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Editorial.

"EPIDEMIC FIENDISHNESS."

Under the above title the New York Christian Advocate some months since had a column editorial in which the writer undertook a cursory survey of rapists and their punishment North and South. With his characteristic sweep of vision the editor of that paper saw that so far from being confined to any one section of our country those criminals were to be found in all sections, and their punishment was as violent and irregular north as it was south of Mason and Dixon's line. It was "epidemic" over all the land.

It seems at the present writing that quite a number of crimes have become epidemic. The daily press is loaded to the guards with the records of murders, robberies, burglaries, rapes, assassinations and a hundred other forms of "fiendishness," the perpetrators of which seem to have sprung up out of the earth, so great is their number and so widely diffused are they over the length and breadth of our country.

An interesting and suggestive fact in connection with this state of things is, that nine-tenths are either negroes or foreigners! Europe is said to be honey-combed with anarchy and socialism, and the fugitives from justice there seek shelter under our flag only to continue among our peaceful, prosperous Protestant people the same fiendishness they practiced among the ignorant, poverty-stricken Catholic population in the slums of the Old World. Nine-tenths of the strikers, rioters and other disturbers of organized society in this country bear foreign names. Many of them can not even speak our language. They know nothing of the history, genius and laws of our free institutions, and they care less. To them wealth suggests nobility, and law despotic power, and against both these enemies of human liberty they are sworn and eternal enemies. To them simple citizenship means poverty, weakness and persecution. They can not understand how a man can accumulate even a competence without encroaching upon the heaven-born rights of the proletariat or the great masses of the people. Their observation in their native countries has coincided with this view and they transfer all the prejudices and predilections concerning titled wealth and power to those in our land who have

"Gathered gear by every wile,
That's justified by honor."

or who, by the will of their fellowmen have been made "chief among their equals."

And what is true in their thought of wealth and power attaches also to ecclesiastical dignities. In the Old World the Church and its ministry meant titles, collected by the secular power. Priest-ridden and enslaved in body and mind, the very name of Church is obnoxious to them! To them a Bishop suggests a palace, and servants and banquets for all of which in their penury they must be taxed! No wonder the little manhood left to them revolts against such inconsistency and tyranny!

But they do not know that in our fair land of liberty the same terms used in their native country mean very different things. They do not know that all those necessary officers of Church and State, under our form of government, hold their places consistently with the broadest freedom of the lay and individual citizen. Did they know these things, in many cases no doubt the ignorant foreigner would abate his hatred towards the magistrates and ministers of our country. To do this very thing; to open the eyes of these blinded people, is the most important work that presses upon the energies and activities of both Church and State. Another fact: The most ignorant Bohemian or brutal Slav receives the right of franchise in twelve months after he has been scooped out of the hull of an emigrant ship and shoved upon our shores! Able neither to speak our language nor to read our laws, he kills the vote of our bright young collegian, who happens not to be twenty-one years old! Here is an error that must be corrected if our ports are to be kept open to the refugees from other countries.

We have no prejudice against foreigners as such. We welcome every good man and woman who chooses to dig and toil among us; but we insist and will ever insist that those who take sanctuary in the temple of our liberty shall not destroy the pillars upon which that temple rests!

THE NEGRO AND TOM WALKER.

Attention is called to the communication of Prof. Walker, published elsewhere in this issue. Every Southern Methodist who is at all able should

contribute something to the help of Paine Institute. This can be done without in the least taking from our own schools. In fact Paine is our own. It is about the only thing that represents any attempt upon our part as a Church to do our duty toward the education of the blacks.

That we have a most solemn duty in this respect no reasonable Christian can doubt. We Southern people are more interested in the education of the negro than anybody else can be. They live among us and the South will continue to be their home in the future.

It can not be denied that the South is doing great things for them in the common schools. These schools, however, mostly deal with the intellect. The negro needs intellectual culture, but by far more he needs moral and religious training. The education of the head does not correct the evils of the heart. Many oppose the education of the blacks because they say it only enables them the better to gratify their savage lusts. There is some truth in the objection when laid solely against intellectual training. The same is as true of educating the whites also.

In the educational work done by the Church the aim is to give the negro an elevated Christian morality. If there is any one class among them who should be better educated than the rest it is their preachers. They must largely mold the moral as well as the religious sentiments of their race. The most hopeful sign also for the elevation of the negro is his susceptibility to religion. The preacher has a great influence with him. How important, therefore, that the preacher have sound views and above all sound morals himself.

Now this is just the work our Church has promised to aid. Paine Institute is especially devoted to the education of their preachers.

If we believe in missions, we must either go or send. If missionary work is good for the Chinaman, Indian and African, why not good for the negro in the South? When they were slaves we had missions among them. We gave them the gospel by some of our ablest men. But now we think there is a better way—that is to let them have the gospel through men of their own color. This, however, will not relieve us of the responsibility to give these people an intelligent gospel unless we discharge the obligation by educating men of their own color for the work. We must give them a pure gospel. We must go ourselves or else send by their own preachers.

Moreover the land is full of violence. A brutal crime by the negro and an equally savage punishment by white mobs is now current history. The State ought to suppress the white mob, and do everything in its power to restrain the black brute. But what can be done? The criminal can be hanged, but neither prison nor death in any form seems to be effective. The proper education of the blacks is the most hopeful remedy of all. It is no less patriotic than Christian, therefore, to educate them. An enlightened conscience is what the negro needs above all other things to make him a good citizen.

If it be said he is an inferior race, the reply is that a superior race can do no greater work than to lift up an inferior one. No man nor race ever degraded by the elevation of an inferior. But he that elevates his inferior elevates himself.

SMOOTH AND PROVIDENT, BUT PLAIN.

Rev. Frank Richardson, writing to the Nashville Christian Advocate, agent the late session of the Holston Conference at Knoxville, states a few facts and makes a suggestion or so calculated to elevate the brow of the intelligent reader. Speaking of the complaint that has been made in certain quarters against Bishop Duncan for his alleged partisan rulings in a case where a paper was before the conference requiring Barbee & Smith to make a full report of the business of the Publishing House, Bro. R. says:

The Bishop has been criticised for suppressing debate, I think unjustly. There was no suppression of debate. Debate was cut off by a motion to table the resolution, but the conference, and not the Bishop, is responsible for that action. As to the propriety of the Bishop's speech on the occasion, I have no word to say. I think it is possible for a Bishop unconsciously to grow into the habit of discussing every matter introduced into an Annual Conference, which is not according to my ideas of right and propriety.

If the inference has been made that the motion and vote to table the resolution referring to the report of the business of the Publishing House was the result of the Bishop's speech, it is an error. It was the independent action of the conference, and almost

unanimous. The conference generally understands itself when the time to vote comes, and invariably has the courage of its convictions.

