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VOL. XLII.

DALLAS, TEXAS, THURSDAY, MAY 21, 1896.

NO. 38.

EDITORIAL.

THE TURNING OF THE TIDE.

The last twenty-five years of the Nineteenth Century will go down into history as a period noted for the widespread existence of materialistic views. This quarter of a century will be characterized as the age of agnosticism. The English Deists had their day. The French Encyclopedists rallied to themselves a vast following. Then the Nineteenth Century Agnostics marched into the foreground and disturbed the faith of the nations. It is idle to attempt to deny that the great movement championed and led by such men as Huxley and Tyndall overthrew the faith of many. History records no period wherein skeptical thought was more aggressive and successful. But a far-reaching and profound reaction has set in. The evidences of a return to the faith are multiplying every hour. The pendulum swings the other way. Men are tired of negations, of destructive criticism, of hopelessness and doubt. We are on the eve of a great revolution of human thought and of an enthusiastic and universal return to the God of the Bible and the Christianity of Christ.

The cause of this widespread and vicious infidelity was not science, as some affirm, but rather the attitude and the opposition of scientific men. Science is the knowledge of nature and is not necessarily hostile to revealed religion. It is true that science has forced us to abandon some of our former views and accepted interpretations of the Word of God. But theology, which is man's thought concerning religion, is one thing, while religion itself may be an altogether and vitally distinct thing. Hence theology or man's thought concerning God and the things of God may change while the essential truth abides. That science has forced us to modify some of our views is transparently clear, and in every single instance the modification has been a substantial and notable gain. "The thoughts of men are widened with the process of the suns." But while science has changed our thoughts about divine and eternal things, it has never altered the fundamental facts of the Christian religion. It has never been essentially hostile or destructive. But scientific men have assumed and have vigorously contended that the facts of nature and the facts of religion are diametrically opposed and inevitably contradictory and mutually destructive each of the other. These gratuitous assumptions, these garbled statements in the hands of able and brilliant men and veteran and expert controversialists, have been made to do telling service against the faith. This coterie of scientific men were not simply indifferent to religion, but boldly and aggressively hostile. They swore by materialism. They pushed agnosticism to the front. They deified and enthroned nature. They fought to the bitter end. The ablest opponents which the Christian religion ever had lived during the last twenty-five years, and by shrewdly putting science with her beneficent and brilliant achievements, and the authority and prestige of great names against the faith, threw an eclipse over a large section of Christendom and secured a temporary triumph.

But now all this is changed. Materialism is relegated to the background. Agnosticism wanes. Science proves the handmaid and not the enemy of the gospel. Faith revives and the recoil from infidelity promises to be both thorough and permanent. George J. Romanes during this period was swept completely from his anchorage. He put his doubts into book form. But just before his death he wrote another, published posthumously, in which he put on record a complete recantation. He

died in perfect faith and in the bosom of the English Church—a significant and instructive example!

These cycles of doubt come and go. No permanent obscuration of the faith has ever been brought about. The shadow creeps over the truth like the occultation of a star, but soon the undying and life-giving radiance streams out again. Men may be betrayed by brilliant and wicked leadership into doubt, but soon their deep-seated and vital convictions assert themselves and resume their old-time domination and sway. For a time we may be troubled by questionings and fears, but whenever in our sober senses we contemplate human life and interests against the background of eternity and the grave, and consider the transitoriness and emptiness of sublunary things and listen to the voice of conscience and feel the throbbing of profound and irrepressible instincts and consider the beauty, preciousness, saving power of divine truth and the triumphs of the gospel of the Son of God, then our problems are solved and our fears vanish. This lesson of the passing times is full of instruction and encouragement. And now that the tide of faith is in the flood and the luminary of hope is in the ascendant, let us thank God and take courage. The evil days are passing. The kingdom of God comes. Faith is dominant. Pentecosts are brewing. Despairing hearts turn to the Redeemer. The omens are all that we can ask. It is a time for congratulation and praise.

CONNECTIONAL NEWS.

Our General Board of Missions was called to order at 9 o'clock Friday morning at the Publishing House in Nashville, Tenn. After making the following appropriations and assessments for the coming conference year, adjourned at noon on Monday:

APPROPRIATIONS.	Asked.	Prorated.
Brazil Mission Conf.	\$7,410	\$7,410
China Mission Conf.	31,763	31,763
Japan Mission Conf.	45,993	45,993
Central Mexico Mission Conf.	25,277	25,277
Mexican Border Mission Conf.	17,208	17,208
Northwest Mexican Mis. Conf.	3,476	3,476
India Mission Conf.	32,354	32,354
Pacific Conf.	4,390	4,390
Los Angeles Conf.	6,400	6,400
Columbia Conf.	6,782	6,782
East Columbia Conf.	5,690	5,690
Central Conf.	6,950	6,950
Montana Conf.	4,709	4,709
Western Conf.	2,225	2,225
New Mexico Conf.	4,140	4,140
Florida Conf.	5,000	5,000
Western Virginia Conf.	3,027	3,027
German Mission Conf.	4,400	4,400
Expenses.	16,300	16,300
Totals.	\$327,325	\$327,325
ASSESSMENTS.		
Alabama Conference.	\$16,000	
Arkansas Conference.	1,000	
Baltimore Conference.	14,500	
Brazil Mission Conference.	1,500	
China Mission Conference.	500	
Central Mexico Conference.	800	
Columbia Conference.	1,200	
Denver Conference.	500	
East Texas Conference.	4,500	
Florida Conference.	1,200	
German Mission Conference.	2,000	
Holston Conference.	10,000	
Illinois Conference.	600	
Indian Mission Conference.	2,000	
Indiana Conference.	2,000	
Kentucky Conference.	9,500	
Little Rock Conference.	8,000	
Los Angeles Conference.	4,800	
Louisiana Conference.	9,000	
Memphis Conference.	11,500	
Montana Conference.	12,000	
Mexican Border Conference.	600	
Mississippi Conference.	9,000	
Missouri Conference.	12,000	
Montana Conference.	800	
New Mexico Conference.	12,000	
North Alabama Conference.	12,000	
North Carolina Conference.	12,500	
North Georgia Conference.	21,900	
North Mississippi Conference.	11,000	
North Texas Conference.	10,500	
Northwest Mexican Mission Conference.	600	
Northwest Texas Conference.	10,000	
Ohio Conference.	2,700	
South Carolina Conference.	10,000	
South Georgia Conference.	12,000	
Southwest Missouri Conference.	2,100	
St. Louis Conference.	7,000	
Tennessee Conference.	10,000	
Texas Conference.	5,500	
Virginia Conference.	22,800	
West Texas Conference.	1,000	
Western Conference.	1,300	
Western North Carolina Conference.	11,000	
Western Virginia Conference.	2,000	
White River Conference.	3,500	
Total.	\$550,000	

Tennessee Methodist: At the late meeting of the Episcopal College in this city, the bishops by seven to two reversed the decision of Bishop Wilson in the case of Rev. A. C. Bane, of the Los Angeles Conference, regarding his request for a location. Bishops Keener and Wilson were for sustaining the decision, and the others for disapproval. It is said that Bishop Granbery led the fight for non-approval. This is a timely procedure, and we are glad to note it for the present and future integrity of our beloved Zion. We are glad to know that the tendency to deny the inalienable right of our preachers to locate at their own request has received a definite check.

The following is a part of the Book Agent's report to the Book Committee:

Very few books have been published the past year at the expense of the house, but there has been no dearth in the book department. Many, and some very valuable ones,

have gone forth, issued at the expense of the authors. Our periodicals are all self-sustaining, and yielding more or less surplus, except the Epworth Era, on which there was a loss for the year of \$2,982.86. For the first time since its establishment the Pacific Methodist Advocate shows a surplus in its favor. At the end of the fiscal year it had its credit the amount of \$126.97.

The capital of the Publishing House, as shown by the Ledger, amounts to \$708,760.50. This includes real estate, the plant (machinery, type, copyrights, stereotype plates, safe and office fixtures, etc.), merchandise, notes and accounts and cash.

The business of the year, ending April 1, 1896, is thus summarized:

DEPARTMENT SALES.	
Merchandise	\$9,823 21
Christian Advocate	34,808 53
Sunday-school periodicals	119,511 97
Review	6,192 52
Epworth Era	5,182 27
Miscellaneous sources	87,741 16

Total sales.....\$359,512 66

PROFITS.
From the above volume of business we have a gain in assets of.....\$ 50,393 73

CASH ITEMS.	
Cash in three banks	\$19,345 37
Sinking fund (bonds)	9,000 00
Postage stamps	382 61

Total cash April 1, 1896.....\$58,727 98

LIABILITIES.	
Outstanding bonds	\$ 9,000 00
Amount on deposit by Sunday-school Boards	1,000 05
Overpayments	5,006 00

Total debt April 1, 1896.....\$13,996 05

The sum of \$20,000 was appropriated to be distributed to the Annual Conferences for the benefit of the superannuated preachers, and the widows and children of deceased preachers. This one fact ought to stimulate all our preachers to increased zeal in behalf of our publishing interests.

GENERAL CHURCH NEWS.

We clip from a Northern exchange the following concerning the reception of Dr. J. A. Morris on his fraternal messenger to the M. E. Church.

At this point Dr. W. V. Kelley presented and read the following. We express our profound gratification at the courteous messages of Christian love officially delivered on Monday evening by the Rev. J. A. Morris, D.D., of Nashville, Tenn., the home of fraternal delegates sent to this body by the Methodist Episcopal Church, South, and our warm reciprocation of the sentiments conveyed, as well as our appreciation of his thoughtful, scholarly, and able address upon a high spiritual theme, and of his gentle and dignified bearing under painfully trying circumstances while among us. We record with inexpressible sorrow our intense mortification that through a most unfortunate misunderstanding between committees, Dr. Morris was in no way properly cared for and entertained. We lament that this mistake, made on his arrival was discovered only when it was too late, not for explanation, but for making such amends as we wished, and also that between the time of the appointment of the Committee on Fraternal Delegates at the close of the session on Monday morning and Dr. Morris's departure from the city there was no opportunity for his introduction to this Conference.

We deplore the fact that by unwitting mistakes of arrangement, and the brevity of Dr. Morris's stay the members of this body were deprived of the privilege of such personal contact and intercourse with him as they desired, as his fraternal visit naturally invited, and as his eminently Christian spirit would have made difficult to us.

We beg to assure Dr. Morris, and the great Church whose greeting he was officially charged to bring us, that only a most extraordinary chapter of lamentable accidents prevented him from receiving the kind of reception due to so eminent a guest coming on an embassy of love from an honorable, distinguished and respected Christian community, and due also to our own credit and self-respect as the recipients of such an embassy, and the hosts of such a guest.

We devoutly implore the Great Head of the Church Universal that no misunderstanding may arise to retard the steady growth of mutual respect and affection between us and the Church of which Dr. Morris is a fit and capable messenger.

Dr. Kelley: I move the adoption of this paper.

Dr. J. M. Buckley: I move to amend, that we cordially invite Dr. Morris to visit us before the close of the session that he may be introduced to the body and that we may be able to extend to him the hospitality which he has a right to claim and which reciprocity requires us to manifest to any delegate from the South. Now, Mr. President, I wish that no such chapter of frigid inhospitality in aspect could have occurred between two great religious bodies as to give rise to the resolution submitted by Dr. Kelley, and I speak with perfect knowledge of every aspect in the case.

Bishop Warren: Dr. Kelley accepts the amendment proposed.

Dr. Payne: As chairman of the Committee on Reception of Fraternal

Delegates I think we ought to distinctly state, and have it go on record, that this committee is in no wise responsible for this chapter of accidents. It will be remembered that this committee was announced at the close of the morning session. It was 1:30 o'clock before we knew we were on the committee. Immediately we sent our brother, Dr. Kelley, to find this good brother and he spent a whole afternoon in attempting to find him and did not succeed until he met him on the platform in the evening. As a committee we did everything that was possible to do to make his stay here pleasant, nevertheless we find ourselves in this unpleasant situation.

Dr. J. F. Goucher: As the fraternal delegate from the Conference to the Methodist Episcopal Church, South, two years ago, I received as your representative every possible courtesy of the most thoughtful and considerate kind. Dr. Rogers and myself were invited to remain as their guests for a week or two if we possibly could. We were given invitations for dinner, invitations to their special committee and standing committees, invitations to speak before their committees, at their anniversaries, and on all public occasions. No possible courtesy that could be thought of was omitted in their attention to your representatives.

There is another embarrassment at this present time. The report of your fraternal delegates was prepared and should have been in hand on Monday. But owing to a temporary disability which necessitated my being in the hospital for the day, I was unable to have that report in the hands of your General Conference. And therefore an unusual thing occurred, that the report of the fraternal delegates, from their Conference, was not even read, together with my statements of the courtesies extended to our delegates.

At this point Dr. Payne read the following letter:

GREENVILLE, TEXAS, MAY 1, 1896.
Secretary General Conference, Methodist Episcopal Church, Cleveland, Ohio.

DEAR SIR—I am the layman selected as fraternal delegate from the Methodist Episcopal Church, South. It appears now that it will be impossible for me to get to Cleveland before the middle of May. I am informed that such delegates are received on each Monday. Would it be acceptable for me to appear Monday, the 15th day of May? Please refer this to the proper committee, and ask them to inform me.

Yours, Fraternally,
E. B. PERKINS.

It was agreed to fix the date indicated for the reception of Hon. Mr. Perkins and to invite Dr. Morris to return as the guest of the conference at that time.

THE PRESS.

The Master of Life.

The soul of man is a microcosm, an epitome of the universe. In this tiny little economy the human will is grand master, directing and controlling all movements and making or marring our fortunes. The will is supreme in its domain, putting up and pulling down at pleasure. The will is the executive faculty, representing energy, power; it is the faculty which brings things to pass. The will is a part of the furnishing of every man, and yet the endowment is not alike in all. In some the will is proudly dominant, imperious it may be, or autocratic, while in others it is weak. Some men are so constituted on impulse, while others stand like Mount Washington, firm, steady and enduring, unharmed amid the storms of a lifetime.

But the will is not a fixed faculty. In most persons it undergoes great changes, for the will, not less than reason and conscience, is amenable to the good offices of education; and this education comes in the exercise of the faculty. The man who yields his convictions to his will, and he will find it more difficult to stand firm next time; while the man who stands by truth and right to the bitter end will secure a set of the soul in the right direction. Every battle lost is a millstone about the neck of the loser to sink him in the sea; but every battle gained makes more sure the next one.—Zion's Herald.

BROWNING.

It seems that the great Manchester preacher, Dr. Maclaren, is an enthusiastic student of Browning. In delivering a lecture to his own people recently upon Browning, he is reported to have said:

"It must be nearly fifty years since I fished up out of the rubbish-box at the door of a second-hand bookseller's shop in London a little volume in gray boards, bearing on the title page 'Parson's Guide' and dated of this same Robert Browning as a young poet, audacious and obscure, whom it was proper thing to laugh at. I bought the book for sixpence (as there were no Browning societies in those days), and took it home and read it, and have been from that day to this present hour a confirmed Browningite. . . . In wealth of genius, in loftiness of reach, in intensity of creative imagination, I know of nothing to compare with the highest work of Browning. The crowd of men and women, alive and tingling to their finger tips, whom he has made, are only paralleled by Shakespeare's. There is nobody else that can stand beside him."—Exchanging.

The Adjustment of the Woman Question.

We surrender considerable space to the discussion, by the General Conference, of the eligibility of women delegates, for the reason that the

question is new in some of its phases and has excited the most intense interest, and also because partial and mistaken views are obtained from the fragmentary and in many cases unjust representations of the secular press. The writer has been present every hour of the great debate, and is able to state as an unquestionable fact that a marked spirit of kindness and Christian charity has pervaded every speech that has been made. Not an unkind word, insinuation, or innuendo has fallen from the lips of the advocates either of the eligibility or the ineligibility of women. The same spirit prevailed during the sessions of the committee upon eligibility. Dr. Buckley, himself a member of the committee, declared in open conference that though there was wide divergence in views upon the subject, there was no time during the discussion in the committee when the bread and water might not have been passed around without the slightest incongruity.

From the beginning to the close of the long discussion it was an apostrophe of Christian charity and forbearance. Whatever infuriates the General Conference may have exhibited heretofore in its deliberations, in this instance it was almost divine in temper and fraternal love. The General Conference of 1896 has shown that it can rise to the loftiest plane of wisdom and good feeling as a deliberative body, even in a condition of intense excitement.—Exchanging.

Dr. Whitsett's Discovery.

The proper way to talk on the subject which has so stirred up the Southern Baptists is illustrated by one Southern Baptist paper, which says:

"For ourselves, we do not care a straw whether Roger Williams was immersed or sprinkled. It is a matter of no earthly consequence in its effect upon any of our cherished beliefs whether our English ecclesiastical predecessors were always loyal to the denominational tenets as we here accept and hold them. But, if some doctrine which we held dear were involved, we think we should still be able to say: 'Let us have the truth about it.' . . . All this talk about the propriety of such a statement from the president of our seminary is humbug and fraud. The question whether Roger Williams was sprinkled or poured upon, or whether the forerunners of American Baptists in England were or were not at some time disloyal to the doctrine of immersion, should be made a test of orthodoxy, is too absurd to be ridiculous. . . . Let us have the truth about the matter, whatever it is. If Dr. Whitsett is historically inaccurate, let that fact be exhibited; but let it be directly understood, that Southern Baptists are not going to persecute him for thoroughness of research or honesty of statement. The Southern Baptists are not children."

