

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XLI.

DALLAS, TEXAS, THURSDAY, NOVEMBER 15, 1894.

NO. 11.

Editorial.

GROWTH AND FRUIT.

The whole concern of some Christians seems to be to grow in grace. Many also claim that the greater responsibility of the Church is to instruct the individual members that they may grow. The perfection of character seems to be the chief thing aimed at by these parties. With them God keeps his children in this world as a sort of training school to fit and prepare them for a higher and more glorious life.

Now we admit the importance of growing in grace and the glorious privilege of entering heaven with an "abundant entrance;" but it seems to us that the Lord Christ always laid the greater stress on fruit-bearing. Growth is, of course, necessary to fruit-bearing, as the one must always precede the other. But growth to fruit-bearing is but as a means to an end. The tree grows in order that it may bear fruit.

To bear fruit means to reproduce. The corn of wheat bears fruit by reproducing other corns like unto itself. The Christian bears fruit by bringing others to become Christians. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples."

The truth is, Christ did not come into the world to see how perfect he could make a few individual characters, but he came to save the world—all men. The end of the gospel still is to save all men, or as many of them as is possible. The Christ saves men through men. "The gospel is the power of God unto salvation to every one that believeth," but it must be preached to men by men.

It is not, therefore, that men may grow into the perfection of individual character that God leaves them hereafter conversion so much as that he has a use for them in the conversion of others. He leaves them planted in this world that they may bear fruit. It is not that men may fit themselves for heaven so much as that they may help fit others for heaven. That is the crowning glory of the Christian's life. If those who give themselves so much concern about growth would give more attention to bearing fruit, they would really grow more than they do. If men will take care of the fruit-bearing, God will take care of the growth. We may lift others, but can not lift ourselves. If to bear fruit is to glorify God, then to bear fruit is to grow in his grace—favor.

Let us have done with the idea that the Christian is to spend his whole life in this world trying to fit himself for heaven. But let every one know that to be a disciple of Christ is to give one's self to the saving of others. Let him who is saved not be eternally trying to save himself, but let him try to save somebody else.

THE MORE GRACE NEEDED HERE.

It requires more grace to remain in this world than to enter heaven. There are temptations and trials to endure in this life that we will not have there. There are hunger, thirst, pains and sorrows here; but there these will not be known.

We have said before that we can not conceive of any one regenerated being cast into hell. But regenerating grace is not sufficient to carry one through this life. Infants die and are saved, but whatever saves infants into heaven will not save them from the sins of this world if they remain in it. It requires more grace to bring a child into mature Christian manhood in this sinful world than to take an infant through death into the "home over there."

To keep regenerating grace it is necessary to get more grace.

If all men should die as soon as converted, the Calvinistic doctrine—"once in grace, always in grace"—would be true. But as men are still subject to temptations, they are still liable to fall. Where there is no possibility of falling there can be no temptation. It is just as impossible to tempt God with evil as it is impossible for him to do evil.

Every gift brings new responsibilities. The grace given in conversion is to be used as a new power committed to the receiver. And the man who fails to improve that which he receives will be deprived of what he has.

It is for this reason that we say that it is not all of salvation to be regenerated or converted. There is much to be done in training and growing after conversion. The Church has a care of souls after conversion as great perhaps as the responsibility of getting them converted. But this is not so much because these souls are not prepared to enter heaven as because they are not prepared for the duties of this life. Here in this life are the flesh, the world and the devil to overcome. Here are the temptations to endure. Here are the great responsibilities of influence upon others. Here we need help in order that we may help. It is not a question of getting enough grace to die and enter heaven, but is a question of getting enough grace to overcome the world that we may die with any grace at all; for he who lives and does not get more grace will have none. Even that he hath will be taken from him.

THE REVERSE.

"One can chase a thousand and two put ten thousand to flight." Increase of power in proportion to the increase of individuals is enormous. From one to ten thousand by the addition of only one. When we think of the increase of spiritual power that comes to the Church by the addition of members in the light of this ratio the result is simply sublime. But practically we see no such results. With such an increase of spirituality the world could remain unconverted hardly a week. Really the conquest of the world by the Church is not as rapid as might be reasonably expected in proportion to the increase in numbers. The ratio of increase in Church membership is not as great as it has been in some former years. This is true, especially in our own Church.

Evidently, then, an increase in numbers is not always an increase in power. We presume that in the scriptural arithmetic that two means the union of two equal units. Now it is well known that it frequently takes about twenty-five Church members to make one good Christian. Yea, who has not seen Churches in which one woman is equal to fifty men and women? If this one can chase a thousand, then it would take about fifty of the others added to make the two that could put ten thousand to flight. It is the fractional members that destroy all our beautiful figures when we start out to calculate the spiritual power of the Church on the scriptural basis.

But what about the reverse of the proposition? If one can chase a thousand, how many can one stamped before the enemy? One Achin in the camp defeated not one thousand, but panicked the whole Israelitish army. Over his sin the thousands of Israel under the command of the brave Joshua could not march to victory. One Achin—one immoral man or woman—in the Church may neutralize and defeat the efforts of fifty good women with their complements of fifty each to make the scriptural two.

The whole Church is responsible for the disorderly and immoral conduct of a single member.

This responsibility is born in three ways: First, it is the duty of the Church to make such laws or rules regulating membership as

exclude from its pale immoral persons. Second, The Church may be at fault through the failure upon the part of her officers to administer the discipline. Third, The spirituality of the Church may be so low that worldliness, and thence immorality, are of easy growth among the members.

Pure doctrine, correct discipline enforced, and a high standard of personal piety practiced are the exponents of a spiritual power before which the world, the flesh and the devil must fall. Any number of naughts, no matter how great, is nothing. But units count. One Christian can chase a thousand and two can put ten thousand to flight, but one Christian and a man or a woman may be ten thousandfold weaker than one Christian alone. Numbers mean a great deal when they count Christians, but they mean worse than nothing when they stand for worldly and immoral people in the Church.

"AFTER THE CONFERENCE—WHAT?"

As the Texas Conferences are now being held, the following article from Bishop Hendrix, published in the St. Louis Advocate, is so appropriate we republish it here. We only have to change the figures a little to make it perfectly appropriate. Instead of the 100,000 members, we presume that 175,000 may be easily read for Texas Methodism:

The three conferences in Missouri have recently been held, the Methodist census has been revised, the collections reported, the various interests of the Church have been considered, and preachers and laymen have returned home richer in their Christian experiences for the fellowship of saints and the preaching of the Word. The different boards have been reorganized at the beginning of this new quadrennium, and there is a quickened sense of responsibility for the success of the kingdom of our Lord. Nay, more, there is a consciousness of power, of more perfect organization, of greater opportunity.

Our Church in Missouri now numbers in preachers and members a very few less than 100,000 souls, or, to be perfectly accurate, 99,731, at the close of the several conference sessions. A great army of 75,652 are engaged in our Sunday-schools as teachers and scholars. The Epworth Leaguers number 10,603, in 262 Leagues, and are engaged in the study of Methodist history, doctrine and polity, and are increasing their knowledge of the Scriptures and their strength as Christian workers, under the direction and guidance of wise pastors who are alive to the importance of this new organized force in the Church.

But our census may become our greatest weakness. Of what avail were the unwieldy millions of Xerxes against the thoroughly organized Greeks? Napoleon used to say, "In war men are nothing—a man is everything." It is the equipped man who counts, not the mere mob of numbers. It is the Church thoroughly organized and using all her powers and forces, alive to the evangelistic work, and concerned for the training of the converts in service and in systematic giving; a Church that daily hears the great commission as the only justification of her existence, which can be reckoned as on the "effective list." All other Churches are but "probationers" or supernumeraries. I will not apply the honored name of supernumeraries unless they are actually "worn out" in the Master's service. But no Church was ever thus worn out.

The individual may die, but the Church lives. The gates of the grave can not prevail against her. The larger her roll of honor of those who have grown old in actual service, the greater her muster of recruits. No veterans, no volunteers.

"Not many, but how much," is

the motto of the wise pastor. Those added unto the Church daily are "such as are being saved," as the New Version properly puts it. It takes much grace to save a soul even after conversion so as to give it an abundant entrance into the eternal kingdom of our Lord and Savior. It should be saved from narrowness, from covetousness, from avarice, from ignorance, from indolence. The Church is not a mere recruiting station where men are enlisted. We must not confound the Church register and the Lamb's Book of Life. In those wonderful epistles to the Seven Churches of Asia, the promise in every instance is "to him that overcometh." If there is to be no conflict, why the enlistment, the oath of allegiance to the great King? The pastor is more than a recruiting agent; he is also a drill-master teaching how to use the shield of faith and the sword of the Spirit, which is the Word of God. He must inspect the forces of his Lord to see that their loins are girded about with truth, and that they have on the breast-plate of righteousness, and that their feet are shod with the preparation of the gospel of peace. He should be watchful that "no man that warreth entangle himself with the affairs of this life that he may please Him who hath chosen him to be a soldier." If the army of the Lord be indeed encamped in an enemy's country, what vigilance is necessary, what sentry duty, what self-denial, what ceaseless reminders that we have here no continuing city, but that we seek a city that hath foundations (not a mere encampment), whose builder and maker is God.

The least important function of the pastor's office is the mere numbering of the sheep. Take heed to thyself, to the doctrine and the flock over which the Holy Ghost has made thee overseer. Our gospel does not simply require that men be good, but that they be good for something. Peter, who had been first and loudest in profession, is foremost to urge, "therefore giving all diligence add to your faith," and "give more diligence to make your calling and election sure." Our Lord was mostly concerned during the last year of his brief life for the up-building of the disciples gathered chiefly during the earlier years of his ministry. Unless they were indoctrinated they would not abide and could not help others beyond their own meager views of truth. The beloved disciple himself knew not what manner of spirit he was of when his zeal would call down fire from heaven to destroy a Samaritan village. What vigils on Olivet and in Gethsemane, what nights on the Galilean Lake and what walks in lonely Perea, before he could tell others of the heart of Christ! To make his disciples the better listeners, our Lord set them all to doing the very work which he had been doing and promised them that greater works than these should they do if his words abode in them.

The wise pastor will be concerned for the growth of the seed, and not simply for the scattering it. He will watch to see if the minds of his flock are so preoccupied with the evil one cometh and snatcheth away the seed which is sown or whether tares be not sown among the wheat. How he will strive to deepen the shallow soil, and to guard against a mere emotional religion that can not give a reason for its faith, but is quickest to express itself because it has no depth. How fervent will be his prayers for those in whom the cares of the world and the deceitfulness of riches are apt to choke the Word so that they become unfruitful. How faithful and patient he will be with line upon line and precept upon precept to see the increase of intelligence in his congregation that he may have the good ground on which to sow

"This is he that heareth the Word and understandeth it, who verily beareth fruit."

There can be no true edifying of the Church that fails to appeal to its intelligence and to develop it. To add to their faith, knowledge is really as much the duty of the disciples of our Lord as to believe on him at first. They are to be rooted and grounded in love that they may the better comprehend. It discounts the intelligence of a congregation when a pastor reports them as opposed to foreign missions. It shows them lamentably ignorant both of the Word of God, with its story of the success of the gospel in heathen lands in the days of the apostles, and of our Church papers which yearly tell of like glorious triumphs. They are lacking in the most elementary conception of the real mission of the Church and know not that the so-called Churches which are indifferent to the great commission are to be found only by help of the blazed road in the forest. The backwoods is the symbol for ignorance only because the people will not read. When orthodoxy is a badge of ignorance, Christ is wounded in the house of his friends. Infidelity is powerless against good morals and intelligence. The Church can not cease to grow intellectually and maintain the respect of an intellectual age, nor can the Church survive which does not dominate the intellect of man. It was because the French Church was satisfied was ignorance in her pastors and members that infidelity flourished in the Eighteenth Century and dominated the intellect of France which the Church should have dominated. The Churches which have depended upon ignorance for their continuance or controversy for their progress, belong to a past age.