Then on general principles the brother suggests:

Rules of order, embracing these questions and answers, would evidently promote the orderly and thorough transaction of the business of a conference. The Bishops differ in their order of procedure, and vary the order according to moods and circumstances, so that the members of the conference never know when to expect the introduction of any item of business, or how much time can be given to any one feature of the work.

I am of the opinion that this might be avoided, if the conferences, as they evidently have a right to do, would adopt rules of order, which should embrace the introduction and consideration of the questions of the discipline, in their proper time and order.

However, after getting his bearings on Scylla, Bro. R. avoids Charybdis in the following smooth and provident fashion:

I do not wish to be understood that the necessity for such rules was more apparent at our last session than at previous sessions.

"DOUGHT THE PRESIDING ELDERSHIP TO BE MODIFIED?"

Under the above caption Rev. Dr. Geo. H. Ray writes a very readable paper for the Old Richmond in its issue of Nov. 9.

He says the question is being discussed quite freely in the Virginia Conference, where two propositions are suggested as containing the proper remedy for the alleged abuses complained of. The first is to enlarge the districts as the M. E. Church has done, and the other is to cut them down to twelve appointments and, making one of the pastors the presiding elder as it has been done in the West, let him visit each Church twice in the year and leave the other two quarterly meetings for the pastors to hold. In order that his own pastoral charge may not suffer in his absence, a junior preacher or sub pastor is suggested.

Dr. Ray inclines to the latter idea, and suggests that the conference request the General Conference to look into this matter, pledging the Virginia brethren to loyally acquiesce in whatever action our legislative body may see proper to take.

Our opinion is that there will be no change in the presiding eldership for a long time to come. The office as it is will have to become a great deal less useful before our people will want a change.

"IMPOTENT IMPUDENCE."

The Arkansas Methodist published a clipping from an exchange which was credited to the Wesleyan Christian Advocate, setting forth the fact that in a certain Georgia town—which turns out to be Cedartown—the Methodists, Baptists and Presbyterians had succeeded in checking card-playing and other hurtful amusements among the people, when one C. K. Nelson, calling himself "Bishop of Georgia," an Episcopalian preacher, came along and took the other side of the question, saying among other things that the preaching of the other ministers was driving serious people away from the Church and that he could go right from the card table into eternity with a clear conscience. The clipping continues: "The other Churches there (in Cedartown) have received 270 during this year; the Bishop has 'confirmed' three. This shows which way the serious people are driven."

The Methodist says: "Knowing the Bishop personally, and believing he had been misrepresented in the quoted paragraph, Rev. Wallace Carnahan, of this city (Little Rock), wrote to him and received in reply the following letter, which we promptly and cheerfully publish:

ATLANTA, GA., Oct. 31, 1893.
My attention has been called to an article in the Arkansas Methodist of October 26, quoting the Wesleyan Advocate of unknown date, animadverting upon certain alleged remarks of mine in a sermon, evidently one I preached in Cedartown. I wish it to be known that the article is libellous and untrue. I did say, which I can prove, that much of the preaching against amusements of all sorts without discrimination was retarding the efforts of many who were seeking to lead holy lives. I did say, which is true, that the trade had produced evil effects. One of the preachers plainly stated that the clergyman of the Church who attended a club for reading and other harmless social pleasures, "was leading people down to hell." I characterized such language as unchristian. I had it from young men of the town that they would never attach themselves to any Church in which the preacher was so rabid and narrow-minded, and I do not blame them. I did not use the expressions attributed to me in any instance whatever.

The whole article appears to me as prepared for partisan ends to prejudice people against the Episcopal Church. It is not the first instance of the kind I have experienced. The

trouble is not superficial. These and such like remarks arise from the fact that intelligent people are awaking to the weakness of these religious systems, represented by the author of the article in question, and looking to the Episcopal Church for counsel and guidance. *Hinc illae lacrymae.*

C. K. NELSON,
Bishop of Georgia.

After reading the above the editor of the Arkansas Methodist wrote to Dr. Glenn, editor of the Wesleyan Advocate, enclosing a copy of the Bishop's reply, and received the following reply:

ATLANTA, GA., Nov. 4, 1893.

DEAR DR. BENNETT—Your letter of the 3d inst. containing a copy of letter from "C. K. Nelson, Bishop of Georgia," is just to hand. You ask me to send to you immediately what I have to say in reply. What I have to say is contained in letters in my possession, exact copies of which I send to you for publication, entire or in part as you think best. These letters were written by men in Cedartown (not Cedartown) where the sermon was preached, and authors are as reliable as any men to be found in the land. I might get many others, but these will show your readers whether my statements were "libellous and untrue" or not.

I have no disposition whatever to injure Bishop Nelson or his Church, but when he attacks my Church and my brother ministers of the Methodist and other orthodox denominations, I would be untrue to my trust if I did not speak. I heard of Bishop Nelson preaching similar sermons at several places in the State (he acknowledges Cedartown) and hence with these letters before me my duty was plain.

The people may be "looking to the Episcopal Church for counsel and guidance," but a few figures will show how they are looking. The Episcopal Church in Georgia has 5515 members. Methodism has 352,754. The Baptists and Presbyterians about 316,000. So there are about 700,000 members in the Churches whose doctrines and ministers he attempts to deride. This shows which way the people are looking for counsel and guidance. The showing is much the same in the United States. From whose eyes do you think those Latin tears flow? Thanking you for your courtesy, I am ever yours sincerely,

W. F. GLENN.

This fills Dr. Bennett almost too full for utterance, but giving his old hat a new slant and charging his quid, he looks down the barrel of his old Betsey and discharges the following shot:

We have neither space nor desire to copy the reference letters sent by Dr. Glenn, who felt warranted in writing the libellous paragraph; but we must say we deeply regret to hear that any reputable minister of the gospel has so preached as to make the impression upon any that he regards card-playing, dancing and theater-going as harmless pleasures for Christian people. That Bishop Nelson did make that impression in Cedartown, Ga., we fully believe from the copies of the letters mentioned above. We have not space now to comment upon his complacent opinion, that intelligent people are awaking to the weakness of other Churches and looking to the Episcopal Church for counsel and guidance!

A THREATENED DISGRACE.

An attempt is being made by the thugs of Dallas to have the Corbett Mitchell fight come off in this city. We have seen no protest from the dailies against this outrage, nor are we likely to see it until after the blot has been placed upon our city and State.

In the meantime let all good citizens speak out against this disgrace, calling upon the Governor, if used be, to shield the better classes against the scandal that such an event would bring upon every decent man and woman in Texas. Let it be known that Texas is neither a refuge for thieves and murderers, nor a battle ground for sluggers and their brutal sympathizers.

WHY WE DO NOT REVIEW.