It is in this noble spirit that truth should be sought and controversies conducted.—Independent.

TEXAS PERSONALS.

Rev. S. W. Turner preached for our First Church people last Sunday morning. His service was appreciated. He made the ADVOCATE a pleasant call.

Rev. H. T. Cunningham writes us a pleasant note in which he informs us that he is serving the Colwater and Hernandez charges, North Mississippi Conference. He still retains an affectionate remembrance of Texas.

Rev. J. T. H. Miller, of Keenville, lost a little son May 15. The family grieves, but are resigned. The father writes us a most Christianly note, in which he says: "It is all right." The ADVOCATE tenders condolence.

We regret to chronicle the tragic death of little Milton Crow, son of our former college mate and highly esteemed friend, W. M. Crow, of Oak Cliff. He was accidentally drowned while playing in the water with some young friends. May the consolations of revealed religion abound richly unto the bereaved parents and sorrowing family circle.

The General Conference set apart Monday night, May 18, for the reception of our lay fraternal delegate, the Hon. E. B. Perkins, of Greenville, Texas. We notice that both he and Dr. Morris were introduced to the conference and were warmly received. We print in this issue the addresses of these distinguished brethren.

SOUTHERN METHODIST PERSONALS.

We regret to learn that Bishop W. W. Duncan was called away from the May meetings in Nashville by the death of a little grandson. The Bishop and the bereaved family circle have the sympathy of the entire Church in this sad affliction.

Bishops Keener, Hendrix and Key will hold the Texas Conferences during the coming autumn and winter. Texas will rally with loyalty and obedience to these general superintendents and give them a hearty welcome to the State. We shall be well served.

Joneseboro Herald and Tribune: In the unavoidable absence of Dr. E. E. Hoss, who had been selected to preach the Baccalaureate sermon at the Washington College last Sunday, that duty fell on Rev. E. C. McVoy, pastor of the M. E. Church, South, of this place. Rev. McVoy selected as a text the sixteenth verse of the fifth chapter of Ephesians, "Redeeming the time, because the days are evil;" and with all due respect to Dr. Hoss,

who is one of the ablest preachers in the Methodist Conference, we do not hesitate to say that this discourse was simply grand, and could not have been excelled by any pulpit orator of modern times. Thesermon met the hearty approval and universally favorable comment of the large audience who heard it.

GENERAL PERSONALS.

Since Prof. Green became an instructor in Princeton College, fifty years ago, there has been an immense change in the attitude of the Christian public toward the study of the Scriptures, and our Churches and theological seminaries have, generally, to some extent recognized and accepted the newer views. They have by no means given up the supernaturalism of their faith. They are no less earnest than of old in their acceptance of Jesus Christ as the crucified and risen Savior; but the critical views which have been developed among German, French and English scholars have been very widely accepted in as far as the composition and date of the Old Testament writings are concerned. Andover and New Haven, Union Seminary and Chicago University illustrate the attitude of three great denominations toward the higher criticism. It would now be impossible, however much individuals may protest, to shut out from universities, theological seminaries and Churches those who accept the composite and late authorship of the Pentateuch.

But to all this new drift, Prof. Green has presented a constant and stiff resistance. He is the incarnation of the best spirit of the old scholarship; in fact, he is a conservative Hebrew scholar, pure and simple, and such is his record. We doubt if his associates from boyhood really know him in any other relation. But he is, as we have said, the best type of such a scholar, honest, fair, clear-headed, just such an opponent as a partisan would not like to meet. It is hardly true that he is alone in his theological attitude. His position, we suppose, is very much that of Howard Osgood, the professor of Old Testament Exegesis at Rochester Seminary, and about that of the late Prof. Bissell. Some of our theological seminaries, like Princeton and McCormick, give no hospitality to the new criticism; and when one of the Princeton instructors, Prof. McCurdy, happened to get infected with the heresy he was allowed to resign; and now from a Toronto University he writes learned books and articles for the Homiletic Review, elucidating the Bible History from the ancient records of the East. Prof. Green has just now the pleasure of seeing a certain reaction among scholars at home and abroad against the extreme views of the critics whom he has so ably controverted.—The Independent.

DR. MORRIS' FRATERNAL ADDRESS.

Mr. President and Brethren: I have been deputed by the Bishops of the Methodist Episcopal Church, South, in pursuance of a resolution of the General Conference, to bear to you a fraternal message from the Methodism which we represent, and I come with sincere pleasure to discharge the duty. I hope I do not need to assure you that my visit is not a mere official function. It is not a matter of diplomatic etiquette. I shall talk to you unreservedly, because we are brethren, having a common parentage, a common name, one symbol of faith; and we are seeking to do the same work in the world.

Personally, I am in sympathy with every man under the sky who loves the Lord Jesus, whoever he may be, Catholic or Protestant. But while I love all, I have a special tenderness for you. Besides, in the course of my itinerant life, I have come into close heart-to-heart contact with some of you. In Kentucky I knew and loved Chadwick and Holmes; in Denver I knew and loved De la Matry, David H. Moore and others, and enjoyed the cordial hospitality of Bishop Henry W. Warren, realizing in my spirit that these two branches of Methodism, though "distinct as the waves," are yet "one as the sea." And my mind reverts vividly to an occasion long ago in Louisville, Ky., when the Methodists of the Falls held a fraternal jubilee. We talked together, we prayed together; and at the closing service when all hearts were aglow, our Kavanagh and our Foster embraced each other and wept for joy. So I have great reason to rejoice at this hour.

But while these memories are precious there are things in my thought which swell far out beyond. I see here to-day the representative gathering of the largest body of Methodists in the world standing for so much in the religious history of the past and in the great struggles of the future.

Holding the same doctrines, having the same ecclesiastical economy, and observing the same usages, we rejoice in what you are doing—the work which covers the whole field of Christian enterprise and is reaching out to all continents. It would be "to carry coals to Newcastle" to speak to you of your work. It will suffice to say that you are vindicating before the world the claim of Methodism to a scriptural faith and an apostolic work.

Nor do I need to bring you again the statistical details of our work. My predecessor in this office presented these in masterly form, and in the four years which have since elapsed there has been continued enlargement by the good hand of our God.

New Things in Our Work.
There are, however, two things which I mention in detail because they are new in our work. At our last General Conference there was created a Board of Education, consisting of 15 members, to be elected quadrennially by the General Conference, the purposes of which are thus set forth. "The Board shall gather statistics and shall prepare, publish and distribute tracts and other documents calculated to advance the cause of Christian education, and shall have control of all our work on behalf of the colored Methodist Episcopal Church in America. It shall, through its officers and members, or other agents, seek to increase endowments and otherwise to strengthen our existing institutions in harmony with the general educational policy of the Church, to correlate and systematize the work now being done, and to originate new institutions where they can be judiciously established and maintained."

By means of this Board we hope to do something worthy in giving unity to the work of education, and by a vigorous connectionism to secure instruction for our young people that will be distinctively Christian according to Methodist interpretation.

The same General Conference made the Epworth League a part of the Church's organization. Our people have entered into the work with a zeal, and it gives promise of the fulfillment of all our hopes concerning it.

Here in Cleveland, the cradle of this movement, I may recall the International Conference of Epworth Leagues held last June in historic Chattanooga, where Lookout Mountain and Missionary Ridge looked down upon 12,000 young Methodists gathered from Canada and the United States. Those days were like the days of old, and Chattanooga for the time became to us a heavenly Hermon.

Things in Common.
It is with pleasure that I bring to your attention the action of our General Conference touching things which we hope are to bring us as Methodists into true co-operation in our work.

First, with reference to the American University, which, under the wise leadership of Bishop John F. Hurst, is growing into proportions of strength and beauty. There in the generations to come Methodist children are to be polished "after the similitude of a palace," and the Church which was born under the shadow of classic walls over the sea is to solve the problem of higher education with all its branches co-ordinated under the paramount wisdom of the word of God. With reference to this enterprise the General Conference passed these resolutions:

Whereas, A movement has been set on foot under the leadership of the Methodist Episcopal Church for the establishment of a great Protestant university in the Capital City of our Nation; and

Whereas, It becomes all Protestants, and especially all Methodists, to give encouragement to this important enterprise;

Resolved, That we heartily approve and endorse the undertaking of the trustees of the American University to establish in Washington City a great university for postgraduate study and original research, under the influence of Protestant Christianity and the auspices of American Methodism.

Another act of that General Conference which looks to a closer and more effective co-operation of the great bodies of American Methodism was embodied in the following resolutions. After citing the action of the Second Ecumenical Conference upon the subject of Methodist Federation the Conference says:

Resolved by the General Conference of the Methodist Episcopal Church, South, now in session, that while we do not in the least recognize the Ecumenical Conference as having any legislative power, the Bishops be requested to appoint a Commission on Federation, consisting of three Bishops, three ministers and three laymen, and that the Secretary be instructed to notify the General Conference of the Methodist Episcopal Church of this action, and to request it to appoint a similar Commission.

Resolved, 2. That this Commission shall have power to enter into negotiations with said similar Commission from the Methodist Episcopal Church if one be appointed, and with similar Commissions from other Methodist bodies, with a view to abating hurtful competitions and the waste of men and money in home and foreign fields.

Resolved, 3. That any arrangements which such Commission may make shall be reported to the next General Conference.

(Continued on fourth page.)

DEVOTIONAL.

Contentment and Godliness.
When the Apostle Paul says: "Godliness with contentment is great gain," he does not mean to imply that the godly man should be content with all things, or in all circumstances. True, he says of himself: "I have learned, in whatsoever state I am, therewith to be content," and, "I know how to be abased, and to suffer need: I can do all things through Christ who strengtheneth me." In entering upon his great mission of preaching the gospel to the Gentiles, he knew many hardships were unavoidable, if he would be faithful to duty, and he was, by divine help, content in enduring them. But in the next verse he commends the Philippians for ministering to his necessities: "Not because I desire a gift; but I desire fruit that may abound to your account." If they had shown no sense of obligation to relieve his wants, he would not have been content with them.

Contented endurance of the hardships of his high calling did not blind him to the obligation of those for whom he labored to minister to his temporal needs, and while he was content and glad to suffer from neglect he could not prevent, he felt deeply the moral injury to themselves of their neglect.

We are under no obligation to be content under avoidable injuries, justice or fraud, whether done to us or to others; and we may be sure the Apostle does not mean to say to us that contentment is always indispensable to godliness. There are conditions in which discontent is a duty, and circumstances in which godliness and contentment are inversely proportioned, when the more godliness the less content and "vice versa." We should distinguish Christian contentment, the cheerful endurance of evils which can not be avoided, from stoical or listless endurance, which springs from indifference to justice, and the refusal to do right, remediable wrongs. Contentment with preventable poverty and want is not a virtue. Diogenes in his tub, asking no other favor of an Emperor than that he should not stand before him and the sun, does not strike one as a particularly edifying spectacle. The contentment, if we may so call it, in this case was as cynical as it was ostentatious.

We can not laugh away the stings of unmerited poverty, or of flagrant injustice; and the refusal of doing right, remediable wrongs. Contentment is either falsely assumed, or is due to a want of sensibility. It is our duty to be content in circumstances subject to us by providence, and with unavoidable hardships which lie in the path of duty; but not with any evils which we may remove by intelligent, energetic, vigorous effort. Neither is it a part of godliness to remain content under any serious injustice to ourselves or others. It is our duty to protest against and strenuously oppose all wrongs and never relax our efforts until they are overthrown.

Men are not, then, to rest content under any remediable evils. To do so would be to sink the world of progress; we should sink into the lethargy of Oriental countries, where no progress is made because hope and ambition have died out. Poverty, ignorance, evil and unwholesome conditions, ought not to be matters of indifference, though often it becomes our duty to endure them with patience. To be entirely content with them implies moral inertia, insensibility, shiftlessness, laziness. We may have to endure these things for a time, never as permanent conditions, but only so long as is necessary to remove them. The hardships, want, opposition of evil men which we are called to endure for truth's and duty's sake, are burdens which, but bear only as temporary evils, and rejoice over every mitigation of them, over every advance that men are coming more tolerant, more merciful, more just, more mindful of their obligations, not only on their account, but because thereby the path of duty becomes less thorny for ourselves. So Paul, whose words we would endorse in this writing, said to his brethren: "Ye have done well that ye did communicate to my afflictions," and, "I rejoice greatly now at last your care for me hath furnished again." He could hear want when it was necessary without railing and even rejoice in it; but he evidently preferred not to be put in such straits, and was ready to accept relief.

We are liable to miss some of the best things for lack of careful thinking. Some virtues and graces bear so striking a resemblance to what are not virtues, that the latter some times pass for them. Resignation to irremediable evils is so sweet a grace, that we are in danger of seeking it in acquiescence in remediable evils. So when St. Paul says: "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope;" we are liable to fall into the error of seeking these blessed fruits by enduring needless trials; when a little reflection would show that it is not our duty to endure them at all; that there is no profit in such endurance; and that the mainly thing to do and the only way to secure spiritual blessing is to resist and abolish the evils which produce tribulation. Resignation to evils which we ought to fight and drive out of the world is never a means of grace, but to analyze it we shall find that much of the so-called Christian patience, endurance, resignation and peaceableness in the presence of evil is a cowardly retreat from duty, an ungodly submission to evils we ought to fight unrelentingly until they are abolished.

On the other hand, there are many trials in the path of duty which the

faithful Christian can not avoid and must be content to endure. Not the least of them are the opposition and enmity he must incur in striving to abolish remediable evils. Besides sorrow, bereavement, sickness, death are the lot of all. Philosophy offers no sufficient support in such trials; nothing short of the grace of God can make us content to endure them. And so the Apostle couples with his exhortation, "Be content," the precious assurance: "For He hath said, I will never leave thee nor forsake thee, so that we may boldly say, The Lord is my helper."—Pittsburg Advocate.

Value of the Study of Poetry to the Christian.

If our attention were confined to that aspect of poetry which views it as an expression of the age—its thought, its social condition, its moral and religious life—the worth of its study to the preacher would be apparent. For example, Dante reflects the prevailing tendencies of the times, showing us the great reform movement in moral and spiritual life. Shakespeare and Milton represent the classic age in our literature, and with wonderful accuracy mirror the situation and movement of that great period. The great masters never deal with passing conditions, but with the broader universal and eternal verities of life and character.

Their function is to idealize phases of human life; they believe with Matthew Arnold that "poetry is a criticism of life." The test of the true greatness of a poet lies in his powerful and beautiful application of ideas to life. The same question, which in the great degree engenders the situation of the ethical and religious teacher, is also the motive which inspires the poet to the production of his greatest work. The poet who disregards moral ideas in the same degree ignores the dignity of life. Facts like these show how important is the study of literature to one whose business it is to study historic movements, and those events and transactions which disclose character.

But when we contemplate the deeper expression of creative, religious imagination, there is within the soul an inspiring vision, an aspect of truth of deeper beauty which poetry molds into verbal expression. A noble passion for truth overmasters the soul and takes shape in divine song, which is the expression of a great moral and spiritual power.

Moreover, in this highest form of literature—for Wordsworth well calls it "the breath and finer spirit of all knowledge"—there are the signs and the substance of high seriousness and truth. The poet is never indifferent to the life of man. This is the secret of the permanent, the eternal excellence of a Dante, a Goethe, a Shakespeare. The wonderful power of such souls is made to bear upon the questions of humanity—how to think, how to feel, how to do, how to suffer, and how to triumph. These are the questions which lie behind "The Divine Comedy," "Faust," and the great plays of Shakespeare.

Now the religious teacher has before him the same problems, and he can not ignore or disregard them. He can not ignore or disregard the dignity and destiny of life, or any great subject he is bound to respect and reverence. Indifference here is indifference toward the fulness of life. It is readily seen that the man of distinctly moral and religious aims and the true poet move towards one great accomplishment. The poet aids the preacher by giving him breadth of vision, depth and scope of creative power, and so development of soul, and spiritual force. True poet and true preacher alike translate things into a higher meaning, almost spiritualize things which before seemed grossly material.

Perhaps, however, the highest function of poetry is to give what Emerson calls "amplitude" to life. It does nobly witness to the ideal and spiritual side of things; but it does more; it also reveals, discloses. The philosopher makes no such demand upon the imagination and the heart as poetry. He is thought logically and systematically reasoned, and of course at the door of thought, never at the palace gate of the spirit. It is the poet who has admission here, and it is his truth that is thrived within. The poet is a philosopher, but he is more—more, that is, than a mere master of thought; he is ruler in a region which lies too deep for thought. He goes into the lives of men; touches some hidden and dormant part of the spiritual being, and awakens it to a new life. He is the prophet and artist. By the exercise of his vision and the faculty of the divine poet is a revealer of new realms for truth; by artistic sense he gives concreteness to truth and character. Wordsworth and Tennyson tell us of man, nature, and human life. They are revealing through a deep insight into man and the world. Their deepest thought found expression in poems like "The Intimations of Immortality" and "In Memoriam." They, like all true poets, were prophets of the spiritual, not only of the eternal world, but of the moral life of men. "In Memoriam" especially brought new truths to the deepening consciousness of men, and a more real consolation to hidden grief—a purer and more Christian resignation to the will of Him "who ever lives and loves." True poet and true preacher then clasp hands, and say to the world of men, "More life and fuller, that we want."