The two mightiest agencies in the power of the Church are the majesty of truth and the power of sympathy. They are well-nigh irresistible because they are the chosen agencies of our Lord himself. The truth must not simply speak through the preacher; it must be understood and preached by the congregation. Some of the greatest barriers to a pastor's success are found in the current views of doctrine as held by his congregation from whom unbelievers judge the real teaching of the Church. How are these to be corrected? Possibly, many a pastor would be amazed to know just what his people did believe. Does he know that they read? Can he tell in what homes are the Church papers, the standards of Methodist doctrine, fresh publications of the religious press? What proportion do such homes bear to the entire number of homes in his charge? Does any one ask, Why a Church press? I reply, Why a Church? The Church school and the Church press are at once the pastor's auxiliaries and tests. Better even than a junior preacher, is a Church paper to visit each family weekly, and the Christian teacher in the Church school is helping every pastor who seeks his help in developing the intellectual and religious life of the young of his charge. Happy the pastor who preaches to a charge this year where our religious papers are circulated and which is well represented in our Church schools. He who is indifferent to these great agencies shows himself incompetent for the full work of the ministry and is not ready to be received into full connection, or if already received, is a sad case of "arrested development."

The Watchtower.

Thanksgiving Proclamation. The text of President Cleveland's Thanksgiving proclamation for this year is as follows:

By the President of the United States of America—A proclamation: The American people shall gratefully render thanksgiving and praise to

the Supreme Ruler of the universe who has watched over them with kindness and fostering care during the year that has passed; they should also with humility and faith supplicate the Father of all mercy for continued blessings according to their needs, and they should by deeds of charity seek the favor of the Giver of every good and perfect gift.

Therefore, I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the 23rd day of November, as a day of thanksgiving and prayer, to be kept and observed by all the people of the land. On that day let our ordinary work and business be suspended, and let us meet in our accustomed places of worship and give thanks to Almighty God for our preservation as a Nation, for our immunity from disease and pestilence, for the harvests that have rewarded our husbandry, for a renewal of National prosperity, and for every advance in virtue and intelligence that has marked our growth as a people.

And with our thanksgiving let us pray that these blessings may be multiplied unto us, that our National conscience may be quickened to a better recognition of the power and goodness of God, and that in our National life we may clearer see and closer follow the path of righteousness.

And in our places of worship and praise, as well as in the happy reunions of kindred and friends on that day, let us invoke Divine approval by generously remembering the poor and needy. Surely He who has given us comfort and plenty will look upon our relief of the destitute and our ministrations of charity as the work of hearts truly grateful and as proofs of the sincerity of our thanksgiving.

Witness my hand and the seal of the United States, which I have caused to be hereunto affixed.

Done at the City of Washington on the 1st day of November, in the year of our Lord eighteen hundred and ninety-four, and of the Independence of the United States the one hundred and nineteenth.

GROVER CLEVELAND.

By the President:

W. Q. GRESHAM,

Secretary of State.

Immigration.

Superintendent Stump, of the National Bureau of Immigration, who has been making a tour of European cities investigating the immigration question, thinks that the present decrease in the number of immigrants arriving in this country is merely temporary, and that there will be a big movement of population to this country as soon as the present depression is over.

Superintendent Stump believes that we may expect a better class of immigrants from this time forward, even without any new legislation on the subject. The European Governments have found that they can not dump their paupers and criminals on this country as in the past, and some of them have even shown a disposition to prevent the immigration of the dangerous classes. This is particularly the case with Germany and Italy, two countries from which many thousands of persons come to the United States every year, and which are anxious for thorough cooperation with us. At the same time, Mr. Stump thinks we ought to strengthen our immigration laws, and adopt the same view on this subject as Congressman Stone, that the investigation into the character of the immigrant should be made on the other side of the water, as we are far more likely to discover there if there are any good reasons why he should not make a desirable citizen.—*N. O. Times-Democrat.*

Japan and China.

The dispatches say, though not yet confirmed (this Tuesday, November 13), that Port Arthur, one of China's most important strongholds, has fallen into the hands of the Japanese army. The importance of this capture to Japan will be seen from the following explanation of Consul Stevens, of the Japanese legation at Washington:

Port Arthur had been pronounced impregnable by the naval experts of Germany. Li Hung Chang had built three modern gun factories there which rivaled those of the Krupps. He had also ordered there the pick of the Chinese army. It is said a great quantity of war material and implements for making them must necessarily have been captured. It is pointed out that the capture, if effected, is mainly important in giving the Japanese a fortification inside of China from which they can not hereafter be dislodged. Japanese soldiers would undoubtedly make the place a depot of operations, and it would also afford a protected shelter for the Japanese fleet. The gun factories, which is the chief reliance of Li Hung Chang, would henceforth be at the service of Japan.

If Japan can now take Moukden she will have China almost at her

mercy and can get a peace upon almost any terms. China is already suing for peace. Anent the peace question, the following dispatch from Washington will be interesting to our readers:

Should Japan and China accept the United States as mediator it will close the greatest war since the Franco-Prussian conflict, and this country will for the first time occupy a commanding position in deciding Asiatic questions, which have heretofore had the attention of European powers only. At present the European powers are endeavoring to reach an agreement among themselves by which they will forcibly intervene. Five days ago France presented a proposition to Secretary Gresham to join in foreign intervention. This was rejected, as the proposition of Great Britain had been. While the European powers are thus arranging the details of their intervention the United States comes forward independently of other foreign powers and offers to act as mediator if China and Japan request this service. In view of the avarice to secure new territory, which is believed to inspire the European powers, it is felt by officials and diplomats here that Japan will accept the mediation of the United States, although the hesitation of the Tokio authorities is taken to indicate that they want China to fix the exact figures of the cash indemnity, which cannot be, in the judgment of those best posted, less than \$100,000,000.

Japan's final reply is expected almost hourly. If favorable, as is anticipated here, an armistice would undoubtedly be proclaimed by both countries and the battling about Port Arthur, Wiju and Moukden will terminate.

The French Ambassador, M. Pate-notre, was an early caller on Secretary Gresham. His visit had reference to the settlement of the war, but so far as is known his Government has not clearly defined its position. It is assumed by some diplomats here that France is really urging the United States to effect a speedy restoration of peace single-handed, and will not join with the other powers in intervening, and the latter seem to be unable to effect their purpose without our aid. But in its quarters there is a belief that European powers do not at all relish the action taken by the United States in volunteering to mediate, and thus bringing the war to a termination without allowing them to join in the guarantee of Corea's independence and to accomplish other designs which they had cherished, such as securing an addition to the number of treaty ports and perhaps some territorial extension under the guise of a protectorate. They feel that their interests are so much more extensive than our own that they are entitled to a voice in the settlement and the apprehension that some of the powers may suddenly make a bold and decided move is likely to cause Japan to speedily accept an offer of mediation if she really cares to end the war at this stage and place her interests in the hands of a nation which she knows to be disinterested.

TRAVELING A CIRCUIT IN JAPAN.

Some further account of our circuit of the Inland Sea must be given, in certain aspects and respects the most interesting and profitable of all experiences in Japan. When we left Hiroshima, Saturday afternoon, September 1, for Matsuyama, our native Christians pleaded with us not to go, and with solemn forebodings, following us to the harbor, at last waved regretful good-byes. It was the 210th day of their year—a traditional day of storms and disasters. They feared rough seas would rock our little craft, but promised earnest prayers for a prosperous voyage. And the God of both sea and land did smile upon us. That inner corner, encircled by mountains as green as the land of the shamrock, and dotted with islands of every fairy form, each beautiful enough to charm the eye of Mercury, was never more placid and pleasing. The sun went down in undimmed splendor, leaving his slanting rays upon the dappled bosom of the sea like a path of mosaic stretching to the holy Jerusalem," laid by the delicate hands of angels, and "garnished with all manner of precious stones." Just then the new moon appeared, and stars differing in glory marched to their appointed places in the glorious constellations of those Eastern skies. The breezes were as soft as those that blow over Ceylon's isle, and every prospect pleased. It was an ideal night—to one passenger on the little vessel, a holy benediction upon his silver wedding day with a bride present, very precious, "descending out of heaven from God." There, under those Oriental fires of heaven, was a double re-lighting of faith for another half-jubilee of years—both to the work of his Lord and to the brown-eyed bride far over the seas.

Arriving at Mitsuagahama at 9:30 o'clock, we had a five miles jinrikisha ride to Matsuyama, where we found Bro. Mosley sick in bed with bilious fever, and eagerly awaiting our coming. Either the skill of native physician or the presence of his brethren, or both, improved the patient, for on Monday morning he was able to be up and speed the parting guests on their way to other appointments.

Matsuyama is a city of 40,000 inhabitants, and the capital of a ken. It was a castle city in the days of the daimios—the feudal lords—and on the lofty mountain which overlooks the valley for miles is the finest castle and the best kept yet seen in Japan, much resembling the Edinburgh Castle, where Scottish chiefs and kings so long had home and throne. We had a quiet Sabbath, with morning and evening preaching to small, but apparently quite intelligent congregations. Our faithful band here hopes before many months to worship in their new church—Lambeth Chapel—named in honor of the ascended saint whose frail body sleeps in a missionary's grave at Kobe. The cornerstone was laid in July—the capstone, I hope, will be brought forth with rejoicing before the new year. I was pleased with the large, well-selected lot, with ample room for church and parsonage, without disturbing some fruitful trees laden with oranges, pomegranates, peaches and figs. On Monday morning most of the native members in a body and I had the privilege of baptizing the baby daughter of our Japanese preacher. The little lady was named Ai, pronounced I, which means love. I added, however, under instruction, a sort of homotie, and called her Aiko, which is probably interpreted Miss I.

Accompanied by young Bro. Toyosaki as guide and interpreter, we took steamer for Oita, on the Kinsu coast. After nine hours' steady sailing around wooded islands and across narrow straits, gateways to the great ocean, we reached our destination in Kinsu—the island of nine countries. Here in Oita, a city of 25,000 inhabitants, we were on historic ground—the very spot where the heroic, and shall I not say apostolic, Francis Xavier, lived and wrought so wonderfully in the name of our Lord. In five years he saw possibly two hundred thousand Japanese forsake Buddhism for Christianity. The Daimio of the province became an ardent convert, and his son was sent as special ambassador to Rome. But shortly thereafter, in the war of extermination against the Christians, the old feudal lord, having fought desperately, fled from his castle and committed suicide rather than die by knife and torch. At a place not very far from Oita, thousands of Christians were brutally murdered. But through the more than two hundred intervening years—years of sleepless espionage and relentless hostility against Christianity—some secretly clung to their Christian faith, and at the first opportunity openly announced their allegiance to the long despised Nazarene. It may have been in Japan that Xavier entered into that rich experience which inspired him to write those stirring numbers, happily placed in our hymn book, beginning with this stanza:

My God! I love thee, not because
I hope for heaven thereby;
Nor yet because, if I love not,
I must forever die.

At Oita we have a prosperous, spiritual Church. There was Methodist heartiness in the worship, and a crowded house to hear the Word. For four years Bro. W. A. Wilson has labored here with gratifying success, having added substantially to the membership and built both a handsome church and parsonage. This is a congregation of fine-looking, promising young men. From that Church have already come several of our best native workers. Some facts in the early history of Oita Methodism are worthy of place in the chronicles of the skies.

