

# The Texas Christian Advocate.

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## Editorial.

### THE NOBLEST OF ALL THE ARTS.

The object of art is to reveal thought. It makes the invisible visible. Shakespeare when defining poetry—which is one of the highest forms of art—declares that it is the supreme function of poetry to make known the ideal. He speaks in a famous passage of the lunatic, the lover and the poet as beings "of imagination all compact." The lunatic sees "more devils than vast hell can hold." The lover throws imaginary perfections around his mistress and discerns "Hellen's beauty in a brow of Egypt." Then he pictures the poet with his eye rolling in a fine frenzy and surveying the heavens and the earth, and remarks "and as imagination bodies forth the forms of things unknown, the poet's pen turns them to shape and gives to airy nothing a local habitation and a name." Music transfers the thoughts and the emotions of the master to us. Unless the music makes us pass through the same intellectual and moral experience as that of the composer, unless it duplicates within us the inspiration of the other, it fails of its mission. There is nothing in mere melody, in sweet strains alone. It is the thought in the score which produces the harmony, and the notes and the instruments are the mediums through which it is manifested to others. Were it our privilege to contemplate the "Last Supper" we would see what Leonardo da Vinci thought of that solemn and sacred scene. Could we behold the "Last Judgment" in the Sistine Chapel, we would understand what Michelangelo Buonarroti thought of that imposing and terrific exhibition. We can get the ideas of these men just as well from their pictures as from their books. Phidias put his conception of the Greek goddess Minerva in a statue of ivory and gold. His ideal of wisdom and beauty was no doubt more clearly and impressively revealed in the white and radiant monument than in any other way. He who built the Parthenon gave the world his conception of architectural loveliness. In the abysses of his brain was a noble idea of symmetrical and graceful form. When he built it into the everlasting rock the race saw and wondered at the genius that could originate such a perennially beautiful thing. But we need not multiply illustrations. We repeat that it is the function of art, and the only function of art, to reveal the invisible—to give to these airy creations of the mind a local habitation and a name.

We get the great thoughts of some of the old masters out of their poetry, music, painting, sculpture and architecture just as we get the fine conceptions of others from their eloquent speech or their printed pages. Therefore, he who leads a Christian life reveals to the world God's best ideal of holiness. It is true that God has furnished us with the standard of morals in the Ten Commandments. But he who breathes habitually the spirit of the great sermon and who plumbs and squares his life by the ten immortal laws will give the race a clearer and more comprehensive view of practical religion than cold type ever did or can give. The Lord Jesus Christ said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The Christian is to be an ocular demonstration of the nature of holiness. He is to be a living commentary upon the regenerate experience. He is to be the beautiful impersonation of all these graces and attainments. The Christian life is the solution of the problem of character and destiny. It is a figuring out of the equation of holiness and a statement of the result in unmistakable terms. It is the embodiment in spirit, speech and deportment of "the pattern revealed in the mount." Christian living is then the very highest and noblest art; for it discloses in magic lines and radiant features that character and conduct which were a baffling mystery to the sages and poets of the heathen world, and which were only discerned in shadowy outline by the patriarchs and prophets of Israel. He who has incorporated into his heart and life the essence of the Christ in religion, and has lived

uniformly and undeviatingly by the law of God, has done the greatest thing possible to man. Such a character is an apocalypse, the influx of the light and glory of a divine life upon the darkened consciousness of mankind. There is no art comparable to this. It is the climax of human achievement. In the presence of a perfect Christian character poetry is divested of its enchantments. The score of the musician becomes commonplace. Painting pales and fades. The monumental marble or bronze passes into the background. Architecture shrinks away. He who reproduces and duplicates within himself the life of Christ achieves a piece of art-work compared with which the finest creations of genius and handicraft are prosaic and tame. Character-making exhausts the possibilities of art. It is the masterpiece, supreme and unapproachable.

### THE PAPERS AND MISSIONS.

The Independent is the only paper we know which fully does its whole duty by the missionary cause. It has the space to devote to the subject and does not hesitate to utilize it to the utmost. The missionary intelligence ordinarily furnished by the religious press is a lot of heavy stuff of a thoroughly unreadable character. When some editor, conscience-stricken perhaps, does muster up enough enterprise to prepare a column of missionary matter, the other editors generally take it up and send it upon the rounds. Every now and then we see a paragraph in some belated contemporary that has been doing service for the last dozen months. Why such a cause should be so generally ignored is a problem. If the doings and the achievements of the missionary world were duly chronicled and commented upon, we dare say, they would furnish immensely entertaining matter. We would thus procure a new chapter of the Acts of the Apostles, and witness the power of primitive Christianity in its original fullness and majesty. We are glad to see that this great paper, the Independent, does not consider it beneath its dignity to handle such matter and that upon the plea of economy of space does not exclude such information.

### TWO EPISCOPAL DECISIONS.

Bishop Galloway decided recently that a local preacher who had discharged his duties to the pastoral charge in which he holds membership, might travel and labor beyond such bounds; in other words, evangelize. We learn from the Pacific Methodist that Bishop Wilson has just ruled substantially that evangelizing is utterly inconsistent with the position and responsibilities of a local preacher. It strikes us that Bishop Wilson based his decision upon the letter of the law, and that Bishop Galloway based his decision upon the spirit of the law. The law certainly does not say in express terms to a local preacher: "Thou shalt not evangelize." At the same time it is equally clear that the law never did contemplate or intend to authorize the present freedom and movements of the local ministry. Just what the Episcopal College will determine we can not divine. We are rather inclined to believe that the present condition of affairs will obtain until the next General Conference, and that then, this body, realizing the grave dangers which confront it, will put an effectual quietus upon local preacher evangelism.

### SOUTH CAROLINA'S PROBLEM.

South Carolina's Constitutional Convention is trying to disfranchise the vast illiterate vote within the State. The convention proposes to do this by introducing into the organic law a property and an intellectual qualification for the suffrage. This step is absolutely necessary to maintain the supremacy of the intelligent and moral element of the State. We trust that South Carolina will succeed so effectually in accomplishing her purpose that it will stand the test of the Supreme Court. To talk about universal suffrage in a State where the ignorant, demoralized negro element is largely in the majority, is preposterous. The white man ought to rule and must rule. This is an axiomatic and indisputable proposition. And it is infinitely better to secure the disqualification of the illiterate masses by a Constitutional Amendment than by tampering with the ballot-box. As might have been expected, the Northern press—and especially the religious part of it—is

heaping anathemas upon South Carolina. It was not enough to drive the plow-share of war through her bosom, but now it proposes to fasten upon her a permanent government administered by illiteracy and vice. If the Northern man were to put himself precisely in our position, he would reverse his judgment and do just exactly what we are doing.

