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No. 39

REV. F. L. WISEMAN'S ADDRESS.

(Fraternal Messenger from the British Wesleyan Methodist Church.)

Bishops, Fathers and Brethren: With us it is considered somewhat bad form to begin an address with a personal apology, but in the present instance I feel that I should be neither loyal to my Conference nor courteous to yourselves if I were to begin otherwise. It would be improper for me to proceed without expressing my sincere regret that Rev. James Chapman, the Fraternal Delegate appointed by our last General Conference, is prevented by indisposition from fulfilling the commission he received. He was looking forward with much eagerness to his visit, and in a letter to me refers to his inability to be present here as the greatest disappointment of his life. I regret that our Conference is deprived of the services of one who, from his intimate acquaintance with our Church polity and the problems confronting us to-day, is so well fitted to be its representative, and that this Conference lost the opportunity of making the acquaintance of one with whose comprehensiveness, originality, clearness, eloquent expression and personal charm you would have been delighted. In his place, the President, necessarily on short notice, directed me to proceed. I consented to do so, and in view of the great opportunities for inspiring and widening the fellowship which a visit to this great country and this mighty Methodist Church brings with it, I think that in so doing I proved worthy of my name.

But, in the presence of the serious responsibility which now rests upon me, it seems to me that by consent I forever forfeited the right to such patronymic. However, as the proverb goes, "If you cannot have a silver trumpet, you must put up with a ram's horn." But since my arrival here I have received such universal kindness that I feel I might trust implicitly to the assured sympathy of this Conference.

Well, sir, I bring to you heart messages of good will and affection from your brethren across the sea. If, for a moment, I might venture beyond my commission and speak of the feelings toward you of the English nation in general, however we may be regarded here, there can be no mistake about the regard in which you are held on the other side. Since I arrived, an American lady, which I presume to be quite courteous, spoke of herself as a "foreigner." I felt that courtesy demanded that I should instantly stop her to say that no American is ever considered by an Englishman as a foreigner. Like Gaul, in the time of Caesar, the world to-day, to the Englishman, is divided into three parts, the English, Americans and foreigners.

But I am here to represent the British Wesleyan Conference, and in that capacity can be even less restrained in my language of regard and affection. With strong and ever increasing interest we watch the development of your Church life, and especially your educational and evangelical advance. The names of your leading men are familiar to us. The recent Ecumenical Conference in London gave us an opportunity for a closer acquaintance with some of them. In the letter introducing me to this Conference, the President recalls the profound and

lasting effect of Bishop Galloway's masterly discourse, and of your other representatives I could say that we admired the vigor, the learning and the eloquence of their expositions and addresses, their readiness in debate, their power of administration, their natural courtesy and grace, always so charming to an Englishman, however little he himself may exhibit it. We rejoice exceedingly that once again you report so large increase in Church members, and that the labors of your ministers in foreign fields have been so abundantly blessed; that your educational establishments show such a high degree of effectiveness. For a Church to increase in about fifty years from 500,000 members to over 1,500,000, in addition to starting a Church on its career, and starting them with 125,000 members, is an achievement on which you may well congratulate yourselves. Such advance is, I believe, unparalleled in the history of the Protestant Church, and we thank God for the prosperity thus given to you.

You will be glad to hear that despite the peculiar difficulties and social disabilities incident to nonconformity in England, the Wesleyan Methodist Church is also advancing rapidly. We are now in point of numbers the premier free Church of England. We are this year rejoicing over a larger accession of membership than the Church has witnessed for the last nineteen years. The Church Extension is going on apace, both in replacing old structures by handsome and commodious buildings, in providing for the spiritual needs of the overgrowing population of our large towns. No less than five million pounds' worth of Church property is now being erected. Scattered through nearly all the villages of England are our preaching houses, many of them pieces of architectural skill, others plain and unpretentious; but whether the one or the other, these humble village sanctuaries are the meeting places of the saints, and in many cases the only witness of angelical truths which the villages possess, and they are really the bulwarks of civil and religious liberty. It is of these village Churches that I think when we sing, as in our own country we so often do:

"These assemblies of His Grace,
Honor of our native place
And bulwark of our land."

