and indeed, over the whole nation. The Cavalier was an equally striking figure—more daring, less reverent, but as narrow in feeling and view as the Puritan. Virginia, the original camp-ground of the Cavalier, extended its influence through all the South.

Zion's Herald thinks that the West has developed a characteristic specimen, but adheres strongly to the opinion that "the coming American will be found in none of these past types, but in such men as Mr. Roosevelt, who combines the best qualities of all who have gone before without being like any one of them. With the seriousness and steadiness of the Puritan they join the courage and dash of the Cavalier, and to the energy and enterprise of the West they unite the best culture of the East." With a thorough appreciation of what is god in their own locality, they have a sympathy as wide as the Republic.

The so-called "dead line" is constantly looming into view. The discussion engendered thereby goes on. This is the latest from the Cumberland Presbyterian.

Very few ministers are equipped for their work before they are twenty-five. The larger number who must pay their own way through college and seminary are nearly or quite thirty before they enter fully upon their ministry. If they must be laid out on the shelf at forty-five or fifty the period of their usefulness will be but fifteen or twenty years. But a man in any calling ought to be stronger at fifty than at thirty or forty. The ten years after fifty ought, in every healthy man's life, to yield larger results than the ten years before.

The hopefulness and aggressiveness of young men rightly count for much, but older men also ought to be and can be hopeful and aggressive, and they have wisdom and experience which young men lack. There is need of an arena for workers old and young, and there should be no rivalry or jealousy between them but between father and son. If a man is dropped out of the ranks of the active ministry at fifty, or even at sixty, it is usually his own fault. Dr. A. J. Behrens, of Brooklyn, has these pertinent thoughts on the topic: "The dead-line in the ministry, as in any other calling, is the line of laziness. The lawyer can not use last year's briefs. The physician can not depend on last week's diagnosis. The merchant can not assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dry his brains not his hair. Let his thought be fresh and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to eat, hard to eat, and hardest of all to digest." He who is satisfied to renege his old sermons when he might prepare new ones or make the old ones new is already nearing the dead-line, though he be but thirty-five; but the man who continues to study and read and work, keeping in touch with the people and thought and methods of his age, will have a young heart and a useful mission even at threescore and ten.

The Outlook speaks a timely word on "Shifting the Responsibility." There is a lesson here that it would be well to heed:

The temptation to shift responsibility for results to Divine Providence seems to be almost irresistible to many people; and they constantly charge to that Providence trials and burdens which they have brought on themselves. There is a class of happenings in this world which are beyond the control of the wisest and strongest; they spring from the order into which we are born, and we have no more to do with them than with the cosmic forces. These happenings are often sorrowful and calamitous; they bring loss and anguish with them, and when they come we can only bow our heads and say, "They will be done." There is, however, a much larger class of happenings which are the fruit of seed of our own sowing; we, and not Providence, impose these burdens and are responsible for these trials. We are constantly, however, shirking this kind of responsibility. We neglect sanitation, and when sickness comes we talk about inscrutable providences; we foolishly live at a rate of expense which our incomes do not justify, and then, when debts embarrass and

distress us, we rail at the hardness of fortune and count ourselves victims of circumstances; we fail to deal with practical matters with intelligence and judgment, and when disaster overtakes us we grow bitter and call the world unjust and harsh. In a thousand ways we refuse to recognize the fruit we are compelled to eat as having grown from the seed we have planted with our own hands; and we lay upon Divine Providence sorrows and trials which we have brought upon ourselves. There is a great deal of suffering for which the sufferers are no more responsible than was Jim for the calamities which smote him in the midst of his prosperity and blighted the fair garden of life which he had planted and nurtured; but there is a still greater amount of suffering which springs directly out of our misdeeds, weakness, folly, or blindness; it is hard to bear, but it is just and wholesome if, instead of holding God responsible for it, we recognize in it the harvest of our own sowing. This is a world of order and of moral purpose, and the deed can not be separated from its consequences. We are, in large measure, the creators of our conditions; if these conditions are hard, let us look well to ourselves before we rail at fate or charge our misfortunes upon Providence.

TEXAS PERSONALS.

Prof. Morgan Calloway, Jr., of the State University, was in Nashville a few days visiting friends and taking in the sights.

A telegram from Rev. L. J. Amos, of Lexington, O. T., announces the marriage at that point on October 1, 1895, of Rev. T. N. Childers and Miss Edie Williams. The Advocate extends congratulations and best wishes.

Rev. W. B. Patterson, of Fate Circuit, is reported seriously sick. We have not been informed as to the character of his illness. We are anxious to hear of his speedy recovery.

Rev. E. Pilley, our Texas Missionary to China, supported by the Epworth League in the State, writes us a pleasant note from Vancouver, British Columbia. In company with thirty-five other missionaries he sailed on September 15. The prayers of Texas Christians will follow him.

Dallas Morning News: After an unusually interesting sermon at the Methodist Church, in Bryan, this morning, Dr. Briggs announced that he had accepted a call from Louisville, Ky., and will leave Bryan in a few weeks. Dr. Briggs is one of the best known preachers in the South and his approaching departure is greatly regretted.

Rev. E. C. McVoy, of the North Texas Conference, passed through the city last week on his way to Mansfield, Va., from whence, after spending a few days with relatives and friends, he goes on to the Johnston Conference to which he has been transferred. Bro. McVoy made an enviable record in Texas as a faithful and efficient itinerant preacher. We predict for him a brilliant and fruitful ministry in his new field.

The Christian Advocate, Nashville: Rev. J. M. Wesson, of the Texas Conference, now in his seventy-seventh year, writes that he has never been so sick as to be forced to take his bed a day in his life, and preaches on an average of once a week. He sends for our columns a tender tribute to the memory of his life-long friend, Rev. C. W. Thomas, the last of the original members of the Texas Conference, which was organized fifty-five years ago.

Rev. J. Marvin Nichols, of Rockwell, called to see us during the week, but absence from the office caused us to miss the pleasure of his company. No man sends us nicer "copy" than Marvin. His obligations are always written the limit—180 words. His marriage notices and reports of his work are always in perfect form; the grammar is that of a scholar; the penmanship is that of a master of a writing school; the matter of his productions is that of a well-read, thoughtful student. Such a conscientious observance of "the rules of the office" and painstaking thoroughness are an index to character. He is a joy and not a grief to editors and printers.

SOUTHERN METHODIST PERSONALS.

Dr. J. J. Tigert secured, at the Missouri Conference, 140 new subscribers to the Methodist Review.

New Orleans Advocate: Bishop Keener preached at Carondelet Street Church, last Sabbath, from the text: "Here am I; send me." It was a most excellent sermon and was greatly enjoyed.

Christian Advocate, Nashville: Dr. J. D. Rybuse, the senior Book Agent, reached home on the evening of the 21st inst., after having attended the sessions of the Missouri, the Western and the Southwestern Missouri Conferences. At all these conferences he was pleasantly received and given a good hearing for the House. Bishop Hazgrove is also taking a breathing spell at home. He informs us that the work in the Western Conference is making better progress than heretofore, and speaks very hopefully of the outlook in that quarter. Bishop A. W. Wilson is preaching at different points in the Pacific and the Angeles Conferences. He wants a few

strictly first-class men for the work on the coast. Also Bishop Fitzgerald, after holding the Western Virginia Conference, returned to Nashville, where he is resting preparatory to visiting the Illinois Conference, which meets October 9. He has improved but little in health.

Arkansas Methodist: Dr. Steele, the editor of the Epworth Era, says of that paper: "The Era closed its first year with the 1st of September. We did not quite reach the 10,000 line, but went above 8000 subscribers, which, all things considered, was a gratifying measure of success. We work under difficulties which every one can not appreciate. Necessary absence from the office, a great deal prevents our giving that special attention to the paper it ought to have. Besides, we have no money to spend on the paper. We have to depend on the voluntary contributions of those who love the cause, and we desire to express our thanks to the friends who have helped us. Money is necessary to make a first-class paper. We propose to change some features of the paper for the second year, hoping to compile some who ought to give the paper their support, but who have been offended by our writings. Hereafter we shall endeavor to eliminate all personal matters from the Era, and conduct it as an 'official organ.'"

GENERAL PERSONALS.

We clip the following personals from the Michigan Advocate: Bishop Hurst is a man of great courage and firmness, though he makes little outside show of either. He is a thinker. He reaches conclusions for himself. Duty with him is imperative. His sense of obligation to the trusts committed to him is evidently profound.

Rev. Dr. Arthur Edwards is by no means an old man, nor yet can he be numbered among "the kids." Some years ago, while he was Secretary of Detroit Conference, the late Dr. T. M. Eddy saw him holding a paper out some distance from his face so that he could read it well, and said: "Edwards, you must either buy a pair of tons or a pair of spectacles." Edwards smiled, and the conference saw it, whereupon he repeated the joke out loud, amid roars of laughter.

Christian Advocate, New York: The Rev. Stephen R. Beggs, who organized the first Methodist Church in Chicago, died at his home, in Plainfield, Ill., last week, aged ninety-four years. For many years this venerable itinerant has received expressions of affection from his brethren at conference. He enjoyed telling of the founding of Methodism in Chicago, modestly refusing to attach much importance to the part he performed in that great work. During the summer of 1831, following in the footsteps of the Rev. Jesse Walker, and of the Rev. Isaac Scarritt, Methodist itinerants, who had had occasional services in the sparsely settled village, Mr. Beggs organized the first Methodist Church in Chicago, with eight members. The next year he was appointed to Chicago by the Bishop, and thus he became the first stationed preacher and the real founder of Methodism in Chicago. "Father" Beggs was born in Virginia, in the opening year of the century, and came from good Methodist stock. His early years were spent in Indiana. His father was a State Senator for many years. His education was of a rather meager character, but his native gifts and graces made up for the defects of his education in a good measure when he became a preacher. In addition to the important services rendered to the infant Church in Chicago, he achieved great things for God in many other pastorate which he held in Rock River Conference. For many years it was his habit to preach an anniversary sermon in First Church, Chicago.

