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Editorial.

THE MOODY MEETINGS.

The Moody meetings continue with constantly increasing interest and power. At every service there are from four to seven thousand people present. A large number of strangers, and preachers not a few, have been drawn to the city to hear this flaming evangel of the ever-living gospel of Christ.

It is interesting and sometimes amusing to hear the common street talk and the varied estimates of the man and his work. All agree that he has wonderful influence and power over his audience. We have not as yet heard any adverse criticism. This may be accounted for in the fact that he presents in almost every sermon a God of infinite love. He literally exalts and magnifies the cross. There is more of Christ in his preaching than any man we have ever heard, and his benignant face, so full of kindness and sympathy, is radiant and beams with this message to lost men. He speaks in monosyllables—in the language of John Bunyan—and never indulges in the least slang. His gift of illustration is affluant, pungent and luminous, and at times ecstatic and thrilling. He shoots directly at the heart and stirs mightily the deep emotions of the soul. Strong men, unaccustomed to tears, struggle to beat back the tide that is flowing in upon them, but at last they break down and weep like children. With consummate tact, and at the most auspicious moment, Mr. Moody, with his practiced hand upon the throbbing pulse of the great congregation, points to the sovereign remedy for sin and pleads, with inimitable pathos, for immediate faith, decision and action. He seems to know exactly when the spiritual thermometer has registered close to the point of combustion, or explosion, and he then calls upon every Christian to bow the head in prayer, and the sea of upturned faces bend forward under one impulse, like a great field of ripened grain under the breath of heaven, and a death-like stillness and hush falls upon the assembly, while Mr. Moody himself prays, or rather talks, to God. The prayer ended, he calls upon those interested for their salvation to follow him into the inquiry-room, located in one wing of the building, and while the Christians continue to sing and pray scores pour into this room. The prominent lawyer, alongside the tramp of the street—they go with their burdens, sorrows and sins, seeking relief. Every case is a peculiar one, and the unwisdom would say, must be dealt with differently, but the evangelist takes Paul's language to be literally true: "There is no difference; a sinner is a sinner, and all must come to the same terms."

His work in the inquiry-room is not superficial. For about twenty minutes he addresses all the anxious on the simple conditions of salvation, emphasizing repentance, faith, confession, etc. His words are tender and telling and sometimes intensely severe, especially so when he deals with the ordinary subterfuges, the refuge of lies—such as form the common stock of excuses for not becoming a Christian.

As to actual results, we may say there have been many conversions and reclamations. We would not undertake to determine the number, as Mr. Moody is one evangelist who never counts his converts. He believes if the Holy Ghost has regenerated a soul and there has been a new creation, it will be found out.

The singing is great. Mr. Moody believes in the gospel of song. An hour is devoted to praise service before every sermon.

The meetings have taken hold of the city and will conclude Friday night.

CONNECTIONAL NEWS.

The Holston Methodist of January 30 gives itself up entirely to the International Epworth League Conference, to be held in Chattanooga in June next. It is filled with pictures of mountains, rivers, churches and men. The articles are all good and conducive to the success of the cause.

Bishop Fitzgerald makes an earnest and forcible plea for the Pacific Methodist. We are delighted to see multiplied tokens of good for our Southern press. The indications of a general revival

of interest in the Church paper are many and auspicious. The Bishop says:

The organ of one of the leading evangelical Churches in California suspended publication last week for lack of support. The times are hard on all religious papers, including the one you are reading. Brothers, friends, readers, well-wishers, every one, we need help—something more than talk, though we like friendly talk—from every one of you. If each one will act upon the friendly impulse felt when this paragraph is read, the next two weeks will bring a boom for the Pacific Methodist Advocate. Each one—that means you.

The Board of Church Extension has issued its February Bulletin, which is full of facts and arguments to help forward one of our most important institutions.

North Carolina Advocate:

The Wilmington Messenger recently had this item: "It will come to pass that all the Churches will adopt the plan of Tyron Street Methodist Church at Charlotte in the matter of separate communion cups for each member. The teachings of medical science require this." It may be so, but somehow we find it difficult to believe that this new fad will decrease mortality statistics to any great extent. It is evidently so unlike the original supper as instituted by our Lord, that we think the class of people generally combining intelligence and piety, will be slow to adopt it.

St. Louis Advocate:

Col. Lon V. Stephens, our Methodist State Treasurer, a member of the Board of Curators of Central College, in behalf of the literary societies extended an invitation to the famous Virginian to deliver the annual literary address in June. His reply will be of intense interest to many of the leading men of Missouri, who will give him a royal reception at Fayette.

"DEAR SIR: Your letter was received some weeks ago. I have declined all invitations for speeches next June from schools; but after long consideration, and in view of the strong desire of yourself and friends, I have written to the boys at Central College that I will speak for them. Very sincerely—Wm. L. Wilson."

Chauncey M. DePew will deliver the annual commencement address before the Vanderbilt University next June, and Dr. A. Carman, General Superintendent of the Methodist Church in Canada, will preach the commencement sermon.

Rev. H. J. Adams, in Wesleyan Advocate:

The revival at Ringgold illustrates that all seasons are God's; that winter may be used for protracted meetings in the South. Let us see, Bro. Clayton Quillian, the pastor, was filling his monthly appointment the fourth Sunday in January, when he felt impressed that he should have services the next day. The result was very gracious, notwithstanding the heavy sleet storm, and so he has protracted from day to day, through snow and rain and cold. Congregations large, convictions numerous, many converted, and some twenty-five coming forward for prayer when I was there on Friday, Saturday and Sunday—8th, 9th and 10th insts. Such a meeting was never known in Ringgold, so I was told—even better than last summer's remarkable meeting there. The old and the young are enlisted, and the old and the young are blessed. Men, women, young men and young ladies, working as I have seldom seen.

Correspondent in Wesleyan Advocate:

Bishop Duncan has dedicated four new churches since the first of the year. At Interlachen a beautiful and convenient structure has been reared, and is now occupied by our people. This is a strategic point, and planting our banner and fortress there is a wise thing. Tallahassee, our capital city, has long needed a building expressive of our spirit and aims. This is now a reality.

Cedar Keys is graced by a neat and comfortable church and our people are rejoicing over the completion of their labors in this respect. Wildwood has crowned herself with glory, having built one of the most beautiful and convenient churches to be found in our conference. In all respects this church may be said to be of the best to be found anywhere outside of a

city. Our people were heavily injured by storms and freeze, but their generosity is perennial. God bless them for their noble sacrifices in his behalf.

Christian Advocate, Nashville:

The greatest revival meeting known in the history of Fredericksburg closed at the opera house, Sunday night, January 27. It commenced on the 13th, under the direction of Mr. J. E. Schofield, of Danville, Va. He preached fifteen sermons and made a number of prayer-meeting talks, from which we have great results. The number of converts outside of the Church members can not be much short of 300. Of this number 97 have already given their names for membership in the Methodist Church, 71 of whom were received Sunday.

St. Louis Advocate:

Yesterday morning at 3 o'clock a fire was discovered immediately under the Advocate composing rooms, which came very near burning us out of a home. The origin is as mysterious as the Nashville fire. The damage, however, will not exceed \$100, besides the bruises received by the janitor in fighting the fire.

In the Christian Advocate Dr. Morton says in connection with his report of the recent meeting of the Board of Church Extension:

A pleasant episode was the announcement that Bishop Hargrove had constituted the "Harriet C. Hargrove Loan Fund" of \$2000, in memory of his late wife, to be administered in aid of the parsonage work. It was stipulated that out of the interest arising from this fund, \$25 shall be paid annually on the first day of January to the Woman's Parsonage and Home Mission Society of the Richmond Park Church, at West Nashville, for the benefit of the poor of that community—a most fitting memorial of one whose whole life was given up to deeds of charity. Verily, the works of such an one do follow her.

Dr. M. B. Chapman, in St. Louis Advocate:

Despite the financial stringency, however, a new and handsome stone church, costing about twenty thousand dollars, was dedicated last Sunday by Bishop Wilson, at Arlington, the most aristocratic suburb of Baltimore. It is a modern structure, with elegant furnishings and appointments, and is an important addition to our churches in this city. One of the leading spirits in this enterprise was Mr. Robert Magruder, the eldest son of Mr. T. J. Magruder, of precious memory, who was for so many years our leading layman in this city. It was during his lifetime that Trinity began to lead all the other Churches in our connection in missionary contributions. His sons are worthy successors of their father, Mr. E. B. Magruder being our Sunday-school Superintendent, and one of the recognized leaders in all enterprises in Trinity. Mr. Robert Magruder is a member of the commission for locating the General Conference of 1898, and we hereby give due notice that Baltimore expects to have it.

Rev. A. B. Donaldson, of the Denver Conference, says, in the St. Louis Advocate, of our Church in Pueblo:

I have just closed a meeting which resulted in nineteen accessions to our Church, and I organized an Epworth League of thirty-three members. We received twenty-five members since conference.

GENERAL CHURCH NEWS.

The Northern Christian Advocate says:

We regret to note that the course of lectures on Biblical literature, given before Syracuse University by Rev. Dr. Bacon, of Oswego, presented in a dogmatic manner the extreme views of the most destructive school of the so-called higher criticism. While we welcome all critical investigation that sound scholarship can apply to the Holy Scriptures, we deem it unfortunate that a course of lectures of this character has been delivered before the students of our university. Unitarians have heartily approved the lectures, the faith of some sincere Christians among the students has been sadly disturbed, and many others have been simply puzzled. The effect on the minds of the unconverted certainly can not have been wholesome. No well-rounded and adequate treatment of the subject of Biblical criticism is possible in a course of six lectures. If the extreme views of Dr. Bacon were known, we must regard it as a great error that he was engaged to

deliver these lectures. If they were not known, they certainly should have been ascertained before he was given so much of an endorsement as is implied in his being invited to address the faculty and the students of a Methodist university, recitations being suspended at all might listen to his teaching.

Northwestern Advocate:

We may be sure that when this war is over, large heavy China must inevitably enter a new era of progress in modern civilization. Americans and Europeans in the diplomatic, commercial and missionary ranks in China agree in this. The question now is, "shall this new education be made under atheistic or Christian influences?"

Opportunities, American Methodism had pre-empted a valuable ground in Peking, by sending a mission to the city located within the walled city of Peking. Extensive premises have been secured, and an imposing structure, "Dunbar Hall," has been built, all being paid for, so that Peking University today is free from debt. Americans and Europeans of various creeds have heartily cooperated to establish this Christian educational enterprise. Col. Brady, United States Minister to China, Sir Robert Hart, G. M. A., and Dr. Martin, President of the Imperial Tung-Wen College, with others, are on the Board of Managers.

The Interior:

Dr. Henry H. Jessup, our missionary to Syria, and Prof. Post, of Beirut, each have letters in the Evangelist expressing the opinion that the Parliament of Religions was highly beneficial to the cause of foreign missions. Dr. Jessup says of Christianity: "He did what no other religion in this age can do, or would dare to do. She challenged inspection and criticism at close range. She said to all, 'Bring your best and your wisest men and we will hear them courteously and patiently. Make what criticisms you please, attack us as you will, and no man shall insult you. The more impression of such a scene was prodigious, and it will be lasting. Even the most convicted of Asiatic apostates, when proclaiming in their own lands that America is tired of Christ and his plagues for Gautama, Buddha, or Confucius, feel by their heart of hearts that Christianity alone wears the golden crown of love to man and God. The best they could say of their own systems was that they were like Christianity, not that Christianity was in any sense inferior.'" "Christian missions," he says, "have found a new justification and a new quickening." Prof. Post writes in the same line. The foreign missionaries generally appear to be satisfied.

Christian Advocate, Nashville:

The committee appointed by the English Wesleyan Conference to consider the subject of the election of women representatives to conference met recently, and after a most exhaustive conversation a resolution was passed which will be submitted to the Plymouth Conference in July next, to the effect that as women are now of such service, both inside and outside the Church, and as they are eligible for all Church officers, and as district synods would probably continue to select women, the committee deem it advisable to allow the district synods to elect lady representatives when they think such a course will be in the interest of the work of God. This resolution was carried by fifteen votes to nine, among its supporters being Revs. C. H. Kelly, H. Price Hughes, Messrs. P. W. Bunting, W. Holmes, Messrs. Atkinson, J. Bamford Slack, and others. An amendment was put against the admission of women, but was defeated by sixteen to eleven. 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Established nearly 20 years.

Don't fail to write at once to
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NORTH TEXAS

FEMALE COLLEGE

AND
CONSERVATORY OF MUSIC.

SHERMAN, TEXAS.

A FORWARD MOVEMENT IN NORTH
TEXAS FEMALE COLLEGE.

The great growth of the College patronage makes enlargement a necessity. The building now used as a dining-room is the oldest one on the campus—more than twenty years old, and of necessity "the worse for wear." The increasing number of boarders has outgrown its capacity. WE MUST HAVE ROOM. In other words, we must put up a new building which will furnish an ample dining-hall and other accommodations to meet the need of this most prosperous and popular institution.

The building is to be placed on the College grounds and will thereby add to the value of the property of the North Texas Female College, which belongs to the North Texas Conference.

The trustees of the College have ordered it, and the last Annual Conference approved; and though the time may seem unpropitious, God and the people can bring it to pass.

A worthy cause needs no advocate. Surely this call makes its own appeal. The College is straitened for room. The growing patronage must be provided for. The girls must be comfortably housed and fed.

Public-spirited Texans should give to Texas girls facilities for the largest education on our own soil, and not send them off to be educated among strangers.

The College is now entirely unembarrassed. Thanks to the generosity of the conference at Bonham, the last dollar of indebtedness is paid.

The help we now ask is for facilities to do larger and better work for the girls of this great State. Help us and you will get your reward.

All gifts to this purpose will be acknowledged in this paper.

LUCY KIDD KEY.

SHERMAN, TEXAS.

Sunday School.

(Address all communications for Sunday-school Dept. to Rev. L. W. Clark, Fort Worth, Texas.)

(In these paragraphs we have the thoughts and expressions of some of the best Sunday-school workers in Texas.)

WHEN we hasten gladly to the place of secret prayer, and tarry in sweet communion with our Lord, we have the evidence of healthy, spiritual growth.

NO SUNDAY-SCHOOL can live and prosper without a genuine missionary spirit, and no teacher, who is not in sympathy with the great missionary plans of the Church, should be tolerated in the school.

TEACH the children to be loyal to the Church of your choice; but, to do this, you must learn them to know and love the doctrines and discipline of the Church.

METHODIST machinery is sufficient for the most enthusiastic worker, and only needs to be oiled with grace and propelled by faith to take the world for Christ.

I CATECHISE the larger children on Sunday before the evening service; and in the Church immediately after the second lesson, a select number of them having repeated the catechism, and been examined in some part of it, I endeavor to explain at large, and enforce that part, both on them and the congregation.—*John Wesley's letter in "Moore's Life of Wesley," written 1737 A. D.*

It deserves to be mentioned that Hannah Ball, a young Methodist lady, had a Methodist Sunday-school at High Wycombe, fourteen years before Robert Raikes began his at Gloucester; and that Sophia Cooke, another Methodist, was the first who suggested to Raikes the Sunday-school idea, and actually marched with him, at the head of his troop of ragged urchins, the first Sunday they were taken to the parish church.—*Mr. Tyerman, in "The Why of Methodism."*

NOTICE, TOWNS IN TEXAS CONFERENCE.

The Texas Conference Sunday-school Convention will be held some time between the middle of the month of April and the middle of the month of May, 1895. I hereby give notice to the owners in the bounds of the Texas Conference who may desire the convention to meet with them to correspond with me at once, and the place offering the best advantages will be considered by the Sunday-school Board. It is important that the place be located at once, so we

may go to work at once to make the convention a success. Let any of the places that desire the convention to meet with them write to meet at Bastrop, Texas. H. M. SEARS, Chairman Texas Conference S. S. Board.

WEST TEXAS CONFERENCE—NOTICE

Our action at the last session of the West Texas Conference in adopting the report of the Sunday-school Board, set apart the fourth Sunday in March as "Orphans' Day." Said action appeals to every Sunday-school in the conference for a contribution on this day for the benefit of the Texas Methodist Orphanage. In the name of our Lord I would, if possible, press this appeal upon the heart of every Methodist within our bounds. A united effort, through the agency of our Sunday-schools on the fourth Sunday in March, will enable us to forward a helpful sum to Rev. W. H. Vaughan for the current expenses of the Home. Will not the pastors arrange for the appeal to be made in such congregations as have no Sunday-school? If so, I am sure that every congregation in the conference will take part in the work.

JOHN T. GRAHAM.

Rancho, Texas.

FIRST QUARTER—LESSON 10—MARCH 10

THE RICH YOUNG RULER.—Mark 10:17-27.