A brother wants to know why we do not appropriate more space to the review of books; and calls our attention to other Church papers which add this interesting item to their editorial bill of fare. The answer is simple: We do not sell books, and unless the work is very rare we can not afford to give it such an advertisement free! Moreover the "reviews" of the books which appear in most papers were not written by the editors, but simply reprinted from a slip which accompanies the volume sent to them. It takes time and labor to read and review a book, and a half dozen men would be required in addition to our present editorial force if all the books sent to this office for notice were carefully examined and properly reviewed. Hence our mere notice of such volumes only which we judge would be fitted for our readers to purchase.

WHAT ABOUT VENEZUELA?

At the recent session of the North-west Mexican Conference, Rev. Domingo F. Acosta was taken from the mission at Caracas, Venezuela, and stationed in the City of Chihuahua. Bro. Acosta had been in Caracas only two

years; but had succeeded wonderfully well, gathering together a Church numbering 120 members, and raising for all purposes the past year about \$1000. Sixty adults and two infants were baptized the past year.

It is a pity to let this promising young mission fall through; and if there has been any provision made for its support we know nothing of it. Provision may have been made; but if not, we hope it will be, for it is a shame to turn those poor sheep loose among wolves—especially when the Great Shepherd seems to have set his seal upon the enterprise and the labor of the faithful missionary.

AN EYE-OPENER.

The ridiculous boast of Roman Catholics, which in these last days are being made in the public prints of our country right in the face of the bloody and liberty-hating record of that hierarchy, is stimulating the friends of human freedom to bring some facts to the front that may astonish some who have been deceived by the modified tone of that Church in this country into believing that she is really the friend of the common people.

The proper place to study the results of her teaching and practice is not in Protestant America, where she is forced to appear in disguise, but in Mexico, South America, Spain, Italy, Belgium and other countries where she has had full sway for centuries and where, if she ever intended to enlighten and bless the masses of the people, she has had abundant opportunity unhindered by any "loud mouthed Protestant libertine."

In a recent report of the Geographical Institute of Spain the following facts are given which we here reproduce for the consideration of those Protestants who have been led to believe that the Romish Church is the friend of education and of the people: Whole Spanish population, 17,000,000. Number of people not able to read, 12,000,000. Number employed in the service of the Church, 72,107. Further comment is unnecessary.

CAN NOT FIND IT OUT.

The London Methodist Times says: We have Dr. Burdon Sanderson, in the chair of the British Association, knocking the bottom out of modern materialism by stating, with the unanimous consent of the learned that the spontaneous generation of life is ill-fudged; that every attempt to generate or to explain life has utterly broken down; that life is as great and inexplicable a mystery as it was 500 years ago; that after we have exhausted all our resources of analysis there is a "specific energy of cells" that baffles us. He further said that men had talked about protoplasm as the basis of life, but he declared that it would be equally correct to say that life is the basis of protoplasm. In other words, the formula with which Prof. Huxley tried to frighten us a few years ago proves to be meaningless. Prof. Huxley himself is altering his tone now, as his recent lecture at Oxford showed.

Concerning the above the Michigan Christian Advocate remarks:

An authority higher than Prof. Huxley says that God breathed into man's nostrils the breath of life, and it will take more than one unsubstantiated theory to overthrow that statement. The particular ambition of all skeptics seems to be to eliminate from nature all necessity for a divine agency. When they accomplish their task they themselves will be a great deal nearer to the divine than they are now.

JOCKO AND POLL AT PEACE.

It has been our understanding all along that the attitude of the two Methodisms in California was very much after the order of a celebrated monkey and his friend, Poll Parrot, the outcome of which left Jocko with one eye only and "Pretty Polly" minus her feathers. But the following, from the Pacific Methodist Advocate of a recent date, presents the situation in a different light, and instead of a belligerent engagement with beaks and claws, accompanied by screams of pain and hoarse execrations, the vision is one of angelic harmony—of seraphic bliss! Listen!

The two Methodist Churches on the Pacific coast are dwelling in perfect harmony together. There is mutual respect, mutual love. The ministers of the two communions are brethren truly, acknowledging and cultivating those family traits which make for unity. Each Church grows stronger, and has stronger claims on the world of mankind in general, as this mutual love broadens and is exemplified. We are separate, and yet united; distinct, and yet the same.

GLAD OF IT.

The New York Christian Advocate says:

Of the thirteen American officers on the International Committee of Award at the Columbian Exposition, four are graduates of Wesleyan: Prof. A. O. Atwater, of the class of '65, Chairman of the Committee on Foods and Food Products; Prof. H. C. Carhart, '69, Chairman of the Committee

on Electricity; Mr. Joseph D. Weeks, '69, Secretary on Mining Industries; and Mr. G. Brown Good, '70, Curator of the National Museum, Chairman of the Committee on Anthropology.

It delights us to publish this admirable record; and the more so because Wesleyan will not have to depend on ball games, whether successful or not, to teach the American people that Wesleyan University is not exclusively a training school for ministers.

The foot-ball craze in our colleges and universities is a disgrace. The last generation of students prided themselves on their brain-work, but the man who takes the honors now needs only a good ham-string. The rage for "physical culture" points to a return to barbarism, and those days when a man was honored for killing a bull with his fist, as when Eneas celebrated the funeral of his father Anchises, recorded in Virgil.

THE WATCHTOWER.

McKinley for President.

Maj. McKinley's majority over Mr. Neal in the recent gubernatorial contest in Ohio is put down at \$2,000. McKinley is receiving congratulations from all over the Union, very many people mentioning him as the next Republican candidate for the Presidency. He certainly is a most conspicuous figure in the politics of the day and we know of but few men in his party whose private record is as pure as his. The Republicans could not do better than to nominate him, if the tariff or no tariff is to be the issue in the next campaign.

Against Dealing in Futures.

Senator George, who has been investigating the low prices of cotton, gives it out that dealing in futures and not a glutted market, is at the bottom of the matter. Something will have to be done to check these artificial prices.

Concerning Hawaii.

From the best information available the Government of the United States proposes to allow no interference from any quarter, and allow the citizens of Hawaii to settle their own form of government, after which the country will be acknowledged as a nation by us, and protected from foreign invasion.

Podsnappery.

Gov. Altgeld, of Illinois, who pardoned the anarchists Fielden, Swab and Kneeb, declares that there are no anarchists in Chicago, and that if the press would cease talking about them the people would forget all about anarchy. Thus with a podsnappian flourish the Altgeld (old gold) Governor brushes the very name of anarchy from the city.

Race-trackers Beaten.

The recent election returns show that New Jersey has repudiated her race-track. That blot was forced upon her at the last session of her Legislature by the cunning of a lobby of gamblers. The defeat of that element this time is overwhelming, and the disgraceful statute will be wiped off her books.

Will Raise the Imperial Flag.

Admiral Mello, chief of the Brazil insurgents, after a conference with leading confederates, has determined to hoist the Imperial flag and declare for the restoration of the monarchy. Advice from Rio via London claim that this step will greatly strengthen the rebels, and the result therefore is more than ever doubtful.

CURRENT THOUGHT.

What He Means.