One distinguished-looking old gentleman called who has two sons preparing for the ministry. He is a happy, earnest Christian now, and very proud of his preacher boys. But he has only been in the faith two years, and, like Paul, breathed out threatenings and slaughter against the Church for a time. When the first of his sons became a Christian he was enraged, and with drawn sword demanded that he recant on penalty of death. But the boy stood firm and he would rather die than believe his Lord, and has had the joy to see the whole family kneeling at some Christian altar and singing the same hymns of praise.

We made a joriki-sha excursion to Beppu, a large village six miles from Oita, around the coast, famed for its hot springs and baths. Here the home and hall come for healing, and the multitudes gather for the pleasure of strolling and plunging. I wonder that these little people are not parboiled—they are so fond of hot water. The familiarity and sociability of these little wrought-on natives of me, American prejudice more than anything yet witnessed in this land of uncles. Men, women and children, without the slightest suggestion of a blush, mingled indiscriminately and gleefully in the steaming pools together. Such utter ignorance of shame I did not think possible in the human family. No wonder that is regarded as a hard place for missionary effort, but no where in "the nine countries" is it more sadly needed.

A new circuit adjoining Oita, with Nakatsu for a center, and Bro. Callahan as pastor, has been entered, and it is hoped will prove a fruitful field. While Bros. Wilson and Callahan were reconnoitering in that section a day or two before our arrival, an amusing incident occurred. They were spending the night in a Japanese hotel, and overheard a conversation between the proprietress and a drunken visitor, full of sill. He was specially hostile to foreigners, and seemed to have sympathy in his auditor. Finally asking her what sort of men these were in her house, she replied (referring to Bro. Wilson): "One of them has hair all over his face, and looks like the devil." Now his North Carolina friends must not charge this so much to Bro. Wilson's formidable appearance as to the spirit of anti-foreignism which is very acute and intense in some parts of the country.

Notwithstanding that speech and spirit, Bro. Callahan looks for a prosperous year.

On Tuesday night, in charge of Bro. Davis, who had come to meet us, we left for Uwajima, at the end of the Inland Sea, and the most distant point of our work. We arrived at 8:30 o'clock the next morning, ready for breakfast on land in Bro. Davis' hired house. The mistress of the house was still at Arima in the mountains, so we did as we pleased and fared the best we could. All that has been said of the beautiful Inland Sea must be revised and retouched after seeing the Bay of Uwajima and the mountains towering round about. Like the lower end of Loch Katrine, where the boat sweeps around Ellen's Isle, and anchors at the entrance of the Trossachs, gathering in one view all the glories of that highland region, so gorgeously described by Sir Walter Scott, so the Uwajima region appeared in the early morning light from the deck of our gallant little vessel. The terraced mountains, cultivated like gardens up to their summits, the smaller islands standing like helmeted sentinels to guard the palace of the gods, the sea flecked with the white square sails of the fishing boats, the bay crowded with junks, steamers, and other craft, and the rippling water flashing back the golden salute of the morning sun, made a picture whose colors will fade only with the failing powers of memory. Amid such scenes, where "only man is vile," Bro. Davis and his faithful wife labor for their Lord, with no missionary neighbor less than one hundred miles away. But that isolation identifies them more fully with the people, and they see more readily the fruit of their toil.

Thanks to "the lord of the hill"—a retainer of the Prince—we visited the castle grounds on the mountain, but could not enter the little pagoda-shaped building. That honor is denied to Japanese and foreigners alike. Some skilled military eye planted that ancient fortress, and there was no little engineering genius displayed in its construction.

Our Church here has recovered from the trouble of some years ago, and is doing well. Its history contains incidents of thrilling interest. Of two very old ladies—one converted at eighty and the other at seventy-seven years—I must write later and at some length. We had a good congregation out at night, and it is hoped the service was not without good results. A large, eligible lot has been secured, and before long we shall have a tasteful Church in this beautiful outpost on the Inland Sea.

Leaving Uwajima on Thursday at noon, we took ship for Kobe, traveling in the lay crew of the Inland Sea, and arriving there on Saturday morning at 7 o'clock. Foreigners who sail over that "sea within the straits" in small boats must be provided with "bed and board"—cots and "cozeys"—full-size and lunch baskets. The *betun* is a thick comforter which serves as a mattress. Foreigners are not fond of Japanese food, nor are they of ours. But this provided, and being content with a little grub on the way, we went on to Osaka to spend the Sabbath. And a delightful day it was with Bros. Uley and Towson. In the morning at East Osaka, where Bro. Towson is both pastor and presiding elder, there was a large congregation. They are worshipping now in a street chapel; but, thanks to the Board of Church Extension and the liberal gift of a consecrated woman, a representative Church will soon be erected on an eligible lot. In West Osaka, where Bro. Uley ministers, and where at night I had the pleasure of preaching and baptizing four little Japanese, we also need and must have a good Church. This is probably the greatest manufacturing and commercial city in Japan, with over 500,000 inhabitants, and increasing rapidly. I hope some other noble soul will help us plant permanently in that part of this great city. With two church-buildings and a system of street chapels, our work in that great center will move forward speedily. Ninety-one steamers and thirteen thousand sailboats are engaged in Osaka trade on the Inland Sea. Here the Imperial mint is located, and more large manufacturing than in any city of Japan. I plead for this important place.

With the Sabbath at Osaka my circuit of the sea was completed, and my mission in Japan, for the present, ended. In two weeks I have traveled over one thousand miles by boat, railroad and joriki-sha—one hundred by the last—have preached ten times, seen many phases of missionary work and life, greeted many earnest native Christians, kept perfectly well, and been happy all the time. How this mighty work calls out the energies and sympathies of the soul! I wonder not that these brethren are so devoted to it, and are reluctant even to leave for a few weeks of needed rest. We need more men to occupy inviting fields. I pray the Church not to retrench, but increase her offerings, so that at this crucial time we may renew an aggressive movement upon this strategic island kingdom of the East. Now is the hour for assault as well as siege.

I leave to-day in the "Empress of Japan" for China, with many thanksgivings and blessed memories of delightful weeks in this "Land of the Rising Sun." My faith in the redemption of this country has increased daily. The adverse forces are strong and determined, but our Lord

is moving steadily to conquest. May he speed the glorious hour!

The war absorbs all attention. A number of our best members are in the field as officers or private soldiers. The Emperor moves this week to Hiroshima, to be nearer the seat of war, and by his presence to inspire his brave battalions. These people are determined to win in this struggle, and will exhaust the resources and credit of the kingdom in order to humble their giant neighbor, called by an enthusiastic Jap the "great sleeper." Of this and other things I shall have more to say from over the Yellow Sea.—*Bishop Charles B. Galloway, D. D., in Nashville Advocate.*

Kobe, Japan, September 12, 1894.

THE 7TH CHAPTER OF ROMANS.

With regard to Paul's teachings in the seventh chapter of Romans there are two theories. One is that he is describing himself as a Christian and the other is that he is speaking of himself as a penitent, who is awakened by the law to a sense of his sinful state, and has not yet gotten rid of this sin. The chief trouble in Paul's expressions is that he speaks in the same connection of the past and present. The use of language allows a writer to bring the past up before us and express himself as if he is writing of something present in order to make the expression stronger. Sometimes a writer addresses his readers as if they were all present and looking on whatever he is describing. This is done to make the description more vivid, and the expression easier.

Paul remembered himself as a penitent sinner, and brought this past experience before his readers as one present and drew a very vivid picture of the penitent heart, as if present and uses the personal pronoun I in a forcible way.

Now see how he begins in the past tense and glides into the present. In the fifth verse he is speaking of himself and other Christians in the past tense. "When we were in the flesh." What does he mean by being in the flesh? Do you say he means in the body? If so, where is he now while writing? He means when we were in sin, in the carnal nature. In the sixth verse he speaks of the Christians in the present tense. "Ye are not under the law, but under grace." Here now is the Christian who is delivered from this law of sin and death. Paul is one of these Christians who is delivered.

In the eighth and ninth verses he does not use the pronoun we, but to make language more convenient and stronger he uses I as if he was the only one affected. It is also in the past tense as far down as the thirteenth verse. In the fourteenth, he speaks of the nature of the law and himself as under the condemnation of this law. "For we know that the law is spiritual; but I am carnal, sold under the sin." Paul expresses in this verse just what he did in the ninth, but that is put in the past tense and this in the present. This is the only difference. In the eighteenth verse he explains his expression. "In me (that is in my flesh—in my carnal nature which he calls flesh) dwelleth no good thing." Here he is speaking of the penitent of the ninth verse, which is under the condemnation of this law. "For we know that the law is spiritual; but I am carnal, sold under the sin." Paul expresses in this verse just what he did in the ninth, but that is put in the past tense and this in the present. This is the only difference. In the eighteenth verse he explains his expression. "In me (that is in my flesh—in my carnal nature which he calls flesh) dwelleth no good thing." Here he is speaking of the penitent of the ninth verse, which is under the condemnation of this law.

Here a certain class gets into a dilemma. Paul is here speaking of the awakened sinful heart, or he is a wretched, miserable Christian, or has fallen from grace. Which of these will you take? If he fell from grace he did it very quick, for just before the sixth verse he said he had been delivered. If you say he was a wretched Christian you make him contradict himself in the twentieth verse of the next chapter. The latter half of the seventh chapter speaks of the penitent heart "sold under sin" and the first three verses of the eighth chapter speak of Paul himself being delivered by the grace of God from this wretched state.

A short time ago I heard a preacher say that he believed in being perfect, but that perfection or sanctification belonged to the spirit—the "inner man"—but that the flesh sin. He stated, in substance, that in this way a man would sin about enough through the day to keep him repenting every night. I asked a man once if the flesh sinned, what sins did it commit? He replied that anger was one sin it committed. I then asked him what part of the body committed this sin. He said this sin comes up from the neck of the neck. Notwithstanding the wisdom displayed by our friends, it is a fact that the flesh, the body, can do no sin, and can do nothing except as it is controlled by the mind. Paul, however, seems to teach differently in the last verse of the seventh chapter. He says, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Now, by the term "flesh" he does not mean our bodies of flesh, blood and bone, as many would have him mean. In this and in many other places he means by the term "flesh" the carnal mind. (See the fifth and seventh verses of the eighth chapter.) Paul means that by the spiritual mind the law of God is served, and by the carnal mind the law of sin is served. Paul does not mean that he is two servants and serving two masters at the same time, because he shows us differently in the sixteenth verse of the sixth chapter.

Now, let's take the idea that a man can sin by his body or flesh, while his spirit does free, and see how he will sin in the line of Scripture. "For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live." If the deeds of the body, or the carnal mind, in the body, are not mortified (killed), there is no salvation for a man. "He that soweth to the flesh shall of the flesh reap corruption." Do you

say the flesh sins and the spirit goes free? Let's see. "Now, the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Heads: "They which do such things shall not inherit the kingdom of God." Many such passages could be added, but these are enough. In this list of sins we see about all the sins a man can commit, and Paul calls them the works of the flesh. He means that these are the usual sins committed by the ungodly or carnal mind. If it were possible for the flesh or body to sin at all, some of these could be committed except in the mind or heart.

Let those who comfort themselves by believing their souls may go free while the flesh sins take heed, for if you do these things "Ye shall die." A. C. BENSON.

IN A NUTSHELL.