The Outlook: Dr. Charles H. Hall has for the last quarter of a century occupied a leading position in the city of Brooklyn, not only as a clergyman of the Protestant Episcopal church, but as a public citizen. Born in Georgia and brought up in the Presbyterian Church, he came North for his education and became an Episcopalian while a student at Yale College. Entering its ministry in 1845, successively rector at Huntington, L. I., chaplain and rector at West Point, and rector in South Carolina and in Washington, D. C., he accepted a call to Trinity Church, Brooklyn, in 1869, where he has ever since remained.

Dr. Hall was a representative Broad Churchman. He went as far as the canonical and unwritten law of his own Church permitted in giving public expression to his sympathy with other forms of theological faith and Church order, but he never deemed it wise to hazard peace in his own communion in order to promote unity with other communions. The loyalty of his churchmanship is attested by the fact that he filled, with satisfaction to all parties in the Church, the offices of Chairman of the Standing Committee—an office next in importance to that of Bishop—and Chancellor of the Cathedral. The breadth of his ecclesiastical sympathies is attested by the very intimate friendship between himself and Henry Ward Beecher, at whose obsequies he delivered the principal address, in accordance with an agreement made beforehand that, whichever first died, the other should officiate at the funeral.

Emotional.

The Blessing of Simple Goodness. After all, there are a few ways in which most of us can do better service for Christ in this world than just by being good.

Of course, no disparagement is cast on the active forms of Christian usefulness and service. There is a place for all of them, and all of them are needed to make the life of the world complete.

But even in the case of those who serve the world in these active ways, it is the quiet influence of personality that gives to acts and service their largest value.

The undivided will to seek the good; the compulsion of the elements, and a human mind from the indifferent air.

But meanwhile there is the great multitude not gifted for great things—the one-talented or two-talented people, who think they can be of but little use in the world.

But the thought before us now is not of doing at all, even the doing of little things, but of being. The people who think they cannot do even small services are not therefore—even if this were true—without opportunities for real and very great usefulness.

So it is with the ministry of simple goodness in a human life. Suppose we are right in saying that we cannot do anything in Christ's Church; that we have no working gifts, and that we have no money to contribute, does it follow that we can be of no use whatever? By no means.

It will make us honest in our dealings with our fellowmen. It will make us kind to all about us. It will make us good people to live with at home—wife or husband, as brother or sister, as parent or child.

"A nameless man, amid a crowd That thronged the daily mart, Let fall a word of hope and love Unstudied from the heart."

Not long since, in a great city, an aged Christian woman closed her life on earth. She had lived always in very plain circumstances.

When Jesus came to the temple he drove out the money changers, but the great anxiety of many preachers is to get them back in again.

People who are willing to work for the Lord are never kept waiting long for an opportunity.

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can be known until the judgment day what blessings that humble life left at its close in the world.

Such a ministry of goodness is within the reach of every Christian. It requires no brilliant gifts, no large wealth. It is a ministry which the plainest, lowliest, and poorest may fulfill.

There is an inward thirst that is conscious, and a thirst that, though unconscious, is not the less actual and significant.

Think who it was that made this confession. The greatest King of a great nation, so magnificent in his royalty that he was made a type of the almighty King to come.

The greatest gift a hero leaves his race is to have been a hero.

But the thought before us now is not of doing at all, even the doing of little things, but of being. The people who think they cannot do even small services are not therefore—even if this were true—without opportunities for real and very great usefulness.

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It will make us honest in our dealings with our fellowmen. It will make us kind to all about us. It will make us good people to live with at home—wife or husband, as brother or sister, as parent or child.

"A nameless man, amid a crowd That thronged the daily mart, Let fall a word of hope and love Unstudied from the heart."

Not long since, in a great city, an aged Christian woman closed her life on earth. She had lived always in very plain circumstances.

When Jesus came to the temple he drove out the money changers, but the great anxiety of many preachers is to get them back in again.

People who are willing to work for the Lord are never kept waiting long for an opportunity.

DEANE'S BABY PICTURES are superb. 300 Elm Street, Dallas, Texas.

Old and Young.

ORIGIN OF A LITTLE POEM.

The familiar little poem entitled, "Little drops of water, little grains of sand," was written by Mrs. Julia Fletcher Carney, now residing at Holyoke, Mass.

She was born in Lancaster, April 6, 1823. She says that she has no recollections of a time when she did not express her thoughts in verse.

No garment is put upon the babe at first, but it is smoothly enveloped instead in a number of wrappings, often lined, like the nest of some dainty bird, with the soft down of rice or "cat-tails."

There is a good deal to be said for the convenience of his arrangement, and there seems to be no reason why the baby should not be comfortable and develop properly.

"Little drops of water, Little grains of sand, Make the mighty ocean."

"So the little moments, Humble though they be, Make the mighty ages Of eternity."

"So our little errors Lead the soul away From the path of virtue, Far in sin to stray."

"Little deeds of kindness, Little words of love, Help to make earth happy, Like the heaven above."

The paper published the poem, and soon after it was copied by all the leading papers of the country.

Don't let the dust gather. I feel like saying to every woman—the busy, hard-worked, rest-laden woman, to those full of hope and charm who are just setting out on the journey, to the apathetic ones who are nearing the end of it—I feel like saying, "Don't let the dust gather."

Don't let the dust gather on your vows. They are as real, as binding, as when the good pastor laid his hand on your head; as when you stood at the altar with the man that you loved.

Don't let the dust gather on your blessings. A diamond covered with dust seems no more than a stone.

Don't let the dust gather on your favorite study. Get down the Latin or Algebra—above all, the history.

Don't let the dust gather on your accomplishments—if you can help it. Don't let the dust, the imperceptible dust, gather day by day, to clog and smother the things that you value.

sometimes doubt, which frequently starves us, and which makes it impossible to set a limit to the capacity of the meager soul.

As we grow older, I think we care less for work's sake—that is, for its immediate result, so small a part of God's plan—and care more for its reactive effects on ourselves and others.

There is a good deal to be said for the convenience of his arrangement, and there seems to be no reason why the baby should not be comfortable and develop properly.

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the open air has quickened hunger, to tempt and tantalize him by cooking and devouring their game before his very eyes!

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Don't Buy barytes if you want White Lead. Pure White Lead is the best paint—barytes is the poorest, is worthless. Barytes is often sold under the brand of White Lead, Pure White Lead, &c. Be careful about the brand (see list of genuine brands). Don't take what is said to be "just as good."

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Always in the Lead Has been the Record of The Mutual Life of New York RICHARD A. McCURDY, President. Assets, - \$204,638,783.96 Surplus, - \$22,529,327.82 INCREASE FOR 1894: Increase of Income..... \$ 6,067,724.29 Increase of Assets..... 17,931,103.82 Increase of Surplus..... 4,576,718.81 Increase of Insurance..... 1,923,039.96

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IT GIVES SATISFACTION.

DEAR SIR:—The sewing machine which I ordered came promptly to hand. After using it three and a half months Mrs. Tucker says she likes it as well as any machine she ever used. Having sewed on the New Home and Singer, says she thinks it as good as either.

Thanking you for your prompt attention to my order, I am yours, W. M. RUCKER. Lorena, Texas, Sept. 27, 1895.

I HAVE handled the Bible which is sold in connection with the ADVOCATE, and it is a marvel of beauty and utility for the amount. All who have the books are greatly pleased with them. Some have books too better for which they have just paid from \$4 to \$5. The Word of God and the Church paper are indeed "Methodist armor."

C. S. FIELD. Vernon, Texas, Sept. 26, 1895.

MR. J. M. BOOTH, of Bonham, Texas, purchased one of the Pronouncing Bibles with the understanding that if it failed to give satisfaction the money would be refunded. Read what he says:

DEAR SIR:—My copy of the Pronouncing Bible came duly to hand. I am greatly pleased with it; like it better than an eight-dollar Oxford Bible which I had previously purchased. The ADVOCATE and Bible at \$4 is the best bargain I know of. J. M. BOOTH, Supr. Sunday School of M. E. Church, South, Bonham, Texas, Sept. 27, 1895.

LET all interested note the change in quarterly appointments, Gainesville, District. The appointments as they now appear are correct.

BOARD OF PUBLICATION.

The Joint Board of Publication of the TEXAS CHRISTIAN ADVOCATE will meet at the ADVOCATE office 10 a. m., Wednesday, October 23, 1895. JNO. H. McLEAN, President.

TEXAS METHODIST ORPHANAGE.

Important Notice.

Some changes are necessary. The Board of Managers of Texas Methodist Orphanage will please meet at the Orphanage in Waco, October 31, at 2 o'clock p. m.

HORACE BISHOP, President Board of Managers.

TEXAS TRAVELERS.

JOHN R. ALLEN. No. 11.

I must hasten my steps, or I will never land our readers back in Texas in the time which remorseless circumstances demand. I regret this more than the reader can, for if leisure permitted I could dwell lovingly upon every object of interest which we saw. The trip has been an enjoyable one to all of our Texas Travelers, and I have honestly tried to make the readers of the ADVOCATE enjoy with us some of the charming things we saw. If there has been any success in this effort much of the honor is due to the editor of the ADVOCATE and his coadjutors in proof-reading. For I really do not see how they have done so well with the "copy" I sent them; and this in spite of some mistakes in names, sometimes my fault. For instance the catacombs of St. Callistus were where I should have carried our readers last week.