When Satoli says Rome carries the Bible in one hand he means that the Church has the sole right to use and interpret it. When he says she marches with the Constitution of the United States in the other he can mean nothing less than that Rome's purpose is to govern the country. Time will tell. The consummation of the purpose is far in the future—so far it will never be accomplished if the people are true to God and our liberties.—*Memphis Advocate.*

A Unattractive Future.

What others think of you and what you think of yourself—in moral estimates—are nearer the same than you think. If your conscience condemns you, your fellows will probably condemn or pity. It is different in intellectual estimates. A man may think himself a great preacher, and be awfully mistaken. When he thinks himself mean, cowardly, tricky, base, he is apt to be right to a dot; and if he is such, he can not hide the fact from other people. This is why being mean is such a disastrous failure.—*Western Advocate.*

A Tired Church.

I don't want your pulpit lowered as it has been in this part of the country for many years. You have no right to countenance or encourage a man who would dare to use in the pulpit hoodlum talk, which you would remove your boy for using. You have submitted to it here in Tennessee silently, and you have submitted to it. The Church is sick and tired of it. We have been patient until the thing has become insupportable. I think I see signs of improvement. I think we shall come back to sobriety and to purity and to propriety of speech in the pulpit.—*Bishop Keener at the Tennessee Conference.*

Texas Christian Advocate.

"IMMERSION AGAINST THE BIBLE."

CHAPTER IV.

Baptism of Christ.—Matt. 3:13-16.
For the present we waive the hackneyed inference that because the Book says Christ was baptized in the Jordan therefore he was immersed; but in another chapter we propose to show that these words simply point out the place where Christ was baptized and have no allusion whatever to the mode. In order to learn how Christ was baptized, let us inquire what he was baptized for.

Immersionists tell us he was baptized as an example for all. Let us see: "John preached the baptism of repentance for the remission of sins." As Christ had nothing to repent for, nor any sins to be remitted, his baptism could not be an example in these because we must repent and our sins must be remitted.

Again, the age at which he was baptized will not do as an example for us, for he waited until he "began to be about thirty years old," and if this were the standard age for baptism, two-thirds or more of the human family would die without the possibility of baptism.

Again, if the baptism of Christ is an example in one respect, it must be in all; and if so, then every preacher ought to wait until the candidate is so much better than the preacher that the preacher ought to be baptized by the candidate, for John said: "I have need to be baptized of thee and comest thou to me?"

Finally, to quiet all this vain prating about Christ's going down to the "liquid grave as an example for the people," read Luke 3:21: "Now when all the people were baptized it came to pass that Jesus also being baptized." Now we ask the candid reader if Christ was baptized as an example, would he have waited until "all the people were baptized" before he set the example? The very idea is too ridiculous to merit serious thought. John never baptized another person after he baptized Jesus, so far as we can learn; his work was done, his mission ended.

Then let Christ tell what he was baptized for, and learn thereby how it was done. Christ said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." What righteousness? We answer, of the law and the prophets. What do the prophets say? Psalms 110:3: "Thou art a priest forever after the order of Melchizedek." Now what was the law in consecrating a priest?

Lev. 8:6, 12:
And gather thou all the congregation together unto the door of the tabernacle of the congregation.
And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.
And Moses said unto the congregation, This is the thing which the Lord commanded to be done.
And Moses brought Aaron and his sons, and washed them with water.
"And he poured of the anointing oil upon Aaron's head and anointed him to sanctify him." Num. 3:6, 7: "Take the Levites from among the children of Israel and cleanse them, and thus shall thou do unto them to cleanse them. Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make them clean." Christ was to be a priest ever after the order of Melchizedek, which priesthood was to continue forever, and John was the last priest approved of God in the Aaronic priesthood, and was the forerunner of Christ, preparing the way of our Lord, and making the paths straight. This he did by ending the Aaronic priesthood in his own person, and inducting Christ into his everlasting priesthood by fulfilling the righteousness of the law; and Moses tells us these forms were by "pouring" and "sprinkling," while immersion was unknown in them.

Thus fulfilling the righteousness of the law and the prophets, he was invested with priestly authority by John, and entered the temple and overthrew the tables of the money-changers and scourged those who were making his Father's house a den of thieves; and the Jews, knowing that none except the priests and Levites had authority in the temple, asked him, "By what authority doest thou these things?" Jesus doubtless, in view of his induction into the priestly office at his baptism, which was publicly done in sight of all the people, referred them to John, whom they all knew was in the regular line of the Aaronic priesthood, both in his Father and mother, and answered them as to his authority by asking this question, "The baptism of John, was it from heaven or of men?" And they reasoned in this way, we saw John make him a priest in his baptism according to the Divine law. "But if we say of men, we fear the people, for all hold John was a prophet," and if we say from heaven, we acknowledge his authority, and answer our own question to our own confusion, and hence they say, "We can not tell" (Matt. 21:25; Mark 11:28). This counter question of Christ amounts to an affirmation that this priestly authority in the temple was conferred upon him by John in his baptism.

Again, no reason for the Divine Master waiting until he "began to be about thirty years old" before he was baptized, except the Mosaic law that required the Levites to be thirty years old before they entered upon the service of the temple, and thus, in point of age as well as in mode, he fulfilled the divine law.

Again, Christ was to be a prophet, a priest and King, and reign on the throne of his father David. Hence, Moses and Elias, one representing the law and the other the prophets, on the Mount of Transfiguration recognized him as the Messiah in that grand coronation when Christ put on kingly apparel, and his countenance did shine above the brightness of the light and the voice from heaven was heard saying, "This is my beloved son in whom I am well pleased; hear ye him."

The disciples, by these manifestations convinced that he was the Messiah in

his two-fold office of King and prophet, asked, "Why then say the scribes that Elias must first come?" And Jesus answered and said unto them, "Elias truly shall first come and restore all things." Then the disciples understood that he spake unto them of John the Baptist, who, in his baptism, had made Christ a priest. Is it not a significant coincidence that the same words heard from heaven, saying, "This is my beloved son in whom I am well pleased; hear ye him," when on Taber Christ shined as a King in his beauty, that were first heard at Jordan when John "restored" the high priesthood back to God's son, which for a time had been delegated to man, who only offered in atonement the blood of bulls and goats that Christ might now offer as our great high priest his own precious blood for our redemption? Hence Paul, speaking of these two priesthoods, says, (Heb. 9:13, 14; 12:24.) "For if the blood of bulls and of goats and the ashes of a heifer, sprinkling the unclean, sanctified to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God," and purge your consciences from dead works to serve the living God, we are come to "Jesus the mediator of the new covenant, and the blood of sprinkling that speaketh better things than that of Abel." Thus we find these ceremonial sprinklings began with Aaron, the first high priest, in the use of the blood of beasts, which were mere types and shadows, and ended in the broken body and shed blood of our Lord Jesus Christ.