Our ordained ministry is nobly supplemented by our great order of lay (or, as we call them, local) preachers. Some of the most prominent members of our Church, men whose ability and worth who, by our late gracious sovereign, was recognized with royal favor, members of Parliament, Justices of the Peace, city and town Councilors, members of the learned professions, are to be found in the ranks of this noble order. Without the aid of the local preacher, Methodism in the rural districts would soon become extinct. It is no uncommon thing for a circuit, with two traveling preachers, to have 18 to 25 places on the plan. It is obvious that the majority of these must be supplied by local preachers, and as a matter of fact, every Sunday five out of every seven pulpits of Methodism are occupied by these devoted, self-sacrificing men. Our Sunday-schools are still maintained in the affections of our people. In most parts

of the country the Sunday-school anniversary is the most popular Sunday of the year, witnessing crowded congregations and often phenomenal collections. The recent adult Bible class movement seems destined to afford an important contribution to the question how to retain the older scholars. Our Wesley Guild, although not yet of many years' standing, has become so important that at the last Conference a minister was set apart from circuit work in order to give his whole time to developing that institution.

Did time permit, I should like to have said more than a word about our foreign mission work. The Church, which has its very noble army of workmen in the foreign field, I am sure will be rejoiced to hear of the triumphs of the Gospel under the auspices of our Society. Must I content myself with simply saying that throughout the connection we are witnessing a revived interest in foreign missionary work? Recent troubles in China and elsewhere have led our people back again to those first principles on which all missionary labor rests, and they have heard anew the marching orders of our Captain, "Go ye into all the world and preach the Gospel to every creature," while, on the other hand, the heroism of the missionary and the fidelity of the native Christians in their great fight have awakened the liveliest admiration of the whole Church, and confirmed their faith in the continued power of the Gospel.

But the terms of my commission bid me particularly refer to the recent great effort of our Church called the Twentieth Century Fund, and to that perhaps still more remarkable development of its activity, known as the Forward Movement in our large cities. The two are more closely related than at first sight appears. Both find their origin, necessity and justification in the clamant call made upon our Churches by the social and religious conditions of the age in which we live. Nothing could be further from the truth than to suppose that the Twentieth Century Fund was simply the happy inspiration of a fertile imagination; that it would be a good way to turn the sentiment associated with the commencement of the century to profitable account. Men don't impose such self-denial upon themselves to gratify mere sentiment or yet vanity. For years our Church has felt the necessity for a great advance all along the line. We can not resist the conviction that we have come to the kingdom for such a time as that through which we are now passing. The practical disappearance of predestinationism, against which our fathers had so strenuously fought, bids us use every effort to follow up the victory which they gained. In historical criticism the re-establishment of the genuineness and authenticity of the books of the New Testament, and especially of the Pauline Epistles, so necessary to Methodism, brought about that very precise historical criticism which at one time threatened to destroy every authority, gives us revived confidence in our use of the Scripture, and especially adds weight to our appeal to its record. Further, the close of the last century has witnessed a remarkable revolution of feeling against merely realistic

interpretation of the riddle of existence. The further science pushes its inquiry into the origin and calmly surveys in its examination not only the sources of phenomena in order to get facts while, it must analyze and classify the less inclined is it to destroy the testimony of the Church in its books of inspiration. "In the beginning God," and "God is Spirit." Moreover the failure of the substitutes for the divine sanction of morality not merely to help the ordinary advance of our people, but even to preserve the most of our population from moral decline, fills even their advocates with dismay. They obtain the power of losing and eventually imagine they have the keys of the kingdom of heaven. But they have learned to their sorrow that it is nothing to loose, and another thing to bind. They have freed from the old sanctions a people unwilling to be bound by them, but they now find that the new yoke which they substitute for the old, exercises no authority over their conduct whatsoever, for the presence of Paganism, I think, recognizes that that system alone is the cause of the eternal state of truth which as well as loosing has the authority to bind, which looses indeed from the burden of the law, but binds the free spirit in a yoke of inviolable love for its master which can not only say "Son, thou art loosed from this infirmity," but can also authoritatively add unto it "sin no more." And so it comes to pass that just now the opponents of Christianity are looking to us once again to see if we have any Gospel for the people. They are not Christians, they do not pretend to be, but there is at the present time a disposition to recognize that much more can be said for the evidences of Christianity than its opponents have been willing to admit. And in the face of the social problems of to-day their attitude is like that of the Jews of old to St. Paul: "If you have anything to say to these people, say on."

Now, sir, such a crisis as this calls for continued action on the part of our Church; and we should be untrue to our traditions, and unworthy the name we bear, were we to falter for a moment in the strongest attack that we can make at this juncture. Our Forward Movement in the large centers of population is our advance claim. The Twentieth Century Fund is to give us better equipment for an advance all along the line.