Poetry is by its very nature the ally of "whatsoever things are true, whatsoever things are pure, whatsoever things are lovely and of good report." It takes up its sacred abode among all good things, and strives to present them to the hearts of men with attractive power. Its prerogative is to ennoble life. So, too, that of the preacher, the man whose work above all others is one of matchless nobleness.

In view, therefore, of what he is in his great office, and of what he is

called to do as an interpreter of life and character, more and more will the preacher, the eager and earnest student of the things of God, turn to a study which will give power and beauty to thought, to imagination, to affection; and to the whole life of the man an ampler greatness and a more divine goodness.—Rev. Ashley A. Smith, in The Christian Leader.

OLD AND YOUNG

THE HUGUENOTS AND THE REVOCATION OF THE EDICT OF NANTES.

In the two volumes which Professor Baird has thus entitled he places a fitting crown upon a life's labor of love. To have made so exhaustive a history of a comparatively obscure part of a great nation, has implied an amount of research fairly appalling to the mind capable of appreciating its difficulty. The preceding volumes have brought the history of the Huguenots from the earliest days of the Reformation in France down to the few years of comparative prosperity which followed the promulgation of the Edict of Nantes and ended with the death of the great Henry in 1610.

Practically, the recall of this famous and beneficent edict dates from the murder of Henry IV; for with the Regency of his Queen, the narrow-minded bigot Marie de Medici, began a gradual and persistent, if necessarily intermittent, withdrawal of all the privileges this edict had granted. During the years of Queen Marie's regency there was hardly a day unmarked by some unfairness of dealing with the Huguenots, either singly or collectively. There was steady pressure of encroachment upon all their rights, first from one side and then from another, but always in one direction. There is no doubt that the influence of the Roman Catholic clergy was efficient and untiring in this matter. The power of priestly hierarchies has ever been vast; but there has never existed, and probably never will exist, a stronger and more perfect organization than that of the Roman Catholic Church. But even within itself there were some who rose superior to its selfish demands. It is to the credit of the two great Cardinals, the one of France, the other of Italian birth, who successively ruled France from about 1620 to 1661, that they were too great as statesmen, and too truly patriotic to allow their Church to have its full way in matters purely civil. It is true that with a firm hand Richelieu reduced the Protestants to political submission; but, after that, persecutions were relaxed and not permitted to rage again either during his power or that of Mazarin. The course of Richelieu is the more notable because he had to withstand not only the urgency of Rome, but also that of his colleagues in France, and that of the nominal monarch, for Louis XIII had inherited none of his father's greatness, and all of his mother's intolerance of disposition.

As early as 1617 he had issued an order in council making the Roman Catholic the established religion in his father's maternal principality of Béarn, at that time one of the most strongly Protestant portions of France. This was a high-handed aggression, because, legally, the solemn decisions of the States-General of Béarn were only revocable by an equally solemn decision of the same body, and they had decreed that their State religion should be the Reformed.

To readers of the present generation, to whom freedom is a birthright, and the "divine right of kings" a fable, the loyal and devoted Huguenot's persistent patience in "turning the other cheek" to the blows of his royal master during three long and relentlessly cruel reigns, is a matter for continual astonishment, mingled with but little admiration; for frequently this patience amounted to positive imbecility. The fact is, that for a very long time, while the Huguenot asked for religious freedom, he did not appear to know or care anything about political freedom. He only learned to seek the latter under a system of the most infamous abuses. Had they been governed by a succession of even moderately wise and generous monarchs, nothing earthly could have incited the Huguenot to revolt. In the eyes of the whole French people fealty to country, and to whatever monarch might, by divine right, happen to be ruling over that country at the time, was one and the same thing. Nothing short of unendurable misdeeds could open their eyes, or those of the great mass of the French people. When once they were opened the cruelties of the great French Revolution came as the natural result.

The years from 1610 to 1793 beheld an almost unbroken march of encroachments upon the liberties of the people. The monarch—whether he was Louis XIII or XIV or XV—did not persecute the "pretended reformed" so much because of his attachment to the Roman Catholicism or his zeal for souls, as because of his pressing, always pressing, need for vast sums of money; and the coffers of the Church could be drawn upon for many purposes if one of them was the persecution of the Huguenot. In addition to this motive Louis XIV had another in his intolerant and intolerable pride. "I am a Roman Catholic" and I will that all my subjects shall be the same." Opposition to the king's religion was held to be rebellion to the king's person. The house, not to say slavish, one of the Huguenots when raising their protest against this view, in our day inconceivable, unless we stop to remember the simple and unwavering, almost dog-like loyalty of the entire French people for so many generations to their worthless masters.

Why the French Revolution did not come at least one hundred years before it did is the mystery. That the perse-

cution of the French Protestants was a very strong factor in leading up to it one may readily learn in reading these pages. Even during the lives of Richelieu and Mazarin the Reformed could not be said to be indulgent, or even justly treated. Double-dealing and insincerity characterized all transactions of the monarch and the Roman Catholic Church with the Huguenots. For the first generation or two after the assassination of the great Henry there still remained powerful Protestants nobles who, like Henri de Rohan, were able leaders of men, and firm supporters of their doubler correlatives; but, little by little, by the fortunes of war, by treachery, and by that most fatal of all foes—the corruption of Court favor, these passed away and left none to take their places. By the date of the formal Revocation of the Edict of Nantes the ranks of nobly-born Protestants had been greatly thinned. But even as late as that period the Protestant nobles and gentry were still considerable in numbers and influence. In so placed, from right to left, one might see in front of the doors of a Huguenot temple, their owners braving the king's displeasure by coming from far and near to attend the weekly service. As late as four years before the Revocation there was still one noble—the Marquis de Ruvoigny—courageous enough to present and advocate a petition in behalf of his brethren in the faith. His arguments had no effect upon the course of the monarch, yet, after years, the latter must have remembered this eloquent old man had told him of the state of prosperity into which France had grown since the cessation of its religious wars, and shown him how much of this was due to the industry, wealth and constant loyalty of his Protestant subjects. Especially must he have remembered the solemn warning that if he endeavored to enforce their conformity in religious matters the most prolific and useful part of his subjects would cast off the allegiance to him and forsake the kingdom. Of course the address was useless, for the king had already pronounced his "Je veux," and he never learned that it is a greater thing to change one's mind for good cause than to persevere in a wrong cause. "Those who do not agree with me," he said in effect, "are heretics, and I will that heresy shall be extirpated from my dominions!"

The humble remonstrance which the Huguenot noble presented to the monarch's assumption is still in existence. Professor Baird says that it is an able paper, calm, judicial, simple and pathetic, "setting forth the wrongs of a great multitude of human beings, amazed and horrified at the fresh outrage to which their most sacred and intimate relations in life were threatened to be subjected." But what was mere humanity in comparison to the will of a king? This noble document bears only the indorsement "Neant!" "Neant!" Nearly a century later Voltaire did good service on behalf of the oppressed Huguenots. He was an iconoclast by nature, and not disposed to think too well of royalty; yet even he found this "Neant!" so brutal that he was inclined to discredit the statement that this was the sole response vouchsafed to the heart-rending more than a million of loyal and bitterly oppressed subjects; but Professor Baird has proved its indisputable authenticity.

Many efforts have been made to clear the memory of the monarch from the odium of having realized the extent of the cruelties he was inflicting. It may well be, indeed, that underlings, after the manner of their kind, often exceeded instructions; but these, as they may be seen to-day preserved in the archives of various places, are brutal enough to stain forever the memory of their author. "Je veux!" This was the God the little monarch worshiped with a sincere and constant fervor, and led to his continuance in error which ultimately cost his country the loss of some hundred thousands of its best inhabitants, and himself—consequence of his own eyes—the loss of power and prestige in Europe.

Even Blacksmiths, who are supposed to be rugged, strong and perfect health, are likely to die of consumption, and the same may be said of many other occupations. Consumption is not always health. Disease will develop rapidly upon the system, and get into a man's system, and it will certainly and surely if he doesn't take the proper measures to get rid of it. Exercise and work and dieting and all that sort of thing are good enough in their way, but consumption is one of the most deadly diseases of the body. It is infinitesimal, but it is alive. The only way to get rid of it is to kill it. If it isn't killed, it will develop rapidly. In the quickest imaginable time, one becomes a thousand, and a thousand a million. Dr. Pierce's Golden Medical Discovery is a germ hunter and a germ killer. Wherever a disease germ lurks in the body, the "Discovery" will find it and kill it. It doesn't make any difference what you call your disease, or what kind of a germ it is. All germs circulate in the blood. The "Golden Medical Discovery" purifies the blood—purifies it of germs—enriches it with life-giving properties. It not only kills disease, but it builds up health. It is a tonic, a nerve, or nerve-food, or invigorator and blood-purifier, all in one bottle.

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SUNDAY-SCHOOL DEPARTMENT.

Address all communications for Sunday-school Department to Rev. I. W. Clark, Sulphur Springs, Texas.

Teachers in our Sunday schools should be Methodists, for no other people can teach our doctrines. They should know Christ as a pardoning Saviour, for they who know not Christ cannot lead children to him.

Teachers of religion should exemplify religion in their everyday life; otherwise their teaching on Sunday will be contradicted by their lives during the business days.

Methodism cannot afford to make the Sunday-school a secondary matter. The gospel is the only thing that has precedence.

Jesus said, "Suffer the little children to come unto me," and this same Jesus was with John Wesley when he began the work of Sunday-schools.

The Superintendent should see that the pastor is kept in honorable repute before the Sunday-school, for the child that is taught to reverence the ministry will not be long in finding him who has promised to be with the ministry to the end of the world.

Teachers should emphasize the evils of worldly amusements, and the most impressive teaching is "avoiding the appearance of evil."

Religion at home and under the trials of everyday domestic life is what saves our children from skepticism. We remember our mother's piety because we have seen it tried.

The teacher lays the foundation on which all Church workers are building.

SECOND QUARTER-LESSON 9, MAY 31.
DESTRUCTION OF JERUSALEM FORETOLD.—Luke 21:20-36.

Golden Text: Heaven and earth shall pass away, but my words shall not pass away.—Luke 21:33.

Jesus begins to unfold to his disciples the consequences of his rejection by the Jews. The wicked and rebellious state of heart that made them reject Jesus as the Saviour will cause them to rebel against the rulers of their temporal affairs.

Left without God in the world, they were to become restless, turbulent and rebellious, thus hastening on to destruction.

Some of his disciples called the attention of Jesus to the magnificence of the temple, its white marble, its towering porches, its gates of brass, its stones of wonderful dimensions, some of them containing 9,600 cubic feet.

This temple, one of the wonders of the world, naturally became a topic of

conversation as Jesus and his disciples left the spacious apartments and walked toward the Mount of Olives.

Jesus foretold the destruction of this temple and all Jerusalem, and they walked in silence until they reached the brow of Olives, where they seated themselves for a little rest; and the disciples, curious to know when and how this mighty destruction should occur, began to ask Jesus about it.

The destruction of this temple was a mercy to the Jews and to all nations. The idol must be destroyed before the heart can turn from it, and this destruction of Jerusalem is an apt figure of the work of repentance. "Let the wicked forsake his way and the unrighteous his thoughts and let him return unto the Lord," etc. This means a destruction of our idols, a forsaking of our former loves before we can turn unto the Lord.

The Jews had now rejected Jesus and were seeking some pretext by which they might convict him as a lawbreaker. Jesus saw the secrets of their souls and knew the results of their conduct.

When people reject Christ they are liable to go in any direction except the right way; and the same temper manifested toward Jesus will dominate in any other matter. The Jews were subject to the Romans, and their jealousy had already been aroused, but formerly they had enjoyed the providences of God and had come into the temple, knowing they would always find a friend; now they had rejected the source of comfort and must be left helpless and a prey to their own lusts.

Jesus sits on the brow of the Mount of Olives and looks down on the sleeping city with a sorrowful heart. He begins to relate the scenes which pass before him.

"Jesus was probably sitting upon the exact spot where the famous Tenth Legion of the Roman soldiers, who captured Jerusalem, were encamped during the siege. The sun was setting, and the whole city, with the surrounding valleys and hillsides alive with the camps of pilgrims, lay beneath him in the evening light. The city was magnificent, with its palaces and strong walls, and marble temple with golden roof and pinnacles. It is hard to realize the terrible times which came upon Jerusalem a few years after the death of Christ. The people were treated with horrible cruelty by the Roman authorities. They rebelled and retaliated till there was open rebellion, and it required the best power of the Roman Empire to conquer the city.

"Jerusalem was surrounded by the Roman Legions. Fearful wars and rumors of wars were all over the land. Soon there was civil war in Rome itself. The first siege of Jerusalem was in A. D. 66, under Cestius. Then the disciples could know that the desolation thereof is nigh."—Pel. Notes.

Jesus advises his disciples to flee to the mountains and hide away until the storm is passed. It would do them no good to take part in the struggle, for it would be a hopeless one. He reveals to his disciples the evils to come and tells them how to escape; if they are in the city they are to depart out; and if they are in the countries they are not to enter Jerusalem.

"The horrors of war and sedition, of famine and pestilence, were such as exceeded all example or conception. The city was densely crowded by the multitudes which had come up to the Passover. Pestilence ensued and famine followed. The commonest instincts of humanity were forgotten. Acts of violence and cruelty were perpetrated without compunction or remorse, and barbarities enacted which cannot be described. Mothers snatched the food from the mouths of their husbands and children; and one actually killed, roasted and devoured her infant son.

The besieged devoured even the fifth of the command of Titus, crucified on the walls around the city. The multitude of executions was so great that room was wanting for the crosses and crosses for the bodies."—Pel. Notes.

We see how truthfully Jesus related the scenes of the future, while, with tender care for those who allowed him, he pointed out the way of escape.

The Jews were to be led away captive among all nations, and Jerusalem was to be trodden down by the Gentiles until the times of the Gentiles be fulfilled. There were to be unusual phenomena in the natural world also: There shall be signs in the sun, and in the moon, and in the stars. The wonderful upheavals in all the elements showed the life and power that was in Christ.

Had the Jews accepted Jesus these calamities had not been, but because they rejected him the power was reversed—the positive and negative poles were confused, the force ran along non-conductors and explosions were all along the line.

It is so with us. When we refuse to obey Jesus and have his life in us we become unhappy and find ourselves out of harmony with the whole world. Jesus is God of nature, and the elements take on the effects of the disturbed condition of the life forces, and the earth is shaken with mighty earthquakes.

These were sad forebodings to his few disciples, but it is the forerunner of better times; for when all these things occur, then they were to look for the coming of Jesus from the dead,

and the morning of the resurrection was to be the opening of a glorious experience; for the Comforter was to come into the world to abide with us forever.

"These disciples had followed their Lord through many scenes, and often their hearts had nearly failed them; but more bitter were to be the scenes just ahead, and then should follow the joyous times from the presence of the Lord in the power and demonstration of the Holy Ghost.

"It is the stillness of death that is to be feared, not the commotions that arise from the progress of Christianity."—Pel. Notes.

"Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand."

The bursting buds indicate the struggle going on within, and shows that summer heat is already giving life, and



EPWORTH LEAGUE DEPARTMENT.

Address all communications for League Department to Rev. Sterling Fisher, Kyle, Texas.

The only standard of conduct worthy a Christian is: "What does my Father want me to do?"

Christ's plan for insuring safety is to substitute service for sin.

Let Christians scatter sunshine; sin has given us gloom enough.

The Christian who has to defend his conduct is not letting his light shine.

The Christian who sincerely asks: What can I do? will hear God speak.

Not what we get, but what we give, makes us truly rich.

The right to suffer for another is higher than the right to protect oneself.

If you love your brother as Christ has loved you, you will give up a great deal for his salvation.

Beware the Christian of whose coming little children are afraid.

The young man who is unkind to his mother will break the heart of any woman who loves him.

Do not carry sunshine into other homes and bring only clouds to your own. Be at your best at home.

TOPIC FOR MAY: "CHRIST IN SOCIAL RELATIONS"

May 31: "Vows and Church Relations."—Matt. 7:21; John 17:4; 1 Cor. 8:13.

This subject comes appropriately under the topic for the month. All young Christians have made vows and publicly acknowledged obligations, which are nearly related to the social side of life. Our Lord himself was subject to such vows. Dedicated to the service of God in his infancy, a member of the Jewish Church, whose obligations he voluntarily assumed, set apart by his priestly office by the sprinkling of John at Jordan, he all through his life sought to fulfill all that he ought to do and be.

When we take the vows of Church membership we assume no new obligations; we only acknowledge obligations which already existed. Having acknowledged them and voluntarily vowed to God and the Church, we should use all diligence to perform all that we have promised and to avoid everything which might hinder our service to the Church and our righteousness before God.

The character of the young Christian is most liable to attack from the social side. He is apt to find that his vows have put him out of harmony with the social customs of many of his associates, and they, caring nothing for his religious convictions, will bring to bear tremendous pressure to cause him to disregard them.

The amusement question is a vital one. Every one who joins the Methodist Church takes a vow to avoid "taking such diversions as cannot be used in the name of the Lord Jesus." And so ruinous to Christian character have some such diversions proven that Bishops and General Conferences have pronounced against indulgence in them. Such are dancing, cardplaying, attendance upon theaters, circuses, shows and such like. This Church does not attempt to enumerate all amusements that are wrong, but it is expected that every member will carry out the spirit of the rule and abstain from all that can not clearly be used in the name of Christ.