GOLDEN TEXT: *Seek ye first the kingdom of God.*—Matt. 6:33.

Jesus had raised Lazarus from the dead and the Jews were so enraged that he deemed it prudent to retire from Jerusalem and spend a while in the country beyond Jordan.

He healed the ten lepers and blessed the children and did many things to attest his loving nature, as well as to establish his divine power. When he had finished these works and was going away from this section of the country, he met a young man who was very rich. He was a ruler, and had great influence on account of his social position. He had, doubtless, heard Jesus preach and had seen him work miracles, for he knew him and *knewed him*. Jesus was on the road to Jerusalem, just before that terrible tragedy that ended his mortal life. He was the paschal lamb going in to be taken, on the tenth day, to be kept for sacrifice on the fourteenth day and at the ninth hour of the day, thus fulfilling to the letter the prophecy contained in the Jewish passover.

He was on his way to the Mount of Olives to spend a few days with the family of Lazarus; preaching in the temple at Jerusalem during the day and retiring for the night to this quiet retreat where he had spent many hours of rest and sweet meditation.

He was not secretly going into Jerusalem, as was preparing to make a triumphal entry amid the "hosannas" of the people, while branches of palm covered the ground over which he rode.

The whole of Jerusalem could not arrest him before the time. But as the tenth day of this historic month approached, when the paschal lamb was taken for the passover, this Lamb of God comes to be slain that his blood may be sprinkled on the hearts of the people's hearts to turn away the destroyer and keep their heart in perfect peace.

"This young man was a leading man in Jewish religious circles,"—*Pel.* He knew Jesus and ran to him and *knewed him*, showing his desire to understand the way of life.

He addresses him, Good Master, and Jesus calls his attention to the word *good* that the young man might see that he had not understood his inward, and we may suppose that Christ left nothing undone to save him. Without repentance Christ is powerless to save, but the broken and contrite heart is high into God.

With one it is impossible, but not with God.

The only hope of the man who loves the world is the power of God to save.

Sometimes riches are destroyed that the man may be saved.

This young man went away un saved, and we may suppose that Christ left nothing undone to save him. Without repentance Christ is powerless to save, but the broken and contrite heart is high into God.

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riches; but it could as well have been something else.

God has placed certain laws in our nature for the protection of society, and the maintenance of government. He has hedged the family circle with natural law, and so he makes every man capable of observing the external forms of these six commandments.

If this were not so, then punishment by the civil courts would be wrong.

This man was no more than a good citizen, in the common acceptance of these words.

Jesus meant to try his fidelity to God, and the young man saw that money outweighed his love for this *Good Master*. His use of the word *was* proven to be hypocritical and baseless. His pretensions were not genuine, and his sorrow for sin was not discovered to the all-seeing eye of Jesus.

Go thy way, sell whatsoever thou hast, and give to the poor, and come, take up the cross and follow me, all means just what this teaches.

"Let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and he will abundantly pardon." Or this: "Repent, for the kingdom of heaven is at hand."

Jesus never allowed his disciples to lose any lesson; and now he begins to comment on what had happened. Riches was the trouble, and the Savior tells them that this is one of the greatest temptations to evil. Men may have titles to large estates, but when they trust in it, it is impossible for them to be saved.

Loyalty in heaven is derived from love, which is the source of all human action, either directly or indirectly, and no man can be loyal to God while his love is set on other things. Men who amass large fortunes learn to love them. No man can make a great fortune without becoming contaminated in some way. He learns to be selfish, self-important, dictatorial and independent of God and man.

He fails to cultivate these finer sentiments of love to his fellowman, and, neglects the poor, and too often oppresses them, until he grows into a rigid state; becomes, like the Pharisee, thankful he is not like other men. His money becomes to him a temporal and spiritual panacea, and he undertakes to pay his way to heaven.

Some men have made large donations to the Church just before they die, thinking this will please the God who owns the universe and who values one soul above "the whole world."

The candle can go through the eye of a needle easier than a rich man can enter into the kingdom of heaven. There is no place in heaven for the rich man.

God will have the whole heart or none. It does not say that it is sin for a man to own property. Some of the greatest men in Bible history were rich, and if this young man had acknowledged Christ as the rightful owner of his estate, he would have been left to manage it. It was not the riches that offended Jesus, but the loss of the young man's heart. Jesus loved him and could not see this priceless jewel destroyed by this cancerous infection of the love of money.

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and inspire every League in the State with renewed life and energy; that shall promote religious-social-life and intelligent personal piety among our young people to the remotest bounds of our organic body; that shall go forth fired with the Holy Ghost and touch and fire the heart of League and Church with such zeal for the work as will culminate soon in presenting us to the world as a hive of busy and intelligent workers for the Lord. Now the question is, how shall we attain to such success? It can not be reached, in its fullest sense, by a full delegation of one or two conferences coming *en masse*, but it may and can only be reached by the Leagues of all the conferences in the State sending, as far as they possibly can, their full quota of representation—three delegates and the pastor from each League. Let each League, therefore, at once elect their delegates, provide for railroad fare to insure their coming, and send their names forth to J. V. Dady, that we may have ample time to arrange everything in appropiate order for your reception and entertainment. Any pastors or representatives from Churches having no Leagues, desiring to meet with us that they may learn more of the plans and methods of our Leagues, may also send their names to J. V. Dady, that we may provide for them as delegates.

We shall anxiously await your arrival, and pledge you, before hand, a hearty welcome, and shall spare no pains to make your stay among us most pleasant. Get out of your hearts all the hearts to be overflowing with your joy to come to us manifestly full of the Holy Ghost so that our conference may present to the world a united front, and influence that the most earnest and unconverted may be aroused, attracted and captured by it for our Master and immortal glory.

Notice of railroad rates will be announced at the time. Very truly yours, C. M. KIDD, For the Union League Council, Houston, Texas, February 22, 1895.

TOPIC FOR MARCH 10.
The Peace-Offering.—Lev. 3:1-6; 1 Peter 2:21.

As we study these lessons do we realize fully the richness of their meaning? God made everything about the tabernacle symbolic, and as far as possible foreshadowed the reign of grace. But, at best, these symbols can but faintly portray the good things that we enjoy today.

Let us remember that we are no longer under law, but under grace; that while the Israelites of old had a partial knowledge of the great purposes of God in Christ, we live under the blaze of gospel light and privileges; that while God in time past spoke unto the fathers by the prophets, he hath in these last days spoken to us by his Son.

It is ours to enjoy today in reality that which the Israelites knew only in symbol.

THE PEACE-OFFERING—ITS CHARACTER.

The peace-offering could be either a bullock, a sheep, or a goat. It could be either male or female, but a strict command was given that it should be without blemish. The hand of the offerer was placed upon the head of the sacrifice, indicating that his interest in it was transferred to God. It was then killed at the door of the tabernacle. The blood was taken and sprinkled upon the altar. Though this was not a sin-offering, yet the blood was always typical of the sacrifice of the Son of God, and God designed that it should serve this purpose. The fat of the animal was then taken away and burned upon the altar. "It is the fat of the offering made by fire for a sweet savor; all the fat is the Lord's."

ITS PURPOSE.

With the peace-offering God was approached as a benefactor. The burnt-offering was wholly consumed, but the peace-offering was divided between the altar, the priest, and the owner. That upon the altar was given to God by the priest took the small part that was his by right of office, the remainder went to the offerer, who ate it, perhaps, with his family and friends.

Here we see a sacred feast with God, the priests, and the people jointly partaking. In this we have a symbol of the fellowship and fellowship between God and man. It indicated that the wrath of God would be appeased by the sacrifice of Jesus Christ.

TWO KINDS.

In the seventh chapter of Leviticus we find that the peace-offering was of two kinds. It was offered by way of thanksgiving; grateful for some special mercy received. In this way the people expressed their thanks. Then again, it was offered in connection with a prayer. If a man had any special supplication to make, he would offer his prayer with his sacrifice.

THE FULFILLMENT.

But more especially does the peace-offering point to the happy result that was to follow Christ's sacrifice. "God was in Christ reconciling the world unto himself," says the apostle. And again, "For it pleased the Father that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself."

Man by disobedience had forfeited the favor of God and stood as a criminal before an infinitely just Judge with the penalty of death hanging over him. The very name of God brought to him terror. With a shudder he thought of the throne and heard the penalty. "Depart from me, ye cursed." But the offering of Christ brings to him peace. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." The light of the countenance of God reconciled is lifted upon him, and now he finds a loving Father instead of a frowning Judge.

It was said of Abraham that "he was called the friend of God." It can be said of those who take Christ as their Savior, that they are friends with God, and they can declare with the apostle, "Our fellow-

ship is with the Father and with his Son Jesus Christ."

CHRIST OUR PEACE.

Full of consolation are the words of the apostle, "Christ is our peace," to every Christian. We should think of his sacrifice with wonder, love, and praise. How rich are the experiences Christ has made possible for us!

The Prophet Isaiah, pushing aside the veil, and looking down the vista of time, catches a glimpse of Calvary. Awe-struck by the wonderful scene, he writes: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The Apostle Peter looks back on the same scene, sees afresh the agonizing form of the Crucified One, and writes: "His own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed."

How wonderful the thought that Christ by chastisement purchased for us peace!

WORDS OF COMFORT.

They were spoken to the disciples, but were meant just as much for us: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." It matters not how great the storm, nor how black the clouds, nor how high the billows, the Master is always ready to say, "It is I; be not afraid. Peace, be still."

"My God is reconciled, His pardoning 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.

Old and Young.

Take Time.

Let us take time for the good-bye kiss. We shall go to the day's work with a sweeter spirit for it. Let us take time to speak kind words to those we love. By-and-by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom. Let us take time to be pleasant. The small courtesies which we often omit because they are small will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled. Let us take time to get acquainted with our families. The wealth you are accumulating may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept home, busy mother, can never be a home to the daughter whom you have no time to caress.—*Christian Herald.*

Boys' Blunders.

An English schoolmaster says that boys' blunders imply mindlessness of mind and vividness of imagination. Among the causes of their errors are false analogy, association of ideas, loss of rhythm, and a desire to substitute something familiar and intelligible for something unfamiliar and unintelligible.

English sailors changed Bellerophon, the name of an invader, had for them no meaning, into "Bully Bullfinch," which conveyed a definite idea.

With a similar desire to substitute the intelligible for the unintelligible, an English boy, doing an examination paper, amended Milton's line, "In heaven descended Empyreal," seeing no sense in the obsolete word "empyreal," meaning "scalloped," he made Milton state that "In heaven yelped Empyreal."

Another boy described a "weeping birch" as "a birch that makes you weep." The "spoiler's hand" was said, by a boy who evidently had not an indulgent father, to mean "father's hand, because he spoils you."

A boy enriched geography by the "Isthmus of Panama." Another, being asked to state what he knew of John Wesley, wrote, "Wesley was the founder of the Wesleyan Chapel, who was afterward called Lord Wellington"—whose family name, Wellington, the boy associated with that of the great Methodist.

The method of teaching history in some English schools evidently fails to stamp facts on a boy's memory. "Luther," wrote one boy, "introduced Christianity a thousand years ago; his birthday was in November, 1883. He was once a pope; he lived in the time of the Reformation of Worms."

"Socrates," wrote another, "was no use at fighting. He was very ugly; he had a flat nose; his eyes stuck out; he destroyed some statues, and had to drink the shamrock."—*Sunday-school Visitor.*

Helen Keller.

The slender young girl in her dainty little white evening dress, who, despite the fact that she is blind and deaf, and was unable, until within a few years, to utter articulate sounds, stood in the parlors of the Wright-Hamson School, at No. 42 West Seventy-sixth street, New York,

A Bad Condition.

We have before called attention to a great calamity threatening the people of the South. The need for Liver Medicines in the South has encouraged unscrupulous persons to take advantage of people's misery and offer them all sorts of stuff as a cure-all for Liver troubles. Their preparations are sold to the druggists at a low price. And the big profit to the druggist is the road by which they reach the public. Beware of any dealer who tells you that any Liver Medicine is just the same, or as good as Simmons' Liver Regulator. You know it by the Red Z on the package. These preparations are not the same, nor as good.

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THE PROCTER & GAMBLE CO. CINCINNATI.

recently, and received her guests with one continuous stretch of social impressions enough to crowd five senses, has excited interest all over the world.

Although only fourteen years old, Helen Keller has a wider range of information than has sifted into the minds of the vast majority of men through their unimpaired senses, sometimes when their hair has silvered.

She was not born blind and deaf and mute, but lost the use of the faculties through scarlet fever at the age of eighteen months. She later regained the ability to speak through the instruction tending to make her formulate words, even though unable to hear the sound.

Miss Sullivan, who went to her when she was seven years old, has been her constant companion and teacher ever since.

The marvelous dexterity which Helen is acquiring in the reading of speech and conversation by simply placing the fingers on the lips of the speaker is equaled by the readiness with which she repeats accurately the words which are spoken to her.

As various persons of social and literary prominence paid the respects to her, she talked with them upon topics of mutual interest. When Edmund Clarence Steadman approached and began a conversation, she surprised him by repeating one of his poems, and was equally well prepared to prove to Richard Watson Gilder her familiarity with his dainty poems.

From a large volume of Tennyson in the raised letter of print for the blind she read several stanzas of "In Memoriam." When asked whether she preferred that to others of that author's poems she replied: "Oh no! I like it, but not the best, because it is so full of sorrow. I am very fond of 'Dora,' and 'The Princess,' but it is very hard to say which I like best. I think the one I love most is a very short one—only six lines—and turning upward a face filled with exquisite purity, she repeated:

"Flower in the crumpled wall, I pluck you out of the crumpled wall; Hold you there, root and all in my hand, Little flower; but if I could understand What you are, root and all, and all in all, I should know what God and man is."

The slight touch of her fingertips as her friends passed before her supplied her wonderful memory with the material for recognition, and as they bade her good night she took each by the hand, and with a slight touch of her hand to the face, with courteous phrases and kindly wishes, bade each by name good night.

One of the most impressive features in her attitude to her more fortunate fellows—more fortunate so far as receptive features are concerned—is her extremely lovable disposition, which accords so well with the book's perfect happiness upon her face and her laughing air of freedom from care.

—*New York Herald.*

FROM A LITTLE GIRL.

I thought I would write to the Advocate. My mother takes the Advocate. We do not do without it in our home. I am twelve years old. I belong to the M. E. Church. I have been going to school, but I took the pneumonia and was confined to my bed two weeks; but, thank God, I am up and able to go to school again.

We have a fine Sunday-school; have eighty-five pupils. Our Superintendent is J. W. Funnell. They all love him. He is true to his cause. D. C. Stark has been our preacher. This makes the third year. We have all learned to love him and his family. He is doing a good work. May his people all pray for a great revival on his work this year. Girls and boys, let us all work for the Advocate. May God bless us all at Indian Creek Church this year.

LULA CAROLINE MCGUIRE, Canton, Texas.

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sent.

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Dallas, Texas.

Patrons of the Advocate will confer
a favor by making all remittances for
subscription, etc., to the publisher,
L. Blaylock. When otherwise made,
delays are occasioned, besides causing
confusion in the office.

WITH THIS ISSUE we close the dis-
cussion of the question raised by Bro.
Lloyd's note of explanation published
three months ago. The doc-
trine of sanctification and related sub-
jects have been discussed in the Ad-
vocate for several months, each is-
sue containing from two to three ar-
ticles. Both sides have had a full
and fair hearing and ought to be
willing to turn their pens to other
subjects for a while at least. We have
several communications on hand now
and the mails will continue to bring
us more. We wish to say that the
articles on file now are not rejected
because they are inferior in char-
acter, for they are really just as
good as those which have already
been printed, but because they have
been received since our determination
to close the controversy. If the breth-
ren desire it we will keep them for
possible future use or return them to
the authors, as they may elect.

We have resolved that the Advo-
cate, under our management, shall
not become a one-sided sheet. We
shall not ride a hobby or permit our
correspondents to do so. We do not
believe in harping on one string, no
matter how fine the chord or sweet
the music. Variety is the spice of
life. There are dozens and scores of
noble subjects which are entitled to a
hearing, and we desire, if possible,
to make the Advocate sweep the
whole campaign of journalistic en-
terprise and interest. Heretofore we
have found our correspondents reason-
able and just, and we believe that
they will acquiesce cheerfully in our
present decision.

THE patrons of Southwestern Uni-
versity may rest assured they will
be promptly notified by the Regent
of that institution should the small-
pox reach Georgetown. Rumors are
abroad which will cause anxiety on the
part of some parents; hence the Ad-
vocate takes pleasure in printing the
following telegram:

GEORGETOWN, Feb. 27, 1895.—No
known case of small-pox nearer than
twenty miles of Georgetown. Reports
to the contrary are false.

JOHN H. McLEAN, Regent.