### THE DUTY OF ARKANSAS.

Now that Gov. Culberson and the Texas Legislature have driven the pugilists out of the State, and made prize-fighting a felony, the Florida Athletic Club proposes to bring off the contest in Hot Springs, Ark. The Hot Springs people declare their ability to guarantee protection to all concerned. But this boastful pledge amounts to nothing. Dallas at one time was equally confident. But Dallas was compelled to bow to the supremacy and majesty of the law. We believe that Hot Springs has undertaken a contract which she can not fulfill. The Sheriff and the Judge, within whose jurisdiction Hot Springs is located, have announced their intention to stop the mill. The Governor of Arkansas has declared that the new law making prize-fighting a misdemeanor is null and void, and that the old law making it a felony is in force. He declares moreover that he will execute the law, and has telegraphed the President of the Club and the pugilists that he will not permit the meeting. We trust that the Arkansas authorities will prove vigilant, active and firm. It is the plain duty of Arkansas to stop the fight. The eyes of America are upon her. Let her prove equal to the demand.

### NATURE STUDIES.

The October Harper's Monthly Magazine contains an article with the title, "At the Sign of the Balsam Bough," by Henry Van Dyke. The article describes a summer outing in Canada. It is well written, instructive and entertaining throughout. The abundance and the merit of such papers in our periodical literature and the number and the ability of books bearing upon the same subject which constantly issue from the press prove conclusively that nature is loved and studied as never before. No literature is more popular than this. If a man could prepare a series of articles brimming with science in popular form, or descriptive of landscape beauty, or filled with accounts of hunting, fishing, camp-life or travel, well written, thoughtful and fresh, he would have no difficulty whatever in finding a purchaser. Nature studies are the fashion in literature. We regard it as a very hopeful sign. To get away from the conventionalisms and artificialities of society back to nature and to God is a consummation devoutly to be wished.

### CONNECTIONAL NEWS.

Under the caption, "Exquisite Courtesy," the Christian Advocate, Nashville, publishes the following: It will be remembered that the St. Louis Christian Advocate took occasion last year to indulge in some sharp criticisms upon the speech of the Senior Book Agent before the Southwest Missouri Conference. The *governments* of the Agent's offense lay in the fact that in speaking of Dr. Harrison's book on "Methodist Union" he was frank enough to come out definitely and pointedly in favor of preserving the autonomy of our own branch of the Church. If our St. Louis contemporary has any fixed opinions on that subject, nobody can tell what they are. All its utterances thereabout have been as ambiguous as an oracle. But it seems, nevertheless, determined to keep up the fight against the position of the Book Agent, which is, we do not hesitate to say, the position of nine-tenths of our members. The following paragraph is taken from the editorial account of the recent session of the Southwest Missouri Conference; it is as finished in its rhetoric as it is brotherly in its temper: Dr. Barbee let go the dogs of war in one of his characteristic speeches, eliciting applause, smiles, frowns, grins, grunts, groans, growls, and grifs. Through it all the Bishop listened evidently with nervous trepidation. As the speaker thundered on toward a conclusion, he remarked that he was almost through, to which the Chair responded with such an emphatic "Amen" as to paralyze the Doctor and knock his peroration into pie. How as good a man as Dr. Barbee, with such a long experience, and such an important office, can thus throw away his opportunities for good, is something we can not understand. Bishop McTear, in preaching the funeral sermon of Bishop Marvin, said the Lord took him at his meridian splendor to hang up in the memory of the Church an ideal picture unmarred by the mistakes of age.

The last sentence, carrying as it

does, the thinly veiled suggestion that Providence has made a serious mistake in not removing Dr. Barbee from the present scene of action, must have been written when the author was in one of his supercelestial ecstasies. As to the taste displayed in the whole matter, we can only say that it is fully equal to that of mixing up a frivolous and wordy dissertation on free silver with so serious and weighty a matter as the attainment of perfect love in religion. It has heretofore been supposed among us that men who have grown gray in the service of the Church are entitled, if not to approbation, at least to forbearing courtesy from their younger brethren, and that it is the duty of a host to deal gently with the mistakes of a guest. But we presume that in this progressive age the old-fashioned canons which regulated the intercourse of our fathers have fallen into "innocuous desuetude." Let us add, in conclusion, that information from trustworthy sources leads us to suppose that the impression made upon the conference at large by Dr. Barbee's utterances was not so distasteful as that made upon the mind of Dr. Palmer, and that the presiding Bishop, in his playful response, was not guilty of the intentional rudeness imputed to him. If these statements are called in question—then the case is open for testimony.

The TEXAS ADVOCATE would add that it has learned from the very best authority that this speech of Dr. Barbee, which the St. Louis Advocate so bitterly condemns, was one of the most popular he ever made.

Pacific Methodist: The Los Angeles Conference refused to grant Rev. A. C. Bane a location to enter the field as an evangelist, whereupon Bro. Bane requested a transfer to the Pacific Conference, and this the Bishop declined to give for the same reasons that the conference refused to locate him—that "the work of an evangelist is not compatible with the duties of a local preacher." The Bishop's rulings in this case, according to the law of the Church, are withheld from publication. The College of Bishops has passed upon this. This they will do at no very distant day. This brings the issue squarely before the Church, and the much vexed questions, local preachers and evangelists, will be defined and set at rest, at least until the meeting of our next General Conference.

Four preachers have been transferred to the home conferences; others are coming to take their places. One of the hopeful signs is the conference held at the College of Bishops in the East preparing for his ministry, and yet others who would go if just a little financial aid could be had. We commend the spirit, but think that the conference should have sent the boys to our Pacific College. The conference established a Spanish mission in Los Angeles, and the Bishop appointed Rev. R. Carmona to it. He is a young Mexican preacher, and enjoys the confidence and respect of his brethren.

George P. Morris, in Review of Reviews:

Dr. William Hayes Ward, of the Independent, understands Hebrew almost as soon as he did English, although born in New England. Graduating at Amherst and Andover, teaching at Ripon College, he made ready to edit a journal of literature and religion combined, so when the call to enter upon work on the Independent came in 1868 he was not found wanting, and two years later he became superintending editor. Since then the chief credit for that great weekly's high standing among scholars and literary folk has been due to Dr. Ward, and it is about time that he received credit for it. Dr. Ward is one of the leading Orientalists of the New World. He led the Wolfe expedition to Babylon in 1884. He edited the first collection of the poems of his friend Sidney Lanier. He is a tried friend of the American, and he hates social distinctions, based on color of skin and size of bank deposits.

### GENERAL CHURCH NEWS.

Secretary Olney wrote the following interesting and reassuring note, which we clip from the Christian Advocate, Nashville, to our Missionary Secretaries, in which he declares the purpose of our Government to protect all the American missionaries who may be exposed to danger in China:

DEPARTMENT OF STATE, WASHINGTON, SEPT. 24, 1895. Rev. Walter R. Lambeth, Nashville, Tenn.: SIR—Your letter addressed to Acting Secretary Adee, under date of September 17, has been received. The problem of the adequate protection of American missionaries resident in China has received and is receiving the Department's most earnest attention. The publication in the China Gazette of August 6, and the resolutions of the Shanghai mass meetings, had already been brought to its notice and duly considered. In view of the postponement of the British investigation into the Chengtu outrages, the Department some weeks ago determined to institute an independent investigation of the occur-

ances in the Province of Szechuan, in order to elicit evidence and information upon which to base proper demands upon China for punishment of those guilty of past injuries to American citizens, for present and future protection, and for indemnity for injuries or losses shown to have been suffered. It is proposed that this investigation shall be conducted on such a scale as to make it effective as an evidence of the determination of this Government to secure to its citizens the protection to which they are entitled under the faith of treaties and confirmed usage. The United States Minister at Peking has been fully instructed concerning the constitution of the commission and its duties and functions, and recent dispatches from Mr. Denby indicate that it will set out for Szechuan by an overland route from Tien-Tsin within a few days.