Matt. 22:30, 40.—Christ's Analysis of Religion.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." "Thou shalt love thy neighbor as thyself." "On these two commandments hang all the law and the prophets." This condensation could have been impossible, except to a Divine mind, and yet the statement brings religion to the comprehension of a child. In Luke 10 Jesus illustrates by the good Samaritan what is understood by love. Connect with the love of God and we see the motives for such acts are predicated upon the love of God or as the resultants of that love.

Simplicity is God's method. Complications grow out of man's interpretations and man's teachings. Jesus Christ laid the ax unto the root of the tree; therefore, every tree which bringeth not forth good fruit is hewn down and cast into the fire. Fruit is the test of the tree. When Christ's analysis of religion is understood and practiced, nations will be born unto him in a day. He said to the seething Jews, "Believe me for the works that I do," and but for the unanswerable argument of a pure life, coupled with appropriate works, the Jews would have had grounds for the charge against him of impostor. The claim he made of equality with God involved upon him to make proof visible to the senses of those to whom he spoke; hence his miracles, or what he called his works. Why did he take a little child as an object lesson to rebuke ambition for place and power? It was his method of analysis to bring religion to its basic simplicity. Later on his apostle writes to one of his Churches: "Be ye children in malice, but men in understanding." How easy it seemed for Jesus to turn from the work of a mighty miracle and hold out his hands to take a babe to his arms. There is a principle in book-keeping that the essential thing is for the first entry to be correct, else the error will run through all the complications of the double-entry system. Write the fundamental commands of Christ, upon which hang all the law and the prophets, upon the heart and graven them upon the memory, and be sure to practice them, and you have the entire system of theology in a nutshell. CLOTHIER.

HENSHAW, TEXAS.

DR. W. G. CONNOR.

Another and worthier biographer will furnish the memoir of this ascended saint. I write only to offer a tribute of love to the memory of the man whose unwavering kindness and fatherly concern bound him to my heart in one brief year "with hooks of steel." When I came to Waco last December to take charge of Morrow Street Church I soon found that delicate and peculiar duties devolved upon me, and that I needed wise and godly counsel. It was not long until the kind, gentle and loving Dr. Connor supplied this demand. His heart was full of love and sunshine, and his head and hands were alert with helpfulness. Like David, his entire being was consumed with a holy zeal for the prosperity of Zion, and his form, though trembling with age, was a familiar figure in the sanctuary. He belonged to that broad type of the Christian ministry, which grows old gracefully and amid declining years preserves sweetness of spirit and keeps in touch with the progress of time. Such men never grow old in any essential sense, and never feel bitter pangs of regret that younger and stronger shoulders are leaving the banner aloft in the forefront of the conflict; nor to such men is the bestowal of deferential honor lacking. During the year he preached frequently for his former flock at Morrow Street, and always with power and effectiveness. How they loved him! His memory among us is as oniment poured forth. He was indeed our father in Israel. But it was in his home, amid the tender ties and relationships of home-life, that Dr. Connor shone forth in the full-orbed brilliancy of his well-rounded Christian character. Knightly in his bearing, courteous and cordial in his hospitality, gentle as a woman, he was a typical Southern Christian gentleman. His devotion to the Church of his choice and to the wife of his youth abided unto the end, but I will not enter into this charmed circle. We who knew his tender love and beheld his lover-like attentions, do not wonder that after forty-nine years of such companionship she sits and weeps and waits hopefully, trustfully, for the eternal reunion, in that bright clime where God's children never grow sick any more.

I was with him almost daily during his last illness, and though he suffered much, we marked his courage and his trust. He left many messages of love for his brethren and precious assurances of the saving-power of the Son of God. Farewell, friend, father, counselor, "until we meet at Jesus' feet!" JEROME DUNCAN.

WACO, TEXAS.

"HE DIED AN APOSTATE!"

Two brief records are made on one of the pages in Francis Asbury's Journal, in October, 1780, concerning the same person—records which stand in dreadful contrast one with the other. Mr. Asbury says, in connection with his travels that month in Virginia, at Swan Creek:

"Here I met that man of God and prisoner of Christ, Charles Scott; he is like a flame of fire; he has good sense, good utterance, and professes the sanctifying grace of God—a useful man; dealing faithfully with the societies. I gave him some Virginia cloth to make him a suit of clothes. O how sweetly we were united to each other!"

This is the first record, exhibiting an itinerant minister in the midst of active labors, holding blest fellowship with his superintendent, the heroic Asbury, to whom he commended himself by his personal life, his ministerial life, and his outspoken profession. We can see the two, in fancy, communing with each other, planning their work, wondering when the revolutionary war, then in its most tedious stage, would be over, uniting in public and in private worship, and holding sweet converse together as they joined the study of God's Word. This is the attractive picture which opens before the eye as we consider the entry which Mr. Asbury makes in his Journal in regard to this visit. But with what tragic force the foot-note, appended to this entry, comes upon the mind! A line or two at the foot of the page makes this record of Charles Scott:

"He died an apostate—was in the habit of speaking maliciously of his former friends; he became horribly wicked."

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"He died an apostate—was in the habit of speaking maliciously of his former friends; he became horribly wicked."

This case does not stand alone in the history of the Church—it could be matched, now and then, by instances in our own time. Possibly some who read these lines will call up examples of a fall from grace and usefulness and activity in the Church, as conspicuous and shocking as this which the Journal of Asbury chronicles. The example of Judas, who was an apostle, who cast out devils, who for two or three years preached the gospel, who was trusted and honored by his Lord, who had opportunities for growth and usefulness of an unusual order, and yet who betrayed his Master with a kiss, will come at once to mind.

In connection with St. Paul's life in Rome, during his imprisonment there, a similar instance is afforded. Three times the apostle makes mention of a fellow-helper by the name of Demas. In writing to the Colossians he joins Demas with St. Luke, the beloved physician, as sending their Christian salutation to the Church at Colosse. In the epistle to Philémon Paul mentions Demas with four other "fellow-workers," who send their greetings along with his own. Thus, for months we know not how long—Demas was a friend and helper of the apostle, visiting

him in prison, going out thence to preach the Word, consorting with Mark and Luke and other evangelistic laborers, doing noble service in helping to spread the gospel in Rome.

Then comes the conclusion of the story—brief, pathetic, striking, embraced in a few telling words. In Paul's last letter—his final utterance to the Church, his second epistle to Timothy, he urges Timothy to make haste to come to him in his loneliness and need, assigning as one of the reasons for pressing his request: "For Demas hath forsaken me, having loved this present world." Thus Demas passes out of sight—faithless to Paul, recreant to duty, forgetful of Christ, forsaking the post of danger, deserting the apostle when the latter was sick, in prison, and alone!

Here and there we find similar wrecks on the strand; similar stories of moral shipwreck and disaster. They remain as warnings which urge us to show diligence in our callings, to exercise patience, fidelity, courage, and watchfulness in our work, to be on our guard, lest, having preached the gospel to others, we may ourselves become castaways.—*Central Advocate.*

You can not set the world aright, or the Church, but you can do something for the truth, and all you can do will tell if the work you do is for the Master. This assurance makes peace, satisfaction and repose possible even in the partial work done upon earth. Go to a man who is carving a stone for a building; ask him where that stone is going, to what part of the temple, and how he is going to get it into place; and what does he do? He points you to the builder's plan. This is only one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Selected.*

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Office of Publication—Western Newspaper
Union Building, Corner Ervay and
Jackson Streets.

Published Every Thursday at Dallas, Texas.
Entered at the Postoffice at Dallas, Texas, as
Second-Class Mail Matter.

JAS. CAMPBELL, D. D., Editor
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PERSONALS.

TEXAS.
—The address of Rev. J. A. Rogers is changed from Garland to China Springs, McLennan County, Texas.

—Rev. D. J. Martin called on us yesterday. He goes back to Kaufman. Dan is a good man in any country.

—The fourth Quarterly Conference of Taylor Station passed very complimentary resolutions on the Rev. E. A. Smith and his work. He is closing the fourth year of his pastorate in that station.

—The fourth Quarterly Conference of the Troy Circuit passed complimentary resolutions on the Rev. R. C. Armstrong and his work, who is closing his fourth year on the Waco District.

—Rev. A. C. Benson made the Advocate a pleasant call Wednesday. He transfers to the East Texas Conference. Bro. Benson is a good preacher and a good writer. We hope the brethren of East Texas will give him a chance.

—Rev. C. H. Peale, who transferred from the North to the West Texas Conference, called on us Wednesday en route to that conference at Lockhart. Charlie is a good man and leaves his old conference on account of ill-health.

—Bishop R. K. Hargrove preached at our First Church in this city last Wednesday evening at 7:30. The Bishop was at his best, and the large and intelligent audience that greeted him will be only too glad to hear him again.

—Orange Weekly: On next Tuesday night, November 17, Rev. Leon Sordfield, of Beaumont, will deliver a lecture at the Methodist Church under the auspices of the Epworth League, his subject being the "Don't Family." Our people were very much pleased with his last lecture here.

—The Abilene Quarterly Conference passed strong and highly complimentary resolutions on the worth and work of their retiring presiding elder, who expects to retire from the active service on account of ill-health. There are also expressions of deep sympathy in the resolutions.

GENERAL.

—The Rev. J. M. Porter, who is changed from Eufaula, I. T., to Krebs, I. T., writes: I have a good appointment. It consists of two towns of about 4000 inhabitants each. Am encouraged with the outlook. The past year was the best of our ministerial life. All praise to Jesus!

—The Rev. R. F. Haynes, of the Tennessee Methodist, dropped in to see us one afternoon the past week. We regret that we did not get to see him, being absent at a funeral. However, we are even, as the only time we ever called at the office of the Tennessee Methodist editor was absent.

Keep from blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness.

NORTH TEXAS CONFERENCE.

The twenty-eighth session of the North Texas Conference convened at the Methodist Church, in the city of Bonham, Texas, November 8, 1894. Bishop R. K. Hargrove presided. Rev. C. I. McWhirter was elected Secretary, and Revs. J. M. Nichols, J. F. Archer, G. A. Jamieson, J. L. Morris Assistant Secretaries.

The presiding elders of this conference are, by its order, a standing Committee on Nominations, and so, after the calling of the roll, they made the following report:

Public Worship.—J. R. Wages, W. M. Leatherwood, J. M. Terry, L. L. Naugle.

Conference Relations.—R. N. Brown, A. F. Hendrix, C. C. Williams, T. L. Miller, W. J. Bludworth, M. W. Shearer, Geo. H. Adams, J. B. Guber, J. E. Vinson.

Books and Periodicals.—J. F. Alderson, T. J. Minnis, H. H. Vaughan, S. Crutcher, L. W. Gibson, F. M. Gibson, J. D. McKim, F. M. Gibson, J. D. McKim.

Church Property.—C. H. Morris, L. B. Walker, E. C. McVoy, Wm. Allen, W. H. Brown, J. A. Kerr, W. F. Clark, R. S. Goring, S. S. Cobb.

District Conference Records.—H. N. Tuck, Harvey Stuart, J. M. Langston, P. C. Archer, W. G. Perkins, L. L. Naugle, B. M. Burgher, P. R. Eaglebarger.

Bible Case.—W. W. Graham, W. T. Ayres, Joe Burgher, W. E. Hamstead, J. G. Aikin.

Minutes.—P. C. Archer, C. C. Davis, E. H. Casey, W. H. Hughes.

Auditing Committee.—P. C. Archer, J. A. Wyatt, W. E. Mangum.

Texas Methodist Orphanage.—M. C. Blackburn, Josiah Godley, J. M. Peterson, C. M. Keith, A. R. England, F. L. Coe.