THE first issue of The Independent
for March will contain a symposium
treating of the various interests of
the South; and we believe it will be
one of the most important and useful
numbers which The Independent has
printed in many years. We take
pleasure in calling attention to the
following partial list of subjects and
writers for this number:

"Agriculture in the South," The
Hon. Patrick Walsh, United States
Senator, Georgia.

"The Great Southern Exposition,"
The Hon. Hoke Smith, Secretary of
the Interior.

"A General Southern Outlook,"

The Hon. Hilary A. Herbert, Secre-
tary of the Navy.
"Labor in the South," Senator
Call, of Florida.

"Southern Newspapers and Litera-
ture," F. H. Richardson, Editor
Atlanta Journal.

"The Development of the South,
and the South American Republics,"
Clinton F. Smith, Director of the
Bureau of South American Repub-
lics.

"The Colored Man in the South,"
The Rev. E. Lyon, D. D.

"Southern Winter Resorts," Geo.
E. Walsh, New York.

"The Newly Developed Cotton
Industry," Edward Porritt, Farm-
ington, Conn.

"Church Life in the South," A.
E. Dickinson, D. D., Editor Religious
Herald, Richmond, Va., and other
articles by distinguished writers.

The Independent is one of our best
exchanges, and this gratuitous and
enterprising advertisement of the
South and Southern interests ought
to be appreciated by our people. We
hope that this special issue of a great
paper will be generally read.

CHANCELLOR GARLAND.

London C. Garland was born in
Nelson County, Va., March 21, 1819,
and died in Nashville, Tenn., Feb-
ruary 12, 1895. He was educated at
Hampton-Sidney College. He was
soon elected to the chair of chemis-
try in Washington College. He
then became professor of natural
science in Randolph-Macon, and af-
ter the resignation of Dr. Olin, be-
came President of this justly fa-
mous institution. He held positions
also in the University of Alabama
and the University of Mississippi.
He then became Chancellor of the
Vanderbilt University, where he
served with conspicuous fidelity
and efficiency for eighteen years.
He was the foremost educator of
the South. Bishop Hargrove
preached his funeral sermon, and
Dr. Tillet read the burial service
at his grave. Dr. Hoss, in a fine
tribute to him in the Christian Ad-
vocate, says among other things:

To speak in sober terms of such
a man is no easy task. For lofti-
ness of character he had not a su-
perior. To have been guilty of an
insecurity was beyond his power.
Truth and honor were native ele-
ments of his character. He also
possessed, in a large measure, the
fine and delicate courtesy that dis-
tinguishes the noblest souls. Tow-
ard ladies his bearing was that of
a true knight. In early life he was
a great sportsman, fond of the gun
and the fishing rod. The latter
passion never left him. Long after
he was seventy-five years of age,
he would put on a pair of rubber
boots and wade whole summer days
down the rushing streams of the
Alleghany Mountains in search of
speckled trout. Rarely ever did he
close a day without a large catch.
But I suspect that the lofty moun-
tains, the clear waters, and the
sweet solitude were far more to
him than the mere results of his
fishing. He loved all animal life,
was the avowed friend of every
good dog, and felt a deep interest
in birds. During the cold spell of
the last few weeks he had been
careful every day to feed the spar-
rows about his house. St. Francis,
of Assisi, could not have been ten-
derer. His gift for music was ex-
cellent. He performed well on the
flute, and never missed an oppor-
tunity to bear a master among in-
struments.

What we have said above will in-
dicate that he had broad schol-
arship. In addition to the different
branches in which he had given in-
struction, he was a well-read the-
ologian, and a life-long and earnest
student of the Scriptures. In spite
of a slight impediment in his
speech, he had uncommon oratori-
cal gifts. No man ever used purer
or stronger English. The late
Bishop McTear once assured us
that he had not known his superior
as a platform speaker. For many
years he had been in the habit of
preaching lay sermons to his stu-
dents and others—and models of
excellence these sermons were.

PERSONAL.

TEXAS.

Rev. T. W. Spanswick is holding
a revival in Cooper. This is the
fifth week of the meeting. Packed
house every night. Seventy-five
conversions to date.

Rev. H. G. Scudday has just
closed a successful meeting at Lone
Oak, Texas. He raised \$1350 for
the building of a new Methodist
church at that place.

Bro. S. P. Jackson, a catholic-
spirited, faithful member of the
Baptist Church of Gainesville,
dropped into see us during his re-
cent trip to the city.

Rev. J. L. Williams has been
changed from the Beaumont and
Sabine Pass charge to the Moscow
Circuit. His correspondents will
address him at Leggett, Texas.

Dr. R. S. Finley, of the East
Texas Conference, and who is
visiting his son, Judge Finley, of
the Court of Civil Appeals, made
us a pleasant call this week. The
Doctor gave a good report of Tyler,

materially and spiritually. He re-
gards Mr. Moody as a very great
man, and has enjoyed the meeting
exceedingly.

Bro. Leatherwood, of Bonham,
writes us that prohibition will
carry in Fannin County during the
election soon to take place. We
will be delighted to chronicle such
a blessed result.

A note from Rev. W. A. Moore,
of Neches, Texas, informs us of the
death of his estimable wife, which
sad event occurred February 21.
Our heart goes out in sympathy
to the bereaved.

Abie Mulkey began an evangeli-
stic meeting in Abilene February
22. The opera house will be used.
A choir of seventy-five voices will
lead the singing, and all the Church-
es will participate in the work of
saving the people.

Rev. Wm. Price, a supernatant-
ed member of the Northwest Texas
Conference, is now located at
Weatherford, Texas. We send
us a communication for the paper
and also writes us a pleasant pri-
vate note, which we appreciate very
much.

Bro. R. B. Wilson, the faithful
and efficient Secretary of the Y.
M. C. A. of Gainesville and a de-
vout member of our Church, made
us a highly-appreciated call this
week. We enjoyed the brief com-
munion, and were glad to receive
his subscription to the Advocate.

Rev. E. G. Roberts, formerly of
the North Texas Conference and
now of the Los Angeles, is stationed
at Pomona, Cal. Bro. Roberts
spent five laborious and useful
years in Arizona. He is doing a
fine work in his new charge. His
many Texas friends will be glad to
hear that he is prosperous and
happy.

Captain William White recently
celebrated the sixtieth anniversary
of his birthday. We earnestly
trust that this noble layman will
have many happy returns of the
same. The dinner, to which we
were kindly invited, was immense.
Sister White is an adept in cater-
ing to Methodist preachers. May
heaven's richest blessings rest upon
this truly hospitable home.

Rev. J. W. Hill, of the Denton
Street Church, Gainesville, made
us a welcome call during the week.
He attended the conference of the
Missionary Secretaries in Corsi-
canna, and has furnished for our
columns an interesting report there-
of. We learn from many sources
that Bro. Hill is succeeding finely
in Gainesville, and that Denton
Street is coming rapidly to the
front.

Rev. D. F. C. Timmons says in
the Wesleyan: We are returned
for the third time to Palestine.
This is a good appointment. They
pay a salary of \$1500. We raised
for all purposes a little more than
\$5700 last year. We have more
than 350 members. My wife and
children and I all look eagerly for
the coming of the Wesleyan each
week. It is a joy and comfort to
us. Love to all the brethren.

Bro. J. D. Bates, a zealous lay-
man of Denton, has just sent us
nine new subscribers for the Advo-
cate. This illustrates and con-
firms the very point we recently
made, viz., that there were many
in Texas willing and able to take
the Advocate, and who would do so
if properly approached. We learn
that Bro. Bates is still at work.
We tender him our sincerest thanks,
and commend his fine example to
others.

We received recently a very
brotherly and highly-appreciated
letter from Rev. A. J. Harris, for-
merly pastor of the Baptist Church
in Gainesville. Our association
with him as a fellow-worker was
exceedingly pleasant. Rev. A. J.
Harris is a fine fellow on every part
of the ground, and one of the
most useful preachers in the Baptist
Church. By the way, he is a
nephew of Rev. B. Harris, of the
West Texas Conference. Baptist
religion engrafted upon good Meth-
odist stock will pass muster any-
where. Many thanks, brother, for
your cheery note.

The following esteemed visitors
paid the Advocate a pleasant call
last week. We are exceedingly
glad that our friends do not forget
the office while in the city: Rev. D.
J. Martin, wife and son Claude,
Rev. S. Crutchfield and daughter,
Miss Lura, and Revs. J. H. Col-
lard, M. E. Hawkins, L. W. Cain,
W. E. Jordan, J. A. Kerr, A. B.
Roberts, D. P. Brown, P. A. Ed-
wards, N. B. Moss, J. D. Scrog-
gins, W. B. Read, J. M. Binkley,
C. B. Pladger, J. T. Bludworth, T.
G. Whitten, B. R. Bolton, J. Sam
Barens, C. A. Evans, M. A. Smith,
P. C. Archer, H. G. Scudday, Geo.
S. Wyatt, C. I. McWhirter, O. F.
Sensabaugh, J. F. Pierce, C. M.
Shuffler, J. H. Hunter, Bro. W.
W. Mackey.

Rev. W. M. Hayes, the Financial
Agent of the Southwestern Uni-
versity, has been in Dallas for
several days visiting the brethren,
taking in the Moody meeting, and
working in the interest of the
great cause which he represents.
We heard several brethren say
that he preached a magnificent ser-
mon in First Church last Sunday
morning from the Epistle of James,

chapter 2, verse 23, "And the
Scripture was fulfilled which saith
Abraham believed God, and it was
counted to him for righteousness;
and he was called the friend of
God." We are glad to note the
enthusiastic reception which is
being accorded Bro. Hayes, and
devoutly trust that his zealous
work for our noble university will
be crowned with the richest and
most abundant results.

SOUTHERN METHODIST.

Bishop Charles B. Galloway, who
has just returned from a trip around
the world, was tendered a banquet
Monday night, February 25, at the
Savoy Hotel by the Methodist
Social Union of New York city.

Dr. W. D. Kirkland, Sunday-
school editor, has returned from
Florida, whither he went for his
health. After spending some weeks
in that land of frozen oranges, he
returns improved, but not entirely
relieved of his trouble.

We learn that Bishop Galloway
has been invited by the Board of
Missions to make a three months'
tour of our Southern Churches in
the interest of foreign missions.
Should he do this the cause would
receive a tremendous impulse and
the Churches would be charmingly
entertained and abundantly edified.

Wesleyan Advocate: Dr. Can-
dler's sermon at the funeral of Dr.
Harrison was a most excellent pre-
sentation of the life and character
of that noble man. The truths set
forth in that connection are such
as should be pondered by all, es-
pecially by every young man. We
have a copy of the sermon which
we will publish next week.

Epworth Era: The presence of
Mrs. Nathan Scarritt and Miss
Lucinda Helm at the meeting of our
Executive Committee on business
for their board was a very agree-
able incident of the occasion. It
made us wish that the General Con-
ference had put some ladies on our
Epworth League Board. We need
their help. They are equally in-
terested with men in our work, and
far better qualified to do much of
it. We hope they will be recog-
nized by the next General Confer-
ence. Give us the wise counsel and
resolute influence of women in our
work.

Richmond Advocate: Bishop
Granbery preached on last Sunday
morning, the 10th, at Centenary,
in this city. The text was Romans
1:14, 15, and the sermon excellent,
clear, compact, brilliant and stir-
ring, was "good for the use of
edifying." In a powerful passage
he refuted the objections sometimes
made to foreign missions. At the
close of the service the missionary
collection was taken with good re-
sult. Including the sum raised in
the Sunday-school, which is four
times their former usual contribu-
tion, this Church will raise between
\$600 and \$700, and yet a number
of its members have not been heard
from. The Bishop is recovered
from his late indisposition.

Rev. S. M. Cherry, in St. Louis
Advocate: Dr. Leftwich and I
entered the ministry forty years
ago, both reared in adjoining coun-
ties in Middle Tennessee. Both
spared bereavement till our chil-
dren are all grown. Each laid our
loved ones to rest this winter. His
first-born now sleeps in St. Louis,
the mother of my sons in Nashville.
Our heart treasures are taken and
their fond forms are laid beneath
the snow and floral offerings from
loving friends. We may join them
some bright day where the flowers
ever bloom and the storm-clouds
never come. Dr. Leftwich was
the first pastor of my family after
we came to Nashville. Wife said
we had no better in the city.

Correspondent in Wesleyan Ad-
vocate says, concerning the recent
session of the Florida Conference:
A casual glance at Bishop Duncan
is apt to create the impression of
his being an austere man. Further
acquaintance dispels that idea as he
is genial, companionable and sym-
pathetic. The daily proceedings
of conference were enlivened by
sallies of wit and humor, and ere
many hours were gone, the breth-
ren found that the Bishop grew in
their estimation. His painstaking
way showed that he intended to
give every pastor the advantage of
every favorable point in his work.
He soon endeared himself to the
conference, and will always be
gladly welcomed among us.

J. H. Witt, in Christian Advo-
cate, Nashville: Rev. Emsley B.
Plummer was born in North Caro-
lina. When he was quite young
his father moved over the line into
East Tennessee. While yet a boy
his father moved to Hardin County,
Tenn., where he grew to young
manhood. In 1840 he was married
to Miss Melissa Dickson, by whom
he had four children, two of whom
still survive—John R. Plummer,
of Vernon, Texas, and Mrs. Jennie
White, of Weakley County, Tenn.

He was converted when a boy, and
sometime during the lifetime of
his wife he was licensed to preach,
and exercised as a local preacher
till after her death. In the fall of
1853 a class of twenty-eight (if I
remember correctly) was received
on trial in the Memphis Annual
Conference, Bro. Plummer and
myself being two of the number.

From that time until his health
failed, he was a faithful preacher
of the gospel, meeting squarely all
the obligations and shirking none
of the responsibilities of a true
minister of Jesus Christ.

Wesleyan Advocate: Dr. E. E.
Hoss, editor of the Nashville Ad-
vocate, is delivering a course of
lectures to the theological students
at Emory College. We hear, and
we are not surprised to hear, that
"his lectures are superb." He is
in every way well qualified for
such work, and the college is for-
tunate in securing his services in
that way. The young men pre-
paring for the ministry have a rare
advantage in hearing these lectures
and studying the lines indicated.
In fact, it would have been well if
all the preachers in the State could
have laid aside their duties for the
time and attended this ten days'
course. Many might attend, and
why not give them the privilege?

Bishop Haygood, in the Wes-
leyan Advocate: I do not write
"loved," as if we were done with
our friends when they have entered
"through the gate into the city."
Our common speech concerning our
departed and translated friends be-
trays a deep unbelief. Paul says
of Jesus Christ that he "abandoned
death." He did. What men call
death does not interrupt the con-
tinuity of life. Could I have done
so, I would have written some bet-
ter words than these of my long-
time friend, Frank M. Richardson,
whom I have known well and loved
much from my college days. Few
better men have lived in Atlanta.
We ran a Sunday-school together
during the greater part of the siege
of Atlanta in the old Trinity on
Capitol Hill. As I remember,
there was no other Protestant
Church open during those fearful
weeks. One big shell buried itself
just in front of the door—too deep
for the street graders to strike and
explode it—if its evil powers be
still alive in its iron heart. When
Bishop Pierce—from the Athens
Conference—January, 1863, sent
"Sandy" Thigpen (one of the best
and truest of men) to Wesley
Chapel (now First Church) and me
to Trinity, I found Frank Richard-
son ready to help me. Old Trinity
was packed full of furniture, left
by the people who were sent away.
He helped me move and provide
for that till the owners came again.
There were fifteen people at the
first Sunday morning service. He
started the Sunday-school with half
a dozen children. How he worked
to build up the dismembered, scat-
tered Church—full of faith and
zeal and all-conquering hope—only
a few survive to tell.

Rev. W. J. Scott, in St. Louis
Advocate: I have just received a
characteristic letter from my old
time friend, Dr. James W. Hinton,
of the South Georgia Conference.
He says that when we met in Octo-
ber last, I startled him by the
question, "Hinton, are you going
to live forever?" The inquiry was
suggested by his hale appearance,
when I knew that, like myself, he
was nearing the age of seventy
years. He carries no surplus of
avoidoids, but his liver is as plumb
and his nerves are steel. The Doc-
tor delivered a semi-centennial ad-
dress at the last session of his con-
ference, which will shortly ap-
pear in print. Of course, it will
be in the main an interesting re-
sumé of leading conference events
during the last half century. Hinton
was a born orator, yet with a
logical faculty seldom found in
a platform speaker. In politics,
he would have made a great suc-
cess, more so probably than in
theology, and yet in that depart-
ment of learning he has had few
equals in his generation. I follow-
ed him in the pastorate at Mariet-
ta, Americus and Athens, and he
was my successor at First Church,
Atlanta. Our personal relations
have always been intimate and cor-
dial. He writes me that his eye is
not dim nor his natural fervor
abated. It is quite otherwise with
myself. My eyes are indeed dim,
and my step has lost its elasticity,
and I might, with propriety, sit for
Solomon's picture of age, when he
speaks of the almond tree, the
tremulous hands, loss of voice, not
only as to singing, but likewise
to speaking; but I am occupying
too much space with these personal
details of some possible interest to
Georgians, but none to Missions-
aries, except it be a few old friends
lik Drs. Lee and Jarrell, nor least
of all to President Hammond,
whose affectionate spirit at a time
of sore family affliction has never
been forgotten.