You refer to the necessity of disclosing and procuring the punishment of official culpability in high places. This is and has been fully understood by this Department, and its instruction to Denby and the dispatches received from him indicate that he is no less impressed with the importance of obtaining trustworthy proof on this score, upon which just demands may be pressed to their legitimate conclusion. I am, sir, your obedient servant, RICHARD OLNEY.

Independent:

It will be remembered that the General Conference of the Methodist Episcopal Church in 1888 refused to admit several women who had been elected as lay delegates to seats in that body. The General Conference of 1892 voted to submit a proposition, implying a different construction for a change in the constitution which, if carried, would have the effect of restricting membership to men. The form of the proposition has been severely criticized. While the fall conferences are generally voting on it, they are also voting on a proposition known as the Baltimore-Colorado plan, to change the constitution so as to allow lay delegates to seats in that body. The vote so far of the fall conferences on this proposition is almost overwhelmingly in favor of it. The Cincinnati Conference casts its entire vote—133—in the affirmative; the Michigan Conference gives 214 to 2; the Nebraska Conference, 100 to 1; the California Conference, 138 to 9; the Detroit Conference, 185 to 9, and so on. The Western conferences are very strongly in favor of the admission of women, while in many of the Eastern conferences the sentiment is strongly the other way. The Ohio Conference has elected as one of its lay delegates a woman, Mrs. Ashford, the wife of President Ashford, of Ohio Wesleyan University at Delaware. Whether the conference expects her to be admitted by a reversal of the decision of the General Conference of 1888, or by the final success of the Baltimore-Colorado plan, is not stated.

### THE PRESS.

Last Days of Tasso.

So not very long after this his sickness grievously increased, and from the hands of the prior of Sant' Onofrio the poet received all the last sacraments of the Church with the greatest piety and devotion; and toward morning, about the hour of 8 o'clock, on the 25th of April, 1595, the soul of Torquato Tasso passed away in all Christian resignation, repeating the words of his Savior, "Into thy hands, O Lord, I commend my spirit." Hearing the news of Tasso's death with the greatest sorrow and regret, Pope Clement XIV caused the laurel wreath which was to have been his at the Capitol to be carried by a deputation of senators to the humble chamber of death at Sant' Onofrio, and placed upon the brows of the dead poet as he lay in state, feeling that even this tardy act of honor would be in some measure an atonement for the long delays which had deferred Tasso's coronation at the Capitol till too late. What a picture that deathbed scene must have been, and can we not see it all as we think of it—the bare monastic room with its plain surroundings, and the simple pallet bed in the center, with tall wax candles standing around it, where the mortal remains of Torquato Tasso lay in the calm, cold majesty of death, surrounded by a group of the weeping religious, who had learned to love the gentle, kindly poet in his short sojourn among them, and had tended him with such affection during his last hours on earth.—*Maria Walsh, in Frank Leslie's Popular Monthly.*

A Great School. It was in the spring time of the revolution born of the new learning that Collet called down upon his head the anathemas of conventional ecclesiastics by his able and common-sense exposition of the New Testament; and it was at this time also that he excited the derision of the defenders of the barbarous old methods of teaching, by establishing the Latin grammar school of St. Paul for the education of boys in a humane manner. The foundation of this school was a memorable event in the educational history of England. It was presided over by William Lylye, the eminent grammarian, and may be said to have laid the foundation for a broad, common or popular education; it was the seed germ of which the magnificent public school system of our day

and land is the opening flower. The experiment proved immediately successful, so much so that between the year 1590 and the rise of the reformation in England, at least a score of similar schools had been established on the island.

It will be seen that this was a century of high lights and deep shadows; a century of wild, tumultuous hope and daring thought, of sullen discontent and pitiful suffering. It was a time of startling contrasts, as are all great transition periods, and amid the strife and suffering, the hope and despair which passed throughout life we find the foundations for glorious achievements being securely laid, and from the brain of great prophet-souls we behold luminous thought-children leaping forth, destined to prove torch-bearers for the pioneers of progress in the generations which are to follow.—*From the "England of Sir Thomas More," by B. O. Flower, in Arena.*

### Honor to the South.

She is far less fully in the grip of foreignism than the North is, and retains the simplicity of religious doctrines and life quite as completely as the North does. Two years ago we remember what a struggle the religious forces of our whole country had over the question of Sunday gate opening at the World's Exposition at Chicago, and how the devil of greed won a final victory. The same question has been up for consideration at the Atlanta Exposition, and up to this date the victory has turned on the side of religion and morality. One day last week a very significant vote was taken at the director's meeting, and with a very encouraging result. A local journalist moved that the exposition grounds be opened on Sunday, and that the midway features be closed. Another director promptly moved that the whole matter be laid on the table, which was done by an overwhelming vote. The dispatch expressed the belief that this is the end of all effort to secure open gates on Sunday at that fair. We certainly hope so. And should our hope find fruition we gladly accord to the South her meed of praise for the support given to this important pillar of the Christian system.—*Michigan Advocate.*

### TEXAS PERSONALS.

Rev. L. P. Smith, of Bellevue, made the ADVOCATE an appreciated call a few days ago.

Judge E. C. Heath, of Rockwall, a most estimable layman, made us a pleasant call during the week.

W. H. Chandler, of Plano, one of our very able laymen, dropped in to see us a few days ago. We were glad to see him.

Rev. A. A. Wagon, formerly of Wister, I. T., is now making his home in Blossom, Lamar County, Texas. His correspondents will note the change of address.

We have received an invitation to the marriage of Rev. Jackson B. Cox to Miss Julia Barends South Bosque, October 24. The ADVOCATE extends sincere congratulations.

Rev. James L. Pierce, of the Louisiana Conference, stationed at Carondelet Street, New Orleans, dropped into see us during the week. He was in Texas on business and visiting relatives and friends. He was in fine health and reported well of his work.

Rev. J. A. Lowe, of the West Texas Conference, stationed at Uvalde, has been transferred by Bishop Key to the North Texas Conference. Bro. Lowe made a fine record in the West Texas Conference and will prove a valuable accession to the North Texas. We bespeak for him a cordial welcome.

The many friends of Rev. R. W. Thompson, "Uncle Dick," will be sorry to learn that he has been quite sick at his home, 391 South Ervay Street, this city, since Sunday night. At this present writing his symptoms are some better. We are sure that the prayers of the Church will ascend for his early recovery.

### SOUTHERN METHODIST PERSONALS.

Alabama Advocate: Rev. James O. Andrew, D. D., of the Alabama Conference, was elected editor of the Alabama Advocate, and Rev. E. M. Glenn, of the North Alabama Conference, was elected assistant editor. Rev. S. M. Hysner, D. D., of North Alabama Conference, was elected business manager.