OLD FOGY.
JOHN'S BAPTISM.
Did the Jews think John the Baptist was Christ? They did. (See John 1:25.) Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet?
Why did the Jews think John was the Christ? Because he was fulfilling prophecies that had been made of the coming Messiah.

What were the prophecies relating to the Messiah that John was fulfilling? (Isaiah 52:15.) So shall he sprinkle many nations. (And Ezekiel 36:25.) Then will I sprinkle clean water upon you and you shall be clean.

But is there nothing in the ceremonial law that foreshadowed immersion as a cleansing rite? Nothing whatever.

Surely there must be something in the prophecies concerning it or our immersion friends would not be so positive.

There is nothing in all the prophecies that went before of Christ that can be construed to refer to immersion.

Then you think if John had been immersing the Jews would never have thought him to be Christ? Never. How could they, as there was nothing in the law or the prophets in the least pointing toward it?

To what conclusion, then, are you driven? That John was fulfilling the law and the prophets by sprinkling the people.

What was the chief end of John's ministry? To induct Christ into his ministry and priestly office. Can you prove this? Yes, by John 1:31: "But that He should be made manifest to Israel, therefore, am I come baptizing with water."

If the baptism of Christ was to consecrate him to the priestly office, how was it performed? According to the law recorded in the eighth chapter of Leviticus.

Is there any similarity in the consecration of Aaron and of Christ? There is. Aaron was washed with water at the door of the tabernacle in the presence of all Israel. Christ was washed in the presence of the thousands of Israel in the same way, or the law was broken. See Matt. 5:18.

Aaron had the holy anointing oil poured on his head, and Christ was anointed with the oil of gladness, the Holy Ghost, above his fellows, the other priests. See Luke 3:22, Heb. 1:9, Psalms 45:7, and Isaiah 61:1.

Is there any other reason for thinking that the baptism of Christ was to consecrate him to the priestly office? There is. He immediately entered upon his public ministry, and took authority in the temple (see John 2:13-16), where he had no authority except as a priest, and that based on John's baptism.

H. C. TRAMMELL.
ANGLETON, TEXAS.
INTERPRETATION.

"ART thou he that should come, or do we look for another?"—Matt. 11:3.

A recent interpreter of this passage says: "John being unemployed and alone in prison, he would naturally inquire into the proofs of Jesus' divinity." Another modern interpreter says: "Doubts came to the best of people. Christ places his forerunner on a high plane, yet John had his doubts. This is what John did: he got into doubt and began an investigation." These interpretations of this passage do John great injustice. The first one charges John with being idle and unemployed while in prison, and both interpretations intimate that John was of an irresolute mind, and that his faith was unsteady. As to the first of these charges it may be said to be without comparison and presumptuous. How do we know that John, while in prison, was idle and unemployed? In this instance he sent two of his disciples to bear a message to Jesus. If he could have put two of his disciples to work, why could he not have employed himself by commissioning the rest of his disciples? Paul was not idle and unemployed while in confinement at Rome. John Bunyan was imprisoned "as an upholder and maintainer of unlawful assemblies, and for not conforming to the national worship of the Church of England," and yet in that prison he wrote an immortal allegory. The simple fact that John was in prison is a very poor basis upon which to hypothecate the charge that he was idle and unemployed.

As to the charge that John was of irresolute mind and unsteady faith, the Savior, as if apprehending that such as the above charges might be brought against John, precluded all

such mistaken interpretations by asking his disciples if they had ever found in John anything like a reed shaken by the wind; and also by asking them if they had gone out to see a man clothed in soft raiment—that is, if they thought John to be of such a soft and effeminate character as to have any personal doubts as to the divinity of the Son of Man.

Let this interpretation be well considered: John never faltered in his faith. He no doubt foresaw the coming of skepticism in the Church, and managed by this message, and by the Savior's answer, to forestall the encroachments of skepticism. For this forethought the Savior pronounced him more than a prophet. John would have been a weak forerunner of Christ had he betrayed, at this critical moment, the least weakness of faith; nor is there any Scripture to justify such an opinion. PRIVATE STUDENT.

SUGGESTIONS.
Before the next General Conference will come two important questions: What shall we do to promote the best results in our educational institutions? What shall we do to bring our Epworth League into perfect harmony with our Church?

First, we should elect young and vigorous men to the General Conference—men fully abreast of the times and in full accord and sympathy with our Church. The time is past when we should compliment any man by sending him to the General Conference. The M. E. Church, South, should have one grand Central University amply endowed and well equipped, and all others to be colleges, academies and high schools, thereby securing perfect federation of all our schools. The Epworth League should be under the control of the Quarterly Conference just as the Sunday-school is. The pastor should nominate the President of each League and report the same to the Quarterly Conference as he does the Sunday-school. The League should have an Epworth Advocate, the editor to be elected by the General Conference, and by all means to be the most suitable man of our Church, and his responsibility is second to none in the Church.

W. H. LEFEVRE.
THE PRESIDING ELDERSHIP—SOME FACTS.
I am not a presiding elder, nor the son of one, nor an aspirant for the office, neither do I believe that it needs any defense from the cudgel of Alpha Beta, or anybody else. But as A. B. evidently refers in his article to the presiding eldership of the Northwest Texas Conference, as the figures he quotes will prove, I thought it might be of interest to some to know a few things revealed by the records. A. B.'s article is evidently aimed at a thing which he considers an evil, i. e., the fact that certain men get into the presiding eldership and stay there to the exclusion of other and equally as worthy men. But is this a fact? Let us see. I take it that the Northwest Texas Conference is a fair average on this point. According to the records, in the twenty-seven years of our history we have had an average of eight districts and during that time forty-five different men have occupied the position of presiding elder. The average time of service in this office has been four and four-fifths years. Only three times has one man held the position of presiding elder for two full terms of four years consecutively. Ten years has been the longest service in this capacity. This in two instances, one of which was continuous, the other with intervals in the pastorate.

As to the General Conference delegation, the records show that of the twenty-six men from time to time elected to the General Conference, at the time of this election seventeen were presiding elders, six stationed preachers, one circuit preacher, one college President and one college agent.

That the presiding elders should be elected oftener than otherwise, is not to be wondered at, for reasons which I need not state; but that the Church is damaged thereby or needful legislation prevented, is an assertion that Alpha Beta must prove, or else rest in the attitude of a false accuser.

JNO. M. BAECUS.
VERNON, TEXAS.
MY OPINION.

The letter from Mrs. A. M. Ireland, in the TEXAS CHRISTIAN ADVOCATE of October 19, coincides so exactly with my own opinion that the spirit constrains me to join my request with hers that some plan be adopted "to avert the injustice" done the poorer preachers of the conference "by the off-repeated collections."

I have seen preachers so enthused by the stirring appeals upon the subjects of various collections pay the last dollar they had and borrow money to get home on.