GENERAL.

Joseph Cook begins the twen-
tieth year of the Monday lecture-
ship with unabated vigor. There
have been those who, judging by
other enterprises of this kind, have
more than once prophesied the de-
cline of the lecturership, but Mr.
Cook has always confounded the
prophets. It has been a power for
righteousness and reform which we
should be sorry to have lost, and
Boston evidently intends it shall
not be lost.

Christian Advocate, Nashville:
The Rev. B. F. Rawlins, D. D., as-
sistant editor of the Western Chris-
tian Advocate, was in this city last

week to deliver the annual address
before the graduating class of the
McHerry Medical College. It was
our pleasure to be present and hear
the wise, stimulating and eloquent
words which the venerable Doctor
gave to the young colored physi-
cians. We thank him also for a
delightful visit to the Publishing
House. Everybody hereabouts fell
in love with him on sight. Such
men are always welcome.

Christian Advocate, New York:
The name of the late Dr. Charles
F. Deems is to be perpetuated in
the University of the City of New
York by a lectureship, to the found-
ing of which the entire property
of the American Institute of Chris-
tian Philosophy, of which Dr.
Deems was President, is to be de-
voted. A lecturer is to be chosen
annually or biennially from men
eminent in science or philosophy,
either in Europe or America, who
shall give six lectures, which will
be put in book form as a valuable
contribution to scientific or philo-
sophical thought.

The Outlook: It may not be gen-
erally known that the wife of Field
Marshall Count Oyama, Japanese
Secretary of War and Commander
of the Second Army in China, was
a member of the family of the late
Dr. Leonard Bacon in New Haven.
Later, at Vassar College, she was
President of her class. Although
of Japanese birth, Miss Stenats
Yamakawa lived so long in this
country that now, as the Countess
Oyama, she insists on having an
American table and adopting the
toilet and customs of American la-
dies. It was through her introduc-
tion that Miss Alice Bacon was
received into the highest court cir-
cle, and was thus enabled to write
a charming and unique volume of
Japanese experiences.

Christian Advocate, New York:
John L. Stevens, ex-Minister to Ha-
waii, died in his seventy-fifth year,
of valvular disease of the heart,
last Thursday, in Augusta, Me.
He was educated at the Maine
Wesleyan Seminary at Kent's Hill.
Afterward he became a Universi-
tist minister. In 1855 he became
the partner of James G. Blaine in
publishing the Kennebec Journal.
Mr. Stevens was an influential
man. He was appointed by Presi-
dent Grant Minister to the United
Republic of Uruguay and Para-
guay; by President Hayes, Minis-
ter to Sweden and Norway; by
President Harrison, Minister to
the Sandwich Islands. After the
deposition of the Queen, at the re-
quest of the Provisional Govern-
ment, he placed Hawaii under the
protection of the United States,
pending negotiations, and raised
the United States flag on the Gov-
ernment house after the marines
were landed from the Boston.

Zion's Herald: After eight
months of travel and study abroad,
President W. P. Thirkield, of
Gannon Theological Seminary,
has just returned thoroughly in-
vigorated, and enthusiastic over
the opportunities which his year's
leave of absence is affording him
in preparation for enlarged service
in his work. He will spend the
remainder of the year with his
family, who are occupying the old
Haven home in Mahlen. His two
months at Oxford University have
given him a thorough outline of
the special course of study he is
pursuing, and he finds the libraries
of Boston quite as well suited to
his purpose as the Bodleian. He
also plans making a study of the
organization, methods and work
of several of the leading theologi-
cal schools of the East. President
Thirkield expresses himself as
most happy over the reports from
Gannon Seminary, which indi-
cate one of the most prosperous
years in the history of the institu-
tion, under the able management
of the acting President, Dr. J. C.
Murray.

The Independent: After being
virtually laid aside for three years
from active pulpit work, Dr. Wil-
liam M. Taylor, of the Broadway
Tabernacle, has entered into rest.
At the time specified he experienced
a paralytic shock which disabled
him. His congregation, apprecia-
tive of his valuable and faithful
services, relieved him from the
cares and responsibilities of the pas-
torate, but retained him as pastor
emeritus. Nor was this an empty
honor; his people made commen-
surate provision for his closing
years. Dr. Taylor came into life
in humble circumstances, in a
Scotch district of historic interest.
His parents were rich in character
though unpossessed of much ma-
terial wealth. From boyhood he
was a diligent student. He began
his ministry in his native region
whence he was called to the con-
gregation of Bootle, near Liver-
pool. There his faithful endeavors
proved successful, a large and in-
fluential congregation grew from
one of somewhat slender dimen-
sions when he first took charge.
In 1871 he was called to the Broad-
way Tabernacle, New York, where
from the first he took a high place
among the Christian instructors
who did much to mold the religious
life of this generation. His influ-
ence extended with the passing
years. He has enriched Christian
literature by several valuable con-

tributions of a practical rather
than a doctrinal sort. They are
the ripe fruits of careful study,
comprehensive thought, aglow with
the light and warmth of exalted
Christian feeling. Many people
on two continents will hold Dr.
William Taylor in affectionate re-
membrance.

Dr. Henry S. Lunn, formerly of
the Wesleyan connection, but now
of the Methodist Episcopal Church,
is the founder of the Grindewald
Conference, an enterprise which
has for its object the unification,
as far as possible, of Christendom.
Of this movement the Advance
says: A beautiful device of Dr.
Lunn's it was, to bring about what
is known as the Grindewald Con-
ference—a kind of summer-school
in Christian fellowship, held in the
picturesque mountain village in
Switzerland that has lent its name
to the movement, and where rep-
resentatives of many different
Churches meet, partly for rest,
recreation and exhilaration among
the mountains, and greatly for mutual
acquaintance, friendship and
conference. Three years ago nearly
a thousand persons came; the
next year over fifteen hundred; and
last summer twenty-five hundred
fairly civilized gentlemen came to-
gether, and with emphasis voted
each other excellent fellows. Of
course the best thing about these
conferences was the opportunity
afforded by them for the discovery
of the already-existing oneness
among these gentlemanly Christian
teachers and leaders, quite inde-
pendent of any ecclesiastical cir-
cumstance.

Correspondent in Northwestern
Advocate: Rev. Hugh Price
Hughes has resumed his labors at
the West London Mission. His
five months' sojourn in Italy has
thoroughly restored him to his old
vigor, and his bronzed, eager-look-
ing face is the picture of robust
health. On the first Sunday after-
noon in the year he conducted the
covenant service, the most nume-
rously attended since the mission
began; and in the evening, before
the service began, St. James' hall
was crowded. A prominent mem-
ber of the mission, entering
the hall, asked a steward jokingly
if he had succeeded in keeping out
the fog. "No," was the prompt
reply. "It was all we could do to
keep out the people." The moment
Mr. Hughes appeared the huge au-
dience rose as one man and sang,
"Praise God from whom all blessing
flow." Mr. Hughes seemed
greatly affected by this demonstra-
tive and impressive welcome. The
service fittingly began with the
hymn, "Forward be our watch-
word." Mr. Hughes' prayer before
the sermon consisted of four words
—"O Christ, help me." His text
was Rev. 3:15, 16, and he preached
a solemn and impressive discourse
on lukewarmness, lighted up by
many beautiful illustrations drawn
from his recent travels.

Northwestern Christian Advo-
cate: While Dr. H. B. Ridgeway's
return home from the East was
stated to the public by our daily
papers in unduly alarming terms,
we are not justified in understating
the real facts. It is known that
the beloved President of Garrett
Biblical Institute has not been in
good health for two or three years.
His trip to the Old World was taken
two years ago for more than mere
travel and study. It was then con-
fidently hoped that rest would re-
store him to firm health. While
away he was sick in Japan, and
later in Rome. It is thought that
he was injured by malarious in-
fluences in both countries. After
his return the doctor seemed im-
proved, but nervous tone did not
increase, and he certainly was not
strong. In July last he was re-
lieved from duty at Evanston, and
went to Clifton Springs,

nothing more. On this we shook hands and parted. The meeting went on one week before I attended. On Friday Dr. Caradine prayed publicly for the pastor, Dr. Briggs. When through, Dr. Briggs asked permission to pray also. As he prayed he descended into the depths—the surrender was absolute—the fire came down and he was filled—hallelujahs came leaping out of his soul and for hours he was tossed by tempests of peace and joy. I went to the meeting Sunday evening. On Monday morning I was present at the 9 o'clock service; it was one of remarkable power. At its close Dr. Caradine called for seekers of sanctification. I did not go, though my soul was gradually becoming a storm center. I started out and met Dr. Briggs at the door. He was weeping and urged me to remain. I went back and took my seat. My thoughts for a few moments ran thus: Lord, what blessings I have received have been good and I know all about them; but if there are others that would be of service to me or my ministry, I want them. I now take the place of the ox on the Greek coin—stand between the altar and the plow, ready for service or sacrifice. I am ready for poverty or riches, friends or foes, but give me what I need. Suddenly I found myself falling away from everything—the Church and preachers, my family and friends—I went down into loneliness and desolation. I could not see—no horror of John Wesley's words. I went down, down, and for the first time I felt alone. Never to my dying day can I forget this sense of loneliness. As I continued to descend, the fire went crashing down through my body; a sense of burning in my flesh, as distinct as though coals of fire were laid on it; yet there was no charring, no pain. By this time I believed I was dying, yet my mind was active. I felt my pulse and found my heart was beating regularly. I now found myself in the arms of the "Wonderful Man." I sat there and saw the Christ pass into my own life, and with the last glimpse of him came bliss unutterable. For hours and hours, wave after wave of glory rolled into my soul; for forty-eight hours I was tossed by these heavenly gales.

Dr. Beverly Caradine was a blessing to hundreds on the Pacific coast, and the M. E. Church, South, is better for his coming. He sowed no seed of strife; he divided not churches, but left behind him a name as precious as the name of the good can be.

Lila, Texas.

A WESLEYAN'S VIEW.

Touching the article headed, "Sanctification as Taught by John Wesley," will you allow one who was in the "old country" a Wesleyan Methodist, to say, that it seems to me some of the brethren are aiming wide of the mark. I do not see, nor have I heard from any of our bishops or preachers, a setting aside of John Wesley's teachings on holiness, but on the contrary, I have heard the doctrine urged as being one of the distinct features of Methodist teaching from Wesley down.

There is, however, one thing lost sight of, and that is, the Bishops and others are only attacking unlawful associations, and Bro. Horn has not shown any evidence that John Wesley had separate meetings or associations, but if so inclined I could prove from Wesley's journal and other works that the people he enumerates were those he met at the regular class meetings.

Might it not be a wise course to follow Mr. Wesley as he followed Christ and put down all strife and vain-glorying, and instead of arguing on fine points of theology follow the apostles' teaching and "go on unto perfection."

C. F. GOODENOUGH, Jr.,

Wrightsville, Texas, Jan. 25, 1895.

EAST TEXAS CONFERENCE.

Centennial.

J. M. Brewer, Feb. 25: I was appointed to this work by the presiding elder of this district. Owing to the bad weather I stopped awhile with Bro. J. T. Smith, in Marshall, whose home is an old-fashioned Methodist home where the fire of Methodism ever burns on the family altar. I left there for my circuit, and when I got to my journey's end I was welcomed by the good people of Centennial. I have preached two sermons since I came to this work. The Lord was in our midst. We have plenty of lumber and money made up to repair State Line Church. We hope to have a good year in the work of the Lord during 1895.

Pittsburg.

R. A. Morris, Feb. 25: The best and most successful revival ever known in this city or country is still going on; about 100 conversions and

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Nervous Prostration.
Mental Depression.
Nervous Dyspepsia.
Mental Failure.

Freligh's Tonic
(A Phosphorized Cerebro-Spinal)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c. Ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

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Formula on Every Bottle.

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DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

reclamations, and about 70 have given their names for membership to the Methodist Church, and many will no doubt join other Churches. A large number was received and baptized yesterday. Among them were fathers, mothers, brothers and sisters, boys and girls. It was so nice to see the sweet little girls and boys joining the Church with papa and mamma. Our noble and good pastor, Rev. J. C. Calhoun, is "happy all the day long." God bless him! Rev. Kilgore and Prof. Gilreath are a noble team in a revival. Rev. Kilgore is the best General I ever saw in a revival, I think. God bless everybody and the ADVOCATE.

County Line Circuit.

A. E. Blount, Feb. 22: We are moving along with our work on County Line Circuit. Our first Quarterly Conference was held at Miller's School-house (February 19). Our presiding elder is sick and did not get there, but Bro. J. L. Dawson, of Brushy Creek Circuit, presided. He filled the chair very well, considering his size. The representation was small, three Churches not being represented at all. The assessment for preacher in charge was very small—only \$200. But, by the grace of God, I am going to do my best, and I have no fears of going hungry, for I am doing God's service. I have plenty of work to do, and I am doing it, and praying and trusting in God for the results. The outlook for a general advance along all lines of Christian duties is good, and may God grant us a glorious revival at every Church on the work this year; and to him that washed us and made us white in his own blood be glory now and forever. Amen.

Lindale.

George W. Riley, Feb. 23: Our first Quarterly Conference passed a week ago with a good attendance, and a fair beginning on the business of the year. Our presiding elder has a strong hold upon the hearts of this good people, and all seem to regret that his four years' term is so near out. Since the Quarterly Conference the good people of Harris Chapel, where it was held, have sent to the parsonage just such a piling of home-cured hams, with chickens, butter, lard, sausage, preserved fruits, dried fruits, etc., in proportionate quantities; besides, that same Church, which never has a deficit, has paid about one-third of its assessments for the year. Harris Chapel society is truly in the front rank, and Lindale is doing its first best to keep up. We have just planted fifty fruit trees for the parsonage within a large lot about 160 by 320 feet, and we will soon be able to report further improvements.

The Value of Good Bread is appreciated by every one, and so far are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Burden's Peerless Brand Evaporated Cream you will overcome this difficulty. Try it.

WEST TEXAS CONFERENCE.

San Diego and Altec.

M. A. Turner, Feb. 21: We have had the coldest winter that has ever been known in this country. On the night of the 13th a snow fell, measuring about five inches on the level—a thing never known to occur here before. The estimated cold for some weeks past has interfered more or less with our work, yet I regard it as a great blessing to this insect and drouth-ridden country. "Do-without week" was observed by some of our people, and while the services were not what I wished, I think some good was done. Fourteen dollars and thirty-five cents was raised. This little sum goes to the heathen, baptized with our prayers. The good it may do shall be revealed in "that day." A splendid new stove put in the church at this place. A thing much needed.

Junction City.

W. E. Rector, Feb. 18: We are moving along all right on Junction City Mission. Have found a kind and appreciative people, who have founded us and in other ways made us comfortable. Bro. Stovall, our presiding elder, came through cold and snow to be with us, and, though young in years and in the office, presided with commendable dignity and preached to edification and comfort. We had a small attendance of officials, and the financial report was meager. Our people here are poor, but we believe will do their duty, and, as God prospers them, will take care of his servants. We serve a good people, and intend, by God's help, to do our best.

TEXAS CONFERENCE.

Velasco.

J. D. Randall, Feb. 20: By the mercies of God I landed seven miles west of Velasco the first of this month two years ago; rented thirty-seven acres of land; me and my better-half (wife) cultivated it in corn, cotton, watermelons, sweet and Irish potatoes; and I preached the gospel

every Sunday—two Sundays in each month eight miles from home. I have kept that up for two years—preaching every Sunday and working all week for a support for my wife and three children. Some of the good people contributed very liberally to our great need, for which we were more than thankful, and shall always have a warm place in our hearts for them. By this time we have got enough material to organize two Churches, with a respectable membership considering the sparsely settled country around. We have had Sabbath-school at both places regularly—even on the 17th, when the snow was eighteen inches on an average. How is that for zeal in the country—not even a fire in the Church? Our people are very nice at Church; they do not cut on the benches or chew and spit tobacco all over the floor during services as Bro. Shutt seems to think country people are good at; but seem to respect God's house and the preacher, too. Bro. Shutt seems to be a little hard on country people. Poor things! We need sympathy instead of criticism; the prayers of the righteous instead of their rebuke. When our Savior was in search of a lost sheep, he threw his blessed arms around him, laid him on his shoulder and carried him back to the fold; but did not take a stick and club him home. So we should follow where he leadeth if we wish to be acceptable shepherds over the Master's flocks. Last December the conference assigned me to the Damon Mound Mission, with eight places to preach, over a territory of sixty miles in length. I have fallen in love with the people on my work. Things seem to be favorable for a good work on my circuit. May God bless us in our new work and give us souls for his hire.