Arkansas Methodist: Dr. John Matthews, pastor of Centenary Church, St. Louis, has finished his forty-ninth year in the ministry. He is requested by conference resolution to preach the semi-centennial sermon of his ministry before the St. Louis Conference at its next session. It is seldom a Methodist preacher is favored by the Chief Shepherd to preach for fifty years. In the annals of our Church history of one who has completed his fiftieth year in a pastorate so prominent and responsible as that which Dr. Matthews now holds?

Baltimore Advocate: Rev. J. W. Cunningham, of Missouri, in a letter to the St. Louis Advocate, disposes of that apocryphal story about Bishop Marvin, when a young preacher, eating dinner with a negro sexton because no one else invited him, and afterward, when he became Bishop, dedicating a church at the same place, and refusing all other invitations,

dining again with the colored sexton. The incident never occurred. Bishop Marvin dined with Walker Warren on the occasion of his first sermon at Bethlehem. Dr. T. M. Finney, in his life of the Bishop, denies the story that has been so often told, that it is hard to kill a lie, even a harmless one like that.

St. Louis Advocate: Rev. J. C. Boryman, who has been preaching sixty-seven years, was present at the recent session of the St. Louis Conference seemingly hale, hearty and happy. He expresses a large weight of obligation to Wesley and Fletcher as authors. He is of heroic mold, and still able to preach with the old-fashioned fervor and fire. His very presence in the conference room is a benediction, and we delight to gaze upon his manly form and features.

Christian Advocate, Nashville: We were greatly shocked to receive on the 15th inst. a dispatch from Rev. W. W. Pryor, announcing the death of Rev. B. W. S. Bishop at Tazewell, Va. Bro. Bishop was a noble man. His sudden demise robs us of one of the truest friends that we have ever known. His father before him was a minister of the gospel; so also are his brother, Rev. Horace Bishop, of the Northwest Texas Conference, and his son, Rev. Charles M. Bishop, of the South-west Missouri Conference. He himself belonged to the Holston Conference for about forty years. His life was utterly clean and unswerving. He died without the shadow of a stain upon his character. It would have been his glad privilege to be the conference host at the approaching session. His brethren will miss him much and mourn him sincerely.

### GENERAL PERSONALS.

Dr. Richard Wheatley, in Zion's Herald: Selom, if ever, has pulpit discourse been more timely, impressive, or memorable than that of Bishop Newman, in Ocean Grove, on "The Sanctions of Law." His illustrations of the changeless fact that "the way of transgressors is hard" were pointed, scientific and wisely adapted to place and times. His seeming hesitancy of utterance—like that of the British parliamentary leader in coining his phrases—only weights the forthcoming sentiment more heavily with beneficent meaning. He is bold as he is safe in public speech.

The Methodist Herald speaks of a sermon of Bishop Foster before the West Wisconsin Conference thus: His text he had never preached from before. It was from Philippians, third chapter: "Not as though I had already attained, either were already perfect." etc. But the sermon was not extemporaneous. The text doubtless came to him as a fresh and advantageous opening to old and beaten paths of study and meditation. One secret of Bishop Foster's power as a preacher is the intensity with which he feels the great spiritual realities engaging his thought for the time. Plain, solid looking, standing in the aisle throughout the service, scarcely took their eyes off the preacher after the first few minutes, following him in the unfolding of his theme with deep pensiveness, if not evident emotion. \* \* \* Even Bishop Simpson had not the power over audiences in his later years that Bishop Foster has.

Boston Herald: An early-to-bed and early-rising man, Gen. Diaz is at sixty-five able to accomplish, aided by an exceptionally strong constitution and a brain that is well nourished by healthful food and refreshed by ample sleep, an amount of work that would appall most young men. He literally carries the affairs of a nation in his head. He is, as his friends say of him, the hardest worker in the Republic. He has transformed his native land; from a country of continual unrest and political turmoil he has made it one of the most peaceful lands under the sun; he has given it railways and telegraphs, planted a system of public education, and, by securing tranquillity, quadrupled the aggregate of the national wealth. His policy is a masterful one; his methods are those of a strong man; if he encounters obstacles he surmounts them, and he is Bismarckian in his directness. A character like that of Gen. Diaz is not easily analyzed. He is at once frank and astute. He is sensitive to praise or blame; but, once determined on a course of action, everything must give way to his plan. He is magnanimous to his enemies, and yet can punish a foe severely. He loves power because he was born to rule, but he is not avaricious; and, while he might be one of the richest men in the world, he lives in modest fashion. He is not a man one would like to have for an enemy; but he is a sincere and generous friend. He has a royal trait, an ability to forgive; and he has a King's memory for names and faces. In another land, in another age, he would have carved his way to a crown with his good sword. He is content with holding genuine power and satisfied with the plain title of President. He has the magnetic quality which attracts men to him; but he knows human nature too well to forget that men are often ungrateful. He governs in Mexico with a firm hand, looking to the future for his vindication. A great and many-sided man, he plays a conspicuous part in contemporary affairs; and his career, weighed in the equitable balance of history, will be set down as one beneficial to mankind.

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Her good spirits and humor were inexhaustible. If she prayed over a mangled limb in the solitude of her own heart, the next moment she would be joking with her patient. "Make you laugh!" said a good Irishman, "they'll make you laugh when you were dying."

BEST FAMILY MEDICINE. "My Only Family Medicine." I have been a user of Simmons' Liver Regulator for many years, having made it my own Family Medicine.

Dr. Miles' Headache Destroyer. Resulting in poor memory, irritability, nervousness and intellectual exhaustion. It induces other forms of disease, such as epilepsy, heart disease, apoplexy, insanity, etc.

Dr. Miles' Nervine Restores Health. Resulting in poor memory, irritability, nervousness and intellectual exhaustion. It induces other forms of disease, such as epilepsy, heart disease, apoplexy, insanity, etc.

PAPER WARE HOUSE. No. 23, 25, 27 and 29 East Broadway St. (Pack Building, near Broadway) F. O. Box 366. NEW YORK

Old and Young. BILLY'S CRUTCH. "Will you please buy my geranium, sir?" If a musical voice, a bright face, and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not bring a man to a stand still, then it must be that he is hurrying through the world too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

Second not even to Florence Nightingale as a pioneer was Miss Stanley, sister of the late dean. She had not the conspicuous organizing ability of her chief, but the part she played in the Crimean campaign was no less characterized by devoted heroism.

AGNES ELIZABETH JONES, who "in less than three years reduced one of the most disorderly hospital populations in the world to something like Christian discipline, such as the police themselves wondered at."

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elder Hodge pronounces the work "excellent and well worthy of its reputation among Methodists." Dr. John Brown, of Edinburgh, thinks it "the noblest work in Methodism." Dr. James Alexander says: "Furtine is in theology instar omnium—that is, so far as Blackstone is in law. Making due allowance for difference in age, Watson, the Methodist, is the only systematizer, within my knowledge, who approaches the same eminence, of whom I use Addison's words: 'He reasons like Paley and descends like Hall.'