Christ does not forbid amusement, nor does the Church; mirth is not inconsistent with piety. The Christian ought to be intensely social, but it is an insult to him to claim that he is dependent for pleasure upon such things as we have enumerated above and the companionship to be found there.

The test of Discipleship.—Matt. 7:21.

Happiness is not the aim of the Christian however. He asks not what pleasure can I have, but what happiness can I give? Not what freedom from restraint, but what opportunity for service? This is the test of true discipleship—Not in saying Lord, Lord, but in doing the will of the Father. Profession alone is not enough—get possession; possession of Christ dwelling in you; possession of the Holy Spirit, the Comforter and Teacher. Their presence

overcoming the effects of winter's death and decay, so, when they saw these great commotions they were to know that the time was near when the general heat of the Comforter was nigh, and his presence was indicated by the activity of the elements.

A dead Church is given us in the figure of the Pharisee, or the boasting Christian, who does little, but says much.

The live Church is given in the figure of the Pharisee, or the boasting Christian, who does little, but says much. The live Church is given in the figure of the Pharisee, or the boasting Christian, who does little, but says much. The live Church is given in the figure of the Pharisee, or the boasting Christian, who does little, but says much.

and co-operation the workings of our League. All the members of this band of workers have tended largely to its success by their earnestness and their willingness to work, to sing and to pray. With united effort of pastor and members we have formed a solid phalanx, and are marching against the evils of sin, with songs of victory on our lips, and our motto: "All for Christ," we stand to-day as a League in the front rank of battle, among the very first and best of any in the State.

In retiring from this office, I wish to most sincerely thank you all for this unqualified and much appreciated help. A summary of our financial condition shows we have raised and expended about \$200 for the various departments of League work. Much has been done, yet many things have been left undone. So, with the Apostle, let us say: "Forgetting the things which are behind, and reaching forth unto the things which are before, let us press towards the mark for the prize of the high calling of God as it is in Christ Jesus." A. H. McVEIGH, President.

NORTH TEXAS LEAGUE CONFERENCE.

As a recompense for those of North Texas who failed to attend the great Epworth League Conference at San Antonio, let's direct our attention and make preparations to visit the North Texas League Conference at Sherman next month. Let's make this the grandest conference ever held in North Texas.

The Perfect Life.—John 17:4. In this passage Christ sums up his life—the perfect life. It is in direct contradiction to a life of mere pleasure. He did not come into the world to enjoy himself, but to glorify the Father. In a worldly sense the enjoyments and comforts of his life were the very fewest, and he did not concern himself about them. "He did not try to discover the secret of a happy life, but the secret of the Most High." He is our example. When these lives are ended and we enter the great true life beyond, all that we shall treasure as worth our while shall be summed up in our Savior's words, "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

Care for the Weak.—1 Cor. 8:13. Paul's example and teaching here are in keeping with the unselfish spirit of true religion. He was more concerned for the salvation of his brother than for his own liberty, and therefore would deny himself the use of that which would cause another to commit sin in following his example.

Nowhere has this noble spirit of self-denial been surpassed. Paul sets the rights of the Christian above the rights of the man. He asserts the right to deprive himself of that which is lawfully his from love to his weaker brother. Such conduct is Christlike. Such disinterested regard is worthy the ambition of every Christian.

EPWORTH LEAGUE MISSION COMMITTEE. The Committee on Missions appointed at the recent State League Conference met in Waco, May 6, in response to a call from Chairman Nelms. There were present: W. L. Nelms, of the Northwest; J. B. Sears, of Texas; J. D. Scott, of West; J. T. Smith, of East; P. H. Hensch, of the German Mission, and A. K. Ragsdale, of North Texas Conference.

W. L. Nelms was re-elected Chairman and A. K. Ragsdale, Secretary and Treasurer.

After thorough discussion of the work in hand, the amount required for the second year was ascertained among the various Leagues. Notices of amount asked of each League will be sent out soon, and your prompt and prayerful attention is requested to this one of our most important movements.

All Leagues who have not yet paid on the first year will please remit such amounts as they now have on hand for this fund to the undersigned.

A. K. RAGSDALE,
Dallas, Texas.

PRESIDENT'S REPORT.

Report of President of Epworth League for term closing April, 1896: Department of Christian Effort.—The deep spirituality and bright Christian experience enjoyed by our membership is largely due to the untiring efforts and earnest prayers of our faithful First Vice-President, Bro. W. T. Blakney, and his excellent corps of workers. About fifty cottage prayer meetings have been held, with twelve conversions, in addition to the regular devotional meetings. God has been with and blessed them in their efforts.

The Department of Charity and Help under the workings of Vice-President W. E. Millsaps, and later under Bro. Charles Cyrus, has done a noble and grand work in supplying the wants of the poor and needy and visiting the sick and dying. About one hundred and seventy-five visits to sick and to the jail have been made, and about \$80 expended for the relief of temporal wants.

The Department of Literary Work has been quickened from its dormant state by the magic and skill of its excellent commander, Miss Anna Gray and her able assistants, and now stands the peer of any department of work in this broad State.

Miss Iva Bartley, our organist, has made a fine record, having been present and ready for duty at every service. Bro. Plummer, our Secretary, I find, too, kept a faithful record of all proceedings of the League, and Bro. Geo. Phillips has kept correctly all moneys entrusted to him.

We are proud of our pastor, Bro. Bourland, who has always endorsed by his presence and hearty support

requested to select and read with comments the passage of Scripture which best suits his experience.

Our reading circle is still improving. We have about twenty books in our circulating library. Longfellow is our subject for next meeting. Each member will have a quotation from Longfellow, and we will have the life of and selections read from same author.

ETHEL POTEET,
Secretary.

GROVE HILL LEAGUE.

Our Epworth League is moving off nicely since our State Conference. Our delegates seemed to put new zeal into our League when they returned. At our regular business meeting in April new officers were elected as follows: W. B. Baum, President; J. A. Allen, First Vice-President; J. M. Stone, Second Vice-President; T. C. Thorn, Third Vice-President; Mr. Bonnie Grimes, Secretary; Mr. Elmore Clark, Treasurer. The devotional exercises of the League are held every Sabbath at 1 p. m., and are very interesting and profitable.

SUNDAY-SCHOOL AND LEAGUE CONFERENCE.

The Sulphur Springs District Sunday School and Epworth League Conference convened in its first session in Sulphur Springs, Texas, May 11, 1896, and was in session two days. I. W. Clark, presiding elder, in the chair. A. E. Ramsey, Secretary.

There were just one hundred members present. The topics embraced the different offices in the Sunday-school, and its literature—the Bible receiving special consideration—and the three departments of League work. About three hundred Sunday-school teachers and three thousand pupils were reported in the district—sixty-five per cent of the latter being religious. Forty-three schools were reported, though two charges were not represented.

The conference made a fine impression on our town. Revival influence was manifest from the beginning to the close. Christians rejoiced aloud and mourners knelt at the altar of prayer.

We would have held protracted services but for the fact that a meeting was to begin in the Presbyterian Church the next night after the close of the conference.

Our guests seemed delighted with Sulphur Springs, and we trust the conference will prove a great blessing to Sunday school and League work throughout the district.

The conference voted a request to the Advocate to publish a paper read by Miss Kate Randle, in your League Department, and also the following:

Resolved, That we hereby express our high appreciation of the high grade of our Texas Christian Advocate, under the very able editorship of Dr. T. R. Pierce; that we do heartily congratulate the Church in Texas upon the fact that we have an organ which we believe will not suffer by comparison with any other of the great Advocate family; and that we record our abiding conviction that a copy of the Texas Christian Advocate should be in every Methodist home in the State.

(Signed) S. C. RIDDLE,
S. A. ASHBURN.

The conference was unanimous in the adoption of the above resolution, a number favoring even a more emphatic endorsement of our most excellent paper and its able and versatile editor.

This conference decided that next



No matter how violent or excruciating the pain the Rheumatic, Neuritic, Influenza, Croup, Whooping Cough, or protracted colds may suffer,

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For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or limbs, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

It instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

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CURES THE WORST PAINS in from one to twenty minutes. Not one hour after reading this advertisement need anyone SUFFER WITH PAIN.

Internally—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Croup, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Sick Headache, Diarrhoea, Colic, Flatulency and all internal pains.

RADWAY'S READY RELIEF.

Price 50 cents per Bottle. Sold by all Druggists.

WOMAN'S LUCK.

To the Editor:—I am worried: I want to know if it is right for a person to make money in this manner. I saw a notice in the newspaper signed by W. C. Atkinson, Columbus, Ohio, saying that if anyone would send him the names and addresses of fifteen persons for this trouble he would send a lot of free, and asking for help to pay for the dead taxes and recording, and that \$1000 would pay all until 1902, and if I paid \$60 of this I would get the deed and abstract immediately. I sent the money and received them all right and found that I had secured a \$2500 lot free, in Seaside, New I want advice. If I sell that lot for \$100 cash, then send more names for a second lot and sell it to my grocer, to whom I owe money, would it be right for me to ask that much, because if it is, I can make \$800 more in a very short time as I find state officials, judges and business men interested in the business and it is all right. My neighbors are sending W. C. 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You are giving us the greatest paper west of the Mississippi River. How a Methodist can keep posted and not read the Texas Christian Advocate is a mystery. The mechanical and literary features can not be surpassed in any Church paper. Let the Church arise at once and show their appreciation of a good thing.

Leggett, Texas. J. L. Williams.

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Thank you for continuing my paper. I am proud of our Advocate and I love to read it. Ed Franklin. Comanche, Texas.

The Favorite Sewing Machine continues to please the purchasers. It is a bargain rarely offered. If you are in need of a machine, send \$22, which will place the machine at your nearest freight depot, free of freight charges, besides paying one year's subscription to the Texas Christian Advocate.

UNANSWERED LETTERS.

MAY 11.—D. O. McAllister, sub. J. B. Elder, sub. J. T. Longino, sub. A. B. Roberts, sub. J. A. Burks, sub.

MAY 11.—Chas. Davis, sub. B. S. Sawyer, sub. H. P. Strader, sub. J. M. Holt, sub. J. T. Graham, sub.

MAY 11.—G. H. Hodge, sub. J. J. Canafax, sub. W. B. McKown, sub. A. G. Nolen, sub.

MAY 11.—H. M. Sears, sub. C. E. Gallagher, sub. Zoro P. Friebe, sub. J. K. Waller, sub. J. Kilgore, sub. J. H. Chambliss, sub. P. A. Edwards, sub. B. H. Passmore, sub.

MAY 11.—A. H. Hussey, sub. W. B. Andrews, sub. J. H. Steele, sub. H. B. Bowman, sub. J. R. Hall, sub. H. I. Morris, sub. J. C. Weaver, sub. J. W. Sims, sub. sample copies will be sent. H. T. Hart, sub. J. W. Harmon, sub.

MAY 20.—J. D. Odum, sub. H. R. Kimbler, sub. Horace Bishop, sub. attention. Joe M. Rarus, sub. Gus Garrison, sub. Joe F. Webb, change made.

ANNUAL CONFERENCES.

WEST TEXAS, Llano, Bishop Keener, Oct. 28

GERMAN MISSION, New Fountain, Bishop Keener, Nov. 1

NORTH TEXAS, Paris, Bishop Keener, Nov. 11

NORTHWEST TEXAS, Waxahatchie, Bishop Keener, Nov. 18

TEXAS, Bastrop, Bishop Hendrix, Nov. 25

EAST TEXAS, Marshall, Bishop Hendrix, Dec. 16

SHERMAN and vicinity were swept last Friday evening by a cyclone of almost unprecedented magnitude and force. Bro. W. W. Mackey, of Sherman, who made the ADVOCATE a highly appreciated call during the week, confirms, as an eye-witness, all the statements made in the press dispatches. The death-roll reaches

nearly a hundred. Scores were wounded. Many lost everything. The destruction of property was appalling. Relief funds are flowing in generously, both from the State and abroad. Mr. Cecil Smith, of Sherman, is Chairman of the Relief Committee, and will receive and acknowledge all donations. We trust our readers will take a deep interest in the matter and respond liberally to these earnest calls for immediate help. It was one of the most destructive storms on record. We are devoutly thankful that our own North Texas Female College, which was very near the track of the cyclone, was spared.

THE GENERAL CONFERENCE.

The Committee on Episcopacy recommended the election of three Bishops, but the conference amended the report by substituting two for three. It was determined to require a two-thirds vote for the election of a Bishop. After a dead-lock for several days which threatened serious consequences two men secured the requisite number of votes: Dr. C. C. McCabe, of the East and Dr. Earl Cranston, of the West. The conference greeted their election with the most vociferous and enthusiastic demonstrations. These are strong men, of the sweet-spirited and conservative type, and their elevation to the Episcopacy will give general satisfaction and pleasure throughout the Southern Church.

We notice that the committee stated to the conference that the time for the election of a colored Bishop "was opportune." This report was unanimously adopted. But the colored candidate, one Dr. Bowen, only secured about thirty-five votes out of a necessary 336. That is to say, our Northern friends are theoretically in favor of colored Bishops but not practically. Thirty-five represent just about the number of colored delegates present. Dr. Bowen received, so far as we can gather, not one single white vote. Opportune is a fine word, but it covers an infinite deal of shuffling and inconsistency. The election of a Negro Bishop would have been the most consummate folly. It would have served notice to the Church, South, that all negotiations looking toward federation or closer fraternal relations were at an end. The colored brother is relegated to the rear notwithstanding the opportuneness of the time. The clock strikes the auspicious hour, but, alas, the votes were wanting.

The Conference is now balloting for Book Agents, and Dr. Eaton, of the New York House, has been elected.

Dr. Morris, notwithstanding the shabby treatment accorded him, on the earnest invitation of the Conference, has returned, and he and the Hon. E. B. Perkins have been introduced to the Conference, and Monday night, May 18, was set apart for their reception.

The great debate over the woman question was characterized by the very finest spirit. The participants struck heavy blows, but good-humoredly. It was an occasion of the greatest interest.

The Northern papers say that the Fraternal Address of the British delegate, Dr. Watkinson, was one of the very best ever delivered before a General Conference. We shall secure it, if possible, for our readers.

REV. C. M. KEITH.

We print below a letter from Rev. J. B. Sears, the presiding elder of the Austin District, announcing the death of Rev. C. M. Keith:

Rev. C. M. Keith, our pastor at Flatonia Station, died at the parsonage at 9 p. m. yesterday. He passed away in great peace. Having suffered serious illness for several months he had frequently talked freely to his family and friends about his readiness to go. He died as he lived—a true soldier of the cross. We have just laid his body to rest in the Cemetery here. An obituary will be prepared in due time.

JOS. B. SEARS.

Bro. Keith was born in Merryweather County, Ga., December, 1817. He was converted at Jernigan, Russell County, Ala., in 1868, and joined the M. E. Church, South, at the same time and place.

He was licensed to preach April 10, 1881, by Rev. G. W. Graves. He was admitted on trial in the Texas Conference at Bryan December 3, 1881, Bishop Linus Parker presiding. He was ordained deacon by Bishop McTeyle at Galveston December 3, 1883. His first work was Buffalo Circuit.

Bro. Keith has devoted his life to the itinerant work. At the time of his lamented death he was filling an important station in the Texas Conference. As his presiding elder says: "He died as he lived—a true soldier of the cross." No higher praise can be accorded mortal man than this. His end was peace. He has entered into rest. The ADVOCATE, together with a large circle of sorrowing friends, laments his sudden death.

DR. MORRIS' FRATERNAL ADDRESS.

(Continued from first page.)

eral Conference for adoption, alteration or rejection.

Without a prophet's ken we may confidently expect out of these things a day of deeper sympathies and heartier co-operation.

Bishop Haygood.

On the 19th day of January last, Bishop Atticus Greene Haygood, of our Church, was called from abundant and useful labors to rest and reward. A simple estimate of his character you will, I am sure, receive with brotherly appreciation.

Bishop Haygood was a man of great worth. He had a vigorous intellect, which worked along straight lines. There was nothing sinister there, nothing uncertain. His moral character was pure, unselfish and replete with Christian virtues. He had a robust faith in God, and that made him an optimist and gave the base line upon which his whole life was triangulated.

He was a man of large and varied activities. He occupied successfully many responsible places—was President of Emory College, editor of the Sunday-school publications of the Church, the General Agent of the Slater Fund for the education of colored youth in the Southern States, editor of the Wesleyan Christian Advocate; and all the time he was a busy preacher and writer of books. In all these he was a workman who needed not to be ashamed.

Bishop Haygood was a bold and fearless advocate of his convictions, not afraid to stand alone on any field. He was a great preacher, at times having large measures of natural fervor and tenderness impassioned by the Holy Ghost. During the last year of his life he had a preternatural power; the wick, the oil, and the very lamp itself were all ablaze at once.

Atticus Greene Haygood was as wise, true and helpful a friend as the colored man ever had. "Our Brother in Black" demonstrated that fact, and showed that he possessed the qualities which fitted him to speak as a prophet of delicate matters at a critical time when not many men, South or North, have the wise common sense, the loving kindness of heart, and the justness of spirit to speak with profit. And the selection of this son of the South to administer the fund for the education of colored young men in the South was a just and beautiful expression of the confidence of the men of the North in him as the negro's friend.