Acting through the blood, Hood's Sarsaparilla not only cures scurf, salt rheum, etc., but gives health and vigor to the whole body.

NORTHWEST TEXAS CONFERENCE.

Grapetown.

A. T. Culbertson, Feb. 26: We organized an Epworth League on the 20th, in this town, of 52 members. Success to the ADVOCATE.

Ennis.

J. M. Armstrong, Feb. 23: We are having a tussle here now with the dancing and theater evils, the weapons being used on our side being plain gospel preaching, and the free circulation of two little books, "From Ball-room to Hell," and "May Singletown, or Question Settled." If the flying of feathers be any sign, we expect some game from this affray. Some old "sawciness" hens are cackling mightily; but their hides are so impervious to the truths of Christianity and morality that they seem to be beyond redemption. The younger people we hope to save from these gigantic evils. The two books referred to we most heartily recommend to everybody.

Granbury.

C. A. Evans, Feb. 23: Our second Quarterly Conference, Feb. 20, Smith, presiding elder on hand, looking carefully into every interest of the Church. Our Epworth Leagues, Senior and Junior, and Sunday-school are all first-class and doing good, full work in their various departments. Some necessary work has been done on the well, more furniture put in the parsonage, and now contemplating some additions to the parsonage, which will make more conveniences about the dining-room. The people here have been very kind, and could think of, we believe, for comfort since we came. Numerous good things have come in constantly in the way of edibles of every variety—signs of appreciation making glad the heart. In our sorrow at the death of our dear boy, Harry, we were overwhelmed with tokens of sympathy and deeds of kindness by all. We are expecting a revival. God is with us. Praise his name!

Baird Station.

W. W. Dorman: We are moving along with our work here very nicely, notwithstanding the snow and cold. These are splendid people—spiritual and loyal to the Church and its institutions. Though a stranger to them when I came, my reception was such as made me feel at home under their roof. An excellent parsonage, newly built, was awaiting us, with a sufficient supply of provisions, laid in by the ladies, to last us nearly two months. We observed "Do-without Week," the proceeds from self-denials amounting to \$16.05. Sunday, February 10, I preached on missions, and collected \$62.35. We expect to have the entire conference assessments secured by the coming of spring. We are now preparing for a revival to begin March 8. Bro. Mulkey and wife are to be with us. May there be a great awakening and ingathering of souls at that time.

Gordon and Thurber.

I. E. Hightower, Feb. 25: Perhaps some of our friends would like to hear something from this charge. We will never forget the kind words of Weatherford Circuit, with whom we labored for the past two years. Soon after conference we came to this charge and found a good, clever people who have already endeared themselves to us by their many expressions of kindness. One of the first things we had to do was to arrange to build a parsonage. Our people are very liberal. They readily responded to the call, so we soon had an order out for lumber, which we are now expecting every day. There is a mining town with between 3500 and 4000 inhabitants. Methodism is in the lead there. The work of Bros. Whitten and Barcus still abides, and many who were led to the Savior by them will ever thank God for their coming here last fall. We are very hopeful of a good year, and expect "times of refreshings from the presence of the Lord." I have sent in

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

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NATIONAL LEAD CO.,

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some subscriptions for the ADVOCATE this week. Am doing what I can to get all our people to take it.

Richland. Feb. 21: I have often heard of "sheep" without a shepherd, but I find myself today a shepherd without sheep, from the fact that the sheep and goats, with but few exceptions, have taken flight at "small-pox" rumors and fled hither and thither, and yet there has not been a case of small-pox nearer than seven or eight miles of the place. The principal cause of fright here has been the exposure of one of our doctors, who waited on some of the cases before they were fully developed. Of course the town and community soon decided he must take it, hence the general "stampede," still after ten or twelve days he, the doctor, is up and doing well, and from present indications bids fair to live a long time. My appointment to-day being somewhat contiguous to the small-pox region, I'm tied up. Three Sundays of rain, snow and sleet and one of small-pox scare is giving my lungs considerable rest. I'm getting real anxious to "make an assault with an attempt to preach." I trust a brighter day may dawn soon.

Coryell City. G. C. Sumner: Our first Quarterly Conference has come but not gone. It will remain in some of our minds at least a long time. On Friday evening, as the snow was falling fast and everything was freezing, our grand old beloved came, pulling through the mud to the parsonage. Oh! how chilly he was; we did everything we could to make him comfortable for the night. On Saturday morning at 7 o'clock he and I had mounted the slow train, which was crawling along, for Lane's Chapel, twelve miles distant. In due time we reached our proposed destination and found but four or five at the 11 o'clock services. As I looked at the few who came to preaching and thought of Bro. Boone, who had come twenty-four miles through sleet and snow to preach to them, I wondered if there was outside of Methodism a band of men that would endure such hardships. We had a real pleasant conference and, Bro. Boone, I would have done your best good to have seen how thankful Bro. Boone was when he realized he would be on time. I am sure I never witnessed anything like it before. After conference we started for Bro. Williams', two miles distant, and now the fun began. Oh! it was ever so muddy, it seemed that our buggy was going to literally pick up the road and carry it off. You would have been amused to have seen Bro. Boone and I punching the mud off the wheels of the buggy. You see we were both young at the business. Next morning, though it was very muddy, we had a fair congregation. After services we started for Coryell City, reaching this place Monday at 12 o'clock. Our work is starting off well. The stewards have made ample provisions for our support, and we have not been idle. We have organized one Epworth League; have \$300 on hand to build a Church at Coryell City, and have about \$500 more in subscription. We have raised \$12 this quarter for Sunday-school, and have raised money to pay off some of our minor claims. The people seem to be appreciative and kind. I don't think I have ever met a better people anywhere, and I don't believe they exist. May God bless the good old TEXAS ADVOCATE.

Benjamin Circuit. W. B. Ford: Saturday after the adjournment of conference we were on this new work. We were acquainted with Benjamin and many of her people. Paul boasted, may not? Here in Benjamin is a little handful of Methodists the like of whom we have never seen before. Without numbers and without wealth, they have built a nice church and have a two-room parsonage. The parsonage is in need of repair badly, and, with help we hope to get from our Woman's Parsonage and Home Mission Society, we will repair and add to it right away. Bro. Barcus says, "You can throw a small cat through the parsonage wall." Of course he means when the door is open or the sash is raised. Benjamin Methodists love Methodist preachers and would house them in palaces if they were able. Methodism is not weak in Knox County. We have more members, pay more money for the support of the gospel at home and abroad, and have more Sunday-schools than any other denomination. We have a large number of good members, and a lot not near so good. By the grace of God we will strengthen the weak and lift up the fallen. Our religious literature is not read as it ought to be. We want and are praying for a Holy Ghost revival.

Mequite. D. T. Brown, Feb. 21: Our first Quarterly Conference is just past.

It was a time of great rejoicing, Bro. Fladger did us good work. He preached four sermons, which will never be forgotten by the people of Mesquite. They did us good, and made us want to be better men and women. He also addressed the Epworth League Sunday evening at 3:30, which was much enjoyed by all present. We all love Bro. Fladger. Our League is in fine trim. We are expecting a very fine year for this charge.

Holliday. B. F. Moore, Feb. 17: I live in North Texas Conference, and there is a heap said about hard times. I am ashamed when I think about the dark heathen lands without the gospel of the Lord Jesus Christ, and my prayer is that we who profess Christ do as did the old man arousing the frozen one, forget self and try to save someone else. I take the ADVOCATE and find that it is all the newspaper that I have need of. Bro. Sellers is our pastor and everybody likes him, and we look for a grand revival this year. I never wrote to the ADVOCATE before.

Pilot Grove. W. H. Brown, Feb. 21: Our first Quarterly Conference was held on the 16th and 17th; had a fine time, indeed. Bro. Binkley outpreached himself on Sunday, and we had a fine communion service, nearly everybody and the presiding elder got happy. Bro. Stevens, the singing teacher who has been with us for two months, did some of the best singing we ever heard. The stewards assessed for the pastor \$180, and paid \$82 of it. Our people are religious people, and beat anything I ever saw to pound the preacher. We believe we will have the best year we ever had. Prospects are flattering. Bro. McMillan, of Janesville, gave us one sermon during the Quarterly Conference and did us good. Come again, Bro. Mc.

Kaufmann. D. J. Martin: The first Quarterly Conference for Kaufmann Station for the present year was held, embracing the first Sunday in February. The weather was cold and disagreeable. The presiding elder, Rev. C. B. Fladger, was present and preached two excellent, practical sermons to the delight and edification of the people. He aims at the mark and hits it. No flourish of trumpets, but straight from the shoulder gospel preaching. We have had some additions, some specially religious services, or services that seemed to be fraught with greater interest than other ordinary services. Our prayer-meetings were on the increase, both in numbers and interest until the extreme, long continued cold weather seriously interfered with us. I believe that we are on rising ground. This is a clever, good people. Our Methodists are loyal and true to their Church. They love its institutions and desire its prosperity. The stewards, soon after conference, met in the church and made a liberal assessment for the pastor, \$100. A fraction over one-fourth of this amount was paid at the first Quarterly Conference. But enough for the present.

Argyle. B. H. Webster, Feb. 22: This is comparatively a new circuit—only three years old—(having been a part of the Lewisville work. It was served the first year by Rev. J. M. Nichols; the second by Rev. J. B. Lewis and the third by the writer, and by the authority of the Church I was permitted to return the second year. We have one of the nicest little parsonages—just built last year—it has never been my lot to occupy. It consists of three rooms, well canvassed and papered; front and back galleries, and is partly furnished. I am a shabby but noble people. They began sounding us as soon as we returned to the work. On the evening of the 20th of December the cloud burst, and oh, the good things! Almost every day since something nice has found its way to the parsonage, and yet to finish up a complete job—just such as the Ronoke people always do in "royal style"—the dose was doubled on last Saturday night and we received—well, something of everything that could be expected from a generous-hearted, Christian people. I shall endeavor to do the best for this work I can, and pray that the entire work may be greatly blessed this year.

"HOW'S YOURS BROTHAL TROCHES" are unexcelled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

BRO. BARCUS' APOLOGY. I regret exceedingly that my description of the Benjamin parsonage should have given offense to my good Sister Weatherly, or anyone else. I certainly had no intention to "publicly assail" anybody. Since writing my description, however, I have had the privilege of spending one day and two nights in the parsonage; must confess that I exaggerated a little. I said before that there were "many cracks" in the wall through

which a small sized cat could be thrown. On closer inspection I did not find but one crack actually so large; but there were many entirely too large for the health or comfort of the inmates. Sister Weatherly says they are going to fix it up. I am glad of this. I knew they would, and so stated in my letter. I hope my dear sister will pardon my inaccuracy and believe me when I say that I have nothing but the very kindest feelings for her and our noble band at Benjamin.

She says I must have had a bad dream. On the other hand, I fell sweetly asleep, under the spell of the music of the wild winds, accompanied by the weird rattle of the shingles on the roof, and I dreamed of the land not far away, where winter's chilling blast will blow no more forever, but

"Where everlasting spring abides, And never-withering flowers," I heard the songs of home and heaven

"The bright Jasper walls I could see, And I fancied but thinly the veil intervened. Between that fair city and me." I awoke with a new purpose to get to heaven.

God grant that it may be so with every one of us.

JNO. M. BARCUS.

EAST TEXAS PREACHERS' INSTITUTE. The East Texas Preachers' Institute was organized at Rusk last year just before conference with about twenty members, and at the conference at Jacksonville the membership was increased to about forty. Our plan for this year is as follows: We will have a meeting about the last of April or the first of May, at some accessible point, at which time we will have about twelve or fifteen lectures by brethren from our own conference who are well qualified for the work assigned them. Most of these lectures will be on topics embraced in the conference course of study, and as near as possible they will cover the entire course. By this means we expect to help the undergraduates get a better knowledge of the course than they could possibly get without this help; while those who have completed the course will get more benefit possibly from reviewing it with these helps than they did from studying it alone.

The undergraduates who expect to attend will do well to read the course for the year now; then after hearing the lectures they can re-read it before conference and by this time have a pretty definite idea of it. At the meeting in the spring a course of reading for all will be arranged, embracing history, theology, current literature, etc. It is also our purpose to arrange for a course in the languages, to be conducted by correspondence and instruction at the annual meeting. We hope to have a full attendance, and the young men especially would do well to avail themselves of this opportunity. We have a good program and the best men of the conference are heartily co-operating with us. Success is assured if the preachers will attend. Every effort will be made to get the railroads to give us rates and a copy of the program and other information to each member; in the meantime any information we can give will be cheerfully given by the Secretary, Rev. L. A. Webb, Willis Point, or by the undersigned.

A. J. WEEKS.

Center, Texas.

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Scalp and Hair
USE CUTICURA SOAP

The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery. For distressing facial eruptions, pimples, blackheads, irritations of the scalp, dry, thin, and falling hair, red, rough hands, chafings, and simple rashes and blemishes of childhood, it is absolutely incomparable.

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Optimum and Whiskey Cured at Home. Remedy \$1. A cure guaranteed. Write for Book of Particulars. Testimonials and References. TORRACCO LINE, the tobacco cure, St. Louis, Mo. G. Wilson Chemical Co., (Incorporated under Tex. laws.) Dublin, Tex.

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URINARY DISEASES and RHEUMATISM. A Positive Cure for these diseases, and to give you 100 Wonderful Effects, and for the sake of introduction, we will send you enough for one week's use by mail, please to send a sufficient. It is an infallible cure. A trial costs you nothing. Address: THE CHURCH KIDNEY CURE CO., 416 Fourth Avenue, New York.

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SAPOLIO



Mrs. Annie Wright, Piedmont, Alabama.

They Said She Would Die.

But Hood's Sarsaparilla Proved It Merit.

The following statement will be of interest to the many friends of Mr. Wright all over Alabama and Georgia. He was for ten years a locomotive engineer, and is now machinist for the Coosa Manufacturing Co. "I know the good there is in Hood's Sarsaparilla, because it has been proved in the case of my wife. In the summer of 1892, she was taken ill with malarial fever, which the physicians succeeded in breaking up. But then followed a severe illness like dropsy. She seemed to be growing worse every day, and our friends said

She Would Surely Die.

I was induced to have her take Hood's Sarsaparilla, which was followed by the best results. She has now taken eight bottles and has used six boxes of Hood's Pills, and is in perfect health, as well and hearty as ever. We thank God for such a valuable medicine as Hood's Sarsaparilla." H. A. WATSON, Piedmont, Ala.

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

OUR....

Spring Catalogue

LARGER, BETTER, GRANDER than ever, will be ready March 15.

Free to all who ask for it

New Spring Dress Goods.
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SALESMEN WANTED—Town and Country

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Woman's Departure.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 28 Main Street, Dallas, Texas.

THE SWEETEST LIVES.

The sweetest lives are those to duty wed, Whose deeds, both great and small, Are close-knit strands of an unbroken thread.

Where love ennobles all, The world may sound no trumpets, ring no bells, The Book of Life the shining record tells.

Thy love shall chant its own beatitudes, After its own life-work, A child's kiss Set on thy shining lips shall make thee glad.

A poor man served by thee shall make thee rich, A sick man helped by thee shall make thee strong; Thou shalt be served thyself by every Sense of service which thou renderest.

Mrs. Brauning.

REPORT OF ANNUAL MEETING OF W. P. AND H. M. S. OF NORTH-WEST TEXAS CONFERENCE.

This society, at its first annual meeting, convened at the Baptist Church (the place assigned to it because of the Annual Conference being in session at same time) at Hillsboro, on Tuesday, November 22, 1894, the President, Mrs. H. W. Williams, in the chair. All of the officers responded to roll-call, except Mrs. C. C. Armstrong, Corresponding Secretary, who was prevented by the serious illness of her husband from attending the meeting. Religious exercises were conducted by Rev. W. F. Lloyd, of Fort Worth.

The address of welcome was read by Miss Dixon, of Hillsboro, and Mrs. T. G. Whitten, of Weatherford, read the reports. Mrs. H. W. Williams read her address as President. In the absence of the Corresponding Secretary her report was read by Mrs. J. W. Addison.

The various committees of the society having been appointed by the President, society adjourned to meet Friday, November 23, at 2:30 p. m.

On Friday, November 23, society met pursuant to adjournment. Religious exercises were conducted by Rev. T. G. Whitten, of Weatherford. Minutes of previous meeting read and approved. Mr. Hemphill favored us with one of his solos, "Never Alone."