Dr. W. R. Lambuth, Missionary Secretary; Dr. J. D. Barbee, senior Book Agent at Nashville, and Rev. W. H. Vaughan, Manager of the Orphan Home at Waco, were brought forward and introduced to the conference.

Papers—reports and communications—from the headquarters of our several connectional interests were referred to appropriate committees.

Dr. W. R. Lambuth addressed the conference. Stated that while the collections during the past two years had been a falling off, yet there had been an increase in collections during the quadrennium of more than \$230,000. The reports from the foreign fields during the year have been very encouraging. A forward movement in Brazil—the Holy Spirit has been poured out Pentecostally as three years ago in Japan and two years ago in China. Native Christians contribute more per capita than our Church at home.

Question 20—Supernumerary and supernumerary members of the conference. The following names were called: L. M. Woodward, character passed; J. R. Randle, character passed and referred for supernumerary relation; W. H. Hughes, character passed; L. P. Lively, character passed and referred for supernumerary relation; A. C. McDougal, "dead;" R. Lane, character passed and referred for supernumerary relation; J. C. Randall, "dead;" J. W. Chalk, character passed and referred for supernumerary relation; A. H. Brewer, character passed and referred for supernumerary relation; R. G. Rainey, character passed, referred for supernumerary relation; G. T. Nichols, "dead;" J. L. Angell, character passed, referred for supernumerary relation; R. R. Nelson, character passed, referred for supernumerary relation; W. R. Davis, character passed and referred for supernumerary relation; W. P. Reid, character passed and referred for supernumerary relation; W. F. East- erting, character passed and referred for supernumerary relation; M. C. Blackburn, character passed and referred for supernumerary relation; J. W. Murphy, character passed and referred for supernumerary relation; S. S. Cobb, character passed, verbal report made, and he was referred for supernumerary relation; F. C. Pearson, character passed and referred for supernumerary relation; M. M. Dunn, character passed and referred for supernumerary relation; J. H. Hunter, character passed and referred for supernumerary relation; L. W. Harrison, character passed, report made, and referred for the supernumerary relation; James McDougall was announced as a transfer from the East Texas Conference, and he was referred for the supernumerary relation; W. S. May was announced as a transfer from the Northwest Texas Conference; H. C. Rogers, reported suspended, and a committee of trial was called for; Z. Parker, a committee of trial was called for.

The conference adjourned with the benediction.

SECOND DAY.

The conference assembled at 8:30 Friday morning, November 9, 1894. Bishop Hargrove in the chair, and was opened with religious exercises by Rev. S. C. Scott.

After the calling of the roll, the following were introduced: Dr. S. A. Steel, General Secretary of the Epworth League; Rev. S. C. Stone, of the White River Conference; W. F. Lloyd, of the Northwest Texas Conference; F. M. Winburne, formerly a member of the Northwest Texas Conference, but now a member of this conference by virtue of the change in boundaries made by the last General Conference.

The following transfers were announced: E. B. Thompson, T. H.

Morris, W. A. Edwards, W. B. Patterson, from the East Texas Conference; D. F. Fuller, from the Los Angeles Conference; J. C. Cavenor, from the Northwest Mexico Conference, and C. M. Bayless, from the Alabama Conference.

Question 1: Who are admitted into the conference? Answer: Josiah B. Cole, Joel S. Graves, A. R. Nash, W. K. Strother, John E. Roach, W. H. Wright, J. W. Tinscher, Ephraim O'Neal, J. B. Sims, Mark P. Hines, R. G. Mood, Lawrence Reynolds, Dallas A. Williams.

Question 2: Who remain on trial? Answer: Wm. C. Pryor, Chas. W. Glaviey, Louis S. Barton, Pat. G. Huffman, Sterling P. Pirtle, Miller D. Hill, Homer L. Jamieson, Jackson P. Lowry.

Question 3: Who are readmitted? Answer: Oscar C. Fontaine.

The Bishop announced that L. L. Gladney was transferred to the Northwest Texas Conference.

The name of Jno. L. Sullivan having been overlooked under question 2, he made his report and was continued on trial. He and Bro. Gladney were elected to sit with the territory cut off from the Northwest Texas Conference.

Question 4: What traveling preachers are elected deacons? Answer: J. J. Coppedge, name called, report made, but he is an elder; W. E. Jordan, reported, already a deacon; W. B. Powers, continued in same class; H. M. Pirtle, already a deacon; A. R. Sellers; Z. V. Liles; Z. B. Pirtle; J. J. Clark; C. C. Little, continued in same class; C. M. Shuffler, F. L. Farrington, W. T. Morrow.

Question 5: Who are deacons of one year? Answer: Guy A. Jamieson, L. W. Clark, J. M. Swenson, E. C. McVoy, J. B. Lewis (Bro. Lewis was discontinued at his own request), J. M. Nichols (not before the Committee of Examination and hence continued in the same class), as were also I. S. Smith and J. D. Hudgins; D. W. Gardner failed to "pass" the examination and remains in the same class.

Question 12: "What traveling preachers are elected elders?" Answer: J. W. Beckham (already an elder), J. C. Moore (located at his own request), J. M. Peterson, W. B. Walker, J. W. Clifton, J. F. Pierce, D. T. Brown, J. P. Rodgers and N. B. Reed did not pass examination and were continued in the class of the fourth year.

Question 10: "What local preachers are elected deacons?" Answer: T. B. Corpening, J. E. O'Neal, S. E. Wilson, R. F. Harwood, J. W. Harrell, Joseph W. Williams, Miller D. Hill, R. L. Patterson, J. E. Moore. The Committee on Public Worship reported that Dr. Steel would lecture in the First Methodist Church this evening at 7:30, and I. W. Clark would preach at the Presbyterian Church, and W. B. Patterson at the South Bonham Church at the same hour.

The conference adjourned to meet at 3 p. m. today.

AFTERNOON SESSION.

The conference met pursuant to adjournment (3 p. m.), and was opened with religious services by Rev. D. J. Martin. The Bishop took the chair. Rev. C. B. Fladger presented the name of Rev. W. K. Strother for deacon's orders. He was elected.

The name of G. A. Marvin was called and, after his case was thoroughly discussed, he was discontinued.

The conference adjourned with the benediction.

THIRD DAY.

The conference met pursuant to adjournment at 8:30 a. m., Saturday, November 10, 1894, the Bishop in the chair. Rev. C. M. Coppedge, of the Indian Mission Conference, conducted the religious services. The calling of the roll was dispensed with. The minutes of the sessions of yesterday were read and approved. R. M. Powers took the chair at the request of the Bishop.

Question 29: Are all the preachers blameless in their life and official administration? Answer: The names of E. W. Alderson, presiding elder; E. L. Spragins, C. B. Carter, W. H. Hughes (referred for supernumerary relation), W. F. Clark, C. M. Thredgill were called, their reports were made, and their characters were passed.

The Bishop resumed the chair. A communication from the General Secretary of Epworth League was read and referred to the Epworth League Board. Dr. Steel then addressed the conference.

A communication from the Superintendent of the American Bible Society was referred to the proper committee.

Dr. Barbee addressed the conference. The name of T. B. Norwood, a supernumerary, was called and he was "left effective."

Question 5: Who are readmitted? Answer: W. A. Freeman; transferred to Indian Mission and stationed at Muskogee.

Question 12: What local preachers are elected elders? Answer: Charles W. Glaviey.

Question 1: Who are admitted into full connection? Answer: I. J. Coppedge, W. E. Jordan, H. M. Pirtle, Z. V. Liles, J. J. Clark, C. M. Shuffler, F. L. Farrington, W. T. Morrow, A. R. Sellers, Z. B. Pirtle.

The Committee of trial of Z. Parker reported, finding the defendant guilty of immorality as charged, and expelling him from the ministry and membership of the Church.

The same committee also reported on the case of H. C. Rogers, finding the same verdict and penalty.

R. M. Powers rose to a question of personal privilege in behalf of Jas. McDougall, who had been referred to the Committee in Conference Relations for the supernumerary relation, stating that the brother's condition

was extremely distressful, and took up a collection to buy him a home, asking for \$150. The response in cash was spontaneous and inspiring; \$200 was contributed.

Question 20 resumed: The name of L. A. Hanson, P. L. Smith, J. L. Morris, F. O. Miller, J. W. Blackburn, M. W. Shearer, P. S. May, J. H. McLean, J. R. Allen, P. C. Archer, D. J. Martin, W. A. Edwards, J. B. Adair, I. A. Thomas, J. H. White, J. A. Kerr, F. B. Carroll, J. C. Weaver, S. W. Miller, Wm. Hay, C. I. McWhirter, J. B. Minnis, C. M. Keith, W. J. Bludworth, E. M. Murrill (located at his own request), A. C. Benson, J. W. Hill, E. H. Casey, J. M. Dunn (located at his own request), J. N. Hunter, E. C. Deberniet (located at his own request), S. Weaver, W. B. Patterson, R. C. Hicks, E. B. Thompson, F. M. Winburne, B. A. Thomasson, H. H. Vaughan, C. M. Johnson, were called and their characters passed.

The following announcements for services to-morrow (Sunday) were made:

At First Methodist Church—8:30, Sunday-school; 9:30, love-feast, M. C. Blackburn; 11, Bishop R. K. Hargrove; 2:30, memorial services; 4, Dr. Barbee, League address; 7, W. H. Vaughan.

At the South Bonham Church—11, W. L. Clifton; 3, S. C. Stone; 7, C. L. Ballard.

At the Baptist Church—11, Dr. W. M. Hayes; 3, I. S. Ashburn; 7, P. C. Archer.

At the Campbellite Church—11, J. R. Adams; 7, J. W. Hill.

At the Methodist Church—11, Dr. W. F. Lloyd; 7, J. L. Morris. At the Cumberland Presbyterian Church—11, Dr. J. H. McLean; 7, E. L. Spragins.

Colored M. E. Church—11, W. J. Bludworth; 7, W. M. Taylor.

After announcements, the conference adjourned to meet at 2:30 p. m. to-morrow for memorial service.

FOURTH DAY.

The conference met at 3 p. m. Bishop Hargrove in the chair. The order of the day was the Memorial Service, held in memory of the following brethren, who have gone to their reward since our last conference: Rev. J. C. Randle, Rev. Geo. T. Nichols and Rev. A. C. McDougal. Sketches of the lives of each were read and tender and loving tributes were paid them by a number of the brethren.

At the conclusion of this service the following were ordained elders: J. M. Peterson, W. B. Walker, J. W. Clifton, J. F. Pierce, D. T. Brown. Local Chas. W. Glaviey.

FIFTH DAY.

Conference convened pursuant to adjournment, 8:30 a. m., November 12, 1894, Bishop Hargrove in the chair. W. M. P. Rippey conducted religious exercises. The minutes of Saturday's session and yesterday's memorial service were read, corrected and approved.

The Bishop announced W. T. Harris as transferred from the East Texas Conference.

The Bishop then announced the names of traveling and local preachers (fourteen in number) who were ordained deacons yesterday; and traveling and local deacons ordained elders (seven in number).

A motion was passed authorizing the Joint Board of Finance to assess, as a contingent fund, 10 per cent of regular assessment.