Rome is indeed a city of churches. There were seven or eight in two hundred yards of our hotel, of which one was the property of the Methodist Episcopal Church.

Of course St. Peter's is easily the first among these churches. Designed and erected by such geniuses as Bramante and Michael Angelo, it stands a stupendous witness to the power of man. The beautiful pictures in this church were all copies in mosaic work of originals in oil. It is wonderful how such a picture as Raphael's "Transfiguration," the high-water mark of medieval art, can be reproduced by piecing together small stones and glass, so that every tint and shade appear as in the original, and the character of the work can only be detected by the closest inspection. To stand underneath Michael Angelo's great dome, and gaze upward at its beautiful and vast proportions, and then around upon symmetrical columns, massive decorations, affairs that are marvels of art, pictures done in stone, and, in fact, slowly take in all the wonders of an edifice that cost \$50,000,000, is worth a trip to Rome to enjoy.

Nor is the spot wanting in that sanctity necessary to move us most profoundly. Whether Peter's body and other treasured relics rest here, as claimed, or not, it is certainly true that the church is built upon the spot where the most of the martyr-blood of the early Christians was shed. Here the orgies of Nero, lighted by the torches of burning Christians, were held. From this spot many a holy spirit in that day, torn from its body by unspeakable tortures, winged its way to heaven. I can not find it in my heart to regret this glorious monument to their memory and their Lord's service. But oh! that a purer worship might take place under these magnificent arches!

St. Paul's without the walls, built, it is said, upon the site of that apostle's tomb, is the finest specimen of modern church architecture. The ancient church, one of the oldest in Christendom, was consumed by fire, except the choir, in 1823, and the whole Papacy was then drawn on for this marvelous new one. Its colonnade is, I suppose, the finest in the world. There are also interesting relics of the old church, and the old cloister is in a good state of preservation, giving a perfect idea of the home of those old monks.

I must take you to one more church, if we are in a hurry. We went to the Church of the Capuchins out of simple curiosity, and we were satisfied. These monks brought a quantity of soil from Jerusalem centuries ago. Since then it has been the privilege of each of the brothers of this monastery to be buried at his death in this sacred dirt. As the soil was limited the result was that it became full in the course of thirty odd years. Then when one dies the oldest skeleton is taken up and the new corpse put in the vacant place. And so by turns it has gone on through the centuries until it is said that 4000 skeletons have been disinterred. When one was taken up, if the skeleton was in good repair, it would be arranged as a skeleton proper, or perhaps dressed in its monkish garb. If not well preserved, the bones would be piled with hundreds of others in strangely ornamental piles, or used as ornaments. The result is that in their crypt thousands of bones are arranged in all sorts of decorative ways, while whole skeletons grin at you from queer nooks, or a literal death's head scowls at gazing heretics from out his cowl. Some of these figures are veritable mummies with hair and whiskers.

"Time would fail me" to tell of St. Peter's in Vincelli, where Michael Angelo's statue of Moses is, of St. John in the Lateran, of Sancta Scala, or the Holy Stairs, of Santa Maria Maggiore, and of numbers of other churches of renown. In almost any church of importance in the city rare paintings and sculpture are to

be found. There are enough treasures of art in Rome to make a dozen cities famous.

Nor can I tell now of the royal palace with its lovely drives, or of the Tiber and its bridges, or of many another place of interest which we visited.

One of the greatest beauties of Rome is its fountains. No other city has so many or such beautiful ones. The Fountain of Trevi is simply a cascade in the heart of a city. It is said that if on the night before leaving Rome one goes to this fountain, takes a drink and then turns his back to it, throws a penny over his left shoulder into the waters, and walks away without looking back, he will be sure to return. Some of our crowd tried it, and I shall watch the issue. Trevi is not the only remarkable fountain. There are a dozen others, all with wonderful figures. The truth is, no city in the world has more water or better water than Rome—and no people use so little of it!

The modern part of the city has wide streets, well paved, and handsome, modern built houses; but you ought to see a Roman elevator, or "lift," as it is called in Europe. It goes at a snail's pace, and three good-sized people overload it.

But we must leave the city of the Caesars. It was late in the afternoon when we left. Through the greater part of that afternoon and night our route lay along the Western Italian shore, with the Mediterranean on one side and the Apennines on the other, and the two often penned us so close that our only escape was to dart through a tunnel. I can not say whether this scene, or panorama of scenes, was more beautiful by sunlight or in the gloaming of twilight or in the serene moonlight. In each case its charms were indescribable.

It was late at night when we reached Genoa. After rest and breakfast we took carriages and rode through and above this lovely city. Its bay, its mountains surrounding the bay like an amphitheater, its homes creeping to the very top of these mountains, its crowded streets with commercial buildings hugging the bay, and the shipping which filled it, formed a scene made up of every element of beauty and interest. Of course we patronized the celebrated jewelry shops here, and of course visited the boyhood home of Columbus.

All too soon we leave for Milan. This is by odds the finest city in Italy commercially. It is a live modern city of a somewhat cosmopolitan character, and of nearly 400,000 inhabitants. How fondly I could dwell on its charms, but I must not. Of course we went to its great cathedral. It is indeed a dream of loveliness in white marble, with its numberless spires and niches where rest 4000 complete statues of saints, fathers, and the great of Church and State. We climbed its 500 steps and looked upon the great city beneath us. The interior of this building is as wonderful nearly as the exterior.

We went, of course, also to see the great picture of the Last Supper, by Leonardo di Vinci. It is upon the wall of an old monastery, and has seen rough usage in its time. It is now much faded and injured. But the startling expression of those faces can yet be seen, while beautiful copies there enable you to understand its celebrity. It more than came up to my expectations.

But the Alps with their magical witchery draw me, and I must beg to leave galleries, churches, museums, tombs, cities, shops, and such like products of man's skill, and go with me to their vast heights and great solitudes.

The day from Milan to Lucerne was a red-letter one. The whole day was spent in winding up, along, around and over these mountains. At St. Gothard's Pass, for the first time, we saw snow-capped mountains. On we sped, past mountain peak, and torrent, and lake, and village—but I dare not try to tell of these wonders now.

Lucerne, "beautiful for situation," looms into view, and we must rest.

THE IMPORTANCE OF MISSIONARY LITERATURE.

The Acts of the Apostles is a book of missionary achievements, and hence is really inspired missionary literature. It tells of all that Jesus continued to do through the instrumentality of his Church after his ascension. It is the bulletin of an advancing and victorious army whose weapons were not carnal, but spiritual and mighty through God; a story of marches, of victories, of heroic suffering; a presentation of the work of the Holy Spirit in the Church and by the Church. St. Paul was the greatest apostle because he was the greatest missionary. After his conversion he looked upon the world and divided it into two classes: the Jew, who had the law, rested in the law and rejecting Jesus, had only a self-righteousness; the Gentile, or heathen, sunk in degradation and sin,

and perishing without a Savior. He concluded them all in sin and condemnation. He saw universal ruin and misery, and everywhere he beheld the malady of sin. But in Jesus Christ he saw a universal Savior, a righteousness for every soul, a remedy that was a perfect specific for sin. In him he saw the hope and life of men, and he started out to face a world of darkness, trying to illumine that darkness and bring this whole world to Jesus.

We trace in the Acts of the Apostles the steps of the first missionaries of the cross, who went without purse or scrip, crossing mountains, traversing deserts, darning the sea, and everywhere facing death, going to a people so steeped in sin that their very religion was immorality, declaring to them the gospel, and striving to bring them to a state of acceptance with God.

Our mission work is the same to-day that it was when Peter preached to Cornelius in Caesarea, when Philip preached to the Treasurer of the Queen of Candace in the desert, and when Paul preached in Asia, Macedonia, Greece and Italy. The record of the work of the Holy Spirit then was missionary literature, and the record of his gracious work now is missionary literature.

God intended that the printing press should be used for his glory. Was it not a prophetic incident that after the invention of printing by movable types the very first book that ever came from a press was the Holy Bible? It was printed in Mentz, in Germany, in A. D. 1455. Though a first attempt, it was beautifully executed on clean paper.

We need books, periodicals, papers, tracts, that the Church at home may know what our laborers in the field are doing. Napoleon kept messengers flying from the army to the Chamber of Deputies at Paris. No advantage was gained, no act of heroism performed, no victory won, that a special messenger was not dispatched to carry the news to Paris and to France. These bulletins stirred the chivalric spirit of the French and fanned the fires of patriotism until beardless boys and men grown gray flew to arms, and gladly met death on the field of battle.

If our Church was sown deep with our missionary literature an enthusiasm to save men would burn on our altars as a flame! Our literature would inform the Church of the message of God to this age.

"The thought of God concerning any age of the world is the peculiar glory of that age." It is the duty of the Church to scan the sky, to read the signs of the times and understand the purpose and message of God to our age. The thought of God, the call of the Spirit, the indication of Providence, all reveal to us that the message from above, to the Church at the dawn of the Twentieth Century, is: "The world for Christ." The breath of the Spirit is moving that way.

At Salamis the Greeks waited till the wind should blow from the sea, and when their white canvas was filled, it was both the encouragement and signal for the battle.