The report of the Conference Treasurer, showing receipts by her amounting to \$929.25, was submitted and received. Our organizer, Mrs. Purcell, reported that she had organized several new societies, besides having added about thirty members to societies already existing. Mrs. Fred Cox, District Secretary of Fort Worth District, reported the existence in the district of seven societies, containing 102 members; Mrs. T. G. Whitten, District Secretary of Weatherford District, three societies, No other District Secretary present.

The following societies were represented by delegates in attendance: First Church and Mulkey Memorial, Fort Worth; First Church and Elm Street, Weatherford; Cleburne, Graham, Mexia, Hillsboro (two societies, adult and "Little Messengers"); Fifth Street and Morrow Street, Waco, and Arlington. Eight societies failed to send representatives or reports. Number of members reported by societies represented, 236; collections for conference and local work, \$151.30. Some of the societies failed to state number of members, and did not give amount expended on local work.

Mrs. Drake, City Missionary, commissioned by the Society of First Church, Fort Worth, presented a report evidencing good results from her labors. Mrs. Purcell presented the cause of the Cuban Mission to the society, and \$10 was subscribed and paid for shares in that work. After special prayer, led by Rev. H. M. Whaling, of Waco, in behalf of our absent Corresponding Secretary and her afflicted husband, society adjourned with "Praise God from whom all blessings flow," to meet Saturday at 2:30 p. m.

The society met at 2:30 p. m. Saturday, November 24. Rev. J. W. Addison, of Cleburne, conducted religious exercises. Minutes of last meeting read and approved. A communication from Mrs. Scarritt on reading course of W. P. and H. M. S. was read. Mrs. Purcell gave a good report as agent for "Our Homes," stating that quite a number of copies were taken by societies and individuals every auxiliary to push the matter.

Reports from different committees received and accepted. Rev. Stewart favored us with a solo, "The Haven of Rest." The society engaged in a season of prayer, in which voluntary prayers were offered in the interest of society during the coming year, and for a special blessing to rest upon the officers, closing with Lord's prayer in concert. After reading minutes of afternoon session, society adjourned to meet in Temple November, 1895.

A lazy man is always talking about how hard he has to work.

amount was raised. Services closed with doxology.

Mrs. N. A. STEDMAN, Fort Worth, Texas.

WOMAN'S FOREIGN MISSIONARY SOCIETY, FIRST M. E. CHURCH, SOUTH, DALLAS.

Another year's work of the Foreign Missionary Society of the First M. E. Church of Dallas will close on the 1st of March. The membership numbers 55, many of whom are largely in arrears. As we wish in the opening of a new year to revise our roll of membership, in accordance with the direction of our President, Mrs. Virginia Beaumont, I take this method of announcing a meeting to be held the first Monday in March, at the Church, at 2:30 p. m., and urgently request all members to be present. If attendance is impossible, please indicate whether or not you wish your name retained on the roll of membership. Back dues will be gratefully received. Mrs. W. WHITE, Secretary.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Officers of the Texas Conference: President, Mrs. Sallie Philpott; Vice-President, Mrs. J. B. Sears; Pastor, Cor. Sec'y, Mrs. S. S. Park; Galveston Rec. Sec'y, Mrs. L. J. Blakely; Richmond Treasurer, Mrs. E. E. Steele; Houston

Officers of the North Texas Conference: President, Mrs. Abbie Allen; Rock Hill Vice-President, Mrs. W. Thompson; Dallas Cor. Sec'y, Mrs. E. J. Robinson; Paris Rec. Sec'y, Mrs. E. E. Steele; Dallas Treasurer, Mrs. J. H. Crockett; Terrell

Officers of the West Texas Conference: President, Mrs. H. T. Steele; San Marcos Vice-President, Mrs. A. M. Ireland; Seguin Cor. Sec'y, Mrs. E. C. Nichols; San Antonio Rec. Sec'y, Mrs. Sallie Martin; Center Point Treasurer, Miss B. Malone; San Marcos

Officers of the Northwest Texas Conference: President, Mrs. S. S. Munger; Lampasas Vice-President, Mrs. H. A. Bourland; Cleburne Cor. Sec'y, Mrs. J. P. Mussett; Waco Rec. Sec'y, Mrs. M. M. Munn; Burnet Treasurer, Miss L. A. Grant; Liberty Hill Auditor, Miss Beth Foster; Waco

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

Officers of the Texas Conference: President, Mrs. Fred Allen; Franklin Vice-President, Mrs. J. M. Patton; Houston Cor. Sec'y, Mrs. W. W. Seals; Houston Treasurer, Mrs. E. F. McGowan; Houston Cor. Sec'y, Mrs. J. D. Campbell; Brenham

Officers of the North Texas Conference: President, Mrs. F. B. Carroll; Van Alstyne Vice-President, Mrs. P. C. Archer; Terrell Rec. Sec'y, Mrs. John H. Gardner; Denison Treasurer, Mrs. S. C. Riddle; Wolfe City Cor. Sec'y, Mrs. J. D. Moore; Seguin Cor. Sec'y, Miss Alice Markey; Kerrville

Officers of the West Texas Conference: President, Mrs. S. A. Davis; Goliad Vice-President, Mrs. A. M. Ireland; Seguin Rec. Sec'y, Mrs. E. T. Smith; San Antonio Treasurer, Mrs. M. E. Moore; Seguin Cor. Sec'y, Mrs. W. C. Hamilton; Shelbyville

Officers of the East Texas Conference: President, Mrs. M. B. Adams; Longview Vice-President, Mrs. C. F. Smith; Timpan Cor. Sec'y, Mrs. John N. Mathis; Crockett Cor. Sec'y, Mrs. W. C. Hamilton; Shelbyville

A REQUEST. M. K. Thornton, of Marlin, Texas, would be glad to know the postoffice address of Dr. Geo. O. Kimbrough, who formerly practiced dentistry at Terrell.

A. L. BRANSON, Marlin, Texas.

Long Troubles Cured. GAINESVILLE, TEXAS, Jan. 23, 1895.—Two years ago I was ailing, and the doctors said I was afflicted with lung troubles. The best physicians treated me, but gave no relief. My husband one day bought me six bottles of Hood's Sarsaparilla. The first bottle gave me an appetite and strength, and now I am able to keep house and do my own work. Mrs. M. G. H. DILLON.

Hood's Pills cure indigestion, biliousness. There are people who claim that they want to go to heaven, who are in no hurry to make the start.

N. B. SLON, late proprietor of the McLeod Hotel, Dallas, and who was successful in keeping it up to a high standard, has leased the Hotel Palm at Waco, Texas, one of the neatest and most comfortable hotels in the State.

Those who know Bro. Sligh will go to see him when in Waco.

Through Warner Sleepers by the Missouri, Kansas & Texas leave double daily from all points in Texas without change for St. Louis, Hannibal and Kansas City. The only through sleeping car from Texas to Chicago without change.

A lazy man is always talking about how hard he has to work.

A GOOD POCKET KNIFE. Is a treasure. You can get one from C. P. Barnes & Bro., Louisville, Ky. They warrant their pocket knives, and having stood the test of many years there is no risk in buying a knife from them. Send for their Catalogue of Pocket Knives.

One of the most dangerous places for a Christian to get into is to go where he does not feel any need of God.

Electropoise.

(Trade-mark.) My husband bought a pocket ELECTROPOISE from you the 8th of February, 1894, and I wish you to know how benefited it has been to both my husband and I. We would like to know if it is true that it will testify to its wonderful curative powers in many diseases, especially female weakness, from which I have suffered all my life. It has cured me entirely, and I will always recommend the ELECTROPOISE very highly. Yours truly, MRS. W. F. PERKINS, M-Knight, Ala., September 26, 1894.

Instruments sent to responsible persons, for a charge described in circular of the great curative agent, address

W. S. SWYMER, Agent for Texas, New Mexico and Arizona, Southwest Corner 2nd and Strand, GALVESTON, TEXAS.

A SEVERE WINTER.

The Cause of Suffering and an Increase of Diseases.

This winter has been the most severe for many years. North, South, East and West intense cold and blizzards have prevailed. This will surely cause a great increase of sickness and death. Chronic catarrh and consumption always begin by catching cold. Thousands have started on the road toward a lifetime of misery from chronic catarrh or a sure death from consumption. It is not too late yet to be saved and restored to a life of health and activity. Pe-ru-na will do it. It never fails to quickly cure chronic catarrh less than two years old. Of course Pe-ru-na cures thousands and thousands of cases of chronic catarrh that have run for many years, but in cases that are of more recent origin it cures, quickly, certainly and permanently. Every case of cold or cough that has resulted from the effects of our severe winter could now be cured in a short time by Pe-ru-na. Not a single one need fail.

All those taking Pe-ru-na who desire the advice of Dr. Hartman about their cases should write, giving age, sex, disease and time of sickness, and he will answer free. A few weeks' treatment now will prevent years of suffering, and in many cases death. Address The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio, for a free book on catarrh, colds, cough, the gripple and consumption. For free book on cancer address Dr. Hartman, Columbus, Ohio.

COMMITTEES OF EXAMINATION.

Vernon District. The following are the committees of examination: For License to preach—N. B. Bennett, W. G. H. Crump, J. W. Hendrick.

For Admission on Trial—C. S. Field, B. M. Stephens, S. B. Sawyers. For Deacons' Orders—M. S. Hardy, M. W. Rogers, W. B. Ford. For Elders' Orders—M. L. Moody, I. N. Crutchfield, L. G. Rogers.

J. M. BARUS, P. E.

Llano District. License to Preach—J. T. Gillett, I. S. Napier, J. A. Thomas.

Admission on Trial or Readmission—H. T. Hill, L. C. Matthis, T. C. DePew.

Deacons' Orders—J. T. Miller, W. J. Johnson, B. H. McChendon. Elders' Orders—A. T. Galloway, J. P. Garrett, D. C. Robinson.

M. A. BLACK, Presiding Elder.

District Conferences.

Greenville District. The Greenville District Conference will convene at Nevada, Texas, 8:30 a. m., Thursday before the fifth Sunday in June. Opening sermon on Wednesday night preceding by J. W. Blackburn.

An Epworth League and a Sunday-school program will be announced in due time.

The Examining Committees will please organize, divide work and be ready for examinations.

J. A. STAFFORD, P. E.

Vernon District. The Vernon District Conference will meet in Vernon August 28, at 3 p. m.

J. M. BARUS, P. E.

Church Notices.

NORTHWEST TEXAS.

Abilene District—Second Round. Abilene, at Abilene, March 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, November 1, 2, 3, 4, 5, 6, 7, 8, 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11, 12, 13, 14, 15, 16, 17, 18,

FROM THE INDIAN COUNTRY.

Good intentions won't make good deeds. The more the pity. I had meant to not let a week pass without giving you a few lines anyway from my work. But the record is against me. I see that I haven't written since December. Is it any excuse to say that I have been very busy?

Our work out here moves on so rapidly that if we don't seize on the passing opportunities they are often lost to us forever. I am thinking, and my heart dwelling, on our camp-work here and the great and urgent need of more camp-workers. I was at Anadarko a few weeks ago, and I said to Bro. Methvin: "How, I wish we had another camp-worker to work with me at Mt. Scott; could you put one in, Bro. Methvin?" "If I only had her, I could. Finding some one suitable is the trouble," he said. And so since then I am praying the Lord to raise up some one. Christ said: "Pray ye, therefore, the Lord of the harvest to send forth laborers into his vineyard." And I am doing it, for truly the need is great. The camp-worker needs not to mind rough living, for that falls to her lot part of the time.

I have had some such precious letters lately from friends to our work in Texas, full of kind words of cheer. An expression in one of them has caused me to think that it has an echo in other hearts as well as hers. It was this: "Oh that I might speak a word to this perishing Indian people!" My own heart yearning over this people in that way was what brought me among them. But many that can not come have this same tender longing in their hearts. And to these I say, there is a way by which you can as truly speak to them of Jesus' love as though you were here in person, and that is through Bro. Butterfield's interpreter, Antonio. God bless Antonio! His heart is fully with us in the work. He said, "Bro. Butterfield, I am willing to go round with you, and take what the Lord sends to help me out and enable my family to live while I work." Now you, whose thoughts and prayers are with us, take these words of our Christian interpreter to your closet with you, pray over them, and see if you do not want to minister to him of your "temporal things" while he speaks for you the word of life to these Indians whom you would so gladly reach with your voice were you only here.

Antonio is a truly converted, good man. He feels called to preach, but feels that he isn't prepared yet to minister at God's altar; that is one reason he is so willing to act as Bro. Butterfield's interpreter—he wants to be learning more about God's Word. He speaks Spanish, English and Comanche well; so that makes him most invaluable as an interpreter; but, best of all, his heart goes out to these people. Send the money for Antonio to Rev. A. E. Butterfield, Anadarko, Okla. Ter.

HELEN BREWSTER,
Fort Hill, Okla. Territory.

THE UNEXPECTED SOMETIMES HAPPENS.

I was once listening to a sermon by our now sainted Bishop W. M. Wightman, on the text: "Rejoice evermore," when he said: "The difference between joy and happiness is this: Happiness is the harmony of a man's mind with his surrounding circumstances; while joy is the harmony of a man's mind with his Creator. A man may not always have happiness, but he may or can always have joy."

We say that a thing happens just as it does, and if it had not happened just as it did, it would have happened some other way, and so it would. Or else it would not have happened at all. But nothing ever happens with God; and God is never surprised at anything that does happen to men or to the world.

On the 23d of January a brother, who lives on a stock ranch about seventy miles away, sent me \$5 by the hand of a friend.

On the 4th of February a friend called at my house and said: "Well, Bro. Leaton, if you are superannuated you can still preach. Your sermon last night did me good, and it does seem to me that every one who went to Church last night to be benefited were certainly benefited." She then took out her purse and got out a \$10-dollar bill and handed it to me, saying, that her husband sent it to me. She also handed me \$2 in silver, saying that her sister and brother-in-law sent them to me. This family lives thirty miles away, and this was the first time I had met any of them since I returned from the Annual Conference, except on the night of the 3d, at the house of God. The bearer of these gifts went on to say further: "We have a hog there to divide between you and Bro. Peele. One half of it is for you, and the other half is for him." (Bro. C. H. Peele is the pastor of this work.) The bearer of the above gifts is one of whom the Master says: "Ye are the salt of the earth; ye are the light of the world." How came these good people to be moved to make these contributions? It is God in the hearts of his people. There is a clause in the "Apostles' Creed," which says: "I believe in the Holy Ghost." Now, I have never had any doubts in my life about the divinity of the Holy Ghost. But if I ever have had, it seems to me that I could not possibly have any now, nor forever hereafter. "We walk by faith,

not by sight," says Paul, and that is the way with myself.

R. M. LEATON,
Paint Rock, Texas.

ALEXANDER INSTITUTE.

The second term of Alexander Institute opened most favorably. Already forty-two new pupils have matriculated since the holidays. With this increase the institution has representatives from about one-half the counties within the bounds of the East Texas Conference. The influence and counsel of Dr. Alexander, our pastor, are a daily benediction and inspiration to the students, to whom he has greatly endeared himself.

The Epworth League, organized by Bro. Little soon after the opening of school, under the wise leadership of Prof. J. C. Hennon, is accomplishing much good. We endeavor to send out our pupils trained in mind and heart, prepared to be a blessing wherever they may go.

We have several young teachers now attending the Institute who would like to secure summer schools in order to obtain means to prosecute their studies. They hold first-grade certificates, have had successful experience in teaching, and will do satisfactory work. One young man, preparing for missionary service, left this week for foreign parts, and is open to an engagement at once. Those in need of teachers will confer a favor upon worthy recipients by addressing the undersigned. Would that some generous Texan, with prophetic eye and consecrated purse, would emulate the example of that liberal Georgian who recently sent Dr. Candler \$300 for the Emory College Educational Loan Fund.

G. J. NUNN,
Jacksonville, Texas.

CENTRAL COLLEGE.

At the last session of the North Texas Conference the Board of Trustees was ordered by conference to collect all notes and accounts due the college, and keep the property insured and pay as far as possible its indebtedness. This requirement the Local Board is trying to carry out and all notes and accounts have been put out for collection, the conference leaving the board no discretion; therefore, all papers were put in the hands of E. E. Scott, Esq., to collect. This accounts for the notices that have been served on many brethren, asking a prompt payment.

Interest and insurance are accruing all the time, and unless those who owe the college pay it is impossible for the board to do anything but let the property sell at great disadvantage. Suit will be brought by creditors soon unless money can be raised to meet the emergency. The board is doing all within its power to collect and settle the debts as they fall due. Will those who owe the college settle at once, as said consequences may follow?

This is written for and by request of the Board of Trustees.

W. L. CLIFTON.

Mr. Wm. H. Moore, 367 S. Charles St., Baltimore, Md., a Commission Merchant, recommends Salton's Oil for rheumatism and chilblains. He writes: "My wife and son have used Salton's Oil for rheumatism and chilblains with marked efficacy."