A number of years ago I attended conference, held at Chappell Hill, in Southern Texas. Bishop Keener preached a very soul-stirring missionary sermon, after which he took up a collection, calling first for a donation of \$25, then \$15, then \$10, at which a preacher, sitting near me, got up and gave \$10. The Bishop kept talking, and soon he gave another \$10. I could but feel sorry for him. He looked as though he hailed from a frontier circuit and could ill afford to spare that amount and do justice to his family.

The Lord loves a cheerful giver, but he also loves justice.

Let a preacher contribute according to his circumstances and the Lord will accept the offering.

The Bishop came down to a \$1, then sent around the hat. He was a fine collector. The larger part of the amount contributed was by the preachers.

"Brethren in the lead," try and formulate some plan for their relief. Love mercy and do justly, and our loving Savior will approve the plan.

The families of itinerant Methodist preachers sustain a different relation to the world to any others. They must be moved about from place to place every year or two. Their children must of necessity grow up without that home feeling that other children enjoy. They can have nothing of their own, and the little their father is paid falls

so far short of a comfortable living, and it requires so much self-denial to get along at all, that they are often made to doubt the efficacy of religion; and where there is a large family some one is almost sure to drift away. My father was a Methodist preacher, and I know by experience the privations their children are subjected to, and the influence it has over them, and we were not different from other children.

MRS. A. J. LEE.
LANPARK, TEXAS.
DOCTRINAL PREACHING NEEDED.

I have noticed several articles in the ADVOCATE of late advocating more doctrinal preaching, and you had a timely editorial in a late issue on the subject. For the last few years I have been thoroughly convinced that we don't study and preach our doctrines enough. I once thought that doctrinal preaching at a camp or protracted meeting would prove detrimental to the cause of Christ and the interest of the meeting, but from experience and observation I have learned better.

For the last few years I have preached our doctrine in the midst of the meetings with good results. This year I preached on the design and mode of baptism at all of my meetings, and have had 131 conversions and 115 accessions; and there are others to be received. Many of these were strong immersionists and said they would have joined the Baptists had I not made sprinkling and pouring so plain to them. One was the daughter of a Baptist preacher. I have not immersed any one for more than seven years, and yet I have never refused to do so where it was demanded. We have just simply given them Scripture and made a plain statement to them. We also preached on infant baptism at Fowler and baptized seven children as the result.

The other Churches, especially the Campbellites and Baptists, are always ridiculing us and our doctrine and stuffing their down the people and proselyting and stealing our children and some of our members until it is time for us to wake up and defend ourselves and our doctrine, which is the doctrine of Christ and the Bible. As you have truly said, we lose nothing, but rather gain, by preaching our doctrine; but we must preach it in the spirit of Christ and not in an abusive way, as it is too often done. What the people need is to know the truth, and many will receive it.

At the Baptist's fifth Sunday meeting, at this place in July last, a Baptist stated publicly that infant baptism was "almost a thing of the past; now and then an old Wesleyan, who had so much of the Wesleyan idea that he couldn't give it up, would have his babe sprinkled." And that a good many Methodist preachers didn't believe in it, but they had to have their children sprinkled because they had a Bishop over them to make them do it." But the people found out better when we gave them a few facts, backed by statistics, showing that no Methodist Bishop had any such authority; and further, that a man could not be a true Methodist preacher unless he endorses infant baptism.

J. DAVID CROCKETT.
MORGAN, TEXAS.
BROADUS ON THE PREPARATION AND DELIVERY OF SERMONS—"COME AGAIN."

Bro. W. D. Bradfield takes exception to my criticism of Dr. B.'s book in my article of September 7. My warning as to the influence of the book is fulfilled by the confession of Bro. Bradfield, as he places it next to the Bible as more beneficial to him than any other book. It is not disparaging to Dr. Broadus that I say we have men in the Methodist Church that could get up a book more suitable and more condensed. If Dr. B. aims solely at the preparation and delivery of sermons, why spring the question of infant baptism at all and say that it can not be proved by the Bible? It is well known that this question and immersion are higgled by the Baptists and vary with every imaginable change. Candidly, I believe the brother could have spent the ten months devoted to this book to better advantage on Wesley's Sermons. Of course, this is but a matter of opinion between this brother and myself, while as a matter of fact our Church placed it in the preacher's hands as a canon of study, and as far as this is concerned it is settled with me, while I humbly protest against its consistency. We are, as I have said before, too liberal, and I believe in providing for our own household, and insist that the money spent by Methodist preachers for Dr. Broadus' book could be put in the pockets of needy, competent Methodist divines without any loss to us as to help in the preparation and delivery of sermons. Shall we pay for sticks to crack our own heads with? Methodism to the front with Methodist preachers. We believe in the call of the Holy Ghost to preach, having this and Wesley's sparks that fly from the brightest minds through our press, we will be able to preach from suggestions within our own Church and best serve the purpose of our calling.

CLOTHIER.
LETTER FROM MEXICO.
One more year is about to pass away and we are getting ready to give an account of our work at the Annual Conference, which will be held at Monterey, November 1-10, Mexico, on the 23rd of November. The Lord has been very good to us this year, although we have encountered many difficulties, many of them very hard to overcome; but, by the grace of God, we have faced them all, and are ready to meet them again the next year.

Allow me to mention some of the difficulties we have to contend in this part of Mexico:
Some time ago this summer a man came into the town of San Buenaventura, claiming to be a doctor, and his principal business was to cure people who were possessed of the devil, or were bewitched, and to cure them he first obtained permission from the city authority. He found a poor woman who he said was bewitched, and with the consent of her friend put her

through the following operation: He took a live rooster, and opening the poor animal with a knife stuffed it with hot (chilepin) pepper, and then threw it into a hot baker's oven, and as the creature cried with pain the doctor claimed it was the witch who was acting by permission of the authorities of the city! This is only some of the superstition we have to contend against, besides all the idolatry that Romanism has planted in the hearts of the poor Mexican people. Perhaps my Christian friends may think this all, but it is not so, for we have to contend against enemies from within, and these are our Baptist friends who are in this country; and everywhere we have members they try to persuade them that they are not Christians, because they have not been baptized by immersion. I will mention a few incidents that took place between me and our Baptist friends:

At the little town of San Felipe, Coahuila, two persons sent for me to baptize them, and as we had no house of worship at that place I obtained permission from our Baptist friends to preach in their house. After the sermon I called the two candidates to present themselves, and after I got through baptizing them, one of the Baptist friends got up and made a long speech, explaining to the congregation that the way I had baptized those persons was contrary to the teaching of the Gospel. As I was in their own house I did not wish to have a discussion; but, in answer, said that they had a right to baptize according to the doctrines of their Church, and so had I. But three months afterwards when I went back to that place, I preached at a house that one of our members had prepared for me, and this time I baptized a child, and of course I thought as we were in our own house nobody would trouble us, but it was not so, as one of my Baptist friends, as soon as I got through, made another long speech trying to prove it was unscriptural to baptize little children; and so they go from place to place troubling us, and they hardly ever go to a worldly sinners, but they go wherever the Methodists have been and try to turn our believers over to them. This is the kind of work they are doing in this country. At another place our preacher had two candidates for baptism; but when I came our Baptist friend had been there and persuaded them not to be baptized in the Methodist Church, telling them it was a great sin to do so, and that it was better for them if they would stay in the Roman Church. But after one of them heard me preach, she determined to be baptized and the next night after the sermon I invited the candidate, and she came up to the altar; but her husband, who was the other, interfered, saying he would not be baptized in any Church, but would go without any religion. So they are now like many others that our Baptist friends have left in the same condition, and they are responsible for it. I have been living among the Baptists in the United States all my life, and I have never seen anything of this kind. Therefore, I say it is a misrepresentation of the Baptist Church in this country. I must say that all those whom I had to do with in such cases are Mexicans; but where did they learn it? Besides all this trouble I have been writing about, we had a revolution for about two months in this State that nearly paralyzed our work for the time; but, by the grace of God, we are all right. I am making my last round in my district. On the 16th of November we will hold our District Conference in this place, and from here all the preachers and delegates will go together to Annual Conference at Monterey.

I hope the many friends who see this and know me will pray for me; and if any of them have a word of encouragement or advice, I will be glad to hear from them at Eagle Pass, Texas, P. O. box 87.

JAMES TAFOLLA.
NORTHWEST TEXAS CONFERENCE.
Lancaster.
F. M. Winburne, Nov. 6: Sure enough, Saturday, November 4, we held that election in the corporation for this place with following results: Dry, 129; wet, 50. See? 79 majority against saloons. Yes, we "snowed them under." Praise the Lord. Yours for prohibition.

Weatherford Circuit.
E. Hightower, Nov. 3: We are closing out a most prosperous year in Weatherford Circuit. Our net increase is large notwithstanding the clearing up of registers and the large number who have been dismissed by certificate. We have built one new church on the work. We serve a kind and generous people. At Wade's Chapel, the place where we have our new church, the ladies presented wife with a nice quilt. We are much indebted to the kind people for this and many other like expressions of kindness.

Snyder Mission.
R. V. Galloway, Nov. 6: Our meetings were all successful; had about 35 conversions, about 30 additions. Our meeting at Snyder continued seventeen days; good interest to the last; big pounding at the parsonage night after the meeting closed; thanks to the good people of Snyder. Bro. E. Hightower was with us a week, preaching sometimes twice a day, doing good work. Bro. Bryant also helped us at Snyder, our local preacher, at Browning. Our fourth Quarterly Conference is over. Bro. E. L. Armstrong was with us, doing good work. One of our appointments paid out in spite of the hard times—others, I think, will. Collections behind, but will do our best.

Mansfield.
E. V. Cox, Nov. 4: Last Quarterly Conference was held last Wednesday; large attendance; our good presiding elder on hand, but sick. God bless him; my people love him. We had 120 accessions on the work during the year; 84 of these on profession of faith—converted at the mourners' bench; dismissed, 18; about \$2800 raised on the work for Church purposes; one new church; one splendid shed; presiding

elder and preacher in charge, assessed, \$590; paid, last Wednesday, \$655; \$153 assessed for conference collections; will pay about \$225. I serve a good people. We are opposed to Church suppers on this charge.

Ballinger.
W. D. Bradfield: We have just closed a meeting of marvelous power. A forty-five minutes' prayer service was held at the church every evening during the week preceding the meeting. Rev. James S. Weaver, a Cumberland pastor of Weatherford, reached us the fifth day of the meeting, and in ten days 100 souls were born of God. Conversions occurred at home—away from the church. One sick girl was converted who could not attend the meeting at all. Ballinger has had no such meeting in her history, so many tell us. The Lord has been gracious to us this year: 120 conversions during the year and 90 accessions to our Church. Conference collections will be paid in full.

NORTH TEXAS CONFERENCE.
Rock Hill.
J. W. Blackburn, Nov. 4: We are closing the last round on Bethel Circuit. Have raised for church building and improving parsonage about \$1900. Have had about 100 accessions to the Church. Will clear the deck on all assessments.

Decatur.
W. M. Leatwood: We are closing another prosperous year at Decatur. Our people have expended \$1900 this year on our church and furniture, besides several hundred for "other objects." We now have at Decatur one of the best stations in the conference. Our church is splendid. During the three years of our pastorate we have expended nearly \$6000 on the house and its furniture. The membership is spiritual and strong.

Texarkana.
W. S. Grant, Nov. 7: A glorious revival has been going on at Fairview Church for the past ten days, and still continues. The power of God and the glories of his religion are being made manifest among the people. It is said to be the grandest revival that has ever been seen in our Church. The Christians are receiving the blessing of entire sanctification and the walls resound with the shouts of those who are happy in the Lord. Rev. J. C. Fowler is being assisted in the meeting by Rev. Joseph Jamison, of State Line Church, and some of his earnest workers.

Emory Mission.
N. C. Little, Nov. 4: The fourth Quarterly Conference is now a thing of the past. Our presiding elder, Rev. J. A. Stafford, gave us a spiritual feast in one of his characteristic sermons on Sunday at 11 o'clock. Fine communion service followed the sermon, which had not been enjoyed by many at that place, Golden, in a number of years. The Quarterly Conference was held the evening before, in the absence of the presiding elder, by the preacher in charge. Some of the places paid their assessment in full and a little over. Among them was Emory, Alba and Golden, and others will report out yet. Taking all in all, the work will make the best record that it has made in several years. We have had about 75 conversions and between 90 and 100 accessions. Have partially finished three church buildings. Rev. J. W. Hill was with us on the 22nd and dedicated our church in Emory at 11 a. m. He preached two very fine sermons to the delight of all the people.

Dallas Preachers' Meeting.
J. F. Archer, Secretary, Nov. 6: Called to order by W. F. Clark; prayer by P. L. Smith.
Spragins, First Church—Fine congregations yesterday; pleasant communion service at 11 a. m. and collection for organized charities. Excellent League service. Sunday-school growing. Five accessions to Church at 11 o'clock service.
Smith, Trinity—Had large congregations yesterday; better attendance at League service than usual.
McVoy, Oak Lawn—Very pleasant services at children's missionary meeting in afternoon; they have turned in \$25, and will raise more. All my collections will be in full by conference.
Clark, Floyd Street—Very large congregations yesterday. Good communion service at 11 a. m., and four additions. Fine League service. Seven or 8 conversions reported at cottage prayer-meetings last week. Several penitents at the altar last night.
Archer, South Dallas—The weather getting a little cool, we have gone out of our tent, and are worshipping at present with our Presbyterian brethren. Think we will begin work on new church soon. Our congregation yesterday was very good in morning; not so large at night.