He has served his generation and fallen on sleep, and the Church weeps for him as a mother weeps at the death of a noble son.

A Discussion—Methodism and Christian Experience.

This duty discharged, I ask your indulgence while I discuss a theme of common interest to us as Methodists. I mean Methodism and Christian experience—the relation which the Wesleyan movement in its history has sustained to that work which consciously wrought in the spirit of a true believer by the power of God, in accordance with the Scriptures, by which he is made a child of God, and realizes the Christlike character.

I do not presume to think that I can bring to you anything new on such a subject. It is not desirable that I should. "For no man having drunk old wine, straightway desireth new: for he saith the old is better." I only wish to talk with you of things which we all knoweth full well—things which constitute our family history in the hope that our hearts may burn within us as our Lord makes himself known to us by the way.

Back of all religion there lies the idea of personality—essential being in which inheres the power to know, to love and to act. In all definitions of religion a divine personality is assumed; and religious systems have vigor just in proportion of the distinctness of this conception. When that fails, or is weak, there is, of necessity, a corresponding indistinctness in the religious thought.

Nirvana is the unavoidable corollary to the pantheistic Buddhism; and Agnosticism, which resolves God into the unknowable, cannot believe in conscious immortality.

These definitions involve relations of knowledge and obedience. God has made man in his own likeness. As to essential nature the spirit of man is like the Spirit of God. In this primal fact lie all the possibilities involved in religion. Man may know, love and obey God. There are not wanting those to whom the relativity of man's knowledge constitutes a fatal barrier to any knowledge of God. Of course, all our knowledge is exceedingly limited.

The knowledge of things in their essence we cannot have. But the apprehension we have of things, though very imperfect, when compared with the fullness of truth, may yet be real knowledge corresponding so far to reality.

My dog knows me, distinguishes me from the multitude, knows where I live, knows my habits of life, can read my moods in my face, understands much that I say to him. Of the me which lies away within, the thinking self in which my powers and capacities inhere he has no conception, can have none. But what he knows is as correct in its measure as my knowledge of myself is in its measure.

God has made himself known to men. He "who hath at sundry times and in divers manners spoke in times past unto the fathers, hath in these last days spoken unto us by his Son."

The organon of this revelation is the written word given to us by the inspiration of the Spirit, holy men of God

speaking as they were moved by the Holy Ghost. This revelation consists of a large body of external historic facts which constitute the granite bottom of all. They are public and notorious, so that revealed religion has an exact latitude and longitude, and can be as definitely located in time and place as any other historical occurrence.

In these facts are embodied and illustrated great moral principles which are for guidance to the world's conduct. Beyond these there lies a system of spiritual truth which is for the salvation of the inner life; doctrines concerning God's grace and promises made to man by which he may become partaker of the divine nature.

The ultimate and demonstrative seal of this system of salvation is personal experience vouchsafed to penitent faith. When Jesus spoke these spiritual truths he offered to every honest heart a proof with power that they were of God. "If any willeth to do the will of my Father which is in heaven, he shall know of the doctrine whether it be of God, or whether I speak of myself." Here is the doctrine of Christian experience—the truth realized in the human spirit by the spirit of God and divinely attested to the consciousness.

What Methodism Contains For.

For this element of the Christian life Methodism has made a conspicuous and most earnest contention. Other epochal movements in the sphere of religion have wrought in the direction of doctrine and for ecclesiastical reforms; but what there was new in this movement had reference to doctrine only as embodied and illustrated in Christian experience. Dr. Stevens has well said: "Methodism reversed the usual policy of religious sects, which seek to sustain their spiritual life by the orthodoxy; it has sustained its orthodoxy by devoting its chief care to its spiritual life."

The two all-important points about which Mr. Wesley exercised himself and around which he organized his work, were conscious assurance of acceptance with God, and sanctification, or Christian perfection. I invite you to a study of beginnings in Methodist history with reference to these.

Mr. Watson says it would be difficult to fix upon a more interesting and instructive moral spectacle than that which is presented by the progress of Mr. Wesley's mind through its deep and various agitations, doubts, difficulties, hopes and fears from his earliest religious awakenings to the moment when he found that steadfast peace in his conversion. He had been religious from a child. At college, as a leader of the "Holy Club," he was the most austere of ascetics, the most tireless of religious workers; he was a man of prayer and close Bible study; he had been for two years and a half a missionary to the Indians in America. And yet after ten years of such life as an ordained minister he had no assurance that he was a child of God.

His Journal begins October 14, 1735, and at once he confesses the most painful and tormenting fear of death. When one spoke to him of the witness of the Spirit, he says: "I was surprised and knew not what to answer." In a letter to a friend he wrote: "Does the Spirit bear witness with our spirit that we are children of God? Alas! with mine he does not."

A writer in the London Quarterly (1868) says: "We have before us a number of unpublished sermons of John Wesley at Oxford during the ten years following his ordination. In not one of them is there any view whatever, any glimpse afforded of Christ in any of his offices. His name occurs in the benediction: that is about all." He says of himself: "Many years after I was ordained a deacon I was utterly ignorant of the nature and condition of justification, ignorant of saving faith, apprehending it to mean no more than firm assent to all the propositions contained in the Old and New Testaments."

This seems quite strange, but we must remember that the great body of the Church was dead to spirituality. The doctrine of the new birth had shriveled into baptismal regeneration. The sum of religion consisted in harmoniousness, using the means of grace and almsgiving. Of the preaching generally it has been said: "Beyond the doctrine of the Trinity and a general acknowledgement of the veracity of the gospel narrative, it taught little that might not have been taught by the disciples of Socrates and Plato."

In 1740 Mr. Wesley spent two days in looking over the letters he had received in 16 or 18 years then just passed, and he writes: "How few traces of inward religion! I found but one of all my correspondents who declared that God had shed abroad his love in his heart." And then he adds this bit of sad history: "This one, who made the profession, was for this expelled from his society as a madman, and, being disowned by his friends and despised and forsaken of all men, lived obscure and unknown for a few months and died."

The Witness to the Spirit and instantaneous conversion were looked upon as utterly unreasonable. And when Mr. Wesley first heard these things talked by Peter Bohler he says he could not understand them at all; and when he began to preach them the churches were closed against him. In writing to a friend in 1745, he says: "About seven years ago we began preaching present inward salvation was attainable by faith alone. For preaching this doctrine we were forbidden to preach in the Churches. For this many of the clergy preached and printed against us as heretics and schismatics. Several of the Bishops began to speak against us, serv-

eral of the clergy stirred up the people to treat us as outlaws and mad dogs." Even Mr. Wesley's mother, who was so wise in spiritual things, said a little while before her death that till then she had never heard such a thing mentioned as having forgiveness of sins now, or God's spirit bearing witness with our spirit, much less did she imagine that this was the common privilege of all believers. She only came into this experience about three years before her death, when she was 70 years of age.

From all this it is evident that every condition about his life was unfavorable to the last degree to Mr. Wesley's apprehension of the doctrine. It was separated from the spirit of the age "by the whole diameter of the sphere." Brought up in such an atmosphere it is not strange that he came to be ten years a preacher without so much as knowing there was such a thing as assurance of Christian standing with God.

But through all these years he had been feeling about for the truth, reading spiritual books and speaking with spiritual men. Like Apollo, though a mighty man, he was willing to sit at the feet of any Aquila or Priscilla, who was acquainted with God. At last, on March 5, 1738, after an interview with his friend and spiritual adviser, Peter Bohler, he said: "I was clearly convinced of unbelief, of the want of that faith whereby alone we are saved, the simple faith which is sealed by the Spirit." When he saw this he was minded to quit preaching, but Bohler said: "No, preach faith till you have it, and then you will preach it because you have it." So he continued and on Monday, March 6, 1738, he preached for the first time present conscious salvation by faith to a prisoner who was under sentence of death.

Preaching this truth and praying for the experience he came to Wednesday, May 24, 1738. He rose early, at 5 o'clock in the morning, and upon going out of the house he opened his Testament on these words: "Thou art not far from the kingdom of God." All the day he sought the Lord with most diligent care. Here is his record of the coup de grace: "In the evening I went unwillingly to a society in Aldersgate street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. An assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

A memorable night that was! It was the Bethel for that Jacob who for thirteen long years had been wrestling for the blessing. Now the day has come, and with it enfranchisement. His feet are on the rock, a new song is in his mouth, even praises to our God. Now we may write a new line in that biography. John Wesley, born after the flesh at Epworth, June 17, 1703, and born after the spirit by the power of an endless life in Aldersgate street, London, a quarter before nine o'clock, Wednesday evening, May 24, 1738.

His brother Charles had come into the joy of this life but a few days before, and now together they can sing: My God is reconciled, His pard'ning voice I hear; He owns me for his child, I can no longer fear; With confidence I now draw nigh, And Father, Abba, Father, cry.

The First Point Settled.

Now we have reached the first point settled in the distinctive position of Methodism—salvation assured to the spirit of the penitent believer by a direct personal witness of the Divine Spirit that he is a child of God. From that time a baptism of power was upon the Church, and it will abide until the ages fall. All over England and Ireland the work spread like forest fire. America is soon ablaze, and the "Holy Club" becomes a religious movement which, under God, is to girdle the globe and stand in the forefront of the agencies that are to convert the world.

Through 150 years in city Churches, country meeting houses, log cabins, humble homes, at primitive camp meeting altars—at the mourner's bench, under all skies and in all lands, the world has felt the touch of its divine power, and it has grown into a vast multitude. There are to-day 7,000,000 of Methodists in the world doing service in every branch of Christian activity. They are in the vanguard of every army enlisted for the enfranchisement of man and the establishment of the kingdom of heaven in the world.

And then I look beyond and behold an apostrophic multitude which no man can number out of every nation, and of all tribes, peoples and tongues standing before the throne and before the Lamb, arrayed in white robes, and palms are in their hands, "Behold, what God hath wrought!"

Another Question Raised.

But it was not long before there came another question into Mr. Wesley's religious life. For a while all was as bright as a morning of unclouded spring, and he could say: "I have freedom from sin, not one unholy thought." Yet soon he becomes conscious that something was lacking. He says: "On Wednesday, May 31 (just one short week after that happy experience, I grieved the Spirit of God, especially by speaking with sharpness of one not sound in the faith. God hid his face, and I was troubled." Sometimes his expressions are pathetic. He says: "I felt a soreness in my

heart, so that I found my wound was not fully healed." There came to him a most humiliating revelation of defects and failures of which he had not before been conscious. He talks much of "inbred sin," "inward corruption," and "salvation unto inward holiness." He seems even to deprecate conversion. Speaking of certain members he distinguishes "One born again in the full sense of that word, that is, found a thorough inward change;" while of others he says: "Most of them were only born again in a lower sense, that is, received the remission of their sins."

He retired into Germany that he might inquire of his friends, the Moravians, of these things, and he spent weeks in closest conversation with them about the work. He writes: "Here I continually met with what I sought for—living proofs of the power of faith, persons saved from inward, as well as outward, sin."

Upon further and closer investigation he found among this people things which he could not accept. They held that sin remains in the soul as long as it remains in the body. This he sharply rejected, holding and teaching that there was a work of divine grace by which the soul of the believer was thoroughly cleansed and the kingdom of heaven completely and victoriously set up within, bringing all things into the obedience of Christ."

He contended for a distinct work subsequent to conversion, and says, "I believe justification to be wholly distinct from sanctification," of which he says: "I believe it to be an inward thing, namely, the life of God in the soul of man, a participation of the divine nature, the mind that was in Christ, or the renewal of the heart after the image of him that created us."

So he preached. In January, 1740, he writes: "I continually warned all who had tasted the grace of God to press forward for the prize of their high calling, even a clean heart, thoroughly renewed after the image of God in righteousness and true holiness."

And at the first Methodist Conference, held in the Foundry in London, June 25, 1744, sanctification was defined to be a renewal in the image of God, in righteousness and true holiness. "To be a perfect Christian is to love the Lord our God with all our heart, soul, mind and strength, implying the destruction of all inward sin, and faith is the condition and instrument by which such a state of grace is obtained."

About the year 1746 a few of his followers in London came to him professing to have experienced complete deliverance from sin, and requesting him to hear their witness in detail. To these he gave a careful hearing. In the years from 1759 to 1762 the number of such was greatly multiplied throughout England and Ireland. To all he gave the most patient and painstaking attention, scrutinizing their words and their lives very closely. He frequently called together those of his people who believed they were saved from sin, and at times he would spend the greater part of a day examining them, one by one, as to their experience. He talked closely and often with his preachers, both in the Annual Conferences and in private, of these questions. He was a conscientious and indefatigable searcher after the truth.

The Doctrinal Statement.

Let us now make a short study of the subject with reference to the doctrinal statement. Mr. Wesley's serious thought on these matters antedated his conversion by many years. In his earlier religious life he had been an interested reader of Kempis, Taylor and Law, and the question of heart purity was raised in his mind while he studied their writings. He says that as he read Taylor's "Rules of Holy Living" he longed to give God all his heart. Afterwards, as he read Law's "Christian Perfection" he was profoundly impressed to all inward holiness, and says: "I groined to love God with all my heart and to serve him with all my strength." In 1733 (five years before his conversion) he preached at Oxford before the University the sermon on "The Circumcision of the Heart;" and in 1765 (27 years after his conversion) he says that this sermon "contains all that I now teach concerning salvation from all sin and loving God with an undivided heart."

But as the years passed there appeared a most obvious and perplexing uncertainty when he undertook to elaborate the subject and formulate an exact statement of psychological content and to describe its manner. He himself frankly confessed that his conception of it was not simple. He explains his inability to rejoice with certain persons who professed to be saved from all sin, saying, "Perhaps it is because I have an exceeding complex idea of sanctification," which shows a conscious want of clearness in his views on the subject.

Variations.

There were variations in his views as to the nature of the work. In his earlier years he did not distinguish between sanctification and justification. He says that for years after he was ordained a deacon he seemed to confound the Witness of the Spirit with sanctification. Again he seems undecided whether to claim it to be the suspension or the extinction of sin.

There were variations as to the manner of work. Mr. Wesley says that as early as 1741 he taught that Christian Perfection is attainable in an instant and by faith. But at the second Methodist Conference (1745) this deliv-

erance was made: "Inward sanctification begins in the moment we are justified; from that time the believer gradually dies to sin." And in 1756 Mr. Wesley writes: "This perfection does certainly admit of degrees." Dr. Whitehead, during his life one of the most devoted and intimate friends, and afterwards his biographer, says that while the doctrine of perfect love was taught among the Methodists from the beginning, the practice of pressing the people to expect what was called the destruction of the root of sin in a moment was comparatively a late thing.

There were variations as to the time when this work might be expected. In September, 1735, at Oxford, he distinctly plainly teaches that holiness is not found on earth, but death will at once destroy the whole body of sin." Here he plainly teaches that holiness is not attainable in this life. At times he taught that it was not attainable by young Christians, as he says, "In their novitiate," or, as he says, in another place, until they have become "fathers" in the sense of St. John.

There were variations as to the possibility of falling from this state of grace. In 1767 he wrote to his brother Charles: "There is one question more, Can one who has attained it, (sanctification) fall? Formerly I thought not; but you, with Thomas Walsh and John Jones, convinced me of my mistake."

The Explanation.

Such were some of the variations which the doctrinal statement underwent while the matter was under investigation in Mr. Wesley's mind. But these changes are not strange, when we consider—

First, that his opinions on this subject began to take shape before he was converted. He dated them back at least 13 years before his assurance of pardon. It could not be reasonably expected that a man, however earnest and sincere, should be able to formulate a satisfactory and consistent definition of such high things before he had experienced the very first principles of the doctrine of Christ.

Second, that in all these years he was endeavoring to interpret the teaching of the Scriptures by the experiences of a very enthusiastic people. This brings us face to face with the question, Did Mr. Wesley himself make any profession of this experience of Christian perfection? This is not a matter of curiosity, or invidious contention. It is a factor in explaining the variations of the doctrinal statement.

I feel warranted in saying that he never made such profession so far as can be learned from his published writings. While he spoke so exactly and so fully about his Christian experience on other points, he never refers to his own attainments here.

It has been thought by some that a passage in his Journal of date of January 1, 1739, narrates such a profession. He says that certain persons, among whom were Whitefield, his brother Charles Wesley, and himself, were at a love-feast in Fetter-Lane. "About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us inasmuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice: 'We praise thee, O God; we acknowledge thee to be the Lord.'"

This is the entire record, and certainly there is no specific profession here, nor is any necessarily implied in the words. Moreover, three days after this occurrence he is writing bitter things of himself, concluding with these words: "Though I have constantly used all the means of grace for twenty years, I am not a Christian," showing that he was still struggling with the doubts which commonly harass the babe in Christ.

That Mr. Wesley made no profession of this grace was noticed by his people, some of whom were offended by it. In 1761, when he was 58 years old, one of his favorite correspondents wrote him chiding him for that he had not entered into the experience of perfect love. The letter seems to refer to some expression previously used between them. "Do you seem to be a great way off? O, he is sufficient! He has paid the debt for both actual and original sin! Why should you be without the blessing any longer?"

The next year, in a letter in which he writes of Christian Perfection he breathes this closing word: "O, let you and me go on to perfection! God grant that we may so run as to attain!"

In 1767, when he was 64 years of age, in an open letter to Dr. Dodd, he refers to the strictures

WOMAN'S DEPARTMENT.