UNANSWERED LETTERS.

FEBRUARY 21.

W. Zimmerman, sub. W. H. Kilgough, sub. H. M. Haynie, sub. H. S. Heide, sub. S. J. Frank, sub. C. L. Browning, sub. J. T. Stanley, sub. W. B. Ford, sub. D. T. Brown, sub. and change. S. H. Margan, sub. S. N. Allen, sub. G. R. Hughes, sub. J. M. Armstrong, sub. W. F. Brinson, sub. correction in name made. J. A. Biggs, sub. Jas. W. Long, trial sub. Jas. M. Sherman, sub. W. T. Melugin, sub. J. N. Warren, sub. Alanson Brown, sub. W. M. Zimmerman, sub. and trial sub. T. F. Dimmitt, sub. for two years. R. S. Goslin, sub. J. W. Blackburn, sub.

FEBRUARY 22.

W. J. Owens, sub. Albert Little, sub. Mac M. Smith, sub. P. G. Huffman, sub. G. V. Riley, sub. J. M. Martin, sub. G. S. Hardy, trial sub. J. W. Fort, sub. H. T. Hart, sub. H. M. Haynie, change. A. R. Sedgers, ok. J. P. Garrett, sub. J. D. Hilders, sub.

FEBRUARY 23.

T. B. Vinson, sub. W. B. Andrews, sub. A. P. Smith, sub. T. J. Milam, sub. F. J. Perrin, sub. S. J. Drake, sub. J. T. McClure, sub. H. M. Sears, sub. R. N. Brown, sub. G. J. Irvin, sub.

FEBRUARY 25.

B. J. Guess, has attention. W. E. Jordan, sub. J. L. White, sub. T. J. Lasseter, sub. E. R. Large, sub. A. J. Anderson, sub. J. J. Canafax, sub. J. R. Hixon, sub. T. L. Miller, sub. J. W. Clark, has attention: 2 cards. J. A. Walpus, sub. J. C. Mickle, sub. D. S. Hotchels, sub. one stopped. W. D. Bradfield, sub. C. M. Shuffler, sub. A. F. Hendrix, has attention. I. Alexander, change made. W. W. Graham, sub.

FEBRUARY 26.

W. F. Brinson, sub. H. F. Stallcup, sub. S. E. Barckhead, sub. Wm. Hay, sub. A. T. Culbertson, sub. W. S. May, sub. S. J. Vaughan, sub. J. W. Dickinson, sub. O. F. Sensabaugh, sub. Alex. Methvin, sub. T. T. Booth, sub. B. H. Bonds, sub. Wm. Price, sub. J. H. Trimble, sub. J. W. Samson, sub. C. W. Godwin, sub. O. A. Shook, sub. Geo. E. Clothier, sub. J. B. Powers, sub. J. C. Weaver, sub.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

E. J. CHENEY & CO., Props., Toledo, O. We have the undersigned have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all his dealings and financially able to carry out any obligation made by him.

W. E. DICKINSON, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is sold internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

The surest way to make our burden heavier is to refuse to take up the cross Christ tells us to carry.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.



MOTHERS recovering from the illness attending childbirth, or who suffer from the effects of disorders, derangements and displacements of the womanly organs, will find relief and a permanent cure in Dr. Pierce's Favorite Prescription. Taken during pregnancy, the "Prescription"

MAKES CHILDREN EASY by preparing the system for parturition, thus assisting Nature and shortening "labor." The painful ordeal of childbirth robbed of its terrors, and the dangers thereof greatly lessened, to both mother and child. The period of confinement is also greatly shortened, the mother strengthened and built up, and an abundant secretion of nourishment for the child promoted.

THE MARRIED WOMAN is delicate, run-down, or overworked, it worries her husband as well as herself. This is the proper time to build up her strength and cure those weaknesses, or ailments, which are the cause of her trouble. Dr. Pierce's Favorite Prescription dispels aches and pains, melancholy and nervousness, brings refreshing sleep and makes a new woman of her.

THE OUTGROWTH OF EXPERIENCE. The treatment of many thousands of those chronic weaknesses and distressing ailments peculiar to women, at the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., has afforded a vast experience in nicely adapting and thoroughly testing remedies for the cure of woman's peculiar maladies.

Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients, and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect specific for woman's peculiar ailments.

As a POWERFUL INVIGORATING TONIC, it imparts strength to the whole system, and to the womb and its appendages in particular. "For overworked," "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing codon and restorative tonic.

As a SOOTHING AND STRENGTHENING NERVE, "Favorite Prescription" is unequalled, and is invaluable in allaying and subduing nervous excitability, irritability, nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, chorea, or St. Vitus's dance, and other distressing nervous symptoms, commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and despondency. Even insanity, when dependent upon womb disease, is cured by it.

"Best Medicine on Earth."

Mrs. SARAH P. BARROW, of Aurora, Randolph Co., N. C., writes: "My case was of nine years' standing, and a good part of which time I was not able to get up but was confined to my bed, and had to be helped up and down, and was so weak that I could not do any work, and of course I had no children. Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' cured me in two years, and I am now a healthy woman, and my husband and I are now enjoying good health and strength. At the time I commenced taking Dr. Pierce's Favorite Prescription, my weight was 117 pounds, and I now weigh 135 pounds, and I am now a healthy woman, and my husband and I are now enjoying good health and strength. At the time I commenced taking Dr. Pierce's Favorite Prescription, my weight was 117 pounds, and I now weigh 135 pounds, and I am now a healthy woman, and my husband and I are now enjoying good health and strength."

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ANDERSON.—Mrs. Bettie Morrow Anderson was born in Williamson County, Texas, December 29, 1857, and died in San Marcos, Texas, January 16, 1895. Deceased was the child of Christian parents. In her childhood home the habits of daily Bible reading, prayer, a scrupulous regard for the well-being of others, Sabbath observance, church-going, and all the ways of godliness were fully woven into the texture of her susceptible young life. At the age of fourteen years she experienced the grace of regeneration and united with the Presbyterian Church. Upon her marriage with Rev. Andrew Anderson, of the Methodist Episcopal Church, South, she entered the communion of said Church. The new Church relation, with the added responsibility of a preacher's wife, was met in the same unassuming, conscientious, trustful spirit that marked the entire course of this life. If self-forgetful devotion to the well-being of husband and children could reach the extreme, then she was an extremist. If there was a distinguishing trait in the life of this household, it was the fragrance of her own sweet spirit; and all the resources of this spirit were on the altar of her Lord. Her ideal of godliness was lofty in the home. The restraint of a modest disposition seemed to release Sister Anderson from any public service in the work of the Church, even from talking in the class-meeting. But having assumed the obligations of Church membership, a tender conscience would no longer allow silence in class-meeting. The writer heard her first talk in the class-meeting, at Lantana, in the fall of 1880. Next morning I was sent for. The radiant face, and words, tremulous with joy, told of victory after a long struggle. "Ah," said she, "what I have missed in not testifying for Christ in these meetings! Surely this is the happiest experience of my life." She held fast in this good old way. It is not strange that she grew upon the people in most endearing friendship whenever her lot was cast. She was the very embodiment of courage, selflessness, and kindness. The three last years of life were years of bodily affliction. Consumption claimed her as a victim and despite all medical skill, ended her earthly life. Rev. J. M. Alexander, her pastor during the last two years, in a private note writes, "I can truly say I have never known one whose faith was stronger in the Lord to the end. It was a great blessing to be associated with such a trustful spirit. Without a doubt she rests with the Lord." Her grief-stricken husband will pardon this insertion from his own pen in a private letter: "As wife's sickness took an unmistakable form and she was made aware that she could not recover, her thoughts were turned more vitally to the only source of strength and comfort. At the last, when her sufferings had increased, she became anxious to go. We (wife and I) talked constantly and freely about her going. There was never any fear. She actually rejoiced when convinced that the end was near. A few hours before she died, when spoken to about her nearness to the portal, her face lighted up with joy. The graces of a pure Christian womanhood were so well defined in the character of this singularly devout woman that her presence always beautifully expressed saintliness of spirit and life. To part company with such a one brings a sense of bereavement which heaven only can heal. The husband and four children, besides numerous relatives and friends, are left to mourn this death. Sister Anderson strongly advocated an orphan's home under the auspices of the Church. To her more than anyone else the writer is indebted for timely encouragement in efforts to inaugurate this benevolent work. The book which she placed in my hands seven years ago, "The Life of Trust," an account of George Muller's work in behalf of orphan children, enlisted me as never before for this worthy cause."

JOHN T. GRAHAM,
Rancho, Texas.

ROBINSON.—W. M. Robinson was born in Walker County, Texas, December 17, 1832; was married to Miss Frances E. Spillers December 9, 1852; to them were born five sons and three daughters. He was converted and joined the M. E. Church, South, in 1855; died of cancer February 5, 1895. He was an active member of the Church. He was a great sufferer for some months before he died, but bore it with Christian fortitude. The writer was with him a good deal during his illness. He said that his way was clear, and would praise God in the midst of his suffering. "Blessed are they who die in the Lord."

G. POWELL,
Prairie Plains, Texas.

FREE!

The late Prof. Basil Manley, of the South. Baptist Theological Seminary, Louisville, Ky., says of the Aerial Medication: "I can cordially recommend it as a face-saver in the letter."

Rev. W. E. Penn, the noted evangelist of Baroka Springs, Ark., says: "I was cured of Catarrh of the Bladder in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure. I recommend this treatment wherever I go, and know of many cases of Catarrh and Lung trouble that have been cured by its use."

Rev. W. E. PENN.

Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send MEDICINES, for three months' treatment free of charge.

J. H. MOORE, M. D., Cincinnati, O.

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MISSIONARY SECRETARIES' CONFERENCE.

FIRST DAY—MORNING SESSION.

Drs. H. C. Morrison and W. R. Lambuth, the Secretaries of our Parent Board of Missions, planned three great rallies of Conference Missionary Secretaries—one at Nashville, Tenn., another at Augusta, Ga., and another at Corsicana, Texas.

This last was intended to represent what might be called the "Western Division" of the Church—including those conferences lying within the bounds of Louisiana, Arkansas, Texas, New Mexico and the Indian Territory.

It was set for February 21 and 22, and a program was prepared covering all the several phases of missionary effort.

So, on the morning of the 21st inst., the representatives and visitors from the several conferences met at 9:30 a. m. in the Cumberland Presbyterian Church—our own house being moved to give place to a new one—in the above named city, and was called to order by Rev. J. T. L. Annis, the presiding elder of the Corsicana District, Northwest Texas Conference, who, after singing and prayer, announced the conference open and ready for the election of its officers.

Dr. H. C. Morrison and Rev. Jas. W. Hill were unanimously elected President and Secretary in the order named.

After a few timely and appropriate remarks by Dr. Morrison, Dr. W. R. Lambuth was introduced and led off on the first item of the program.

"Organized Effort; or, a Forward Movement in Missions." It was an able and instructive address, and the conference voted to extend the time that the Doctor might give us more of those wise and edifying suggestions. Having been born in China, where he labored for many years as a missionary in connection with his father, Dr. J. W. Lambuth, whose bones rest on the shores of Japan, where the evening of his life was spent and where his son also assisted him in founding our present mission in the Empire of the Rising Sun, these facts make Dr. W. R. Lambuth a most interesting person in any company, and especially so to those men and women who have undertaken, as Bishop Haygood would say, to help Jesus Christ redeem the world from sin.

At the conclusion of Dr. Lambuth's speech, and after prayer for the blessing of God's spirit upon his words and upon the great cause in the interest of which they had been spoken, the next item was taken up and Rev. J. T. Smith, of the East Texas Conference, led off in the discussion of "District Conferences and Mass-meetings."

All who know J. T. will believe me when I say that he made a capital speech—showing how that, at these great rallies, the entire membership of the Church, from High-spirited in the city to Funker's School at the forks of the creek—how every man, woman, child, from Col. Stiff-collared and Major Bigpurse, with their high-toned, well-dressed families, to Josh. Baggs and Job Galer, with their numerous but plain progeny, might be reached and educated in the needs of the world for spiritual light and the duty of Church to supply it.

The next subject discussed was "The Cooperation of Presiding Elders," and was led by Horace Bishop, of the Northwest Texas Conference. This theme grew. Quite a number took part in the discussion.

In the absence of Rev. G. W. Hill, of the Arkansas Conference, the question of the enlistment of pastors in this great work was ably discussed by Rev. M. S. Hotchkiss, of the Northwest Texas Conference, who was followed by Rev. I. S. Ashburn, of the North Texas Conference, on "Sunday-school Missionary Societies." Bro. A. has given the work among children no little thought, and has made practical tests of his theories on the lines he advocated. His plan is to organize the entire school into a missionary society. The conference seemed to harmonize on this idea.

Dr. Lambuth was announced to preach at 7:30 p. m., after which the meeting adjourned to meet at 3 p. m., with the benediction by Rev. Dr. Walne, of the Baptist Church.

AFTERNOON SESSION.

The conference met pursuant to adjournment, and after being opened with religious service and the reading of the minutes of the forenoon session, Dr. Morrison introduced the Rev. Dr. J. R. Moore, of the Little Rock Conference, who discussed the merits of "Periodicals, Tracts and Leaflets" as agencies in the furtherance of missionary sentiment and enterprise.

Dr. Lambuth followed with some apt and instructive remarks on the missionary literature now being published by the Parent Board, and furnished a fitting nexus between the very excellent speech of Dr. Moore and the suggestive and well-timed address of Rev. M. L. Butler, of the Indian Mission Conference, on the important subject of "Books." These several talks on books and periodicals brought the humiliating fact that our people—and even some of our preachers—are very scantily supplied with the literature of our Church—especially that department of our publications which sets forth their claims and records the endeavors of our missionary enterprises at home and abroad.

After a prayer, led by Rev. M. H. Major, of the Northwest Texas Conference, Rev. J. S. Gillett, of the

West Texas Conference, opened the discussion of "How to Secure a Contribution From Every Member." This is one of the most important questions in the whole catalogue, and called forth a spirited discussion, in which a number of brethren joined. It was generally agreed upon that no head of a family should contribute for all the rest, but that every member of the family should give in his or her own name, and as far as possible, furnish the money by individual effort, thus educating each one in a sense of personal obligation.

At the close of this discussion the conference adjourned with the benediction by the President.

SECOND DAY—MORNING SESSION.

The conference met at the appointed hour—9:30—and was opened with the reading of the Scripture and prayer by Dr. Walne of the Baptist Church.

Dr. Morrison then took the chair and introduced Rev. J. R. Nelson, of the Northwest Texas Conference, who discussed the use of maps and charts in conveying missionary intelligence. At the close of Bro. Nelson's talk, Dr. Lambuth came forward and gave us a practical illustration. It was both edifying and instructive.

Rev. J. B. Sears moved that the Missionary Secretaries endeavor to place a missionary map of the world in every district in the Church. Carried.

Dr. Morrison made a brief address and the Annual Conference anniversary. He favored Friday evening as the time for holding what he termed "a meeting in the interest of that movement which is all inclusive and comprehends all there is in the gospel of Jesus Christ." His speech was well received. Dr. Lambuth added a few earnest words, after which Rev. Horace Bishop led in prayer. In the absence of Rev. J. B. Harper, of the Louisiana Conference, Rev. J. T. Smith, of the East Texas Conference, led in the discussion of "Early Collections."

Bro. Smith made and emphasized the point that a delay in taking the collections compels the board to pay interest on that amount. Dr. Morrison, Bros. Annis, Raymond, Nelson, Sears, Barcus and Bishop added words of exhortation.

The question of "Systematic Effort" was to have been discussed by Rev. P. H. Hensch, of the German Mission Conference. He failed to appear, however, and Rev. I. S. Ashburn, of the North Texas Conference, kindly consented to take his place. Several added remarks, wise and otherwise.

The question box was then opened and the brethren drew largely upon the General Secretary. Quite a number of the brethren also took part in answering these questions.

The conference adjourned with the benediction by Bro. Crawford.

AFTERNOON SESSION.

The conference met at 2:30 p. m., and was opened with prayer by Bro. Hallenbeck, of the Northwest Texas Conference. Dr. Morrison took the chair, the minutes of the morning session were read and approved, and the question of the "Pulpit and Missions" was discussed by Jas. W. Hill, of the North Texas Conference.

The next question was, "The Call From the Foreign Field," and was discussed by Rev. J. B. Sears, at the close of which Dr. Morrison read the hymn, "He Leadeth Me."

Rev. Horace Bishop and J. T. Smith offered the following resolutions, which were adopted unanimously by a rising vote of the conference:

Resolved, That we hereby tender our thanks to our Missionary Secretaries for projecting and holding this Missionary Conference, in which our intellects have been enlightened, our consciences quickened, and our zeal inspired until we formed fresh purposes to labor until the world is brought to Christ.