Whenever we have seen a small mission station God has moved upon us, and out of the fullness of his great love the Spirit has breathed a message to his struggling Church, "I, I am with you." The results in the mission fields are greater, all things considered, than at home. A careful compilation reveals the following in one year with—

Table with 3 columns: Missions, Increase, Per Cent. Per Minister.
20,000 10,000 50
400 200 50

Missionary intelligence will not only beget hope, but will produce in the home Churches a higher and purer spiritual life. There is a blessed reflex influence; there is in it a real spiritual philosophy.

We can never break the alabaster-box on the head of another nation, or community, or individual without getting some of the perfume on our own clothes. We are not pessimistic; of all the centuries this is the best; of all the lands this is the best; and yet, to get the perfume in the Church is a need. There is an impending evil. We do not need more members, nor need we dread infidelity from without or gross sin within, but our crying need is a perfect consecration to God and a baptism of the Holy Spirit on our membership. When we read of a poor Mexican woman, willing to part with bread in order to get and read a copy of God's Word; when we read that the little Samoan Islands gave last year to the London Missionary Society \$2000, and have been giving \$3000 annually for many years, it becomes an example and inspiration to us. "He that hath ears to hear let him hear what the Spirit saith to the Churches."

The days of heroism are not passed. The spirit which animated Paul and enabled him to endure shipwreck, imprisonment, stoning and stripes is still in the Church! Who can read unmoved of Livingstone? On the birthday before his last, alone in the heart of Africa, he wrote in his journal, "My Savior, my King, my life, my all, again I dedicate myself wholly to thee." Nine months' journey in the jungles of Africa he died on his knees.

Our own Dora Rankin, when dying in far off China, said, "God will make it all right." Can we fail to be impressed by the last words of Lambuth, "I die at my post. Tell the Church to send more men!" Can we read of the heroism of American and English missionaries in China to-day who are taking joyfully the spoiling of their goods, and even dying for the cause, without being convinced that we have in the Church the martyr's faith, the martyr's courage, and the martyr's death!

Methodism can still furnish brows to wear the martyr's crown. Our missionary literature will so put our people in touch with our movements that they will be more liberal. When

we consider that we spend as a nation \$700,000,000 annually for tobacco, and give \$5,000,000 to missions, and that the heathen outstrip us in liberality, it should provoke us to good works.

The forty-fourth annual report of our Board of Missions reported as follows: The Northwest Texas Conference gave 30 cents per capita for missions, and the same year the Japan Mission Conference gave \$11.53 per capita. The China mission came next with \$3.90 per capita. The Brazil mission, third, with \$2.81 per capita. (Report, page 181)

When our literature is read the Church can pray intelligently. Paul wanted the Church at Rome to know where he was, and to know of his dangers, and requested them to pray that he might be delivered from wicked men, and might live to come to them. The faithful at home should daily send up prayers that the great Head of the Church will defend and bless our laborers.

This Old World is coming to the foot of the cross. The Spartans, upon going to war, vowed that they would never return until the last foe was conquered. When a nation was subdued a signal fire was lighted upon some high mountain. In the distance that signal would be answered by other fires kindled on mountain peaks until a line of fire carried the news of victory to the homes of their women and children in far off Sparta.

In undertaking this war we, too, have vowed. We can never turn back until every nation acknowledges our Lord! Some day a signal fire will be lighted on Fast Yam, the sacred mountain of Japan. This will be responded to by a fire on some mount in China, and then India, Burmah, Ceylon, Africa, and the islands of the sea, until a line of fire shall encircle the globe, and the angels will look down upon a world redeemed by the blood of Jesus and lighted with the glory of salvation. Bring forth the royal diadem and crown him Lord of all.

C. S. FIELD.

REV. S. P. WRIGHT'S CRITICISM OF SAM JONES AND HIS MISTAKES.

In your issue of some weeks ago the Rev. Sam Wright gives us a most timely and much needed criticism of Sam Jones' slang and vituperations against the M. E. Church, South. Bro. Wright walked into the lion's den and bearded the monster, and when he took off the hide he was surprised to find it was only a domestic animal equally noisy but not half so dangerous. By using Sam Jones' own weapons Bro. Wright demonstrated that the guillotine will decapitate its inventor as quickly as it does those for whom he in malice originally designed it.

We indorse everything said in Bro. Wright's article; and while we regret the necessity which imperatively demanded such a criticism, yet the tirade of abuse and gross denunciation by Sam Jones against our Bishops, editors, presiding elders, pastors and the polity of our Church, compelled us to say there was not one word in Bro. Wright's article too much or too severe.

How any honest man can content himself to stay in the Methodist Church, if he believes all Sam Jones says is true, I can not understand. If our Bishops are a set of tyrants, our editors a lot of "old sister granies," our presiding elders all tricksters, our pastors a set of cowards who ought to denounce sin, and our Church polity a plant machine which favors those who trundle obsequiously to the Bishop, and crushes all who dare to do right, is not the man who believes all this and yet consorts and affiliates with all this rottenness, to say the least of it, a prodigy of inconsistency? Would not a lawyer say he was party to the crime after the facts? And yet some brethren, good and true, seem to condemn Bro. Wright for resenting these wholesale slanders against our beloved Methodism.

We had hoped that our local brethren, as a class, would escape the malignity of Sam Jones' pen, but this hope vanished when we read the following: This office (local preacher) in the Methodist Church is no new thing. But these latter days the ranks of the brotherhood has been filled by location of many itinerants who necessarily fall into the local ranks. And this fact has drawn attention to the duties of that brotherhood. It was never considered a very honorable body until now. So long as farmers and business men only were local preachers then no attention was especially paid to them, but when the most effective preachers in the itinerant ranks were forced to locate to please some Bishops, then, and not till then, do we find the Church so wonderfully excited about the duties and work of a local preacher.

It is perfectly clear from the above clipping that Bro. Jones thinks the local rank was not "a very honorable body" until he "necessarily fell into the local ranks," and his connection with the "brotherhood" completely changed the order of things and exalted them to the front rank, as he was one of the "most effective preachers in the itinerant ranks" who was "forced to locate to please some Bishop." They and not till then, do we find the Church so wonderfully exercised about the duties and work of a local preacher? My, my! what humility! What timid modesty! A living bigot once said, "All great men are egotists."

But Bro. Jones is not only able in his individual greatness to bring the heretofore not very honorable body of local preachers at once up to the front ranks by simply, per force, becoming one of them, but he absolutely feels bigger than the Church to which he belongs, and hence he most tenderly sympathizes with the Church which is to be ruined by the departure of him and his ilk. Hence he asks this most momentous question:

Now, when you drive out the evangelists, and rid the Church of every one of them, what are you going to do then?

The question is not what will the evangelist do, for every evangelist, I know, has more engagements than he can fill in years.

He also lets us know that the doors of the Northern Methodist Church and the Salvation Army are open to receive them.

Whom the gods would destroy they first make mad. Thousands of self-indulged souls in their egotism and malice have thought to ruin the Methodist Church by quitting it; but like the fly, Bro. Jones tells about, which hit on the horn of the ox, when it flew off the ox did not know it had ever come or gone. "The ox still lived, Bud. It did."

But Bro. Wright and all the rest had better let Bro. Jones alone, for you know he threatened to "just spit" on some fellow and drown him. Bro. Jones must be nearly all spit.

Many greater men than Sam Jones have been brought into prominence by the Methodist Church and then like a spoiled child fought the mother who bore them, and most ungratefully smote the breast from which they drew their nourishment in the days of their weakness.

Finally, we submit that Bro. Wright failed to point out Sam Jones' greatest mistake—the one out of which his other mistakes have grown—namely, his great over-estimate of his own importance and his under-estimate of all others.

W. H. HUGHES.

DALLAS, TEXAS. HALL-DITZLER DEBATE AT GARRISON.

I have written a statement of the facts concerning this debate briefly in a former article, but as some things have been said about it that are untrue I will call attention of the public to them and expose the misrepresentations. I invite the reader to notice by the following extract from the Western Recorder, a Baptist journal published in Kentucky, I believe, how Hall misrepresents Rev. D. A. Leak, the president moderator, and what use he makes of the misrepresentation to bolster up his cause, and then read what Leak has to say about the matter in a letter to myself, which I append below. Hall's statement is as follows:

"As an indication of the public estimate of the result, I may note that the presiding moderator, a Campbellite preacher, said publicly that it had been shown that the Methodists had no Church, and if Dr. Ditzler should show as much for the Baptists on the next proposition, that we might both go over to the Campbellite Church, where we could find a good Church home."

I wrote to Bro. Leak about this statement, and asked him to furnish me a statement for publication, which I append without comment, as it explains itself:

REV. V. A. GODFREY, BISHOP, TEXAS.

DEAR FRIEND AND BROTHER—

The extract you quote from the Western Recorder contains several mistakes: (1) I am not a Campbellite; (2) I did not say that it had been shown that the Methodists had no Church; (3) I did not say "if Dr. Ditzler should show as much for the Baptists on the next proposition we (they) might go over to the Campbellite Church." I did not say anything about the next proposition, for they were discussing the last proposition when I made the remarks that I did; I did not say one word about the "Campbellite Church." I am not a member of that institution, and have no right to offer any one "a good Church home" in it. I am not a member of the concern and do not think there is any thing good in it. My remarks on the occasion were about as follows: "The Baptists seem to think that Dr. Hall has demolished the Methodist Church. If this is true, then the Methodist Church is gone. The Methodists look like they think that Dr. Ditzler is demolishing the Baptist Church, and that before this debate closes it (the Baptist Church) will be gone. Then it appears that both the Methodists and Baptists shall be left without a home, and I desire to invite you to a home in the Church of Christ, where there is abundant room. I would advise these brethren—Bro. Hall and Bro. Ditzler—to come over on the firm foundation, and quit building on the sand. Bro. Hall has said that he thinks he will baptize Bro. Ditzler before this debate closes. All right, Bro. Hall. Dr. Ditzler says that Dr. Hall is on our platform. All right, Bro. Ditzler. Now, then, if Bro. Hall is on our platform, and he baptizes Bro. Ditzler, then they will both be on the same platform. If this is accomplished, please send me a telegram and I will come at once and take you both into fellowship." In the remarks I made I did not intend to convey the impression that I thought either one of them had gained a victory over the other. What I said, while strictly true, was only intended as a little pleasantry, and I thought was so understood by all. Fraternally yours, D. A. LEAK.