All matter intended for the Woman's Department should be addressed to Mrs. Florence E. Howell, 28 Mason Street, Dallas, Texas.

ANNOUNCEMENT.

The fourth annual convention of the Woman's Parsonage and Home Mission Society will meet in Little Rock, Ark., November 5, 1896. The time of the convention has been deferred from June to November. A large delegation is expected in the fall, as the meeting promises to be one of unusual interest.

MRS. R. K. HARGROVE,
Nashville, Tenn. General Secretary.

NOTICE.

All delegates who expect to attend the annual meeting of the Woman's Foreign Missionary Society of the Northwest Texas Conference that convenes in Corsicana, June 24, will at once send in their names, so that we can arrange for their entertainment while in our city. In sending same, address our President, Mrs. R. P. Bates, Corsicana, Texas.

MRS. G. T. JESTER,
Corresponding Secretary W. F. M. Society,
Corsicana, Texas.

WACO DISTRICT MEETING, W. F. M. S.

I wish to add a little to Miss Wiley Major's published account of the Waco District meeting of the Woman's Foreign Missionary Society, held at Lorena, March 28-29. The subject of the special work for the district was discussed at the meeting last year and the gathering of a fund for this purpose begun. Since then our District Secretary has consulted Miss Haygood as to the best plan for our special work, and by her advice we decided at this year's meeting to establish and maintain a day-school in China for five years, at the cost of \$100 a year. The school to be called "The Waco Texas District School." There was only a small amount lacking to make up the first \$100. This was pledged by the delegates present. So great was the enthusiasm that when the call for next year was made, in less than 10 minutes \$120 was promised for the school. I think it would help very much to keep up interest in our foreign work if each district would take up some special work and induce the Auxiliaries and Juvenile Societies to unite and work for this one object especially.

We feel very much blessed in having Mrs. M. E. Bullock for our District Secretary. Her preparation of the programme for this district meeting and the dignity and ability with which she presided could not be excelled.

The juvenile entertainment given on Saturday night was a perfect success. The singing of the children was the best I ever listened to and showed the careful training of their lady manager, Mrs. Holvey.

The hospitality and kindness of the friends at Lorena were unbounded, and we bade them good-bye with a prayer in our hearts for richest blessings upon them all.

MRS. S. V. GRIFFIS,
Waco, Texas.

We are pleased to learn of the interesting Union Missionary Meeting held recently in Plano by representatives from the various denominations in the town. We judge from the programme (which we would be glad to insert here if we had space) that the hour thus devoted to a review of the foreign missionary work was one of profit, as well as enjoyment, to all who were present.

A copy of the minutes of the last annual meeting of the F. and H. M. Society, North Texas Conference, sent us by the President, Mrs. Carroll, has been read with much interest. As we read we could but realize how much in earnest these sisters are in the work, and we are impressed with the amount of good which they are doing. We trust that the next annual report may be as eloquent of good deeds recorded as this record shows.

AN INTERESTING OCCASION.

Our First Church was, on last Sunday night, the scene of a most delightful entertainment. It was the anniversary meeting of the Auxiliary Woman's Foreign Missionary Society of First Church, which should have been held on Easter Sunday, but which, owing to the death of our dear Bro. Spriggins, had been postponed. There was sweet music by the choir, with songs and recitations by members of the Juvenile Society. The remarks of Bro. Morris, of Floyd Street Church, were particularly interesting and more than gratifying to those present. The work of the W. F. M. Society was the first work given into the hands of the women of our Church exclusively. Bro. Morris complimented them on their earnestness and the efficiency of their work, and more especially on their ability in managing the financial department of the work. We hope we will hear no more of the inefficiency of women as financiers. This was also the occasion of the presentation of prizes to two members of the Juvenile Society who had been the most successful in collecting money for the society. Dr. Howell, in a few well chosen remarks, presented to Miss Lena House the first prize, and to Miss Olivia Dickerson the second, the prizes being two neatly-bound Bibles. The money thus raised by the Juvenile Society was for the endowment of the Belle Bennett Chair in the Scarritt Bible and Training School, located at Kansas City. Quite a nice sum was also contributed by the congregation that night. May this encourage others to work for the endowment of this chair. Who can measure the good done by our foreign mission work? Let us not neglect this department of our Church work, but bear in mind that Churches which are anti-missionary no longer have any influence at home. While we work for home

missions, the foreign work must not be left undone, and it can not be while we have the spirit of our Divine Master.

MRS. W. J. CLARK,
Dallas, Texas. Corresponding Secretary.

A VISIT TO MONTEREY, MEXICO.

(From Nora E. Kearby, of Wills Point, to her mother.)

As I am out at Aunt Ada's to-day I can write you that long letter I promised you about my Monterey trip. I hardly know how or where to begin, but there is one thing I do know, and that is that I never had such a delightful trip in my life before. I would not have missed it for anything. And just to think I came so near giving it up and going to Rockport instead. We had such a pleasant party and such a lovely trip. We left San Antonio Saturday morning at 8 o'clock. We spent our time singing the dear old songs of Zion. We stopped at Laredo and saw Senator Atlee just for a few moments. We took a carriage at the depot and were driven over to the seminary, where we spent quite a pleasant time. We Leaguers had quite a rally there. There were several nice little talks from different ones. Bro. Hemphill, the leader of our League choir at San Antonio, sang his favorite song, "Never Alone."

You know this is a mission school and there are a great many Mexican pupils. They were quite interesting. They sang some of their Mexican hymns.

In a few minutes after we left Laredo, we crossed the Rio Grande and were no longer in our native land, but in the land of the stranger. It is a peculiar feeling to realize this fact—there is something awful in it to me.

You know it is the custom to inspect the baggage after you cross the line, but Mexico, our sister Republic, honored us through her agent by sending in word that as we were Leaguers, we could be trusted, and they would suspend the rules and not inspect our baggage. Now wasn't that a nice compliment? We appreciated it very much. On our return the Texas agent paid us the same compliment. He said: "Mexico could not be more generous and courteous than 'Uncle Sam.'"

After we crossed the line and were in Mexico we had to quit singing, as singing is not allowed on the streets or on the cars. After crossing the Rio Grande there was such a marked difference in the country—its scenery, vegetation, etc. In fact there was something entirely foreign in the landscape.

There was scarcely any vegetation, only the cactus, which grows to the enormous height of ten or eleven feet. The blossoms are beautiful. Some deep red, like our poppies, other a rich orange, others yellow. The Spanish dagger is as plentiful as the cactus. There is simply a forest of them, as they are regular trees, some of the trunks being two feet in diameter and very tall. They were in full bloom. I must confess this became a little monotonous after we had gone nearly 100 miles without seeing anything else. This part of Mexico is not thickly settled, and we passed very few towns, and none of the land was under cultivation, and we saw no stock or life of any kind, only occasionally a flock of sheep. But if our eyes weary of this they were rewarded when those grand, gloomy, awe-inspiring mountains came into view. You should have seen me in my wild enthusiasm. At first we could see them way in the distance, over fifty miles. They looked like a terrific storm cloud, bringing death and destruction in its bosom. I am sure if some of the Wills Pointers had been there they would have struck a bee line for the storm-house. We went out and stood on the platform so as to have full view. As we neared them they became less like a storm cloud, and looked like some gigantic statue veiled with the mist of the morning. As we approached still nearer and could see them in all their grandeur and greatness I was impressed with a feeling of awe and solemnity at this wonderful display of the strength and power of God as shown in nature. It was interesting to hear and note the various expressions of the people in regard to the mountains, as to the thoughts they inspired, their surmises as to their distance, etc. Some would guess as far as fifty miles, and then all the way down to as near 100 yards. We found out that the range of mountains proper—the Sierra Madre—were at least fifty miles distant, and the nearest one to the train was at least five miles distant, and yet it looked so near that we imagined we were right at its base. We passed one peak, the top of which was a perfect cone, and it was made interesting by the fact that it had a legend connected with it; or, in other words, it had a history. It was this: The possessor of the mountain offered his daughter in marriage and \$5000 to the man who could climb it to the summit. Many attempts have evidently been made to scale it, for the path is perfectly plain to an observer on the train. They say, however, the summit has never been reached; and such must be the case, as the path stops way down the mountain side. But the grandest sight of all to me was to see the clouds hovering around these huge mountains like a drapery of gauze, showing clearly through them the outline of the mountain. I could never form any conception as to the actual heights of clouds or as to their nature and composition from my study of physical geography, but this one object lesson of nature explained it all. Sometimes they would be so heavy they would lose their gummy appearance and would look like smoke issuing from the heart of the mountain, announcing the eruption of a volcano. I never tired looking at these grand works of nature, although they extended

for hundreds of miles in one unbroken chain. I guess I had better stop on this subject of mountains or you will decide I have gone crazy on the subject. In this mountainous country it scarcely ever rains, which accounts for the scarcity of vegetation. You don't see any large rivers, which until you reach Monterey, and there you find beautiful flowers, vegetables, fruits, etc. The land is all watered, however, by irrigation. The system was quite novel to me. We reached Monterey about 9 o'clock Saturday night. I was then 600 miles from home, the farthest I had ever been. I felt somewhat lonely, so far away, and in a foreign land, not even under "Uncle Sam's" protection.

They say it is the law of the laws of Mexico that the body of every person that dies in Mexico has to be buried there and remain for three years; at the end of that time the remains (if any there be) can be carried home. I took special pains not to die or be killed in Mexico. It is also one of their laws that anybody buried in the cemetery has to be taken up after three years and thrown aside and another corpse is buried in the same place. Isn't that a terrible custom? We stopped at the Topo Chico Hotel, so called because it is right at the foot of the mountain, Topo Chico, which means little mountain. They have a level natorium, supplied with water from the Hot Wells. They have great medicinal properties. We did not stay out there long, as it was four miles from the heart of the city and we had to go on the street cars. They have no electric cars, but drive two mules tandem. The street car track is narrow gauge. We had quite a good deal of fun paying our street car fare, changing the Mexican money which we were not accustomed to. I saved a few small coins for souvenirs.

The hotels are lovely—all built with courts, the loveliest flowers, palms and fountains. The Mexican plazas are the loveliest things in the shape of a park I ever saw. We went down on the Alameda Plaza Sunday afternoon. All the people turned out, the women march together and go one way while the men go together and go the other way. The women all go bare-headed and the men wear "sombrosos."

The Mexican band honored us by playing our National airs. We considered it quite a compliment. We went to the Methodist Church Sunday morning. Heard a fine sermon by Dr. Tigert, of Nashville, Tenn., who went from San Antonio with us. They took up a collection for the Church, which amounted to \$80. That night we had a League service, conducted in Spanish through an interpreter. We enjoyed it very much. Those Mexican converts got up without an exception and testified for Christ. It was grand. It made me feel ashamed of us Christians who are so much more favorably situated than they and yet are so reticent in testifying for Christ. I learned a good deal of Spanish, mother, and will tell you how much I love you, in Spanish, when I return. So many funny little incidents happened that I would love to tell you about, but will have to wait till I see you. Suffice it to say, that I shall never, never forget my trip to Monterey.

Every time a new saloon is opened the devil takes a long breath.

Results Tell the Story.
A vast mass of direct, unimpeachable testimony proves beyond any possibility of doubt that Hood's Sarsaparilla actually does perfectly and permanently cure diseases caused by impure blood. Its record of cures is unequalled and these cures have often been accomplished after all other preparations had failed.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache.

The man who wrongs his brother has lifted his hand against Christ.

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The Dallas Democrat and any two of the following papers sent one year for \$1: Memphis Commercial Appeal, Texas Farm and Ranch (to new subscribers only), Cincinnati Enquirer, Home and Farm, Fort Worth Gazette and Atlanta Constitution. All these political papers for free silver. No commission to postmasters. Send money direct to the Democrat, Dallas, Texas.

I. A. G. N. EXCURSIONS.

For the Christian Endeavor meeting, San Antonio, June 8-11;
State Teachers' Association meeting, Austin, June 16-19, and
B. V. P. U. and State Sunday-school Convention, San Antonio, June 25-27, the I. A. G. N. will make reduced rates to \$5.00 maximum round trip.
Excursions to Monterey and City of Mexico via Laredo will be run following each event.

Call on Agent for full particulars.
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FOR ONLY \$15.

The Texas and Pacific Railway Company will this year sell to regularly ordained Clergymen, duly credited Missionaries, or others solely engaged in ministerial duties, One Thousand Dollar Tickets, good on all portions of that system.

Application for these tickets should be made to the nearest Ticket Agent of the Texas and Pacific Railway, or address: GASTON MEHLER, Gen. Pass. and Ticket Agent, Dallas, Texas.

POLITICAL CONVENTIONS.

For the following political conventions the SANTA FE will make round trip rates for one fare from all of its Texas and Indian Territory points:

NATIONAL PROHIBITION CONVENTION, Pittsburg, Pa., May 27, 1896.

NATIONAL REPUBLICAN CONVENTION, St. Louis, Mo., June 16, 1896.

NATIONAL POPULAR CONVENTION, St. Louis, Mo., July 22, 1896.

For particulars as to limits and time-cards, call upon any SANTA FE Agent or write to: W. S. KENNAN, Gen. Pass. Agent, Galveston, Texas.

The M. K. & T. is now running through Wagner Vestibuled Buffet Sleepers from Dallas to St. Louis and Chicago on the K. & T. PLYER leaving Dallas at 7:20 a. m. Daily and Sunday too. Twenty-four hours to St. Louis, and 48 hours to Chicago—the fastest time and the best service.

The last rose of summer is in bloom on the hill and noddle time to the whelp-poor-will. "Cheatham's Chilli Tonic has cured the last child."

"You can shatter the bottle now if you will." (To be sung about November.)

ADDRESS OF HON. E. B. PERKINS.

(Continued from fifth page.)

them not. Where are they? Dead—buried in the tomb of the Civil War. Grand was their funeral pyre! Glorious was their passing, as fitted their ancient descent and royal lineage! Peace be to their ashes! They are our dead. Their history is ours. We are the joint heirs of all their renown. Yes, whether it is the wisdom of a Jefferson or an Adams; the eloquence of a Webster or a Clay; the military genius of a Grant or a Lee; the executive ability of a Lincoln or a Davis; whether it is love of hearth and home and native State, or love of hearth and home and imperishable Union that inspired the soul of the hero—it is all our inheritance. A priceless inheritance it is; jewels and precious stones and the gold of Ophir will not compare with it. What will we do with it? Will we fritter it away in idle controversy and litigation about which of us shall have the lion's share of the inheritance? Or shall we rather use it in fulfillment of its great destiny? What is that destiny? The production of a typical American, the creation of a National ideal. When the Puritan and the Cavalier passed they left a vacancy. That vacancy will be filled. Shall it be filled by a native product, one worthy of our name and of our civilization? If so, you would best gird up your loins for a superhuman struggle; for, I say unto you, all is not well in this land of ours. There is discontent and dissatisfaction everywhere; there is bitter strife and contention, growing in volume until it sounds like the roar of an angry sea. Intermingling in this great volume of sound many voices may be distinguished; the voice of labor, proclaiming the oppression of the poor and wage-worker; the voice of the property-owner, calling for the protection of vested rights; the voice of the inferior races, alleging that they are not accorded the privileges to which they are entitled; the treble voice of the "new woman," declaring that she has the sovereign right to rule in society, in business, in the Church and in the State. All these voices are echoed in the press, in literature, from the platform and sometimes from the pulpit. But they are only sounds—the explosion of fire-works. They do not even indicate the activity, or the purpose, of the American life. That life is not stagnant; it is not dormant; it lives and moves; it is pressing forward. What is its goal? Wealth, and the power that wealth gives to its possessor. For ages the acquisitive propensity of the Anglo-Saxon has been growing. In their native isle this has always been divided with the ambition for class distinction—the ambition to rise to the charmed circle of the nobility. With us there has been no such division of interest—at least, none such in these latter days. Amidst the turmoil and the confusion surrounding the breaking of the old ideals, and during the period of readjustment that followed, some men became possessed of fabulous wealth. From obscure persons they suddenly became National and International characters; from simple citizens, battling for the sustenance of themselves and families, they were at once elevated to a position where their acts and declarations affected the well-being of thousands. Thus, it was not only wealth they gained, but power! The rest of our people seeing this, American-like, proceeded to put forth their exertions to obtain the same position. Every branch of industry awoke to new life. Hence became the hand-maiden of labor; invention followed invention; discovery followed discovery; the tools and implements of yesterday became the junk and scrap-iron of today; westward the tide of empire rushed; the wilderness and plain of yesterday became the city, the hamlet, the world's granary of today; commerce, once so slow and simple, threw aside the wings of the wind and made the lightning's flash bear its message; travel, once a recreation and a pleasure, became a sweep across the continent, with a glimpse of a fleeting country. Go a step higher. Intellectual culture, once so rare, became common. But what is its object? It is largely that of a "business education"; a quick method of qualifying one to engage in the contest for material advancement. Social intercourse became a factor in forming "business connections." Who is to be met, whose acquaintance is to be formed that will advance my worldly position—this is the principal question. Individual exertion is now expended in the attempt to gain more wealth, more power, for me and mine; municipal effort is to gain more people, more aggregate wealth, more prestige, for my city or town; National ambition is to get more population, more wealth, more power for America.