English Methodism has produced other theologians—Clarke, Benson, Bunting—but no one of them such a systematizer as Watson. Clarke wrote a compend of theology which is not, without merit, and Benson, one of the soundest thinkers in Wesleyan Methodism, embedded a whole system of theology in his commentary.

Watson's "Theology" is a clear and strong presentation of the main features of evangelical truth. Less learned and discursive, he is more vigorous and rigidly logical than Pope. He seizes truth with a firm grasp and unfolds the various lines of thought in a neat and orderly manner.

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Justice is to our guide. It has been said that love is stronger than death, and so justice is stronger than popular excitement, than the passion of the moment, than even the grudges and resentments and sad traditions of the past. Walking in that path we can not err. Guided by that light—that Divine light—we are safe. Every step we make upon our road is a step that brings us nearer to the goal; and every obstacle, even although it seems for the moment unsurmountable, can only for a little while retard, and never can defeat, the final triumph.—Chalston.

As is the Apple Tree Among the Trees of the Wood, So is My Beloved Among the Sons. Whatever the primal significance of the song of Solomon, these words are the expression of our love for our Lord. Against the background of flowerless firs the old orchard stands out in picture in pink and white, its loveliness heightened by the contrast with its surroundings.

The tendency of Methodism has been to produce preachers rather than theologians. Most Protestant sects originated in differences on speculative subjects; they emphasize the creed, and hold that there is virtue in the formulations of the faith.

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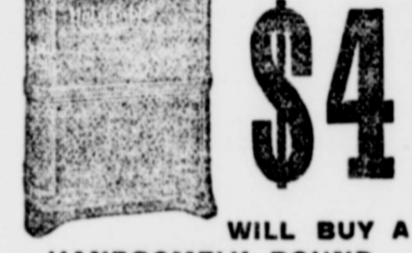
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Address L. BLAYLOCK, Dallas, Texas. BOARD OF PUBLICATION. The Joint Board of Publication of the TEXAS CHRISTIAN ADVOCATE will meet at the ADVOCATE office 10 a. m., Wednesday, October 23, 1895. JNO. H. MCLAN, President.

MEETING OF THE MISSIONARY COMMISSION. The Joint Commission, organized out of the various conferences of Texas for the purpose of promoting mission work among the foreign population of the State, is hereby called to meet in Corsicana, October 30, next. J. S. KEY.

WITH THIS ISSUE, Dr. Allen's series of letters from Europe will close. If our readers have enjoyed them as much as we have, (and this we doubt not) they have had some very delightful entertainment.

DR. ALLEN'S GIFT. Rev. J. R. Allen, D. D., writes us a pleasant note which we print below. He subscribes \$250.00 to the preachers' fund. May God most graciously put it into the hearts of all our well-to-do preachers to swell this fund. The raising of \$10,000.00 by the preachers is perfectly practicable. With the fine start which we make through the noble generosity of Bro. Nelson and Bro. Allen we ought not to fail. The ADVOCATE will gladly keep the account and publish the subscriptions. We ought to complete this work easily before Christmas. Bro. Allen writes us thus:

I join you and Bro. Nelson in the effort to push the raising of \$10,000 by Texas itinerants for the University. Put me down \$250 for a new building for Southwestern University.

JOHN R. ALLEN. GOOD NEWS. Mrs. E. L. Drennen, of Bremond, has given the University \$5200. Have made some other small collections. We expect a goodly number of the Trustees and friends to meet here next Thursday. We hope for much as the outcome of this meeting. I am very hopeful, as to my report at the coming Annual Conference.

I desire to see four funds started for the University: The preachers' fund, the Trustees' fund, the alumni fund and the laymen's fund. The building is needed. The money is coming. It must come in larger sums and more rapidly.

Several of the brethren have already made subscriptions. Their names and amounts I will, with their consent, transfer to this fund. Daylight at hand. Let us be up and ready to meet it. W. M. HAYES.

THE NORTHERN PRESS ON GOV. CULBERSON.

Gov. Culberson and the good people of Texas have won a great triumph over the prize-fighting element. The Legislature, in special session, has promptly passed a bill giving effect to the Governor's recommendations, adding to it an emergency clause, which makes it immediately operative; and the brutal exhibition that was planned for Dallas, October 31, and to which the attention of the roughs of the whole country was drawn, will not come off. It is now safe to say that there is no other place in the United States, except, possibly, in barren Alaska, where a public prize-fight can take place. We have rid ourselves of the reproach which used to belong to us.—Independent.

Again, in the State of Texas, a brutal prize-fight had recently been arranged for, but Gov. Culberson resolved that it should not take place. The State had no sufficient law to prevent it, but the heroic Governor called a special session of the Legislature for the purpose, which passed a rigorous law with most delightful expedition, and prize-fighting, bull-fighting, and other such degrading exhibitions are now forever prohibited in the Lone Star State. This is an object-lesson of priceless value. It comes to every self-respecting State in the Union with wonderful force as an example in wholesome and righteous law, and in energetic and efficient service on the part of a chief Executive of State.—Michigan Advertiser.

Gov. Culberson, of Texas, deserves the plaudits of all lovers of good government. Where is there another Chief Executive who would so promptly convene the Legislature in special session, that prize-fighting might be made a felony? With Dallas bribed by the prospect of the advent of sixty thousand spendthrifts to witness the brutalities of Corbett and Fitzsimmons, receiving immensities for its enrichment, and with all the sporting element clamoring for the spectacle and threatening political damnation to the able and ambitious young Governor, where is there a man who would take sooner, and hold more firmly, a position dead against mammon, lust and brutality? All honor to Gov. Culberson.

And the Legislature passed, with an emergency clause added, laws of such stringency that the promoters of the disgraceful combat have abandoned the thought of a Texas arena. Now they turn to Mexico and a bull-ring—outlaws, indeed. But President Diaz objects. Scarcely any but sports and roughs would tolerate it anywhere.—Western Advertiser.

Gov. Culberson of Texas is a young man and has been in office only nine months, but already he is better known to the country than his father, who has been in Congress twenty years. He is of the Jacksonian mold, and when he says the good name of Texas must and shall be preserved it is done. His special session of the Legislature was a master stroke. In two days the solons had a law on the statute book making prize-fighting a felony. It took the young Governor all the next day to read the telegrams which poured in upon him from every corner of the country. There were two bushels of them, so it is said. Nothing pleases the people like a resolute stand for righteousness. To have beaten the prize-fighters themselves would have been no great task for a Governor. But it was the victory over the mercenary spirit of the day that made the achievement significant. There was supposed to be money in the projected fight for Dallas, for the railroads and for a whole section of the State, and that is the great argument now. Gov. Culberson fought down the mercenary interest, and that made him a hero.—Advertiser.