Question 20 resumed: The name of J. R. Jones was called, his character was passed, and under question 10 he was located at his own request. The names of S. A. Ashburn, E. S. Williams, P. B. Eaglebarger, W. M. Robbins, J. T. Bludworth, J. B. Jober, C. L. Ballard, J. F. Sherwood, W. W. Graham, R. N. Brown, W. M. Leatherwood, L. L. Naugle, L. H. Peale, J. E. Alderson, A. W. Gibson, C. M. Harless, S. C. Riddle, I. M. McKee, W. H. Stephenson, L. F. Palmer, W. A. Coppedge, R. S. Jorsline, I. S. Ashburn, G. H. Adams, Josiah Godley, J. A. Wyatt, W. M. P. Rippey, T. E. Sherwood, C. E. Lamb, A. F. Hendricks, W. H. Brown, S. Crutcher, J. F. Archer, J. H. Reynolds, T. R. Pierce, J. E. Vinson, O. S. Thomas, S. L. Ball, F. J. Beckham, J. D. Whitehead, J. C. Davis, M. A. Smith, T. L. Miller, E. W. Stuckey, L. P. Smith, J. D. Seagins, E. M. Sherwood, L. E. Smith, B. H. Bounds, W. T. Ayers, E. C. Pearson, G. S. Sexton, J. F. Boyd, T. J. Minnis, C. C. Williams, J. M. Langston, C. B. Fladger, J. A. Stafford, W. L. Clifton, F. A. Rosser, J. R. Wages, J. A. Binkley, R. M. Powers, W. T. Jountcastle, were called, their reports made and character of each passed.

The Committee on Texas Methodist Orphanage submitted a report, which was adopted.

The Manager made a few remarks by way of explanation and information. Dr. McLean also spoke to the report, suggesting that collections for the Orphanage be taken on Christmas day. Also that the Epworth League make the institution its standing beneficiary.

The Board of Missions submitted reports 1 and 2, the first being by way of information was "received," and the second was "adopted."

The Committee on Church Property made their report, which was adopted.

A call was made for applications for recognition of orders. J. B. Cole, who was admitted a few days ago from the Church of the Disciples, was recognized as an elder.

Report No. 3 of the Board of Missions was received, showing a receipt of \$7375.25 for foreign missions, and \$301 for old missionary debt.

The Joint Board of Finance also reported. The report was adopted.

A report of the Board of Colportage was submitted, discussed and adopted.

Greenville, Gainesville, McKinney, Paris, Sulphur Springs and Denison were each put in nomination as the seat of the next session of the conference. Speeches were made in favor of each place. Paris and Denison were withdrawn in favor of Gainesville, as was also Greenville, and Gainesville was elected by acclamation.

The following were elected Chairmen of Committees of Examination: For Admission on Trial—F. B. Carroll.

First Year—S. C. Riddle. Second Year—J. R. Allen. Third Year—J. F. Alderson. Fourth Year—S. A. Ashburn.

Board of Missions—L. S. Ashburn. Church Extension—T. E. Sherwood.

Education—J. H. McLean. Sunday-school—G. F. Boyd. Colportage—J. D. Seagins. Joint Board of Finance—D. J. Martin.

Epworth League—J. W. Hill. After announcements, the conference adjourned to meet at 4 p. m.

AFTERNOON.

The conference met pursuant to adjournment at 4 p. m., Monday, November 12, 1894, Bishop R. K. Hargrove in the chair. A. F. Hendrix led in worship. The minutes of the forenoon session were read and adopted.

The report of the Board of Church Extension was read and adopted.

The report of the Committee on Books and Periodicals was read. Rev. T. R. Pierce, the editor-elect of the TEXAS CHRISTIAN ADVOCATE, by invitation, addressed the conference in comprehensive and well-chosen remarks. The report elicited discussion and was amended in that part referring to the Epworth Era and adopted.

The Committee on Conference Relations reported for the supernumerary relation: M. C. Blackburn, J. W. Murphy, J. R. Randle, W. H. Hughes.

For the supernumerary relation: R. Lane, L. P. Lively, W. R. Davis, J. W. Chalk, A. H. Brewer, S. S. Cobb, R. G. Rainey, J. L. Angell, J. B. Rabb, W. P. Read, W. F. Easterling, F. C. Pearson, J. H. Hunter, R. R. Nelson, Jas. McDougall, M. M. Dunn, L. W. Harrison. The report was adopted.

Announcements were made and conference adjourned.

SIXTH DAY.

The conference convened at the usual hour. Religious services conducted by Rev. C. B. Fladger. The Bishop took the chair. The Committee on the Bible Cause made its report. Announcement of annual election of W. P. and H. M. Society officers was read. (See list elsewhere.)

The report of the Sunday-school Board was read and adopted.

The Joint Board of Finance reported.

On motion, the amount coming from ceded territory for the benefit of conference claimants was ordered to be paid by the Joint Board of Finance as a contingent fund to be used as the Board may direct.

The Board of Education reported, amended and adopted.

D. W. Gardner was located at his own request.

Resolutions of various characters were passed.

The Auditing Committee reported. The statistical report was then read by districts.

The Bishop then read the following appointments:

Dallas District.

E. W. ALDERSON, P. E. Dallas, First Church—E. L. Spragins; W. H. Hughes, supernumerary. Ervay Street—C. B. Carter. Floyd Street—T. H. Morris. Trinity—C. M. Thredgill. Oak Lawn—Z. V. Liles. Oak Cliff—P. L. Smith. Vincent—J. B. Bounds. Lancaster and Hutchins—S. Crutcher. West Dallas—Rolt, G. Mood. Aubrey—C. C. Davis. Pilot Point—W. F. Clark. Grand—F. O. Miller. Renner—Wm. Hay. Lewisville—P. A. Edwards. Southwestern University—J. H. McLean, Regent; J. R. Allen, Professor.

Terrill District.

C. B. FLADGER, P. E. Terrill Station—P. C. Archer. Kaufman—D. J. Martin. Rockwall—J. M. Nichols. Fate—W. B. Patterson. Co-hran and Caruth—W. A. Edwards. Garland—M. A. Smith. Allen—J. B. Minnis. Mesquite—D. T. Brown. Pleasant Mount—J. S. Graves. Forney—W. E. Jordan. Chisholm—M. A. Thomas. Terrill Circuit—J. J. Coppedge. Kemp—A. R. Nash. Prairieville—T. M. Kirk. Grandall—J. A. Kerr. Garvin—M. B. Johnston. T. R. Pierce—EDITOR TEXAS CHRISTIAN ADVOCATE.

Gainesville District.

R. M. POWERS, P. E. Gainesville, Denton Street—J. W. Hill. Broadway—C. S. Sexton. Decatur Station—O. S. Thomas. Denton Station—J. F. Pierce. Woodbine—W. T. Harris. Dexter—J. W. Clifton. Margsville—T. J. Minnis. Era and Valley View—T. J. Beckham. Boston—D. F. Fuller. Decatur Circuit—J. D. Whitehead. Denton Circuit—C. M. Shuffler. Argyle—B. H. Webster. Mountain Springs—F. L. Farrington. Sanger—M. D. Hill. Greenwood—J. C. Cavenor. Rhame—W. S. May. Dye Mount—J. C. Weaver. Bonville—H. H. Vaughan. Garvin—M. B. Johnston. T. R. Pierce—EDITOR TEXAS CHRISTIAN ADVOCATE.

Greenville District.

J. A. STAFFORD, P. E. Greenville—J. F. Alderson. Farmersville—J. A. Wyatt. McKinney—W. G. Moore. Weston—S. W. Miller. Bethel—J. H. White. Merit and Alliance—J. W. Blackburn. Nevada—C. I. McWhirter. Floyd—E. S. Williams. Blue Ridge—T. B. Norwood. Kingston—C. M. Keith. Wylie—N. C. Little. Lone Oak—F. S. Smith. Anna—J. P. Rodgers. Queensland—J. M. Langston. Student in Southwestern University—John E. Roach.

Sulphur Springs District.

W. L. CLIFTON, P. E. Sulphur Springs Station—E. H. Casey. Riley Springs—J. W. Tinscher. Sulphur Bluff—H. M. Pirtle. Mount Vernon—J. N. Hunter. Commerce—E. B. Thompson. Cooper—C. W. Glaviey. Fairlee—W. B. Bayless. Campbell—J. M. Sweeton. Black Jack Grove—J. W. Beckham. Winsboro—J. J. Clark. Carrollton—W. S. Morrow. Mount Vernon Mission—J. B. Sims. Wolfe City—S. C. Riddle. Celeste and Lane—J. M. Peterson. Leonard—J. T. Bludworth. Bailey—Josiah Godley.

Paris District.

F. A. ROSSER, P. E. Paris, Centenary—I. W. Clark. Lamar Avenue—S. A. Ashburn. Emberson—I. M. Woodward. Kinston—P. E. Fladger. Blossom—W. M. Robbins. Pattonville—J. B. Powers. Rosalie—P. G. Huffman. Report—George H. Adams. Woodland—J. F. Sherwood. Detroit—C. E. Lamb. Clarksville—C. E. Lamb. Ansonia—S. Weaver. White Rock—W. C. Pryor. McKeen—W. W. Graham. Lake Creek—R. S. Goring. Macey—S. P. Pirtle. Powderly—W. B. Wright.

Bonham District.

DRS. REYNOLDS, Discoverers and perfectors of the painless OIL CURE for the treatment of Consumption, Catarrh, Cancer, Lupus, Ulcers, Piles, Fistula, Eczema, Scrofula, Rheumatism, Bright's Disease, Womb Diseases and all Inflammatory Diseases of the Eyes, Ear, Nose and Throat. Send stamp for Illustrated Catalogue. Address 129 South Spruce Street, Nashville, Tenn.

FACTS NOT TO BE IGNORED—OLD AND YOUNG PREACHERS.

The theory is a false one. Nothing can be further removed from the facts in question: Does age necessarily produce imbecility?

Nay, a thousand times nay! Outside of the ministry no such folly is ever thought of, much less practiced. A physician who keeps himself abreast of the times by dint of constant application is the more appreciated because of age; for age has brought experience that stands as an efficient adjunct in meeting the demands of his profession.

A lawyer who has spared neither money nor time to qualify himself for the duties of his profession, a man who is learned in legal lore, supplied with a well-filled and methodized library, a man who is as familiar with his working tools as any mechanic can be, is the more sought and the less despised because of age.

Shall we make an exception of Methodist ministers? Shall we be guilty of the folly of pandering to a vitiated conception that is born of ignorance and discouraging to age? Heaven forbid we should. I repeat, it is not a question of age, but of mental and moral fitness. Some men, in all the essential elements of usefulness and efficiency, are quite mature at twenty-five. Their natural endowments, training and mental culture are such as qualify them for every station in life. By slow stages, others reach forty before they have succeeded in forcing recognition in the front rank, so as to command the best appointments. Another fact that must not be overlooked is, that some men at an early age reach their zenith, then stop as if poised on a pivot. It all depends upon the man. And the success of the man depends upon his consecration to God and devotion to his work.

I grant that some men do cross the dead-line of age at fifty, and even earlier, and enter upon the down grade. All do who cease to apply themselves. A doctor or lawyer to keep abreast of the times must study. The same is true of the preacher. The moment he begins to grow stale, the mind, like any member of the body, is developed by use. The idea that the mind loses its elasticity with age is erroneous. The fact is, it loses its elasticity because of neglect. I hold that the idea that age begets mental imbecility is most absurd. This will appear when we consider the law which governs the mind. Mental activity increases mental capacity. Expansion is consequent upon exercise, and they follow as cause and effect. This was the theory of Dr. L. Pierce. He left his own life as a practical illustration of his theory. His late writings, even up to his final years, were vigorous and strong, without the least indication of any weakness because of age.

Consider the following: Cato, at the age of eighty, learned the Greek language.

Plutarch, when between seventy and eighty, began the study of Latin. Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer.

Ludovick Leake, at the great age of 115, wrote the memoirs of his own times.

Franklin did not fully comprehend his philosophical pursuits till he had reached his fiftieth year.