2. We hereby tender our hearty thanks to our hosts in Corsicana who have entertained us so royally, and to the Cumberland Presbyterian Church for the use of their house of worship during this Missionary Conference.

HORACE BISHOP,
J. T. SMITH,
Secretary.

J. W. HILL,
Secretary.

NOTES.

Rev. M. L. Butler said that while he had no criticism to make on the work of the General Sunday-school Committee, he could not help wishing that some of our good books on missions had been placed in our Sunday-school libraries instead of much that was shallow and trashy found in those catalogues.

There is no more important question than "How to get a contribution from every member?" [Here! here!]

Bro. R. R. Raymond brought down the house by one of the liveliest, spiciest talks made on the conference floor.

Dr. Morrison makes an excellent chairman. He captured the conference bag and baggage.

Men talk about home heathens! There are none such. There is not a man in the United States who has not heard that Jesus is able to save.—Dr. Morrison.

We are not responsible for the conversion of any man at home or abroad. Our responsibility ends with the performance of our whole duty.—Dr. Morrison.

Rev. J. T. L. Annis, presiding elder of the Corsicana District, took fire during the discussion of "Early Collections," and pledged full collections for missions for his district. Old J. T. L. is a grand, good man.

I have some men on my district who always get there—that is, they get their collections.—J. T. L. Annis.

Dr. Lambuth grows on all of us. He impresses us more and more with

his personal piety. He said, among other things, that he never allowed an opportunity to pass when he could speak to a man about his soul, not in an official way as a Secretary of Missions in a great Church is this done, but as a good man to an unsaved man. God bless both our Secretaries.

I wish every Methodist in Texas—yes, in the world—could have heard Dr. Lambuth's lecture on the evening of February 21. It was wonderful indeed.

APPENDIX.

Visiting brethren: G. S. Wyatt, M. K. Little, Jno. D. Cochran, J. G. Putman, R. B. Bomer, J. W. Sanson, H. A. Boaz, S. C. Vaughan, W. H. Crawford, J. S. Barcus, J. H. Wiseman, W. M. Hayes, G. S. Clark, Jno. A. Wallace, L. W. Carlton, W. H. Vaughan, M. H. Major.

The conference adopted the following paper and ordered its publication: Suggestions growing out of a meeting of Conference Secretaries of Missions, held in Nashville, Tenn., January 3, 4, and Augusta, Ga., January 23-26, 1895:

1. To get every pastor to preach at least one missionary sermon during the year, and hold one missionary mass-meeting in every charge.

2. To secure a contribution for missions from every member of the Church.

3. That every Sunday-school should be organized into a missionary society, and at least a penny a week contributed by every scholar; monthly meetings to be held.

4. The Methodist Review of Missions to be placed in the hands of every pastor and official member, and the World for Christ in every Methodist Home; 100,000 subscribers to be the objective point.

5. To secure wherever possible one day in each month in every Methodist college for the study of missions.

6. Articles on missions to be contributed by Conference Secretaries to conference papers, and by a corps of writers, selected by the Conference Secretaries, to the secular papers.

7. An afternoon address on missionary literature to young preachers at each Annual Conference.

8. To ascertain early in the year the dates of District Conferences and names of Bishops to preside. Having done so, to place in their hands definite information concerning the condition and needs of any particular district in regard to missions.

9. That not less than half a day be

secured in good time for a discussion of missions at each District Conference.

10. To get each presiding elder on his first round of Quarterly Conferences to arrange a definite plan for early and full collections.

11. To secure a quarterly statement from each presiding elder concerning the missionary collections of the quarter.

12. That the week of prayer, called the "De-witout Week," be observed in every conference.

13. And, as far as possible, to secure the consent of our pastors to the adoption of the first prayer-meeting of each month as a missionary prayer-meeting.

14. Missionary map in every district.

15. Conference of Conference Boards, presiding elders and Conference Missionary Secretaries.

JOHN WESLEY, HOLINESS AND HOLINESS ASSOCIATIONS.

It is claimed by the promoters of holiness associations that they are established to promote the doctrine of entire sanctification as taught by John Wesley and the standards of our Church. By the term, sanctification, is meant holiness, Christian perfection, etc. I believe if nothing more was done than merely to teach sanctification in these associations as taught by Mr. W. and the standards of our Church, that no Methodist would object to them—that is, if they stopped at that, but they do not.

Wesley, Clark, Watson, Benson, all fathers and authors in our Church, make the character personated in the seventh chapter of Romans a Jew seeking—or Paul himself seeking—justification by the law. At these holiness meetings, Drs. Godbey, Cardine, and other leaders, and so far as I know, all of them torture that chapter, or rather the character personated in it, into a regenerate man seeking "full salvation," "sanctification," "perfect love." How is that for teaching holiness according to Wesley and the standards? Wesley, Watson, and others, taught sanctification as a gradual work. Hear Mr. Wesley (sermon on the "New Birth," Standards, Vol. 2, page 392): "A third inference which may be drawn from what has been observed is, that the new birth is not the same with sanctification. This is indeed taken for granted by many—particularly by an eminent writer in his late treatise on 'The Nature and Grounds of Christian Regeneration.' To waive sev-

eral other weighty objections to that tract, this is a palpable one: It all along speaks of regeneration as a progressive work, carried on in the soul by slow degrees, from the time of our first turning to God. This is undeniably true of sanctification; but of regeneration, the new birth, it is not true. This is a part of sanctification, not the whole of it; it is the gate to it—the entrance into it. When we are born again, then our sanctification, our inward and outward holiness, begins; and, therefore, we are gradually to grow up into Him who is our head. This expression of the apostle admirably illustrates the difference between one and the other, and further points the exact analogy there is between natural and spiritual things. A child is born of a woman in a moment, or at least in a very short time; afterwards he gradually and slowly grows till he attains to the stature of a man. In like manner, a child is born of God in a short time, if not in a moment. But it is by slow degrees that he afterwards grows up to the full stature of Christ. The same relation, therefore, which there is between our natural birth and growth there is between our new birth and our sanctification."

Whoever heard a modern "holiness," or rather "second blessing," preacher preach anything like that? And yet that is Mr. Wesley. Who ever heard anything like that at a modern holiness camp-meeting? Yet we are told they are for the purpose of teaching sanctification as taught by Mr. Wesley and the standards.

Mr. Wesley says the same relation there is between our natural birth and growth there is between our new birth and our sanctification. In the modern holiness meetings they teach that a ten-year-old child can be converted, and in five minutes after, at the same bench, seek and obtain entire sanctification. Wesley was not Wesleyan himself, or the moderns are not on this point.

In the "Plain Account," page 32, under the question: "When does inward sanctification begin?" the answer is: "In the moment a man is justified. From that time a believer gradually dies to sin and grows in grace." (See also page 51, to the same effect.)

In his sermon on "Christian Perfection," Vol. 2 of Standards, page 281, under the question: "In what sense, then, are Christians perfect?" he answers: "This is what I shall endeavor in the second place to show. But it should be premised that there are several stages in Christian life as in

nature—some of the children of God being but new-born babes, others having attained to more maturity; and accordingly St. John, in the First Epistle (2:12, etc.) applies himself severally to those he terms little children, these he styles young men, and these he entitles fathers: "I write unto you, little children," saith the apostle, "because your sins are forgiven you;" "because thus far you have attained; being justified freely," you "have peace with God through Jesus Christ;" "I write unto you, young men, because ye have overcome the wicked one; because ye are strong, and the Word of God abideth in you." * * * "I write unto you, fathers, because ye have known Him that is from the beginning."

We have known both the Father and the Son, and the spirit of Christ in your innermost soul. Ye are "perfect men," being grown up to the measure of the stature of the fullness of Christ." It is of these chiefly I speak in the latter part of this discourse; for these only are perfect Christians—that is, these fathers-only are Christians. All these quotations put sanctification as a growth, and so does Watson, whose writings have ever been in our course of study, and with this view I firmly believe nineteen-twentieths of our preachers agree; and yet not one of them is allowed to preach this view of it at a modern holiness camp-meeting. I do not say that Mr. Wesley did not hold to the instantaneous second blessing view also; he did; and hence it would be unfair to try to read the (may be one twentieth of them) ministers of our Church out of Methodism, and say they held that view. And yet that is just what the second blessing brethren do with the nineteen-twentieths who hold to Mr. Wesley's gradual sanctification view. But while we cheerfully allow that in the mere matter of the second blessing, that these brethren are Wesleyan, yet in many things they are not. We have shown one or two instances; take another: Under the head of "In What Manner Should We Lead We Preach Sanctification?" he answers, "Searce at all to those who are not pressing forward; to those who are, always by way of promise; always drawing rather than driving." "Plain Account," page 32. How does that agree with the way it is done to-day? Take one more—"Testifying." Our modern holiness brethren teach that in order to be sanctified one must be willing to testify to it, and in order to keep it

when obtained that it must be constantly testified to, no odds how much controversy it is going to provoke. Now hear Mr. Wesley on that point: "Suppose one had obtained this; would you advise him to speak of it?" "At first, perhaps, * * * but afterward he might; and then it would be advisable not to speak of it to them who know not God; * * * nor to others without some particular reason, without some good in view. And then he should have especial care to avoid all appearance of boasting; to speak with the deepest humility and reverence, giving all the glory to God."—"Plain Account," page 15. Then on page 91, "You may not, indeed, deny the work of God, but speak of it when called thereto in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed, you need give it no general name, neither perfection, sanctification, the second blessing, nor the having attained." I fully believe that if our brethren had stayed with and not gone beyond Mr. Wesley in these things that there would have been no controversy or strife among us to this day.

This article is not written against the second blessing, nor against holiness, or sanctification, nor Christian perfection. I believe in sanctification with all my heart, nor am I opposed to those who profess the second blessing. Some of the truest and best men and women I know do profess it; I love them; God bless them a thousand times. I have been happy many times under some of their testimonies.

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THE SECOND BLESSING AGAIN.

I see in the columns of our paper a peace measure, suggested by Bro. Green, which seems to me to indicate some things that I wish to notice.

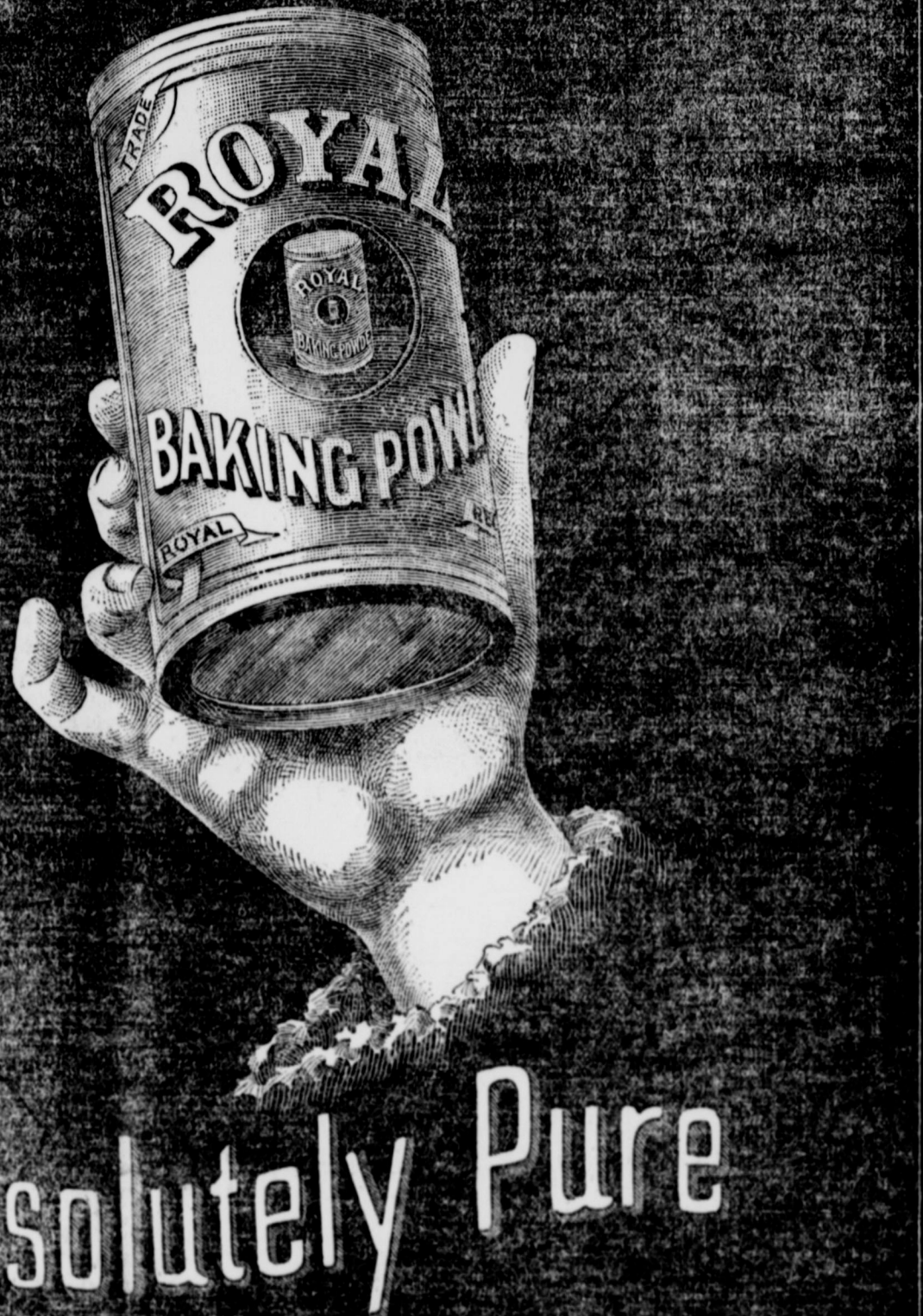
There seems to be a spirit of charity manifested that deserves credit, yet he indicates that the war is upon us and that holiness associations and holiness prayer-meetings were a necessity and would exist. He also intimates that brethren who don't accept the second blessing theory don't care over those who do, and as a necessity they are forced to seek other quarters to advocate their theories. He also claims that the only difference is as to the manner of receiving the second blessing. To all of which I wish to demur in the following manner.

1. I want to say that the manner of obtaining is not the bone of contention. The real bone of contention is the doctrine of total depravity born in Calvinism and handed down through semi-Calvinism; and garbed in Arminianism. I know that what ever God has for me as an experience of grace I can by faith obtain; and I know furthermore that those who claim to have gotten entirely rid of the old Adam in them as far as I have been able to discern have manifested more of it afterwards in most instances than before. It is true the trend has changed, and instead of their fighting sin as sin, it is to fight an imaginary something which is indelible and to block the progress of the Church by unchristianizing those who don't accept their *ipse dixit* and pronounce their shibboleth.

I preach holiness, and one of the most contentious brethren on my work said to me not long ago that the reason he liked me so was that I preached so much religion, yet, brethren, if I could hold my forces together I would capture this country for Christ. Just think a large Church where all are treated alike in Church work, and yet some of what would be our most useful members can't find time to attend prayer-meeting at our Church, but every week they can meet with those who have left our Church, and who make it a regular business of accusing us of advocating sin simply because we won't accept their dogma.

Just two miles north of me I have a class which was on the Anna Mission, but now thrown to my work to be dissolved and go to Weston and Honey Creek, who are refusing to do either, simply because of prejudice. If the old Adam, as you call it, is not there yet, I am blind to reason and Scripture. The majority of our second blessingists remind me of the Campbellite negro, who, as he came out of the water, said: "Where is my Bible? I am now ready for a 'spite.' Let us try to bring the world to Christ, and not try to bring the Church to a dogmatical theory. My experience is, throughout my ministry, that this theory (for theory it is) causes its advocates to become dictatorial. The very nature of it tends to this, in this way: I have what you have not. I am saved; you are not. I and God are partners; you are not. You are carnal, sold under sin, and carnality is opposed to God and true religion, because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." So you see they make a bad case against us, if their premises be true. The above is not overdrawn, as I can show from Carradine, Godbey, Murrell, Rosser, and others. John says: "Try the spirit;" and Jesus says: "By their fruits ye shall know them" (not professions). My my! The jealousy, contention and strife which have been stirred up in the above manner! If I did not have a logical treatise on the second blessing theory in the press, I would follow this with facts and scripture arguments more largely. God is true. Sin is a fact. Religion is a grand experimental reality. Jesus saves from all sin, and the Spirit of God won't dwell in an unsanctified heart; here we all agree, but—When will we quit our foolishness and give God our hearts, the Church our lives, and let the spirit of real love control our every act? "Judgment must begin at the house of God;" and God will send the second blessingist to hell for jealousy just as quick as he will me or the poorest African in America.

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