P. S.—Bro. Godfrey, you are at liberty to do as you please with the foregoing. Truly yours,

D. A. LEAK.

BRO. TIMMONS' BOOK.

Its Teachings Contrary to the Standards of Methodism.

In a previous article I set out the teachings of this book on the "Nature of Childhood," and making several quotations from it on that subject. In this article I propose to show that its teachings on this subject are contrary to the teachings of the standards of Methodism. What I mean by standards is the Discipline, Hymn Book, Wesley's Sermons and Watson's Institutes.

Bro. Timmons' book teaches that the doctrine of "total depravity," when applied to infants, is false. On page eight the book says: "Hence I say that the blunder of the ages has been the false view of the Church concerning the nature of childhood. This blunder comes of what is called total depravity," which, when applied to adults, all must admit, but when applied to infants can not be proved either by reason or Scripture."

On page nine it is said: "Strange to say the Church has taught that the child when born into the world is totally depraved. Let us see what some of the leading denominations teach on this point." On the same page the Methodists are mentioned as one of the leading denominations.

On page eleven the doctrine of the Methodist Church is given by quoting the seventh article of the Methodist creed, with the statement that, "This is the mildest and most reasonable form in which we have yet seen the doctrine of total depravity stated."

On page sixteen it is said: "The nature of childhood as taught by Christ is pure and innocent." Again, on page twenty, it is said: "The Bible view of child nature places the children in our care not as being totally depraved, or bad, or even sinful, but innocent and pure."

On page twenty-six it is said: "How awful it is to teach a little child as soon as it is old enough to receive the beginnings of knowledge that it

no difference. They write again with gusto: "The Methodists confessed themselves defeated, etc. etc. Now in the name of Methodism and in the interest of truth and with determination that the facts shall be obtained in the matter, I deny that any Methodists of prominence or good standing in the Church have at any time indicated to anyone that they believe that the Methodist doctrine was not sustained in the debate at Garrison between the Rev. Jacob Ditzler, D. D. and Rev. J. N. Hall. I herein and now demand that those who have made such statements, through the public press or elsewhere, take back what they have stated or bring the name and address of the party or parties upon whom they are relying as the representatives of the whole Methodist Church. I believe such person or persons to have originated in the imagination of some of the Baptist people, and I deny that they have an existence elsewhere. Let them call names or back down. As Methodist moderator, I took it upon myself to make a public statement of how they felt about the debate and whether they thought our cause was not sustained by the arguments of Dr. D., and in every instance they gave a verdict favorable to Methodism. Hall says in his article: "I have heard of several Methodists who confess that they were entirely outstripped in this debate." Let him name his men. I hope we may gradually bring them to acknowledge some of the facts. Hall says: About fifty distinct names made against Methodism never received one word in reply from the Doctor. His moderator says: "He left forty-seven of Hall's arguments unnoticed." Please notice that Dr. Ditzler noticed three points made against Methodism. This will encourage you.

It has been hinted that Dr. Ditzler is too old to debate with Hall. I think Dr. Ditzler is too old to be devoting his time to field work of any kind when the work of such a scholar as will do the world good for generations to come, if he will consent to it to paper, but I do not think he is too old to debate with Hall. He was young enough to have no need of the services of his moderator in finding places for him, and made his statements with such accuracy as to have no need of his moderator's correction. He is young enough for all such timber as Hall. I am asked by the Baptist moderator: "Why not name some point of scholarship raised by Dr. Ditzler, to which Bro. Hall did not reply?" I gave my reasons for not doing so in my first article. I could not give even a fair synopsis of the debate in less than one or two hundred pages of an ordinary 8vo. book, and of course can not enter into a useless discussion of the matter in a newspaper. I am writing for Methodist people, and if he sees matters in a different light, it will be the thing expected. As to the fifty unanswered points, the tale is so big that it will answer itself to any thoughtful Methodist who has ever heard of Dr. Ditzler and his work for the Methodist cause. I would not even enter into a discussion of that matter with any man who would make such a statement, as he would be so at variance with any view it would be possible for me to entertain on the subject that an agreement would be impossible. Personally, I was disappointed with Hall and the debate. I went to hear him with Weaver with the idea that I would hear a fair, scholarly, representative of the Baptist cause. I went away disappointed on that ground. I thought perhaps Dr. Ditzler would not do his scholarship if he had any, and am now satisfied that it is not fair to be fair or scholarly. I am further from being a Baptist than ever before, and I believe the Methodists who were there are like me in this respect. I will not review the Baptist moderator's article, as it would multiply words to no profit. His objections can be easily answered, but that would do no good. With this I close the subject of the debate.

V. A. GODFREY.

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is full of inbred sin and totally depraved."

It is thought that these quotations from the book are sufficient to show its teaching on the doctrine of total depravity as applied to infants.

To show that these teachings are not the same as those taught by the standards of Methodism the following quotations are given. The seventh article of the creed, found in the Discipline, says "Of Original or Birth Sin."

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness and of his own nature inclined to evil and that continually."

In the "Administration of Baptism to Infants" it is said: "Forasmuch as all men are conceived and born in sin." Again: "We beseech Thee for these infants, mercies that Thou wilt look upon this child; wash him and sanctify him with thy Holy Ghost." Again: "Grant that the old Adam in this child may be so buried that the new man may be raised up in him."

The following quotations are taken from Wesley's Sermons. In the sermon on "Original Sin" it is said: "This, therefore, is the first distinguishing point between heathenism and Christianity. The one acknowledges that man is inclined with many vices, and ever born with a proneness to them, but supposes that in some the natural good much overbalances the evil; the other declares that all men are conceived in sin and shapen in wickedness; that hence there is in every man a 'carnal mind,' which is enmity against God; which is not, can not be, subject to 'his law,' and which so infects the whole soul, that 'there dwelleth in him, in his flesh,' in his natural state, no good thing, but every inclination of the thoughts, of his heart is evil, only evil, and that continually."

In the sermon on "The New Birth" it is said: "And in all died, all human kind, all the children of men who were then in Adam's loins. The natural consequence of this is that everyone descended from him comes into the world spiritually dead—dead to God; wholly dead in sin; entirely void of the life of God; void of the image of God, of all that righteousness and holiness which in Adam was created. Instead of this, every man born into the world now bears the image of the devil, in pride and self-will; the image of the beast in sensual appetites and desires. This then is the foundation of the new birth—the entire corruption of our nature."

In the sermon on "Self-Denial" it is said: "We are all now shapen in wickedness, and in sin did our mother conceive us. Our nature is altogether corrupt in every power and faculty. And our will, equally depraved with the rest, is wholly bent to indulge our natural corruption."

In "Watson's Institutes," on page 392, in speaking of infant children being affected by the fall, it is said: "For there is no more reason to conclude that those children who die in infancy were born with a pure nature than they who live to manhood; and the fact of their being born liable to death, a part of the penalty, is sufficient to show that they were born under the whole malediction."

On page 490 it is said: "The doctrine, then, of Scripture is, I think, clearly established to be that of the natural and universal corruption of man's nature." On the same page it is said: "Whoever reads that argument and considers the universality of the terms used, all, every, all the world, both Jews and Gentiles, must conclude, in all fairness of interpretation, that the whole human race, of every age, is intended."

On page 392 it is said: "As to infants they are not, indeed, born justified and regenerate; so that to say that original sin is taken away as to infants, by Christ, is not the correct view of the case for the reasons before given." The Methodist Hymn Book teaches—

"How sad our state by nature is! Our sin how deep it stains! And Satan binds our captive souls Fast in his slavish chains."

Another hymn says: "Lord, we are vile, conceived in sin, And born unblest and unclean; Sprung from the man whose guilty fall Corrupts his race and taints us all."

Soon as we draw our infant breath The seeds of sin grow up for death; Thy law demands a perfect heart, But we are defiled in every part."

These quotations could be increased to an indefinite number, but these are considered sufficient to set out plainly the teaching of the Methodist Church

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on the subject of "Inherited Depravity?" and to show that Bro. Timmons' book is not in harmony with that denomination on that subject.

W. F. CUMMINS. HE LOOKED FOR FRUIT, BUT FOUND NONE.

"A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon and found none.—Luke 13:6. The vineyard represents the visible kingdom of God. The fig tree represents the individuals, or nations that compose the kingdom. In a primary sense it represents the Jewish nation. The Jews were a chosen people; they were peculiarly blessed of God with lights and privileges that no other nation was favored with. God had good reason to look for fruit; looked that they would honor him by keeping his commandments, thereby instructing other nations, teaching them that there is a God worthy to be obeyed and adored above all other gods; for all nations as well as individuals have their god. Some nations worship idols made with men's hands, and some worship the sun and some worship the moon and stars. Some men worship men and their writings; 'giving heed to seducing spirits and doctrines of devils' rather than God's revelation to man. The fact that there are idols, and idol-worship demonstrates that there is a true God. If there were no genuine coin there could be no counterfeit."