Dryden, in his sixty-eighth year, commenced the translation of the Iliad, his most pleasing production. Ogilby, the translator of Homer and Virgil, was unequalled with Latin and Greek until his fiftieth year.

Dr. Carey acquired nearly all the dialects of India after he was well advanced in years, and his translations of the Bible are still in use.

Then, if it does not follow that age produces imbecility, why are elderly men less efficient than young men? We are told that the fervor and gush of youth have their magnetic attractions. If this is true, then I would say that this is offset by the experience and ability that age brings. So, while youth has its advantage, so has age its advantage.

Surely it can not be claimed that advancing age tends to the deterioration of piety. On the contrary, the converse is true. To conclude upon this head it is only an assumption that age disqualifies for efficiency in the ministry. Of course I have no reference to the period of life when a man is driven by age to the roll of honor. That period comes to some earlier than to others.

R. C. ARMSTRONG.

WACO, TEXAS.

To be continued.

SINKING VESSELS TO SAVE THEM.

Whenever a vessel with its cargo on fire is in the vicinity of land and immediate action is necessary in order to save the ship, she is steered into shallow water, and in the case of a wooden vessel, holes are chopped in her side (scuttled). It is called even with the water, so that she will fill and sink; but if she is an iron vessel, what are known as "scavenger" are opened, and the water allowed to flow in through them. The sea-cocks are controlled from the deck, and may be opened and shut by a simple hand-lever. After the fire has been extinguished the holes are closed, the vessel pumped out, and floated.—*Harper's Young People.*

God can forgive sin, but he won't bless laziness.

ST. LOUIS LETTER.

Reminiscences of Old-time Texans.

Bro. Harris, in his sketch of the Texas pioneer, Dr. Homer S. Thrall, in the Nashville Christian Advocate of November 1, says: "We have failed thus far to find the minutes of 1841, but hope to do so before the conference in November." For the information of those who may be interested in Texas Conference dates, I send this note of explanation to the TEXAS CHRISTIAN ADVOCATE:

There was no conference in Texas in 1844. The conference year 1843-4 extended through 1844 to January 8, 1845, when the session commenced at San Augustine, from which H. S. Thrall was appointed to Bostwick after his year in "Egypt." The conference was not large, but it took seven days to complete its business. Under the Presidency of Bishop Soule, the session, though protracted, was "charming and pleasant." So wrote one who was present.

That conference elected three delegates to the convention at Louisville, Ky., which organized the M. E. Church, South, in May following. I was at the time "junior preacher" on an upper Ohio River circuit in Kentucky whose principal appointment was Augusta, where was the then oldest Methodist college in the world. I there became familiar with the name of Dr. Martin Ruter, who had been the first President of Augusta College after its thorough equipment as a college. In the course of life he was first in several things: He entered the Methodist ministry in New England when a little over sixteen years old, in the first year of this century. When twenty-four years old he was presiding elder of the New Hampshire District. He was the first Methodist preacher-educator in New England, the first editor of a Methodist missionary magazine, first Book Agent at Cincinnati, O., and the first Methodist preacher to receive the honorary degree of Doctor of Divinity, which was conferred by "Transylvania" at Lexington, Ky., which was the first university established west of the Allegheny Mountains. He was the first superintendent of Methodist missions in Texas—the missionary band including himself, Alexander and Fowler, in 1837; and he was the first Methodist preacher to die in Texas. His remains repose at Washington, the old Capital; his death occurred less than a year after entering the Republic.

Among the well-remembered students at Augusta College was Francis Asbury Morris. An old man in Ohio, Judge McIntock, in a semi-centennial address concerning "Old Augusta" last summer, made mention of Morris. He was a son of Bishop Morris, became a lawyer, went to Texas and was living in the Capital when Lamar was President. One day when he was sitting in the court-house a messenger boy handed him an unsealed paper. He opened it and read: "You are hereby appointed Attorney-General of the Republic of Texas. Come to my office." The President's name was attached. It was the first intimation Morris had of the President's intention. He went over to see him and was immediately installed in office. These brief facts I had from Morris himself, but don't remember whether it was an original appointment, or was to fill a vacancy, or how long it continued. Morris returned to Kentucky, became an itinerant preacher, and died in connection with the St. Louis Conference. His funeral occurred the same day as that of President Garfield.

His ministry was divided between Kentucky and Missouri; was largely in Louisville and St. Louis, and in principal churches of those cities. He was a small man with prematurely white hair; was one of the mildest-mannered men. Said one who knew him intimately in Kentucky: "He came nearer up to my idea of 'St. John than any man I ever knew.'"

I once met John B. McFerrin at Corsicana, Texas. Referring to the Methodistism of the State, he said: "I raised a collection at a campmeeting in West Tennessee to help on Littleton Fowler's mission to Texas, and I saw him mount his horse and start from the meeting on his journey to the Lone Star Republic. Fowler became Ruter's successor as superintendent of the Texas mission. Alexander's life-work has made his name a familiar one in that wide orbit."

In 1846, when I was at Smithland, Ky., I was pastor of Wesley P. Fowler, an older brother of Littleton. He was a roamer on Texas plains before Moses Austin completed arrangements with Mexico for the introduction of American families into Texas. He was born in lower Kentucky, about the beginning of the century, and when yet in his teens he went to Arkansas to live, fell in love with and courted a girl who refused to marry him. To drown his youthful sorrows he went into Texas with a young fellow of adventurous mind. They had some money and well supplied themselves with the necessary equipments for a life beyond the bounds of civilization. They crossed into Texas about where Clarksville now is. There was not a pioneer in all that section. The whole country explored by them was as the Lord made it—untouched by woodman's ax or farmer's plow. They were the first to mar the forest by the cutting of small trees and erection of a cabin, which became their home. From it they ranged at pleasure through forests and over prairies, their excursions some times covering days and scores of miles from their home. Game was abundant. They wanted not for food. The earth was their resting place when they were abroad and night came on. They invaded the country of wild horses and amused themselves with spirited chasings of startled drove. There was one fiery steed large, fleet and more beautiful than all others, which they longed for, but

vainly tried to capture. Time and again they gave him chase, but it was only sport for him to elude them. Conscious of his superior speed, he sometimes came tantalizingly near them, and then bounded away on a long stretch till he wearied his pursuers.

One day when at their cabin a party of men came along, halted, rested and shared the hospitality of the young proprietors. The chief of the party was Moses Austin. He was on his way to the City of Mexico to negotiate for the introduction of American settlers into Texas. That was near 1820. Austin was pleased with the daring of the young explorers, unfolded to them his plans, and urged them to accompany him to the City of Mexico with the promise of leagues of land if his plans carried. But they declined the proposition. After the summer was ended, the young men turned their faces homeward. Fowler returned to his father's, went to school, studied law, and when I first knew him, twenty-six years after his invasion of Texas, he had been several years a Circuit Judge, and for many years had been a devoted Methodist. I saw him last, nearly twenty years ago, as a lay delegate to the Louisville Conference, and from him learned the incidents in his history which I have just related. He later the summer of 1844, he had been made a judge of Circuit Courts in his native State, and I believe was then serving a term, though full seventy-five years old.

J. W. CUNNINGHAM.

ST. LOUIS, MO.

SOUTHWESTERN UNIVERSITY—REV. FRANK MORRISON.

For the first time in about two and a half years ago, the students of Southwestern University have been called to mourn the loss of one of their number. Frank Morrison, died of typhoid fever, on Friday, the 9th inst. He was a noble young man—faithful to duty as a student and as a Christian, and beloved by all that knew him. It was a sad sight, when often witnessed nor soon forgotten, when from dittings Hall the remains were borne to the hearse by six young preachers, and then followed a procession of fellow-students extending several blocks towards the depot, whence the corpse was carried to Carthage, the home of the mother. Bro. Morrison was licensed to preach less than a year ago. He promised much usefulness to the Church, but God has a higher use elsewhere.

E. M. SWEET, JR.

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REV. THOS. G. BRACKING,

DALLAS, TEXAS.

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola Plant, found on the Congo River, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1144 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

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BOOKS AND PERIODICALS.

A NEW SINGING CLASS BOOK.—S. W. Straub & Co. has just issued a new work for singing classes, day schools, conventions, etc. It is called "Straub's New Model." It contains an excellent elementary department and a vast amount of sacred and secular music of the most excellent quality and great variety. Mr. Straub has made thirty popular books. This is the latest and contains the elements of usefulness and popularity in a marked degree. 192 pages.

"Sunday-school Studies; or, Expository and Homiletical Notes on the International Lessons for 1895," by E. E. Hoss, D. D., editor Christian Advocate, Nashville, Tenn.; with colored maps, Barbee & Smith, Agents, Nashville, Tenn. This book is neatly bound in cloth, and is invaluable to Sunday-school teachers. It is, we believe, the only work of its kind published by our Church. Let our Sunday-school workers write for it at once.

THE BISHOP'S RIDDLE.—The Northwestern Christian Advocate tells the following: "Kemper Watson, Ex-Attorney General of Ohio and candidate for Congress in the Columbus District of that State, was a student at Dickinson College and superintendent of the Sunday-school in Carlisle, Pa. One day Bishop Bowman called and gave the school his famous riddle: 'How many children have I? I can put two of my sons in each of the four corners of the room, and give each boy two sisters; how many children have I?' Some years afterward, when Mr. Watson had become a distinguished lawyer, while he was returning from New York he was assigned the upper berth in a crowded sleeper. He found the section occupied by a white-haired man whose benignant face would attract attention in any company of men. They soon got into conversation, and the white-haired gentleman casually remarked that he lived in a little suburb of New York called St. Louis; that he was a Methodist minister; and that his name was Bowman. 'Not Bishop Bowman?' 'The same.' 'I've known and loved you from my boyhood,' Bishop Bowman, but the years have disfigured you.' Then Mr. Watson told the bishop of his first acquaintance with him at the Carlisle Sunday-school, and his recollection of the riddle."

"YANKEE DOODLE."—Louis C. Elson, the musical critic, in a lecture said that "Yankee Doodle" was suggested by the motley appearance of the colonial troops when they mustered for the Indian wars in 1755. An English wit composed it, and in the slang of the day, "doodle" meant a simpleton, and "yankee" a dolt.

Mr. Elson said that "Yankee Doodle" was the beginning and end of the Revolutionary War, for at Lexington the British played it in derision; and at the surrender of Cornwallis, the Americans paid it back with interest, making the British prisoners march by the same tune. At the present time, Europe regards "Hail Columbia" as our National anthem, and the first edition of this song was shown by Mr. Elson, in illustrating the crude harmonies with which it was born. The tune existed for some time as a march, but was first sung in Philadelphia by an actor named Fox at his benefit. The audience went wild over it, and it was encoered eight times. Mr. Elson attributed the origin of the music of "The Star Spangled Banner," to an English drinking song, written in 1770.—N. Y. Ledger.

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FACTS NOT TO BE IGNORED—OLD AND YOUNG PREACHERS.

The theory is a false one. Nothing can be further removed from the facts in question: Does age necessarily produce ineffectuality?

Say, a thousand times nay! Outside of the ministry no such folly is ever thought of, much less practiced. A physician who keeps himself abreast of the times by dint of constant application is the more appreciated because of age; for age has brought experience that stands as an efficient adjunct in meeting the demands of his profession.

A lawyer who has spared neither money nor time to qualify himself for the duties of his profession, and who is learned in legal lore, supplied with a well-filled and much-used library, a man who is as familiar with his working tools as any mechanic can be, is the more sought and the less despised because of age.