Speaking of the last first: Realizing the opportuneness of the time, we determined to make a great effort to raise one million guineas, not for the payment of debt, for happily our Church property is not seriously encumbered, and its indebtedness is easily covered by a year's income from the property, nor for the increase of endowments, but specifically for aggressive purposes. The idea was that each adherent or friend of Methodism should give or collect one guinea, who should have his name inscribed on a historic roll which would serve as a personal memorial of the names of those engaged in this great effort. Of course, more than a guinea might be subscribed, and, indeed, was both expected and forthcoming from those that could afford more; but the unit was put low in order that participation

in the effort might be within the power of the humblest of our members. The guinea is our old gold coin, no longer mined, but still used in the Province for transactions. It is worth £1 sterling, that is to say \$2.75. It was chosen, possibly, to show a hint of antique hospitality, even the home movement, but chiefly because any one who can give £1 would not hesitate to subscribe a guinea, and by raising guineas instead of pounds the average five per cent would enable us to pay all the expenses incurred in the effort. We have collected one million pounds in the following way: Three hundred thousand pounds in aid in the erection of great halls in our large towns, chapels, Sunday-schools, houses, etc.; two hundred thousand pounds for educational purposes; one hundred thousand pounds for aggressive foreign missionary movements; another one hundred thousand pounds for home missionary developments; fifty thousand pounds for the enlargement of our children's homes; to make provision whereby in the future we shall be able to lift from the State workhouses any child of Methodist parents who might unfortunately have to be brought up there; twenty-five thousand pounds for a great hall and church house in London to be the rallying point of British Methodism and the home of the Forward Movement and connectional institutions. Amid much enthusiasm and many prayers the scheme was launched, and it was soon seen, would prove powerful. Meetings convened to raise money in the various circuits were veritable scenes of grace, and most gratifying has been the response from the country circuits, and most touching the generosity of the poor. Laboring men earning from five to six dollars a week, with a family of four or five children, have contributed to enter upon the historic roll their names, and that of wife and every member of their household, poor factory girls, opening miserably pitiless, have gone without what would seem to us the necessities of life in order to make their contribution. On the other hand, some of the wealthy have given princely donations. Nothing in the history of modern Methodism has so stirred the attention of the press. The idea that we should ever compass raising one million guineas took their breath away. All through our efforts they have looked on sympathetically, and have aided us a little by their comments. We have had many unexpected calls upon our charity since this fund was started. Funds for the widows and orphans of our soldiers in South Africa were not above the horizon when the Twentieth Century fund was launched, but our people have risen to the occasion, and notwithstanding all their claims to, and an increased cost of many of the commodities of life, such has been their liberality, we have already in bank \$300,000, and outstanding, and, perhaps, we shall have a whole £1,000,000 in bank by the end of the year. I want also, to say a few words upon our forward movement. In all our towns the drift of the population is away from the center to the suburbs, and so it comes to pass that the Church is bereft of its congregation. The neighborhood in

CONTINUED ON PAGE FOUR.

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I under the German will do so before deposits has been made. Engineers are located at there are located at the Pacific Ocean. The gradual leakage has largely responsible for the world's waters. That much has been the product of those which are likely to most profit in the

ED LETTERS.

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AN INTERESTING COURSE OF STUDY.

The Tennessee Conference will hold a Preachers' Bible Institute at Vanderbilt early in the summer.

"The Theology of the New Testament," by Dr. Geo. B. Stevens, of Yale University.

"The Social Teachings of Jesus," by Dr. Shailer Mathews, of Chicago University.

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Among the topics treated by the author are: Temperance, or Self-Control—The Temperaments and Temper—Self-Preservation—Culture of the Mind—The Emotions and the Conscience—Training of the Will—The Power of Habit—The Spiritual Power, etc.

lier." Its scene is laid in the Massachusetts country, which Mr. Cable has adopted for his home.

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THE SUNDAY-SCHOOL MAGAZINE.

The June number of this splendid publication is now on our table. As usual its contents are of a very high order. An editorial on "Paul at Iqra," beginning on the first page, is strong and timely.

The analysis of the lessons is exhaustive and complete as usual, and the special contributions of Dr. Carlisle Dr. Chapman and Dr. Paul Whitehead on the various phases of the lesson are up to their usual high standard.

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REWARD CARDS.