Why will men deny the existence of God and reject divine revelation that has been conceded to be such from time immemorial and devote so much time and study to acquire a knowledge of the writings of men—those of modern infidels that deny the existence of God and the authenticity of divine revelation? Is it because they feel themselves incompetent to read and investigate the writings of Moses, the prophets, of Christ and the apostles? Therefore, they are not willing to risk their judgment and they appeal to men that they think are more competent than themselves.

What can they lose by consulting the Scriptures if there is no God, no future, no reward and no punishment? What consolation is there to think that there are no angels nor spirits—that man is like the beast that perisheth? Is it not better that man should think he is superior to the swine that feed upon the filth and off-scourings of the earth than that when he dies there is no immortal spirit that will live forever? Why not read God's Word that teaches that God created man in his own image and gave him dominion over all the earth, and cared so much for him that when he destroyed himself that God loved and cared for him? Hear him: "I, Israel, thou hast destroyed thyself, but in me is thine help" (Isa. 43:26). What is there in infidelity that affords any comfort or consolation in this life? And there is none for the life to come! What has infidelity done to elevate man? Where is their orphan's home? Where is their insane asylum? Where is their school to educate the poor? Instead of building up they are, in general, trying to pull down. Some of the best mottoes that they claim to have originated with themselves have been taken from the Bible, such as, "Whosoever ye would that men should do unto you, do ye also unto them." Like his Satanic majesty, the "devil," he precedes his lie with the truth for the purpose of inducing the unwary to believe the lie. Infidelity has selected some of the best sentiments contained in the Bible, and claims they were used in the world long before the Bible was written.

Who is so wise as to find that out? Echo answers who? Why is it that men will read such utterances and believe them to be true when they will neither read nor believe the Bible, the only book that professes to be written by the inspiration of God; the only book that can afford comfort and consolation to man in life and in the dying hour? Instead of bearing fruit to the honor and glory of God, they are making the ground they occupy worse than idle. Justice cries, "cut them down, for why number they the gronn?" but mercy cries, "spare them yet another year."

God is merciful and kind, and with him is plenteous redemption. Christ still lives and intercedes for sinners, therefore, they are not suddenly cut down as cumberers of the ground, so that they were wise, that they understand this, that they would consider their latter end" (Dent. 32:20). This language was spoken of the infidel Jews and will apply to the modern infidel of the present day. Therefore, I would ask that they read the Bible as attentively and as studiously as they read infidel books. Read with the intention of understanding what the Bible teaches. And it will elevate their standard of thoughts of God and of man far above the brute creation, and all that is earthly. "For my thoughts are not your thoughts; neither are your ways my ways, saith the Lord" "For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts" (Isa. 55:8, 9). Therefore, read God's Word, study his thoughts, get into his ways, and keep in them and prepare to be home in heaven, "where the wicked cease from troubling, and the weary are at rest." Heaven will be no place of rest to the wicked. "Therefore let the wicked forsake his way, and the unrighteous man his thoughts and let

him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isa. 55:7). W. N. BONNER, Tyler, Texas.

WEST TEXAS CONFERENCE. Floresville Charge.

J. T. Stanley: Have held protracted services at Sunnyside and Karnes City. The Church was much revived at each point. Some conversions and 8 added to the Church. At the latter named place we are trying to build us a house of worship, and hope, with the blessing of God, to succeed. It is certainly "a long felt want," and we can not hope to accomplish much without it. Karnes City is the county-seat of Karnes County, and though less than two years old, has a population of near five hundred has a lovely court house, several fine and fine school buildings. Why not a Methodist Church? Amen! Our protracted meeting at Floresville will begin next Friday night. Some of us are praying, hoping and trusting.

Grand Saline Circuit. M. I. Brown, Sept. 23: There has been an immense amount of sickness in the bounds of my charge during the entire revival season, and some other hindering causes, but notwithstanding all of this we have had some good meetings. There have been about 80 who professed to be converted in our meetings, and about 100 united with our branch of the Church. I think others will join soon. The reason there has not been a greater number joined our Church, some of the meetings have been union meetings, and a part of the conversions have joined other Churches. We have had the assistance of Rev. S. N. Allen, of Troupe and Overton Circuits; A. C. Benson, of Minola; C. H. Smith, of Edom Circuit; P. R. White, of Walton Circuit; J. G. Pollard (local), of Edom Circuit, and J. F. Fincher (local), of this charge. I also had the assistance of T. P. Smith, our elder, and of some Methodist, Protestant and Cumberland Presbyterian ministers. I appreciate and value very highly the assistance of such men as the above named brethren. May God bless them forever. I serve a good people. They have endeared themselves very much to me. Many of them have proven themselves to be excellent workers in the cause of the Master. We rejoice that God has so bountifully blessed us. We take courage and press onward.

John W. Sims, Sept. 21: I have just closed a gracious revival here. The whole community was touched and lifted up. There was a holy glow set upon the faces of the people that did the preacher good to look upon. Everybody pronounced it a big success. I don't know how many conversions; 13 accessions, all by ritual; 10 adults and 3 young girls; confidence restored in the possibility of a revival and a premium rests upon Methodism. I did most of the preaching myself. Three sermons by Rev. M. J. Allen, of Cherokee. Three by Rev. B. T. Marshall, local elder of this charge, and two by Rev. M. C. Wilson, of the M. P. Church, all of which were very acceptable. After preaching on Monday night the congregation took up a graceful march in bugles, hanks, wagons and otherwise to the parsonage, where they left many needed things for us in the way of groceries and dry goods. This is the second year of this year. This circuit may not pay off everything against it this year (as it will), but it will make big improvement in that direction. My last Quarterly Conference meets next Saturday. Bro. and Sister Stovall will be here. We are looking for them now. Bro. Stovall is beloved by us all, and is worthy of it, too, and we think his wife is not out of place in being a "beloved's" wife and traveling companion.

Clear Creek Circuit. Lemuel G. Sept. 26: Our pastor, Rev. H. Gahran, appointed a meeting on Sunday night, the 15th of September. This service dropped hammer and plane and went to his aid; was present from the first to last service Sunday night, the 22d. On Monday evening, the 16th, Rev. W. J. Sims, pastor at Hallettsville, put in an appearance; preached four good sermons. Old-fashioned altar, which included knee-work and soul-work; quite a number of penitents from time to time; no organ or horn; plain revival songs; Methodist books; result, as well as I could count, about 15 conversions, 8 received by ritual, 3 baptized, scripturally, 1, by pouring, and a society of 19 members organized; best of feeling; Christian fellowship predominated; one good woman, not a Church member, said it was the best meeting she ever attended, and wished it could go on just that way a whole year. The whole meeting, from start to finish, was a success. We raised a thank-offering, \$31; to Rev. W. J. Sims, \$15.70; to preacher in charge, \$17.20. This man got a coat, but it was not a young coat. All the preachers left happy and delighted, so also the people, hoping for another meeting some future day. A bountiful hospitality, and the best of good things to eat every day. To God be all the glory.

For General Debility Use Horsford's Acid Phosphate. DR. R. D. FAHREN, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

EAST TEXAS CONFERENCE. Trinity. J. Woodson, Sept. 20: The third Quarterly Conference for Trinity and Groveton charge was held at Trinity, September 28. The presiding elder, Rev. L. M. Fowler, was on hand and preached three sound, practical gospel sermons. The services were all good unto edifying. Work of the Church moving on smoothly on all lines. Finances somewhat behind. Raised third quarter for support of the ministry \$113. On Sunday Bro. Fowler took my conference collections and in a few minutes raised \$89. We expect to have our collections in full at fourth Quarterly Conference.

Mount Gibson School-house. J. G. Pollard, Sept. 25: We began a meeting at Mount Gibson School-house Saturday night, September 14, and continued till Thursday night following. We counted 8 or 9 conversions and reclamations in the altar, and think there were others outside. One conversion to the M. E. Church, South, 3 to the Methodist Protestant Church. We think there are others still who will join. The members of the Church worked faithfully, and were greatly blessed. I was assisted by Bros. White, of Walton Circuit; Fincher, (local) of Grand Saline Cir-

cuit, and Kirkpatrick, (exhorter) Edom Circuit, of our Church; also Bros. Cummings and Stephens, of the Methodist Protestant Church. We believe that much and permanent good was done.

Beckville. G. R. Hughes, Sept. 21: Our round of protracted meetings for Beckville Circuit over. Many thanks to Bros. J. M. Smith, T. J. Biggs, D. S. Burke and S. H. Westmoreland for their help. They did good work; 60 conversions, 47 additions and a good revival of the Church; 27 infants baptized. We have the best set of working lay members I ever saw. Beckville is a good circuit, in good condition for our successor, but we aim to come back ourselves if the Bishop says so. The meeting at Beckville was in many ways a grand meeting, lasting eleven days. Here we were assisted by that broad-gauge, big-hearted Rev. G. W. Langley. He preached two fine sermons. We are expecting to bring up the finances at conference.

Gober Circuit. M. I. Brown, Sept. 23: There has been an immense amount of sickness in the bounds of my charge during the entire revival season, and some other hindering causes, but notwithstanding all of this we have had some good meetings. There have been about 80 who professed to be converted in our meetings, and about 100 united with our branch of the Church. I think others will join soon. The reason there has not been a greater number joined our Church, some of the meetings have been union meetings, and a part of the conversions have joined other Churches. We have had the assistance of Rev. S. N. Allen, of Troupe and Overton Circuits; A. C. Benson, of Minola; C. H. Smith, of Edom Circuit; P. R. White, of Walton Circuit; J. G. Pollard (local), of Edom Circuit, and J. F. Fincher (local), of this charge. I also had the assistance of T. P. Smith, our elder, and of some Methodist, Protestant and Cumberland Presbyterian ministers. I appreciate and value very highly the assistance of such men as the above named brethren. May God bless them forever. I serve a good people. They have endeared themselves very much to me. Many of them have proven themselves to be excellent workers in the cause of the Master. We rejoice that God has so bountifully blessed us. We take courage and press onward.