The State of Texas, by its action in regard to the proposed Corbett-Fitzsimmons prize-fight, has shown a praiseworthy anxiety to protect its good name against imputations of lawlessness. The Legislature was convened to a special session for the special purpose of preventing the State from becoming the scene of the brutal exhibition. The Governor acted promptly in setting the Legislature face to face with the question whether it desired to welcome prize-fighting and its attendant evils, or whether it would forbid it once for all. Many of the legislators had to travel hundreds of miles to reach the capital, yet the attendance was very large, and, better still, the vote for the new law was practically unanimous—in the House 107 votes were recorded in its favor against only five opposed; in the Senate only one negative vote was cast in a total of twenty-seven. The bill makes prize-fighting a felony, and imposes a punishment upon the principals for every infraction of the law by imprisonment in the penitentiary for a term of not less than two and not more than five years.—The Outlook.

All honor to Gov. Culberson of Texas! He has defeated two human brutes in their attempt to fight in Texas. He did it under difficulties. The laws of the State were not sufficient. They did not give the authorities power to prevent the disgraceful event. But the Governor was equal to the occasion. He convened the Legislature in special session, and that body enacted a stringent law in short order, and the Governor was ready for them. The roughs had to reconsider their purpose. They have not given up the fight, but they have decided to hold Texas. That is a very large State, but it has not room for them. The Governor of the State has a heart, a head and a hand, and they will avoid him. The man who shows so much skill and determination as he has in this case is a good man to keep away from. It is a pity we could not have such Governors in all the States.—Pittsburg Advertiser.

TEXAS TRAVELERS.

Five days in Paris would require five articles to adequately represent them instead of a small part of one. So what I shall say is consciously far from what the subject deserves.

Our first day, which was to be devoted to shopping, was a holiday in Paris, and a holiday there is worse than in New York. So we rode on the excursion steamer up to the Eiffel Tower and took an elevator for the second floor, which gives a magnificent view of the city. The panorama presented from this point by this great city is indeed a fine one.

Friday we went out to Versailles, visiting en route the site where once stood the vast and beautiful palace of St. Cloud, now a park. It is singular that the two palaces at Paris in which Napoleon III lived—St. Cloud and the Tuilleries—were both destroyed in the wars of 1870 and 1871. Almost every fragment of both has been removed.

The ride to Versailles was through delightful parks, villages and cities; and so was the ride back, by a different route. At Versailles we specially visited the Palace of Versailles and the Grand Trianon. The latter was built by Louis XIV as a home for his mistress, Madame de Maintenon. Napoleon I and Josephine loved to reside here, and many reminiscences of their stay are preserved in these lovely rooms. The royal carriages are preserved here, and magnificent they are. A circus wagon is no where to them, but to me they seemed pretty much of the same order. Some of these were of decided historical interest.

The gardens about the Palace of Versailles are the most celebrated in the world. All these lakes, fountains, and the very hill which the palace crowns are artificial. These fountains—the grandest in the world—only play occasionally, generally on the first Sunday in the month. So, of course, we missed that spectacle. It costs from \$1000 to \$2000 each time they are exhibited for a few hours. In fact, the greatest of them only play for twenty minutes at a time.

The palace in the midst of these wonderful gardens is worthy of its costly setting. We went through these splendid rooms built in the days of Le Grande Monarque, and now used as a museum of history. We saw, of course, the balcony from which poor Marie Antoinette tried to address the mob which roared in the court below and crushed about the gardens. The mournful mementos of this woman and her husband were pointed out.

We went on the next day to the Louvre and reveled amid its glorious collection of curiosities, sculpture and paintings. We enjoyed seeing here so much of the modern French school. The collection of buildings going by name Louvre, including not only the palace—now a museum—but all the departments of Government, constitutes a wonderful, extensive, and beautiful architectural display.

During our stay we visited the Trocadero Palace; lunched twice in the old Royal Palace, drove along the Champs Elysees, under the two Arches of Triumph, in the Bois, through other great parks and squares, saw the obelisk, the Column of Liberty, the Place de La Concorde, the most celebrated streets, and other things of interest. But we must mention a few palaces especially.

One is, of course, the Invalides, where the remains of Napoleon rest. This is a soldier's home, and the tombs are found in the chapel connected with the establishment. The tomb of Napoleon is a grand affair, worthy of a nation's tribute to its greatest dead. And this man, who changed the map of the world, whose transcendent genius shone in battle and in council alike, but whom ambition marred and ruined, sleeps in this small space. What an object lesson he is, both of the greatness and littleness of man!

Of course, too, we went to Notre Dame, the great national cathedral of France. It is not so imposing as the Madeleine, but its historical interest is unapproachable. The horrid griffins that grin along its huge buttresses, seem to me to detract from the loveliness of the exterior.

Just behind this historic church is the morgue where the dead bodies found in the city are laid out in cold chambers with glass fronts until they are identified. There were five men, three of whom seemed to have died violent deaths, on exhibition when we visited the place. On Monday night we left Paris for London. We took steamer from Dieppe for New Haven at 1:30 a. m., Tuesday, and arrived without accident that morning, catching as we neared the shore our first view of the Chalk Cliffs of England. The boat of this same line that left Dieppe at 1:30 p. m. that day was

the ill-fated Seaforth which, in a dense fog, was run into by the Lyons, and sank in forty minutes. None of its 350 passengers and crew were lost; but we felt very grateful that we missed such an experience.

I had hoped to linger some in London when I next brought the reader there, but my hurry is too great now.

Nor can I stop to dwell on classic Oxford, in whose university our Methodism was born, nor Stratford on Avon, where Shakespeare was born, and where he died, and where we visited his childhood home; nor Warwick, where we saw the old Warwick Castle, with remnants of moat and drawbridge, and some relics of the King Maker, and some wonderful pictures, and the castle being dressed in beauty for the coming of the present Earl Warwick on the morrow, and elsewhere in the quaint town the Beauchamp Chapel, where the Earl of Leicester, the murderer of Amy Robsart lies, or of the Woolpack Hotel, where we spent the night; nor of the oldest city in England, Chester; nor yet of the great emporium, Liverpool, with its matchless docks. All this we must leave untouched and hurry aboard the Umbria Saturday, August 21.

A few moments after coming aboard I unfortunately cut my leg, which interfered somewhat with my comfort. But I saw the fading coast of Wales, the vessels of all sorts that plow this Irish sea, and one of the most beautiful sunsets I have ever witnessed. We made Queenstown early Sunday morning. The Sunday morning service was a pleasant one, but it was the last pleasant thing I knew for about four days. As soon as we ran out from behind Ireland on to the Atlantic Ocean we struck rough billows. Before lunch was over I had business on deck, and the dining-room and I were strangers for quite awhile. Miss Palfie and Mrs. Jones were also seasick.

I will not harrow the feelings of the reader by describing this seasickness. All have heard of it. The condition of the sick among us was aggravated by the fact that the rest remained so provokingly well, and boasted of their appetites. Mrs. Allen, Mrs. Makemson, and Mr. Markam, never missed a meal.