Through all this material development, this intellectual culture, this discharge of social duties, this individual, National, municipal exertion, there is a method, a rule, a mechanical regularity, monotonous in its sameness. And the whole vast machine is working, grinding inexorably, to produce what? The typical American. Unchecked, what will the product be? A priest of mammon, exact in his intellectual training, perfect in his physical development, great in his power, gorgeous in his splendor, yet the creature of a day, a cog in the wheel of time.

In view of these things what is the Church doing—the Methodist Episcopal Church, the Church, South, all the other organized Churches? Are they not falling into the same habits of thought,

the same methods of action? Look a moment. A place is discovered in our country where the gospel is needed; a council is held; a plan is adopted; funds are raised; forces are "organized." To the sound of trumpets a descent is made upon that place. There may be one already laboring there under adverse circumstances; he may know the country and the people; his belief may be such as would admit him to membership with those who come; he is a neighbor and needs help. But they come not to work under his guidance; not to assist him in building. They come rather to start a new building, form a new connection, establish a new Church. Or a foreign nation, that knows not God, is the field. We may see there many men, consecrated to their work, men ready to undergo hardship and death, if need be, for its sake, yet each called by a different name, working on a different "plan," directed by different leaders, announcing different administrative views. Are not confusion and discord the results? Again, one Church, where there are two or more, announces its "protracted meeting," its "series of services," the other waits. One battalion goes into action; the other rests upon its arms and watches. If the result is victory, the one in action claims the spoils; if the result is defeat, the watchers then try their "plan" and their "method," while the defeated sink in their tents. Thus the campaign goes on. Sometimes, Churches have their champions of their peculiar tenets, men of muscular intellects, who have gone through a course of training. Two of these sign articles for a contest, under parliamentary rules, with an umpire and backers. A large crowd assembles to see it "pulled off." The intellectual sparring, feinting and ducking will go on for many rounds. Finally both sides go away claiming a "knock out." The world has prohibited a "fight to a finish" between its champion pugilists. The Church might do worse.

At least they might do as much as the old Texas ranchman did. I asked him what he thought of industrial education. He said he had sent two of his boys off to another State to get that kind of an education. When they returned he sent them down about seventy-five miles to his sheep ranch to see about the sheep, which were reported to be dying, and in about three days he went down to see how they were doing. He found those boys with their books, discussing the best method of dipping sheep—one contending for dipping them head, and the other feet, foremost, and the sheep dying at the rate of one hundred a day. I asked what he did. He said he made the hands hold those boys while he did some fancy work with his cow whip.

Then what of your conferences, your presbyteries, your associations, your councils—are they not becoming too largely business meetings? Does not the "material interest" of the Church monopolize too much of the time and attention? Are you not given too much to statistics? Your statistical reporter can tell you the number and cost of your Churches and other buildings, the receipts and disbursements of money, the number of members at the beginning of a year or quadrennium, and the number of additions during the period; and he can calculate for you how much each of these sons of God have cost; and I heard of a layman who said they were costing too much, and that with proper business method the cost per head could be reduced.

I do not content that these conclusions are a just summary of the situation. They are taken from one point of view. But do they not indicate a dangerous tendency? Is it not true that the danger of the Church in all ages has been the tendency to be influenced by the prevailing thought of the world? It has been so in our land. In former days the Church, North, was influenced by the extreme abolitionist; the Church in the South by the extreme advocate of human slavery. These were harmless compared with the danger of both being influenced by the demon—love of money. And is there not danger that the desire to get more members, build more Churches, gain more prestige and power for my Church, will lead to and strengthen and build up that love, which is the root of all evil? This individual, social, municipal, National Church tendency is the menace to our civilization. Who is doing battle against it? Many, doubtless; but in a vague and uncertain way—some by establishing libraries, schools and universities; some by political agitation and organization; some by combinations of labor or of capital.

What of the Christian ministry? Are they pitching their tents over against this enemy? You, and those who sent me, will excuse one layman for saying something from our standpoint. We expect you to point out the dangers that threaten us. Is it not possible that some things may be seen by us that you do not fully realize? You are the pilots; we are the crew. Is it not

possible that we may see the hidden rock, where you see only smooth water? We have no right to seize the helm, but may we not warn the helmsman?

You know that human philosophy has never devised a panacea for the ills from which we suffer. You know that the consensus of individual opinions and the aggregation of individual ideals form public opinion and the National ideal. You know that no good can come to a nation that does not first come to its individual citizens; therefore, the responsibility of that rests upon you as the teachers of the individual. To each you have a message, and only one message. When it is taught and learned all things else shall be added thereto, but not by you. Why, then, should you be troubled and careful about many things? Only one thing is needful. Let me beg of you, be not drawn away from this by the prevailing current. This is the day of regulation, of reformation, of organization; it is the day of small men with small remedies—the patent medicine day; it is the day of high-sounding resolutions, that proclaim many things and accomplish nothing; it is the day of political platforms, where the alluring promise is held out; go with us, and we will build you up; it is the day of legislative enactments, which are warranted to correct all evil tendencies, it is the day of the demagogue, who denounces his brother for supposed shortcomings, and thereby stirs up denominational or sectional strife; it is the day of sensational politics, who lays bare and gloats over political, municipal and social evil; it is pre-eminently the day of the man with a hobby, and religion is not exempt from it—some have baptism, some repentance, some regeneration, some faith, some works, some sanctification, some the law, some cry to here, others to there. But I dare say that none of these things are for you. When you expend energy upon them it is energy wasted. When you give them of your time, it is time lost. If you are what you claim, you are far above them all.

I grant you that the minister retains his rights as a citizen. These rights are not incompatible with the calling. His patriotism is not destroyed, but is extended, so that it recognizes every land as the land of his King. His love of family, kindred and race is not contracted, but is expanded until it embraces the people of every clime. But he is subject to the temptation to rely upon worldly weapons, worldly methods, worldly influence and to engage in worldly contests; to rely upon a political platform or a political party for great moral reform; to rely upon the legislative assembly by its enactment to stop the violation of the divine law; to rely upon his skill in portraying the details of individual, social and political evil, to gather and influence a crowd; he is subject to the temptation to speak with sarcasm, or in tones of sanctimonious remonstrance of some act or omission of a brother who sees through different glasses; to illustrate his teaching by referring to some mean thing that some other fellow or some other fellow's ancestor has done; to proclaim some "ism," or some new "soothing syrup," as a complete remedy for sin. The world thinks that there are those who yield to these temptations. I fear me the world is correct, though it seems strange that it should be; for, said not He whose gospel you preach that "I, if I be lifted up, will draw all men unto me?" And when he had triumphed over the grave, said he not, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations. And lo, I am with you always, even unto the end of the world." Is this great proclamation true—true in all its fullness? Does it mean all power? Does it mean ever present? Is it to be accepted without qualification? Then why should one who has heard the command to go and conquer himself with the armor of Saul, and gather around him the forces of the world? He is led by one having all power. Being so led, he can afford to leave all and follow. He can afford to go without making worldly preparations. Going thus will he conquer? If not the Scriptures are a fable, and your preaching is vain. But they are not a fable, and it shall not be vain. Let the ambassadors realize their true mission. They are not reformers, but they may bring to each person that power which will enable him to reform his evil practices; they are not statesmen, but they may bring to the statesman that wisdom which will enable him to formulate laws and administer governments, so that all men may have equal and exact justice; they are not wage-workers, but they may bring to the wage-worker the message that the wages of sin is death; they are not financiers, but they may bring to the wealthy the knowledge of the true purposes and objects of wealth. It is not theirs to create a land of perfect bliss, but they may bring a balm from every wound and a solace for every sorrow. Yes, let

them realize that theirs is the mission of all missions—the bringing to each a new life. It is one thing, and one thing only, that they offer. It can not be adulterated. It should not be intermingled with the dross of this world. If so, its power is lessened. If a web has been woven over it, that may be rent asunder; if dust from the ages obscures it, that may be brushed away. But it can not be rendered more luminous by man's exertion, for it is the light of the world; it can not be sharpened by man's grind-rock, for it is the Sword of Truth; it can not be added to by man's labor, for it extends to the uttermost parts of the earth; it can not be made merchandise of, for it is without money and without price; it can not be embellished by the most sublime artist, for when the cry went up, "It is finished," it stood forth perfect in beauty, perfect in love. If only "the one thing needful" was preserved, the cry that "the world is sadly in need of a new philosophy and a new philosopher" will be hushed. Shall that cry be hushed? Upon the ministry rests the responsibility. The Master placed it there when he said, "Go, teach." The task appears laborious and almost unattainable. But the power to accomplish it is with them. Let the weights that retard progress be cast off; let the errors of the past sleep in the tomb of the past, where they lie buried; let the goodness, the truth and the light, which have traveled thus far, be the goodness, the truth, and the light of the present. Over the graves of those errors, and the issues buried with them, scatter flowers and erect monuments, if need be; not in commemoration of that which is dead, but in honor of that which lives. Then let the ministry of the two great branches of Methodism together meet the living issues of to-day. Meet them, not they two alone, but locking shields with all that carry the same banner, and obey the same commander-in-chief; meet them, not relying upon their own strength, resources, and numbers, but ever and always trusting in the power that cannot fail. Let this be done, and the wrong tendency of the Church, if it exists, will cease—the social, industrial, political, municipal, national tendency will be checked. Let Christian America, led by the Christian ministry, rise to the plane of the gospel, and the real use of our inheritance will have begun. The accomplishment of our destiny will then be only a question of time and labor. And is that accomplishment not worthy of this land of ours?

Think of it! America, the home of the greatest number of that people who have achieved so much; America, the land where the theory of liberty was first put to the test; America, the nation that first recognized the fact that all earthly power rested with the people; America, that has made such mighty strides in a single century. And then think of America, with her wondrous prosperity, struggling to attain the life which is love, and the love which is life; not struggling among themselves for precedence or place or power, but each striving for the good of all—each citizen with an ideal, not the creature of his own intellect or of his passions, but the ideal of perfection. Then, and not till then, will it be permitted unto the poet and the orator to paint in words that grow and thoughts that burn, the portrait of a national ideal and a typical American worthy of the name and the fame of our land.

These greetings I offer not by way of information or instruction. In this presence, I would not assume that role. I know that there are assembled here those endowed by nature, culture and experience with wisdom and piety which enables them to look far beyond the horizon that limits my view. But I offer them as a rough sketch of the field, as appears to me. It is done under the belief that many who are in the midst of the mad rush of American business life have much the same view. If the view presented is of value to even one of this assembly, then the pleasure is mine.

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NORTHWEST TEXAS CONFERENCE

CORSICANA.

F. M. Winburne, May 18: Good time at Grape Creek yesterday; preached: read General Rules; had Sacrament; preached last night; eight or ten forward for prayer; two accessions; God is moving; the "heaven is working."

STEPHENVILLE.

C. G. Shutt, May 16: We finished the roofing on our new church today. It is a neat structure in shape of an L. Dimensions, including Sunday-school rooms and pastor's study, 32x94, with tower sixty feet high. We have in this charge three chartered Junior Leagues, and expect to send for charter for the fourth in a few days.

SPRINGTOWN.

W. B. McKown, May 14: Just closed a three weeks' meeting. The results have been in a degree satisfactory. No conversions, but the Church, I think, has been moved up to the working point.

The W. P. and H. M. Society has put a back porch to the parsonage and another door to wife's room, which adds much to our comfort.

MIDLOTHIAN.

B. M. Stephens, May 12: Our protracted meeting at this place has done good to the town. Though not many conversions, yet the meeting was a profitable one. Bros. Van Zandt and Browning did the preaching, and I must say it was first class. It was plain, logical, theological—yes there was enough gospel during the meeting to have converted the whole town if they would have accepted; but good was done, and by the help of the Lord we will try them again.

SIPE SPRINGS.

W. A. Gilleland, May 13: We have a cistern at this parsonage, built since the last conference. The pastor did a large part of the work. We have papered the two front rooms with a very nice quality of paper, and the kitchen and dining room with a heavy, coarse quality of paper. We have also gilded the hall. The ladies of the Epworth League collected some of the money to pay for the paper and ceiling. This writer tried his hand at putting up paper and ceiling, with satisfactory results.

The second Quarterly Conference of this circuit was held the 2nd and 3rd of this month. Our presiding elder, Bro. E. A. Smith, was present, but not very well; yet he did some first-class preaching.

Bro. J. B. Elder, preacher in charge of Rising Star and Pignah Circuit, came over Sunday evening and preached us a lively sermon. We had a very good Quarterly Conference, but the finances are considerably behind.

ITASCA.

R. A. Ellis: Itasca is not on a religious boom, but she is not dead. The revival spirit is not amongst us as we would like to see. The Mulkey meeting, two years passed, was wide in its reach. A very large per cent. of our town is in some one of the Churches. Those who passed through the Mulkey meeting are regarded almost as impenetrable, though some of them reputable citizens of our town. We need, badly do we need, a revival in the Church. Shall look, work and pray for it. Our League is doing well after long and patient efforts. Our Sunday-school, presided over by Prof. W. W. Defferon, the principal of our High School, is good and doing good. On the night of the 25th ult., without invitation, many—in fact most all—from the prayer-meeting services accompanied the preacher and wife home. A few had preceded and were waiting for our arrival. Many others came, bearing tokens of kind remembrance. At the last two more came with a goods' box, which had been made the receptacle for many a palatable and useful article. I felt that the parties who had anticipated any probable trouble at the parsonage and had ventured a diagnosis, made a most happy hit; for I am sure that the application of their remedy had the most soothing and "happifying" effect. If they wish to come again in like manner they will have right of way, and shall, as on this occasion, go away with the blessings and best wishes of all the occupants. One of the pleasant features was, all classes of our prosperous little city were represented—Jew and Gentile. After a few hours pleasantly spent all retired, leaving the humble inmates in possession of many tokens of kindness. Of course all who had either heart or hand in the affair have our heartiest thanks and good will.

NORTH TEXAS CONFERENCE.

VAN ALSTYNE.

Joel S. Graves, May 13: Bro. F. B. Carroll was not well last Sunday, and I went up on an invitation to preach to his congregation at 11 a. m. The spacious auditorium of our Church there was packed. In the afternoon I visited among his people, and I declare it was truly refreshing to hear the name of their pastor mentioned in such a tender and affectionate way. "We are praying that every sermon he preaches may save some soul," and such like expressions are heard on every hand. For several months Bro. Carroll has been making a close study of the Acts of the Apostles, in Greek,

and delivering lectures on them in their consecutive order. The result of these lectures is that the whole Church at Van Alstyne has been set upon a critical investigation of the Scriptures, and quickened as never before to all Church interests, and especially to personal piety. When Bro. Carroll reached his appointment in the fall of 1894, it was told him that he could not hold a young people's service without drawing upon the different Churches in the town. He went on preaching for a short time, and made a call for a young people's meeting, when they came to him by the score—his own flock. The League at Van Alstyne is one of the finest in the State—spiritual, devout and abundant in good work. Bro. Carroll is regarded in this section as one of the best of men, and a very fine preacher.

TRENTON CIRCUIT.

W. J. Bludworth: The second quarterly Conference of the Trenton Circuit convened at Orangeville, May 16. The official members were nearly all present. The salary of preacher in charge and presiding elder was well up. All other work moving along finely. Bro. Wages, our presiding elder, preached the first sermon in our new church, in Trenton, Friday night last, to a large audience. All of them have the highest respect and love for him. He is in great favor with all our people. Our Church is completed and we are making preparations now for the District Conference, which convenes June 30. Expect Bishop Key to be with us.

MAXEY.

J. P. Rodgers, May 14: Our second Quarterly Conference for this work was held at May's Prairie, May 9. Bro. Rosser was on hand and did work well. He preached at Maxey on Friday night on his way down, to the delight of us all. I did not get to hear him preach on Saturday or Sunday, as my wife was sick. The people of May's Prairie had dinner on the ground Saturday—and dinner it was. While there was a large gathering, there was dinner for as many more. Our work has improved some on most lines. This quarter we organized one Sunday-school, giving us two, and also one prayer-meeting. Congregations have improved at every appointment.

ERA.

W. E. Jordan, May 14: Our meeting at Era closed last night, after continuing just three weeks. The Lord was with us in power and demonstration of the Spirit. I never saw brighter conversions than the majority were, nor have I ever seen young converts work more earnestly and faithfully for the conversion of others. I have never had a Church to work more faithfully, and I feel that the prayers of the faithful have been answered. There were 52 conversions and 28 accessions to the Church. We had no special ministerial help from beginning to end during the meeting; but we want to thank those brethren who rendered such efficient aid at different times. Bro. W. T. Harris was with us several days. Bro. Powers preached for us once; Bro. L. S. Hoskins, local preacher, preached one good sermon. In our absence at District Conference Bros. Blackburn and Park took charge of the meeting, and turn than when we left. Bro. Blackburn's preaching was attended with much power, and Bro. Park did most effective work in the altar and in the homes of the people. Bro. Crutchfield, in passing, dropped in on us one day and did us much good. Bro. Ballard, who is very popular with our people, preached twice, much to the edification of all. Lastly, but not least, the inimitable Sines, agent of the Texas Advocate, came home with us from District Conference, and stayed three days, doing valuable service in the meeting, as well as putting the Advocate in 35 of our Methodist homes. The meeting has been a blessing to the Church and the community at large, for which we thank the Lord and take courage.

TEXAS CONFERENCE.

JEWETT.