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IVORY SOAP

IT FLOATS

Dingy carpets can be cleaned and brightened on the floor. Sweep thoroughly, spread a stiff lather of Ivory Soap over a small surface at a time, scrub with a clean scrubbing brush and wipe off with a damp sponge.

THE PROCTER & GAMBLE CO., CINCINNATI.

ing in our meeting at this place. Rev. W. D. Bradford, pastor of Courts Memorial Church at Weatherford, preached three excellent sermons near the close of this meeting for us, for which we are under many obligations to him.

Gatesville. J. R. Morris, Sept. 30: After the great revival of some weeks since, it was but in accordance with the eternal fitness of things that the Church should do something worthy of herself, hence the pounding act was perpetrated with great demonstration. The Church lawn was illuminated and a joyous assemblage was on hand in the spirit of giving. Cold cash and a check, new clothes and larger parlour, fit for an epirque, were bestowed. The thanks of the participants are many to the kind parishioners who so kindly came to call on their pastor and family. A fine report of the charge will be given at conference.

Red Oak Circuit. K. S. VanZandt: Our first meeting embraced the third and fourth Sundays in July, resulting in 23 conversions and the Church most gloriously revived, with a number of accessions to the Church. Our second meeting was held at Ovilla, embracing the first and second Sundays in August, resulting in 13 conversions, many backsliders reclaimed, several accessions to the Church. The third meeting at Red Oak, embracing the third and fourth Sundays in August. This is a union meeting, resulting in about 100 conversions, a number of backsliders reclaimed, a good number of accessions to the different Churches. We have had in all about 170 conversions, 60 or 70 accessions to the Church, and all without the aid of an evangelist.

Carbon. J. J. Canafax, Sept. 25: Tramp, tramp, tramp, quiet them, children! Your mother is in bed sick. But Maund says in suppressed tone, "Come in, papa; they are pounding us." Preacher out of door-clothing, with coat and vest off. A glance through the open door shows the company room full of folks. There are Bros. Moore, Foster, Towler and Shaffer, with their wives and children, and all the young people in town. Coat and vest on. What must I do? Wife is too sick to entertain, and I don't know how

THE PALESTINE DISTRICT CONFERENCE.

The Palestine District Conference was held, beginning July 11th and closing 11th. For some cause no report has been made. Why I do not know. It was certainly a good District Conference. Rev. L. M. Fowler, presiding elder, occupied the chair and managed the conference splendidly. There was not a dull hour during the business sessions or the religious services. Rev. J. B. Luker preached a sermon of unusual power. The brethren all preached well. Grapeland, the seat of the conference, entertained us handsomely. The meeting in turn was a blessing to them. A revival and quite a number of conversions and accessions were the signs following. D. F. C. TIMMONS, Palestine, Texas, Sept. 25.

SOUTHWESTERN UNIVERSITY.

The twenty-third session of the University opened on the 11th instant most auspiciously, the enrollment being in advance of all former years, considering the elimination of the primary department from the fitting school. We have a more mature body of students than ever before—only a few pairs of knee-breeches. The ages of the young men will average about twenty, the young ladies, of course, younger. There was an orderliness that never characterized any former session. The attendance at the young men's prayer-meeting Saturday afternoon was unusually large, and the exercises of the most devout and spiritual character. Sunday was a bright and cheery day, packed houses at Sunday-school and Church, and a most interesting Epworth League service largely attended. Many were the warm and grateful expressions from students at being here, and many the warm words of welcome that greeted them. We have made a joyous beginning and anxiously await the arrival of other students. Those contemplating coming would do well to come at once, as the classes will move off with their work promptly. Yet our classes are so numerous and varied that a student can be classified at any period of the session. It is better, however, to enter early in the session when the classes are starting. The Annex is fuller than ever before, and Dr. Allen is happy and hopeful. Fresh from his European tour, full of incident and observation, he enters with new zest upon his labors. The professors are all in place and at work. The Annex and Giddings Hall have been renovated and made ready for the new occupants. Prof. Cady has a goodly company of young men at the stall with room for a few more. Students under his care are well provided for and carefully looked after. Board can be had in the Hall at \$10 per calendar month, and in private families from \$12 to \$15. I have enjoyed much, and profoundly appreciated the attention given the University and educational interests in recent issues of the ADVOCATE. The thoughtful, studied articles of Rev. R. C. Armstrong, the able, trenchant editorial in the issue of the 5th inst.—these, with other articles and expressions from brethren and friends, together with our growing patronage, indicate the appreciation in which the University is held and the high ideal to which it is being pushed. The Church can not, must not, falter or hesitate at this point in the progress of the institution. We must go forward to broader, better equipment and more eminent success. An ideal institution in all its appointments and departments must be realized before any abatement of our concentrated and united effort. With great deliberation this institution was planned and projected by the concurrent action of all the conferences. In no sense does it belong to one in which it does not belong to all, and in no appreciable sense does it belong to all that it does not in a heightened sense belong to each. In that it belongs to all the conferences, was projected and is maintained by them conjointly, instead of detracting from, should enhance the appreciation and interest of each conference. Each conference gets the full benefit of all it may contribute, and the multiplied benefit of what is contributed by the others. In this way the weaker conferences multiply their evangelistic advantages tenfold. In unity there is strength, and out of it is being developed an institution of which all Methodists may be justly proud. No one conference can develop and maintain such an institution. The experiment, in our own State, and by our own people, has been tried time and again, and with the same sad result of failure, as may be seen in perhaps a score of defunct institutions. Our Church through the conferences did wisely in concentrating their forces upon one leading institution in the interests of higher education, as is well attested in the unparalleled success of the Southwestern University. Never before has the work now being done in this University been duplicated, or scarcely approximated, by any former institutions under the auspices of our Church in this State, whilst in the number of literary or academic students it is second perhaps to none under the auspices of the whole Church. From every token of the present and memory of the past our duty is clear and unmistakable in maintaining and pushing forward to greater development and efficiency the work of the Southwestern University. We need much another professor for general instruction and also along theological lines. Will the conferences stand by us in this forward movement? Will the assessments to supplement the salaries of the professors be promptly met so that we may keep pace with the development and wants of the institution? It is in our higher work—in the junior and senior classes (which consume one-half the time and services of our professors)—that we need this aid from the conferences. In these higher graduating classes we have not

more than thirty-five or forty pupils. One-fourth of these pay no tuition, and the tuition fees from the balance will not more than pay the salary of one professor. This is why we so much need help from the conferences. This higher work to which we are particularly committed can not be done without aid, and most assuredly can not be dispensed with. Will the brethren please press the educational assessments and let the work of the University go steadily forward. Help the Financial Agent that we may enlarge our buildings and facilities. We are cramped and disparaged by our buildings. Let us rise up and build, responding to the appeals of the Agent and the suggestions of the editor in his recent article, "A Plea for the Southwestern University." Brethren, pray for us. Your fellow-laborer, J. O. H. McLEAN, Southwestern University, Sept. 16, 1895.

OUR LOCAL PREACHERS.

There is no official in our Church that deserves the sympathy and encouragement of the Church more than does our local ministry. The time was when they were greatly in demand and filled a much needed place and accomplished much good. When the circuits were too large and the wastelaces were so numerous we could not do the work without them, and the successful work done by them greatly helped us to the occupancy of the present well-filled fields from which they are almost excluded as preachers. The very success and usefulness of this arm of power has done away in some degree with the day of its usefulness, and our local ministry is feeling the truth of the facts. The law makes no provision for him outside of the circuit in which he holds his membership, and if the membership be in a small circuit or station there is no demand for him, at home, and the tendency is to confine him strictly to law. What is to be done? He must preach or lose his official head at the first District Conference, and yet he finds no place for the exercise of his gifts. One says: "Let him work in prayer-meetings." A splendid place for the accomplishment of good, but this is a day in which the pastor is the acknowledged head of all of the meetings of his Church, and the demand is that he hold the prayer-meetings. Then the local preacher was not called to lead a prayer-meeting; he needs no license for that. A preacher feels called to preach, and the local preacher feels as other men do upon whom the Lord has laid his hand: "Who is me if I preach not the gospel." In many places the pastor wants to give him a chance, and he is put up at the regular appointment, or the matter is suggested only to the arousing of some old croaker, or set of them, who are so bent on getting the worth of their money out of the pastor that he must fill every appointment himself, or the people are so selfish that they conclude that it is the duty of the pastor to delight them, and they would not be especially delighted to hear the local brother—and that is sufficient reason for them that the pastor fill his own time. Then some people say we are tired of him; and it is a fact that the appreciation in which the University is held and the high ideal to which it is being pushed. The Church can not, must not, falter or hesitate at this point in the progress of the institution. We must go forward to broader, better equipment and more eminent success. An ideal institution in all its appointments and departments must be realized before any abatement of our concentrated and united effort. With great deliberation this institution was planned and projected by the concurrent action of all the conferences. In no sense does it belong to one in which it does not belong to all, and in no appreciable sense does it belong to all that it does not in a heightened sense belong to each. In that it belongs to all the conferences, was projected and is maintained by them conjointly, instead of detracting from, should enhance the appreciation and interest of each conference. Each conference gets the full benefit of all it may contribute, and the multiplied benefit of what is contributed by the others. In this way the weaker conferences multiply their evangelistic advantages tenfold. In unity there is strength, and out of it is being developed an institution of which all Methodists may be justly proud. No one conference can develop and maintain such an institution. The experiment, in our own State, and by our own people, has been tried time and again, and with the same sad result of failure, as may be seen in perhaps a score of defunct institutions. Our Church through the conferences did wisely in concentrating their forces upon one leading institution in the interests of higher education, as is well attested in the unparalleled success of the Southwestern University. Never before has the work now being done in this University been duplicated, or scarcely approximated, by any former institutions under the auspices of our Church in this State, whilst in the number of literary or academic students it is second perhaps to none under the auspices of the whole Church. From every token of the present and memory of the past our duty is clear and unmistakable in maintaining and pushing forward to greater development and efficiency the work of the Southwestern University. We need much another professor for general instruction and also along theological lines. Will the conferences stand by us in this forward movement? Will the assessments to supplement the salaries of the professors be promptly met so that we may keep pace with the development and wants of the institution? It is in our higher work—in the junior and senior classes (which consume one-half the time and services of our professors)—that we need this aid from the conferences. In these higher graduating classes we have not

work. I pray God to open the way for the use of this arm of power in the Church. JES. P. CALLAWAY, Troy, Texas.