Shall we make an exception of Methodist ministers? Shall we be guilty of the folly of pondering to a vitiated conception that is born of ignorance and discouraging to age? Heaven forbid we should. I repeat, it is not a question of age, but of mental and moral fitness. Some men, in all the essential elements of usefulness and efficiency, are quite mature at twenty-five. Their natural endowments, training and mental culture are such as qualify them for every station in life. By slow stages, others reach forty before they have succeeded in forcing recognition in the front rank, so as to command the best appointments. Another fact that must not be overlooked is, that some men at an early age reach their zenith, then stop as if poised on a pivot. It all depends upon the man. And the success of the man depends upon his consecration to God and devotion to his work.

I grant that some men do cross the dead-line age of usefulness at fifty, and even earlier, and enter upon the down grade. All do who cease to apply themselves. A doctor or lawyer to keep abreast of the times must study. The same is true of the preacher. The moment he leaves off books, that moment he begins to grow stale. The mind, like any member of the body, is developed by use. The idea that the mind loses its elasticity with age is erroneous. The fact is, it loses its elasticity because of neglect. I hold that the idea that age begets mental ineffectuality is most absurd. This will appear when we consider the law which governs the mind. Mental activity increases mental capacity. Expansion is consequent upon exercise, and they follow as cause and effect. This was the theory of Dr. L. Pierce. He left us his own life as a practical illustration of his theory. His late writings, even up to his nineties, were vigorous and strong, without the least indication of any weakness because of age.

Consider the following: Cato, at the age of eighty, learned the Greek language.

Plutarch, when between seventy and eighty, began the study of Latin. Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer.

Ludovico Landeseo, at the great age of 115, wrote the memoirs of his own times.

Franklin did not fully comprehend his philosophical pursuits till he had reached his fiftieth year.

Dryden, in his sixty-eighth year, commenced the translation of the Illiad, his most pleasing production. Virgil, the translator of Homer and Virgil, was unequalled with Latin and Greek until his fiftieth year.

Dr. Carey acquired nearly all the dialects of India after he was well advanced in years, and his translations of the Bible are still in use.

Then, if it does not follow that age produces ineffectuality, why are elderly men less efficient than young men? We are told that the fervor and rush of youth have their magnetic attractions. If this is true, then I would say that this is offset by the experience and ability that age brings. So, while youth has its advantages, so has age its advantage.

Surely it can not be claimed that advancing age tends to the deterioration of piety. On the contrary, the converse is true. To conclude upon this head it is only an assumption that age disqualifies for efficiency in the ministry. Of course I have no reference to the period of life when a man is driven by age to the roll of honor. That period comes to some earlier than to others.

R. C. ARMSTRONG.
To be continued.

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ST. LOUIS LETTER.

Reminiscences of Old-time Texans.

Bro. Harris, in his sketch of the Texas pioneer, Dr. Homer S. Thrall, in the Nashville Christian Advocate of November 1, says: "We have failed thus far to find the minutes of 1841, but hope to do so before the conference in November." For the information of those who may be interested in Texas Conference dates, I send this note of explanation to the TEXAS CHRISTIAN ADVOCATE:

There was no conference in Texas in 1844. The conference year 1843-4 extended through 1844 to January 8, 1845, when the session commenced at San Augustine, from which H. S. Thrall was appointed to Bastrop after his year in Egypt. The conference was not large, but it took several days to complete its business. Under the Presidency of Bishop Soule, the session, though protracted, was "harmonious and pleasant." So wrote one who was present.

That conference elected three delegates to the convention at Louisville, Ky., which organized the M. E. Church, South, in May following. I was at the time "junior preacher" on an upper Ohio River circuit in Kentucky whose principal assignment was at Augusta, where was the then oldest Methodist college in the world. I there became familiar with the name of Dr. Martin Ruter, who had been the first President of Augusta College after its thorough equipment as a college. In the course of life he was first in several things: He entered the Methodist ministry in New England when a little over sixteen years old, in the first year of this century. When twenty-four years old he was presiding elder of the New Hampshire District. He was the first Methodist preacher educator in New England, the first editor of a Methodist missionary magazine, first Book Agent at Cincinnati, O., and the first Methodist preacher to receive the honorary degree of Doctor of Divinity, which was conferred by "Transylvania" at Lexington, Ky., which was the first university established west of the Alleghany Mountains. He was the first superintendent of Methodist missions in Texas—the missionary hand including himself, Alexander and Fowler, in 1837; and he was the first Methodist preacher to die in Texas. His remains repose at Washington, the old Capital; his death occurred less than a year after entering the Republic.

Among the well-remembered students at Augusta College was Francis Asbury Morris. An old man in Ohio, Judge McIntock, in a semi-centennial address concerning "old Augusta" last summer, made mention of Morris. He was a son of Bishop Morris, became a lawyer, went to Texas and was living in the Capital when Lamar was President. One day when he was sitting in the court-house a messenger boy handed him an unsealed paper. He opened it and read: "You are hereby appointed Attorney-General of the Republic of Texas. Come to my office." The President's name was attached. It was the first intimation Morris had of the President's intention. He went over to see him and was immediately installed in office. These brief facts I had from Morris himself, but don't remember whether it was an original appointment, or was to fill a vacancy, or how long it continued. Morris returned to Kentucky, became an itinerant preacher, and died in connection with the St. Louis Conference. His funeral occurred the same day as that of President Garfield.

His ministry was divided between Kentucky and Missouri; was largely in Louisville and St. Louis, and in principal churches of those cities. He was a small man with prematurely white hair; was one of the mildest-mannered men. Said one who knew him intimately in Kentucky: "He came nearer up to my idea of St. John than any man I ever knew."

I once met John B. McFerrin at Corsicana, Texas. Referring to the Methodist of the State, he said: "I raised a collection at a camp-meeting in West Tennessee to help on Littleton Fowler's mission to Texas, and I saw him mount his horse and start from the meeting on his journey to the Lone Star Republic. Fowler became Ruter's successor as superintendent of the Texas mission. Alexander's life-work has made his name a familiar one in that wide domain."

In 1846, when I was at Southland, Ky., I was pastor of Wyley P. Fowler, an older brother of Littleton. He was a roamer on Texas plains before Moses Austin completed arrangements with Mexico for the introduction of American families into Texas. He was born in lower Kentucky, about the beginning of the century, and when yet in his teens he went to Arkansas to live, fell in love with and courted a girl who refused to marry him. To drown his youthful sorrows he went into Texas with a young fellow of adventurous mind. They had some money and well supplied themselves with the necessary equipments for a life beyond the bounds of civilization. They crossed into Texas about where Clarksville now is. There was not a pioneer in all that section. The whole country explored by them was as the Lord made it—untouched by woodman's ax or farmer's plow. They were the first to near the forest by the cutting of small trees and erection of a cabin, which became their home. From it they ranged at pleasure through forests and over prairies, their excursions some times covering days and scores of miles from their home. Game was abundant. They wanted not for food. The earth was their resting place when they were abroad and night came on. They invaded the country of wild horses and amused themselves with spirited chasings of startled droves. There was one fiery steed larger, fleet and more beautiful than all others, which they longed for, but

vainly tried to capture. Time and again they gave him chase, but it was only sport for him to elude them. Conscious of his superior speed, he sometimes came tantalizingly near them, and then bounded away on a long stretch till he wearied his pursuers.

One day when at their cabin a party of men came along, halted, rested and shared the hospitality of the young proprietors. The chief of the party was Moses Austin. He was on his way to the City of Mexico to negotiate for the introduction of American settlers into Texas. That was near 1820. Austin was pleased with the daring of the young explorers, unfolded to them his plans, and urged them to accompany him to the City of Mexico with the promise of leagues of land if his plans carried. But they declined the proposition. After the summer was ended, the young men turned their faces homeward. Fowler returned to his father's, went to school, studied law, and when I first knew him, twenty-six years after his invasion of Texas, he had been several years a Circuit Judge, and for many years had been a devoted Methodist. I saw him first, nearly twenty years ago, as a lay delegate to the Louisville Conference, and from him learned the incidents in his history which I have just recited. He had been many years a Judge of Circuit Courts in his native State, and I believe was then serving a term, though full seventy-five years old.

J. W. CUNNINGHAM.

SOUTHWESTERN UNIVERSITY—REV. FRANK MORRISON.

For the first time in about two and a half years ago, the students of Southwestern University have been called to mourn the loss of one of their number. Frank Morrison died of typhoid fever, on Friday, the 9th inst. He was a noble young man—faithful to duty as a student and as a Christian, and beloved by all that knew him. It was a sad sight, not often witnessed nor soon forgotten, when from Giddings Hall the remains were borne to the hearse by six young preachers, and then followed a procession of fellow-students extending several blocks towards the depot, whence the corpse was carried to Carthage, the home of the mother. Bro. Morrison was licensed to preach less than a year ago. He promised much usefulness to the Church, but God has a higher use elsewhere.

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BOOKS AND PERIODICALS.

A NEW SINGING CLASS BOOK.—S. W. Straub & Co. has just issued a new work for singing classes, day schools, conventions, etc. It is called "Straub's New Model." It contains an excellent elementary department and a vast amount of sacred and secular music of the most excellent quality and great variety. Mr. Straub has made thirty popular books. This is the latest and contains the elements of usefulness and popularity in a marked degree. 192 pages.

Sunday-school Studies; or, Expository and Homiletical Notes on the International Lessons for 1895. by E. E. Hoss, D. D., editor Christian Advocate, Nashville, Tenn.; with colored maps. Barbee & Smith, Agents, Nashville, Tenn. This book is neatly bound in cloth, and is invaluable to Sunday-school teachers. It is, we believe, the only work of its kind published by our Church. Let our Sunday-school workers write for it at once.

THE BISHOP'S RIDDLE.—The Northwestern Christian Advocate tells the following: "Kemper Watson, Ex-Attorney General of Ohio and candidate for Congress in the Columbus District of that State, was a student at Dickinson College and superintendent of the Sunday-school in Carlisle, Pa. One day Bishop Bowman called and gave the school his famous riddle: 'How many children have I? I can put two of my sons in each of the four corners of the room, and give each boy two sisters; how many children have I?' Some years afterward, when Mr. Watson had become a distinguished lawyer, while he was returning from New York he was assigned the upper berth in a crowded sleeper. He found the section occupied by a white-haired man whose benignant face would attract attention in any company of men. They soon got into conversation, and the white-haired gentleman casually remarked that he lived in a little suburb of New York called St. Louis; that he was a Methodist minister; and that his name was Bowman. 'Not Bishop Bowman?' 'The same.' 'I've known and loved you from my boyhood,' Bishop Bowman, but the years have disguised you.' Then Mr. Watson told the bishop of his first acquaintance with him at the Carlisle Sunday-school, and his recollection of the riddle."

"YANKEE DOODLE."—Louis C. Elson, the musical critic, in a lecture said that "Yankee Doodle" was suggested by the melody appearance of the colonial drum when they marched for the Indian wars in 1755. An English wit composed it, and in the slang of the day, "doodle" meant a simper, and "macaroni," a dandy.

Mr. Elson said that "Yankee Doodle" was the beginning and end of the Revolutionary War, for at Lexington the British played it in derision; and at the surrender of Cornwallis, the Americans paid it back with interest, making the British prisoners march by the same tune. At the present time, Europe regards "Hail Columbia" as our National anthem, and the first edition of this song was shown by Mr. Elson, in illustrating the crude harmonies with which it was born. The tune existed for some time as a march, but was first sung in Philadelphia by an actor named Fox at his benefit. The audience went wild over it, and it was encored eight times.

Mr. Elson attributed the origin of the music of "The Star Spangled Banner," to an English drinking song, written in 1770.—*N. Y. Ledger.*



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