The sea was rough Sunday afternoon; it was rougher on Monday, and it was a regular storm on Tuesday afternoon. In spite of sickness I crawled on deck and gazed in awe upon a storm at sea. The great waves rolled high, the scudding foam filled the air, the wind blew a gale, and the old ship would rise as she climbed a mighty sea, and then plunge down on the other side and sink her bow deep in the brine, while the screw in the stern, thrown carelessly out of the water, and whirling in the air, shook the great vessel till she trembled like a frightened animal; and then as the bow came up again she lifted tons of water which came rolling back on the decks like a mountain torrent. I have no words to describe the grandeur of that ocean lashed into fury by the storm, and the wild waste of broken waters foam-crowned, and that ship plunging into those waves like it enjoyed the frolic, and scorned all efforts to stay her in her progress.

The storm calmed down on Wednesday, and by Thursday the sea was comparatively quiet, and we all "with one accord" began to hunt the dining-room again.

Before noon Saturday we sighted the American shore, by five o'clock we were at Sandy Hook, and then a little later we were bidding good-bye to kind friends from Brooklyn, from Philadelphia, from Binghampton, N. Y., from Virginia, from Omaha, and many other places, with whom we had been thrown for several weeks, and from whom we had received much kindness. We landed in a thunder storm, spent two or three miserable hours in the custom-house, met with pleasure Bro. D. H. Snyder, and Mr. Kelly from Georgetown, and by eleven o'clock, tired and sleepy, we are at the Continental Hotel again. Here we must bid our readers a kind good-night.

LOCAL PREACHERS—AND EVANGELISTS.

An editorial, at once strong and timely, upon the above subject appeared in a recent issue of the Nashville Advocate. The timeliness and strength of the utterances should command attention. The editorial deals with a live question—a vital question; a question which involves the integrity of our system of Church government; with a growing evil, which has in it the seed of anarchy, revolution and, perhaps, disruption. The editorial should be read by the laity, and thus preserve them from being led unwittingly, as many are, into action which can not but prove detrimental to the Church. Of a truth, in my humble opinion, there is no more serious question before the Church to-day than that of "Local Preacher Evangelists." An ex-

generation, you say? So I would have said a month ago, but I have passed through the school of experience and have learned the truth of the statement made. It is this bit of experience which, with permission of the editor, I would place before the readers of the ADVOCATE. This article does not deal in "glittering generalities," but is a case in point. It may appear too personal to pass editorial muster; but if perchance it should see the light, let me here declare that what I write is written in love and with the best interests of the Church at heart. I write because I feel the inner compulsion which comes alone to those who have something whereof to write.

THE CASE IN POINT.

I am preacher in charge of Beaumont Station, duly appointed by those in authority. I conceive that I am responsible for Methodism in this place—a town of 6000 inhabitants. A responsibility to which I feel very keenly and to which I would be true. Not long ago a notice appeared in the town papers announcing that Rev. T. H. Leitch would pitch his tent and hold a meeting in the town. I had heard of Bro. Leitch. I believe he is a local preacher. On this point I am not sure, for I have never been shown his credentials. Yet I am quite confident that he is a local preacher—no more, no less. In the editorial alluded to Dr. Hoss says that the local preacher's office "grew up out of the fact that many devout men who felt moved to preach the gospel were unable, from one cause or another, to commit themselves to the itinerancy, but were still willing to do what they could in their own neighborhoods toward warning sinners and edifying believers. A local preacher is, therefore, one who is not subject to the appointing power of the episcopacy, but chooses his own home and abides in one place as long as it may suit his convenience or pleasure to do so. It was never intended, however, that his freedom of movement should mean his freedom from law." I think this a true and fair statement of the design of the local preacher's office. "But," continues the editorial, "it is asked with a show of anxious indignation, does the Church presume to lay its hands upon a local preacher shall not open his mouth except when he is in the bounds of his own circuit or station? No; the Church has never been guilty of so senseless an utterance. She does insist, however, that the local preacher is not licensed with a view to his wandering up and down the land in absolute independence of all ecclesiastical control. If he chances to go away from home, he carries his credentials with him, and is entitled on the strength of them to occupy any pulpit into which he may be invited." (Italics mine.) Of the intended coming of Bro. Leitch I knew nothing. The newspapers enlightened me upon the subject. I had not invited him, nor was he invited by the pastor of the Mission Church. He wrote me never a word. He was to come without my invitation. He wrote not to ask my consent. He towered above the law. He was "in absolute independence of ecclesiastical control." He was a law unto himself. On the way both following the appearance of the announcement of the meeting I made the following announcement: "I understand that Rev. Mr. Leitch will conduct a meeting at this place. I want it very distinctly understood that he does not come at my invitation nor with my consent. In coming he violates Methodist law and usage. I therefore declare that I am not responsible for what is said or done at the meeting. Bro. Leitch will not represent the Church, nor will he conduct a Methodist meeting. Yet I will not oppose the meeting; I will attend the services and hope you will do the same, that good may come of it." In due time the tent arrived. So did the local preacher, accompanied with his singer. The meeting began. I saw nothing of the evangelist. He did not call to ask co-operation, nor yet to show me his credentials. In the meantime, after much thought and prayer, my attitude toward the meeting changed. Bro. Leitch had knowingly violated law and usage. To aid the meeting, to take part in the singing, then, in the end, perhaps help in raising the collection, would be to indorse the meeting. Would I be doing right to thus indorse the meeting? Suppose I should, the next year another itinerant local preacher would begin a meeting, and then another, until finally a preacher with enough backbone, with a feeling of duty would call a halt and refuse to recognize such proceedings. I would be cited as having endorsed such proceedings, and result would be that I would assist in injuring a future pastor. I took my stand. I announced that no appointments would be called in; that I could not consistently attend the meeting, but would leave the membership untrammelled to attend or not as they saw proper. I did not know how such position would affect me in the community, nor did I much care. I saw it my duty. In the fear of God and through love for my Church I did what I did. My Church in the main, with but one or two exceptions, stands by me. The meeting continues, with what result I know not. Did I do right?

But who invited Bro. Leitch? According to his statement to a local preacher, he was invited by two persons—one a member of the Mission Church, the other a former member, who went out from us and united with the Free Methodists. What will become of the Church if such things go on? If these two persons, or two dozen persons, have right to invite a preacher into a work to hold a meeting without consulting the pastor, pray tell me where will it end? Where is the itinerant preacher who would think of going to another charge without invitation of the pastor to conduct a meeting? And shall the local preacher have larger liberty than the itiner-

ant? Bro. Leitch is an evangelist; that is, he is a local preacher, no more, no less. If he has a right to go whithersoever he wills, has not every local preacher in the connection the same right? And if this be their right, and they advantage themselves of it, what will become of the pastor? Dr. Hoss well declares, "If the majority of local preachers, or even a large per cent of them, should conclude to travel from Dan to Beersheba, following simply their own wills, and asking nobody permission, it is altogether certain that a statute would be promptly framed to meet the new conditions."