On the second page of the Teachers' Magazine will be found a full list of Reward Cards with full descriptions and prices. They can be ordered from Barbee & Smith, Dallas, in any quantity and at any time.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 130 words. The privilege is reserved of condensing such obituaries...

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

HOOPER - P. M. Hooper was born Feb. 11, 1830, at Cambridge, Ohio, U.S.A. He died at Dallas, Texas, May 20, 1902, at the age of 72 years...

MITCHELL - Amanda B. Mitchell, the daughter of John P. and Virginia C. Mitchell, was born in Louisiana County, Texas, May 25, 1852...

SMITH - E. B. Smith, son of Mr. and Mrs. J. M. Smith, of this city, Territory, Texas, was born from the home of his mother at Comanche, Texas, Feb. 12, 1822...

BROWN - Sister K. P. Brown was born in Georgetown County, Virginia, on a farm, and remained there until she was 2 years old, when they moved to Alabama county...

HARRIS - I feel as though I were standing on holy ground, and with uncovered head that God is near and heaven is not far away...

FERRELL - Little Midgett Ferrell, daughter of G. H. and Sussie Lee Ferrell, was born November 18, 1888, and died December 2, 1901...

BAXTER - Flora Alice Baxter, daughter of Alex. and Mary Baxter, was born at Grand Bluff, Pandola County, Texas, November 18, 1872...

CROCKETT - Miss Lavinia M. Crockett, daughter of E. B. and Mary Crockett, was born in Jonesboro, Va., in 1832, and died in Kerrville, Texas, March 1, 1902...

CROCKETT - E. B. Crockett was born in Bristol, Tenn., June 1, 1814, and died at Kerrville, Texas, March 1, 1902...

HOGG - On April 25, 1902, from his home in Goose Neck Bend, Young County, Texas, Mrs. A. P. Hogg passed peacefully to his Father's home on high...

WILLIAMS - Mrs. Nannie F. Williams, daughter of Mr. Harrison Parks, was born in Morgan County, Missouri, May 22, 1842...

In the community of Clarksville for 18 years, when she moved with her husband to Lometa, Lampasas County...

HILLINGTON - Little Laura May Hillington, aged 1 year and 5 days, died February 2, 1902...

ALLEN - A. J. Allen was born in Franklin County, Alabama, January 18, 1825, moved with his parents to Mississippi in 1851, and thence to Texas in December, 1861...

SIMS - Mrs. Mary Smith Sims was born in Chatahoochee County, Georgia, May 28, 1832, and died in Dallas, Texas, March 1, 1902...

DUGGLAS - July 2, 1891, death removed from our midst one of our most popular and enterprising young men, Robert M. Douglas...

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PROCEEDINGS... CONTINUED FROM... said what is not d want to know what intelligently. If th be gained by it, a committee I want rapher, but if it is on the Church. see any use of l The Secretary resolution. Seth Ward: A pending. A vote y and therefore the d order. The Bishop: B that was proposed Seth Ward: I t motion to defer it. The Bishop: Th to that effect, but t to it. The motion to lay lost, and the resolu H. E. W. Palmer resolution, and ask consideration. The Secretary r ed. That the Comm requested to have p Advocate, as soon as governing the Gene H. E. W. Palmer: reason: It has be this morning that a do not know the rule governed, but the made that we ac which were adopted believe that every present will say that unvaried, but the legislative bodies to l ering its conduct la bers. That can be cost. Then all of t rules before us, and v a level. Some of t are fortunate, havu nal of the last Gene they have the rule who are not so fortun ly at a disadvantage. ering all around this my statement is qui any brother wishes to if they have not und be glad to answer. E. E. Hoss: I s dished in the Daily- lish morning the rub- Conference, but for ways, heretofore, we the rules of the p Conference in the p Advocate, but in ever- mittee on Rules have introduced material the result has been seemed best to me, i until we had a repor- mittee on Rules so publish at once the present body in they could all be sion might possibly r is the will of the C publish them all to- and then reprint them ification has been int H. E. W. Palmer: did not for a moment was in any way - I sal mittee on Rules wou stime the Committee not do so until they the rules. E. E. Hoss: Do yo morrow morning? H. E. W. Palmer: I morrow morning: I sa tue on Rules will do so. J. J. Tigert: The Rules does not contro vacate. Dr. Hoss will E. E. Hoss: If yo will publish them. H. E. W. Palmer: l it: all I want is the it J. J. Tigert: Be Hoss and Brother Tig them in. H. E. W. Palmer: B Hoss and Brother Tig it. The call of the Conf ountions was resumed