W. F. Brinson, May 14: The second Quarterly Conference of Jewett charge was held at Jewett on May 5. Bro. Cochran, presiding elder, was with us Quarterly Conference for Jewett charge and preached twice, but not being well he did not stay with us, as we expected, and preach another day. Reports very good for second quarter. Twelve members received and \$15 reported on missions; steward's report near the first quarter report; not a full attendance of stewards; some away at District Court. One of our best stewards, Bro. Wm. Addison, was buried three days before Quarterly Conference. We expect to begin a protracted meeting fifth Sunday at Jewett. We ask your prayers, brethren, for we need a revival. Some progress on the Jewett mission.

CENTERVILLE.

H. G. Williams: Our second Quarterly Conference for Centerville charge was held May 9 and 10. Rev. J. B. Cochran, presiding elder, was at his post. Though not well, yet he preached with power, and the occasion was one of quickening. Souls were made stronger and hopes brighter. In short, Bro. Cochran tries, and not in vain, to make his Quarterly Conferences seasons of refreshing; while, at the same time, he does not neglect the material questions of the Quarterly Conference. Our missionary money, in cash and subscription, is in hand, except \$8.50, we having raised \$85.75.

This work is in good shape, and these people love their pastor, which they show not only by meeting their assessments, but also by frequent tokens of love and appreciation. For instance, Sister Edwards, of Evans Chapel, has almost kept us in butter; and Bro. J. D. Stell, who is not a whit behind the chiefest of the brethren, loaned us a cow to milk, and while writing this we received from him fresh pork—enough to do us several days.

EAST TEXAS CONFERENCE.

AUGUSTA.

C. B. Smith, May 13: The second Quarterly Conference for Holcomb Circuit is over. Bro. Fowler, the presiding elder, was on hand and did his work well. I have known him 16 years, and I am sure he preached the best sermon Sunday I ever heard him preach—I am free to say the best I ever heard from any on the subject. Holcomb Circuit is slowly but certainly forging to the front in all things. Finances better than at this time last year. There is a marked increase in attendance at public service. Prayer meetings well attended. Outlook hopeful.

MACUNE.

G. W. Henderson, May 13: Our second Quarterly Conference for Sharpville Mission was held May 9 and 10. Bro. C. P. Smith, our faithful and efficient presiding elder, was on hand in due time, presiding with dignity to himself and pleasure and profit to the conference. Bro. Smith is clear, sound and logical in his preaching, and so simple and easy in his delivery that our people were completely captured. We had a pleasant time. We regret very much to state that finances are badly behind—a little more than one-eighth of the assessment for preacher in charge having been paid. We are not discouraged in the least, believing that the brethren will come around all right at the close of the year.

WEST TEXAS CONFERENCE.

LEESVILLE.

J. T. Graham, May 13: Rev. W. V. Pinson, agent of San Antonio Female College, was with us by invitation on Saturday, May 2, to deliver the address upon the occasion of the twenty-ninth anniversary of the Leesville Sunday-school. He spoke to about one thousand people, standing upon a farm wagon out in the woods. On the following day he preached on Christian Education in the morning and addressed the Epworth League in the afternoon. The occasion throughout was a feast to our people. The agent realized less than \$50 for the College, but we were sharers in the unsearchable riches of Christ through his eloquent ministry in measures untold. For congenial, intelligent, warm-hearted Christian fellowship Pinson excels. Our Epworth League has more than doubled its membership since the State League Conference in San Antonio.

LOCKHART.

B. H. Passmore, May 17: About March 1 (owing to the failure of health of Bro. H. F. Harris), at the request of my presiding elder, Bro. B. Harris, I took charge of this station. We have been kindly received. For an unavoidable hindrance we could not move over until the 12th inst. On last night we were visited by a band, who came not to rob but to enlarge the contents of the culinary department. After an hour of social conversation, prayer and thanks having been offered, the crowd dispersed. Wife, the children and I then retired to the dining room where we found a table richly loaded with many things to satisfy hunger and make our hearts glad. God's blessings on the donors. We find a people true to the Church and in whose minds and hearts still lingers a fondness for all my predecessors, whose influence is still felt in every home. God grant that my ministry may prove as successful.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—but only one Ayer's—it cures.

ful as some of theirs has been. We are glad to learn that the health of my predecessor, Bro. H. F. Harris, is much improved. We are anticipating a year productive of much good. Wife joins in many thanks to the givers of every article.

OAKLAND.

John W. Sims, May 17: I closed my meeting here to-night. It was a success. Eighteen additions on profession of faith. Raised \$53 on missions, and organized an Epworth League with twenty members. This town has not had such a meeting for years—if it ever had. When we began the community was in much doubt as to the possibility of a revival. Now, confidence is restored. Some of the hardest cases were happily converted. The whole Church was faithful. The community endorsed us. My brother, Rev. Wm. Sims, began the meeting in my absence, and did about one-third of the preaching. I did the balance. The meeting lasted seven-five days. Bro. W. L. Vaughan was with me the last nine days and did his best (as he always does), organizing the choir, leading the singing, conducting the children's services and giving the devil and the dance a black eye. With such help as my brother and Bro. Vaughan, any community can be taken for Christ, if they will attend the services. They are in great favor here. A more hospital folk I never saw than these Oaklanders. I had to keep books with their invitations.

A CIRCUIT TRIP.

Success has attended our efforts in our visits to the cities over the State. The circuit work has been revolving in our craniums for some time; so, after visiting the Gainesville District Conference for a few hours, I started for Era with Bro. Jordan. We covered twenty-five miles in reaching there. Joy filled our hearts on arriving. In the absence of the pastor, the work had been carried on. Conversions were numerous. Fifty-two proclaimed their freedom from the chains of iniquity and sin. This meeting was solid and substantial in every respect. Convictions were pungent, conversions bright, leaving no doubt concerning the blessing received. The Church was fully alive to her duty. No pressure was necessary to secure her support. It was one grand, mighty effort of confidence, faith and trust in God, the loving Father. The Baptist and Presbyterian brethren work ardently, and it was duly appreciated by our people. The Advocate received a warm welcome. Era gave us thirty-eight new subscribers. Bro. Jordan has a fine people. They love him and he them. I am now at Whitesboro with Bro. Hendricks, who is being ably assisted by Rev. Sam Small. We are expecting a great awakening here. In fact, it has about come now. The Advocate fully appreciates Bro. Small's earnest and magnificent exhortation in favor of his claims upon his people. He supports all that is good, and denounces in no uncertain manner all else. Three magnificent sermons from him yesterday.

F. B. SINES.

Whitesboro, May 18.

A Good Child
's usually healthy, and both conditions are developed by use of proper food. The Gail Borden Food Brand Condensed Milk is the infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

AN EDIFYING SERMON.

Not long since I was in church on the "Lord's Day" and heard a most glorious, logical and Christ-like discourse by our station preacher, W. P. Pledger, on the subject, "How We Know we are Children of God."

The subject was handled in a masterly way, as if a "live coal" had been taken from the "altar of the Lord" by the "Spirit of Truth," and "touched to the lips," and fired the heart of the preacher. He seemed in the "Spirit on the Lord's Day," and in the subject, in the power of the Spirit, he made sinners in and out of the Church to feel that they ought to do the garb of the enemy of souls, and don the "wedding garment" prescribed by Christ, wear the "new name" of Redeeming Love and live "new creatures in Christ Jesus" in the divine sense of the clear, white pebble, with its sacred inscription, which no one but the donee can read, realize and enjoy the wonderful secret of abiding in the Lord after having been made clean through his word. Bro. Pledger's plan, style and manner of presenting his theme was all his own and peculiar to himself. Unlike others he presented his subject, but did not read his text till the close of his sermon, when he made his text the acme and peroration of his sermon, when he repeated the text from the third chapter, second verse, first Epistle of John. But, in the language of Mrs. Welby: "For the Lord, what emotion the speaker awoke; An angel he seemed, yet for Deity spoke; A man, yet so far from the humanity given. Oh earth, yet so closely connected with heaven."

This blessed sermon was followed in the sequel with the very appropriate doxology, "Blessed Assurance."

With what pathos the organist and choir dispensed the music, till it seemed that Amelia Welby was whispering:

"An angel from heaven has brightened the road And brought to each bosom a message from God."

And that Fanny J. Crosby's divine exultation:

"Heir of salvation, purchase of God, Born of his Spirit, washed in his blood," floated upon upon the music. It was a glorious treat.

J. B. BISHOP.

The work God wants us to do he puts within our reach.

DISTRICT CONFERENCES.

We have compiled from the Advocate files the following list and dates of District Conferences. It may be that some have been overlooked. Will the presiding elders whose conferences are not in this list please send us time and place of their conferences:

District.	Place Held.	Date.
Georgetown.	Round Rock.	May 19
Dallas.	Plano.	May 27
San Angelo.	Paint Rock.	June 5
Beaville.	Floresville.	June 10
Terrell.	Garland.	June 11
Gatesville.	McGregor.	June 11
Marshall.	Beckville.	June 11
Cuero.	Hallettsville.	June 12
San Antonio.	Hondo.	June 15
San Marcos.	Kyle.	June 17
Huntsville.	Millen.	June 18
Vernon.	Seymour.	June 18
Llano.	Bandera.	June 24
Bowie.	Chico.	June 24
Houston.	Alvin.	June 25
Weatherford.	Gordon.	June 25
Waxahatche.	Grandview.	June 25
Bonham.	Trenton.	June 29
Dublin.	Dublin.	June 29
Brenham.	Cameron.	July 2
Clarendon.	Amarillo.	July 2
Brownwood.	Comanche.	July 2
Austin.	Weslark.	July 2
Tyler.	Troup.	July 2
Paris.	Deport.	July 2
Greenville.	Merit.	July 2
Calvert.	Reagan.	July 9
Sherman.	Collinsville.	July 9
Pittsburg.	Glimmer.	July 9
Palestine.	Groveton.	July 9
Sulphur Springs.	Celste.	July 9
El Paso.	Pddy.	July 15
Beaumont.	Kountze.	July 15
Arlene.	Arlene.	July 29
Corsicana.	Corsicoek.	Aug 29

Sulphur Springs District—Third Round.	May 21
Winnboro sta.	May 21
Carrollton at Parks Camp 4.	May 21
Commerce sta.	May 21
Hill and Jones' Ferry.	May 21
St. Vernon cir. at Pleasant Hill.	May 21
Woolf City sta.	May 21
Sulphur Springs sta.	May 21
Black Jack Grove, at Black Jack G.	May 21
District Conference, at Celeste.	May 21
Fairlie, at Center Chapel.	May 21
Celeste, at Lane.	May 21
Barber Hill, at Sulphur Hill.	May 21
Leonard, at Orange Grove.	May 21
St. Vernon mls. at Hopewell.	May 21
Bastyr, at Cranford Chapel.	May 21
Cooper, at Foster's Chapel.	May 21
Relly Springs, at Arbola.	May 21
John W. Clark, P. E.	

Corsicana District—Third Round.	June 4
Corsicana sta. at Corsicana.	June 4
Corsicana cir. at Harrison's Chapel.	June 4
Hage and Chastell, at Rice.	June 18
Wald mls. at Hildon.	June 18
Thornton cir. at Big Hill.	June 27
Goodrich sta. at Goodrich.	June 27
Cotton Gin cir. at Midway.	June 27
Mexia sta. at Mexia.	June 27
Barry cir. at Finkle's Chapel.	June 27
Kerens cir. at Single Arbor.	June 27
Irene cir. at Salem.	June 27
Bloomington Grove cir. at Cryer Creek.	June 27
Dawson cir. at Griffin's Chapel.	June 27
Hubbard City cir. at Hubbard.	June 27
Armour cir. at Forest Glade.	June 27
Horn Hill mls. at Hen Har.	June 27
District Conference, at Goodrich.	June 27
Wortham cir.	June 27
John S. Davis, P. E.	

Terrell District—Third Round.	June 11
Garland sta.	June 11
Forney, at Forney.	June 11
Chisholm, at Ake's Springs.	June 11
Rockwall, at Bethel.	June 11
Terrell sta.	June 11
Terrell cir. at New Hope.	June 11
Schuman and Caruth, at Caruth.	June 11
Fate, at Mt. Zion.	June 11
Kaufman sta.	June 11
Allen, at Lebanon.	June 11
Mesquite, at Mesquite.	June 11
Pleasant Mount.	June 11
Crandall.	June 11
C. B. Fladger, P. E.	

Brenham District—Third Round.	June 11
Rockdale.	June 11
Ben Arnold, at Walker's Creek.	June 11
Cameron cir. at Elm Creek.	June 11
Caldwell.	June 11
Lexington cir. at Dime Box.	June 11
Oakdale mls. at Hamilton's Chapel.	June 11
Cameron.	June 11
Lyons cir. at Elizabeth Chapel.	June 11
Sealy cir.	June 11
Chaparral Hill, at Camp-ground.	June 11
Bellevue, at Camp-ground.	June 11
Brenham.	June 11
Davila.	June 11
Milano cir.	June 11
Giddings cir. at Leabetter.	June 11
Pleasant Hill cir.	June 11
Deansville cir.	June 11
Mayfield cir. at Branchville.	June 11
J. C. Mickle, P. E.	

Dublin District—Third Round.	May 21
Dublin sta.	May 21
Granbury sta.	May 21
Proctor, at Graham.	May 21
Stephenville cir. at Bethel.	May 21
Carlton, at Gilmore.	May 21
Wahuta and G., at Gilmore.	May 21
Granbury cir. at Ashbury.	May 21
Huffdale, at Center G.	May 21
Carlton, at Jewett.	May 21
Duffau and Ireddell, at Oak Grove.	May 21
Green Creek cir.	May 21
Rico, at Lasham.	May 21
Stephenville mls. at Box Chapel.	May 21
Hill, at Hill.	May 21
Sipe Springs, at Sand Hill.	May 21
Rising Star and Pignah, at E. S.	May 21
DeLeon.	May 21
E. A. Smith, P. E.	

Waco District—Third Round.	May 21
Fifth Street, Waco.	May 21
Morrow Street, Waco.	May 21
East Waco.	May 21
Tenth Street, Waco.	May 21
Bosqueville, at Mt. Zion.	May 21
Aquilla, at Aquilla.	May 21
Whitney, at Whitney.	May 21
Geody and Eddy.	May 21
Greenville and Mooreville, at St. A.	May 21
Morgan, at Morgan.	May 21
Proy, at Occaville.	May 21
Peoria, at Cedar Creek.	May 21
West, at Kim Mott.	May 21
Lorend, at Stauffer.	May 21
Abbott, at Bell Spring.	May 21
Mart, at Reliel.	May 21
Joe Campbell, P. E.	

SCOTT'S Emulsion

The cream of purest Norwegian cod-liver oil, with hypophosphites, adapted to the weakest digestion. —Almost as palatable as milk.

Two Sizes—30 cents and \$1.00
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LADIES' RINGS,	\$1.50 AND UPWARDS
GENTS' " " "	\$3.50 " "
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BABY " " "	75 Cents and \$1.00

Initials engraved free. We will send you a Kremenets one-piece Collar Button for 25 cents; usually sells 75 cents. Try one. Our Catalogue sent Free to anyone sending us their address.

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404 W. Market Street, LOUISVILLE, KY.

PROTRACTED MEETINGS.
Oak Grove.....June 28
Byrd.....July 10
Elm Branch.....July 24
Avalon.....August 9
Cartwright.....August 23
Maloney.....August 23
Meetings to begin on night of above dates.
Bro. M. D. Glaspie will sing at these meetings.
G. J. IRVING, P. C.

PROTRACTED AND CAMP-MEETINGS FOR AUTO CIRCUIT, TEXAS CONFERENCE.

Third quarterly meetings at Union (Blue Bldg.), Friday, 11 a. m. previous to fourth Sabbath in June; Eureka, Friday before second Sunday in July.
Camp-meeting at Alto Springs, Friday before third Sunday in July; Mustang Prairie, Friday previous to first Sunday in August; Harmony, Friday before third Sunday in August.
S. A. MORRIS, P. C.

THE YOUNG MAN IN BUSINESS.
What has been generally accepted as the wisest and most practical article ever written for young men anxious to succeed in business is that entitled "The Young Man in Business," by Edward W. Bok. Two years ago it was printed in the Cosmopolitan and exhausted three editions of the number of the magazine containing it. It was bought by the foremost business men throughout the country in quantities of several hundred. Now Mr. Bok's article has been reissued in booklet form. In this reissue it will doubtless repeat its success, since the article still stands as the best of its kind ever written for young men. It points the way to success as no other article has ever done.

The drugs in Dr. Simmons' Sarsaparilla are so concentrated that the dose is very small, but nevertheless it is so scientifically combined that it is readily retained and assimilated by the most delicate and sensitive stomach. 50 cents and 50 doses.

MARRIAGE NOTICES.

Chambers—Bratton.—In Kosse, Texas, at the residence of C. J. Bratton, brother of the bride, Mr. L. C. Chambers and Miss Emma Bratton; Rev. Sam'l Morris officiating.

Guyton—Holowood.—At the bride's home, May 12, 1896, at 9 a. m., Mr. J. H. Guyton and Miss Nora Holowood, both of Erath County; Rev. Mac M. Smith officiating.

Hall—White.—On May 6, 1896, at the residence of the bride's parents, by Rev. J. Sam Barcus, Luther Hall and Lilly Bell White, of Donkey County