Again, the "itinerant local preacher" comes uninvited, asks no permission, seems to ask consent, tells the people that he is called of God to hold the meeting, holds the pastors will co-operate with him in the great work of human redemption, and then if a pastor, conscious of the consequences of such co-operation, refuses to enter into the work, the local preacher puts on the look of injured innocence and acts the "persecuted for righteousness' sake," even though he may never say persecution. Now many of the good fail to weigh up these things and as a result the evangelist causes a severance of pastoral relation, alienates pastor from people. To which she made answer: "If any Church law stands in the way of a man preaching when and where he feels called of God to preach, that law should be disregarded." I assured her that if that were the right principle then there would be a reign of lawlessness, of anarchy, for if a man should come to me and declare that he felt called of God to preach in my pulpit, I would have to give way. I would have no more right to doubt his call to my pulpit than Bro. Leitch's call to hold a meeting at this place. "Oh," said she, "that's carrying it to an extreme." I am willing to grant that, but it is undoubtedly the extreme to which we would come if every local preacher becomes a law unto himself while his brother itinerant is accountable at the bar of the conference.

As a conclusion to this paper on this quotation of Dr. Hoss is appropriate: "The question then is simply whether we shall have a reign of law or one of lawlessness. Under the tim-honored plan that appointed a field of labor for every man, and held every man responsible to an official body that could supervise his conduct, Methodism has grown great. Is it deliberately proposed to introduce a new order of things, in which every man shall do that which seems right in his own eyes without regard to official direction of any sort? Is government de-politism? Is law tyranny? Are ecclesiastical regulations a mere means for lordling it over God's heritage?" LEON SONFIELD, Beaumont, Texas.

THE LOCAL PREACHER TROUBLE.

Extremes are nearly always hurtful, and for this reason the extremist is one of the most dangerous characters among us. It was the extremist who brought trouble upon the Church in 1814, and upon the nation in 1861. As regards the local preacher question in our Church now, there are two extremes, and per consequence two sets of extremists who bid fair to give the Church trouble. One of these extreme positions is being championed by Dr. B. M. Messick, of St. Louis. The ground taken is that local preachers can not do evangelistic, nor any other kind of ministerial work outside the charge to which they belong, without doing violence to our law. The law defining the duties of local preachers is in paragraph 109 of our Discipline, and by inspecting it I find six duties laid down for him to perform: (1) To aid the pastor in supplying the people with the ministry of the Word, (2) form new congregations, (3) take a list of names of candidates for Church membership, and (4) if expedient to receive them into the Church, (5) report all such candidates, congregations and members to the preacher in charge, and (6) make a written report of the extent and result of his labors to the fourth Quarterly Conference. Dr. Messick and the followers of the strictest possible construction upon this law, assuming that because nothing more is specified, nothing more can be done without overlapping the boundary line and slapping the law in the face.

I submit, in the first place, that if they are correct, and this law positive forbids a local preacher doing more than is specified, it likewise forbids his doing less. So if he forms no new congregations and takes no list of names of candidates for Church membership, he violates the law of the Church. The law makes that one of his duties, and if you will not permit him to do more than it says, in any case, why permit him to do less?

I submit, in the second place, that the same construction of the law will forbid a pastor to go outside of his own work to assist another pastor in a meeting. That is not put down among his duties in the Discipline, and if the local preacher must stay inside of the items laid down in the book, so must the pastor. If one class of preachers can do all the work laid down for them in the Discipline, and a little more besides, why can not another class do the same?

I submit, in the third place, that the same rule of interpretation will forbid one of our Bishops to preach except in his own episcopal district. Among his duties as laid down in the

Discipline is the following (Paragraph 107): "To travel during the year, as far as practicable, through the presiding elders' districts which may be included in his episcopal district in order to preach and to oversee the spiritual and temporal affairs of the Church." But, notwithstanding this disciplinary limitation, our Bishops frequently preach, dedicate churches, hold District and Epworth League Conferences, and ordain preachers outside of their episcopal districts. Will Dr. Messick condemn them for it? He must, or else abandon the principles upon which he interprets our law. He is possessed of the idea that whatever is not positively enjoined is or ought to be absolutely forbidden.

But this extreme position is taken in the vain attempt to prove that local preachers have no right to work as evangelists. Indeed, it is claimed by these extremists that no one in our Church has any right to evangelize. They say that because there is no law requiring anyone to do such work no one can engage in it without doing violence to the law. But there is no law in the Discipline requiring or even authorizing a supernumerated preacher to preach. He therefore violates the law of the Church every time he preaches! Such reasoning will not do, and it does not take the keenest vision to see that it will not.

I am not writing in favor of evangelists; that is not the question. I am only discussing the question as to whether a local preacher in our Church has any right under the law to work in any place—an a light station with four local preachers? What would he do if he were in Bro. Nelson's place at Georgetown with sixty? (It might be said that they don't all belong to the Church there, but if Dr. Messick's idea were to prevail, and they do any work at all while in school, they would have to belong there.)

But enough of that extreme. There is another equally contrary to the spirit of the law, and perhaps more hurtful. It is that a local preacher sustains no relation to his own pastor that he does not sustain to every other pastor. He is under no obligation to help him than any other preacher. He will attend his Quarterly and District Conferences if he does not have to "fill an engagement" at the time. In fact, he don't regard himself exactly as a local preacher anyway—he is an evangelist. He says to the pastor: "Don't assign any work to me when you make out your plan for the circuit, for I will be at home but very little, and what time I am there I will have to spend resting and getting ready for my next 'engagement.' For I am an evangelist, and can not, therefore, take any work at home." He proposes to do nothing for the charge to which he belongs unless the pastor sees fit to engage him to hold a meeting for him, in which event the pastor must step down and out and give complete control to him. In other words, he is a free-booter in the Church, going and coming absolutely at will, acknowledging no authority, and rendering obedience to no power in the Church. I have said that this extreme is perhaps more hurtful than the other; the reason is that there is anarchy in it. It is headed by Sam Jones, with no small number of lesser lights swinging around him, some of whom are holy, and some are perhaps otherwise (judging from temper and conversation). They take great offense because the more loyal and conservative element of the Church objects to their unbridled liberty. The fact that they are exceptions to the rule, they think, ought to be recognized.

Now, neither one of these extremes represents the Church. The great body of the Church lies right between them, and will stay there unless these agitators on either side get up enough trouble to make a change necessary. The law is all right as it is, and if Dr. Messick and his followers will be a little more conservative and Sam Jones and his crowd a little more loyal the trouble will never get any bigger than it is. The local preacher trouble will very easily settle itself if every man, local and itinerant, will just attend to his own business—all his business and nothing but his business.

R. C. HICKS. P. S.—Since writing the above I see Bishop Galloway has rendered a decision in the St. Louis Conference with which the first part of this article coincides exactly. R. C. H. Sherman, Texas.

A GENERATION OF GERMAN METHODISTS IN TEXAS.

I feel impelled to write the ADVOCATE about the "German Problem." This resolution was reached while attending recently, near the town of Mason, a camp meeting of our German Methodist district. The camp meeting was delightful and altogether successful; 600 or 800 in attendance—nearly all camped on the ground—40 conversions, and every other mark of an all-round revival success. But it is the significance of the meeting, rather than its details, to which I ask attention. In what follows the personal pronoun of the first person will figure largely. This, though disagreeable, is unavoidable, as the article will consist largely of personal impressions and opinions. In fact, I think it necessary to state that years ago I felt it my duty to acquire the German language sufficiently to use it in connection with my