An Old Nurse for Children.
Mrs. WINDSOR'S SCOTTISH SYRUP for children's coughs should always be used for a cold while the child is young. It soothes the child, softens the lungs, and is a safe, sure, and pleasant remedy for all ailments of children. Twenty-five cents a bottle.

IN THREE COUNTRIES.
Bro. Miller kindly proffered us the use of his back, so we had plenty of room. The children screamed "good-bye, church," as it passed from view. The earth was full of living things—butterflies, bees and bugs; frogs, deys and lizards; owls, doves and many birds—the most interesting to me is the killee. I imagine him a clergyman with his dark clothes and white vest and choker. I think, too, that he must be of the Baptist persuasion, since I have never seen him far from water.

How thirsty the grass looked. We passed a plot of wretched daisies which still gave forth a faint perfume. The Spanish daggers, which, in June, held high their greenish white blossoms bent low with seeded pods. The sunflowers, too, were great masses of gold, and a few weeks since, but the bare, brown heads outnumbered the golden ones in August.

As we reached Eden three boys rode swiftly away. The horse on which one was riding fell and threw the rider on the rocks. As he did not rise three men of fifteen, who were near, went to him, carrying water which they poured on his head. We were fearful lest he was killed, but nobody seemed uneasy.

His common occurrence, but seldom proves serious, they tell us. We passed on and ate our lunch under a live oak tree. Mr. Peete slept until I awakened him, which is always hard to do. The distant thunder had warned us all the way, and before we could resume our journey the rain poured down and kept it up for so long that we were late in reaching Menardville. On Sunday we dined with a lady who has an interesting collection of curios in stone and metal. On Monday we visited some friends out of town. On Tuesday we started to Mason, crossing and recrossing the San Saba River, but finally leaving it altogether, taking a more southward course. We passed the mail carrier who, being a talkative young man, could ask as well as answer numerous questions.

We passed a flock of sheep numbering 1600, and later a flock of goats of 3000.

It rained enough to settle the dust, and a cloud behind us threatened more, but we outdove it. The blue mist on the mountains was beautiful beyond description. We saw a rock fence built across a mountain so steeply that I wondered it could stand so steadily. We drove through some of the reddest sand I ever saw, and I picked up some pretty rocks. Bro. McAllister met us at his door, and we spent two days with his interesting family. Mason is staunchly built, nearly all the houses being stone of a brown color, different from that I've seen in other places.

We started on Thursday to Kemptley to see the only uncle Mr. Peete has, or ever had, and whom he had not seen in sixteen years. On the way I saw the only rail fence I've seen in West Texas. There were some hogs, too, and a profuse growth of acorns.

We passed over a mountain seven miles from the town we had left, and stopped to "view the city from afar," but we could not tarry long.

We stopped at a house which we felt sure was the right one, and a portly woman came to meet us, crying, "Oh, you don't look like my boy." A man who is a head taller than Mr. Peete followed her. It was the right house.

On Sunday we took dinner, and went to Bro. McAllister's arbor meeting. I saw a lady there whom I had known in Paris, and how very, very glad I was to see someone I had known before, and to chat of our many friends!

If Mr. Peete didn't grow in weight it was not because aunt's fowls increased. To tell the truth, they decreased in number amazingly during our stay, and when we said "good-bye" our hawk was heavier with barn fruit. Again the clouds threatened us, but, as before, we out-drove them. We reached Menardville a day before Bro. Stovall, who held our fourth Quarterly Conference Saturday night. He made an interesting talk Sunday afternoon to our Sunday-school, which, though young, flourishes like a green bay tree.

We entertained anticipations of Paint Rock and letters on Monday, but the patter of the rain on the roof awakened me with a thrill of disappointment. Tuesday, however, found us up early trying to make room for all the good things our friends had to bestow.

As we drove through town the school bell rang, and the children flocked to school merry and light-hearted. We see some sad things along with the glad ones as we travel: a woman and a dog crouched under a wagon, which had no cover to keep the rain from pouring in; a cow standing stolidly over her dead calf, which is being devoured by vultures; a bird of paradise (so beautifully) had flown against the wire fence which was held by the barb which pierced it to the heart; a snake writhing in the clutches of a hawk, which flies up and away from our sight to feast alone.

But we hastened along. No clouds today, but a lovely rain-washed sky and a "stiff" breeze. We passed some hunters who shot some plovers just behind us. Near Hog Creek were some campers eating supper. We are hungry, too, and so thankful that kind neighbors sent us some supper. What a blessing to receive a good supper when one is hungry! I didn't go to the glass (I know how brown I am), but read my letters and went to bed. SALLIE LOVE PEELE.

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THE APOSTLE PAUL AS A PREACHER.
Next to the Great Teacher, the man Christ Jesus, Paul was, in our estimation, the greatest preacher that ever lived. And as he was a man of like passions with all other men, he may be justly held up as a model. Though inspired he retained his own peculiar characteristics. What he was as a Christian and a preacher he attributes to the grace of God: "By the grace of God I am what I am."

1. That he was a thoroughly converted man. Not only were his views of Jesus Christ of Nazareth changed, but his moral nature was regenerated and renewed by the Holy Ghost so that he became a new man in Christ Jesus. (See ninth and twenty-second chapters of the acts.)

2. He was divinely called to the ministry. He sets up this claim in every epistle: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." He was also specially sent by the Holy Spirit to preach unto the Gentiles.

3. He was entirely consecrated to God and to the work to which he had been called. He was crucified to the world, and the world was crucified to him. He testifies: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

4. He was a logical and doctrinal preacher. His Epistle to the Romans, in which he discusses elaborately the fundamental doctrine of justification by faith without works, is confessedly the ablest and most satisfactory elucidation of that doctrine to be found elsewhere in the Scriptures. His defense before King Agrippa is both logical and eloquent, and has never been excelled. No wonder that the King decided that this man doth nothing worthy of death or bonds. His Epistle to the Hebrews, while it is the clearest and fullest exposition of the types of the Mosaic law, is at the same time highly logical, demonstrating with the clearness of a mathematical problem the superior dignity of Jesus Christ as the Great High Priest of the Christian profession over that of the high priests of the Levitical economy.

5. He was a hortatory and practical preacher. His sermons and epistles are concluded with the most earnest injunctions to immediate action and practical obedience.

6. He was a courageous, outspoken preacher. He shunned not to declare the whole counsel of God. He gave to each, both saint and sinner, his portion in due season. For fear of giving offense he did not preach smooth things. Read what he writes to the Corinthians: "And I, brethren, when I came to you came not with excellency of speech or of wisdom declaring unto you the testimony of God, for I determined not to know anything among you save Jesus Christ and him crucified; and I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Howbeit, he says he spoke the wisdom of God to

them that are perfect in a mystery (1 Cor. 2:15)

7. He was like the Prophet Daniel—emphatically a man of prayer. He not only prayed for himself, but also for those to whom he ministered in holy things. His prayer for the Ephesians embraces every blessing which God hath promised, both in time and the boundless sweep of eternal ages (Eph. 3:14-20).

8. He was clothed with humility. He tells us lest he should be exalted above measure, on account of the revelations which he had received when he was caught up to the third heaven, the Lord gave him a thorn in the flesh, a messenger of Satan, to buffet him. And in view of the fact that he had been a proud, self-righteous Pharisee who had persecuted the Church of Christ with the fury of a wild beast, thirsting for blood, he considered himself the chiefest of sinners, saved by grace, and the least of all saints.

9. He was a successful preacher. Though persecuted and imprisoned, and bound in chains, and often beaten with stripes, yet the gospel which he preached was the power of God unto the salvation of thousands of Gentiles in Asia Minor, in Greece and in Imperial Rome itself.


10. His death was most triumphant. A short time before he suffered martyrdom at Rome, in view of the executioner's ax, he exclaimed: "For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

This paper has been written with the hope that some young preachers who may chance to read it may be led to imitate the highest models. It is said that the young man should have before his mind the highest ideals if he would attain unto the highest possible excellence.

Can any higher ideals of excellence be placed before the mind than the Man of Galilee, and his great Lieutenant, the Apostle Paul? John Wesley was a great preacher, whose fame will live and grow to the end of time, but he had his faults. Whitefield, Richard Watson, John Fletcher, Chalmers, Bacon, and a host of others too tedious to mention, were all great and eloquent preachers, but each had his faults.

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