MAKE Leather soft and long-lived with Vacuum Leather Oil; 25c. and your money back if you want it. Patent lambskin-with-wool on swob and book—How to Take Care of Leather—both free at the store. Vacuum Oil Company, Rochester, N. Y.

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass." The funnel-shaped tops are beaded or "pearled"—a trade mark. Cylinder tops are etched in the glass "MACBETH & CO. PEARL GLASS."—another trade mark. Pittsburgh. GEO. A. MACBETH CO.

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DIALOGUES, Pieces to Speak and how to get up Fascinating Dramas, Skits, etc., by Geo. A. Macbeth, N. Y.
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North Texas Female College

CONSERVATORY OF MUSIC.

SHERMAN, TEXAS.

We have received a copy of the elaborate catalogue of the North Texas Female College, which has been in successful operation since 1877. We note among the faculty the names of such well known New Yorkers as Pierre Douillet and Alfred Cabel. The North Texas Female College is pleasantly located at Sherman, occupying a fine brick building at the west end of Mulberry street. The dormitories number five, supplemented with several neat cottages with a total capacity for 200 students. The faculty, which is thoroughly competent, is composed as follows: Mrs. Lucy K. Key, President; Prof. Pierre Douillet, Director, teaches piano, harmony, composition and thorough bass; Mrs. S. K. Holt, piano and voice culture; Prof. Alfred Cabel, voice culture; Miss Adkins, Miss Miriam Crutcher, and Miss Ida Gardner, piano; Miss Fannie Magruder, voice; Prof. E. H. Boteluh, string instruments. Director Douillet is a native of Russia, his father being a French military officer who settled in that country after being wounded in the Crimean war. His mother, the accomplished Stampoffska, was a pupil of Adolf Hensler, and won considerable fame as a concert pianist. To her Douillet owes the inheritance of his genuine artistic nature and strong musical temperament, and it was his mother who guided his first steps in music. After several years under her training he was placed with Nicholas Rubinstein, who took a warm interest in him. His next master was Louis Marak, his uncle, a professor of the piano in Lemberg, Poland, under whose care he studied mainly the works of Bach, Beethoven, Liszt and Chopin. His master in counterpoint was Professor Witte, and he took a thorough course in harmony. Douillet made a brilliant debut in the Boesendorfer Salon, Vienna, in Chopin's B minor Scherzo and Beethoven's Appassionata a Sonata, in which he won the warmest commendation of the critics. Douillet has written several excellent songs and pianoforte pieces in the little leisure he has enjoyed.

Mr. Cabel another prominent member of the faculty, is a baritone and vocal teacher of celebrity. He speaks fluently the English, French and Italian languages, is a man of liberal education and large musical attainments, who takes a broad view of vocal art in all its departments. A native of Belgium, Alfred Cabel first studied with his celebrated brothers, Edmund, Louis and George; the latter, it will be remembered, was the director of the King of Holland's Conservatory, and husband and teacher of the renowned Marie Cabell, for whom Meyerbeer wrote "Dinorah." Alfred Cabel also studied under Eugene Troy and Del Siede, in Paris; with San Giovanni, Arnoldi and Paladini in Italy. He made his debut at Ravenna, Italy, with great success, and received the congratulations of San Giovanni, Mazzucato and Lamperti thereon. He finally left the operatic stage to carry out his early plan of devoting his life to the teaching of singing, and he has followed that vocation with success in Brussels, Paris and New York.—*American Art Journal.*

SUNDAY SCHOOL.

(Prepared by Rev. L. W. Clark, A. M., Greenville, Texas.)

FOURTH QUARTER, LESSON VIII.—NOVEMBER 19.

IMITATION OF CHRIST.—Eph. 4:20-32.

GOLDEN TEXT.—And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you.—Eph. 4:32.

Ephesus was on the Icarian Sea, between Smyrna and Miletus, and was one of the twelve Ionic cities of Asia Minor. Its primitive history is confused by myths. It seems to have borne several names, among them were Ortigia and Ptelea. It was probably founded by Androclus, son of Codrus.

In the time of Augustus, according to Strabo, "it was the greatest place of trade of all the cities of Asia west of the Taurus." In A. D. 260, the great temple of Diana was destroyed by the Goths. This temple was one of the seven wonders of the world.

Parrhasius, who painted "Prometheus Vinctus," and who was one of the greatest painters of ancient Greece, lived here.

Apelles, the most celebrated painter of ancient times, also lived at Ephesus. Paul spent three years in Ephesus, and organized a Church here.

This Church, like the one at Corinth, was surrounded by evils of all kinds, and was troubled by evil practices in the Church.

Paul writes from his prison in Rome. He was about sixty years old when he wrote this epistle.

It seems that he sent a copy of this epistle to several Churches, and from this cause some have thought it ought to be called "The Epistle to the Laodiceans."

Paul's ripe old age, ending in prison and persecution, fitted him for this work.

This epistle, like the one to Timothy, is full of the sweetest expressions, and breathes the life and power of a living and trusting faith. God always prepares his servants for the work before them, and when they refuse to stand the trial, he never allows them to enter upon that work.

The Savior was made perfect through suffering. The dark night in the Gethsemane immediately preceded the trial and crucifixion.

All the great reformers have been schooled by suffering and trial. John Wesley saw, himself, the benefit of his visit to America. John Bunyan in Bedford jail, John Calvin in his persecutions, Martin Luther in the old castle of the Wartburg, Paul in prison at Rome, and Jesus Christ, the Captain of our salvation, crowned with thorns, are examples of training schools of faith, but the energy and force set a-going

by each of these and the preparation of heart and life for the work before them warrants the declaration that it is God's plan to prepare in the school of trial all those who would do great things for the Master's kingdom. Barnabas refused to stand the test, and no more mention of him is made in the Scriptures. The circumstances of the writing of this epistle lend a charm to the beauty of thought and intense spirituality found in it.

Paul had passed an eventful life, exhibiting much of the heroic. He had been on the frontier of religious influence, encountering the sternest opposition to his gospel. To all human appearances he carried his life in his own hands. Trials and imprisonments assailed him on every hand, and yet he rejoiced in tribulations. A man, gifted as was Paul, laying aside the aspirations of young manhood to espouse the cause of the religion of Christ the crucified and dead Nazarene was the act of a madman, or else his experience was a grand reality. To see such a life-end in prison is sad indeed. A man, sixty years old, in jail in Texas would be enough to warrant the conclusion that he had lived to little purpose. Paul's life and imprisonment is a demonstration of the truth of his experience as a religious man. Old age, without God, is sour and repulsive; always complaining of the hardships of life, and full of criticisms of others. Paul gloried in his being counted worthy to suffer for Christ, and his epistle evinces the ripeness of a perfect love for God and man. It is said the "nightingale sings sweetest with a thorn in its breast;" so from the dark cell of persecution Paul sends forth the sweetest notes of the gospel he had, probably, ever preached. He urges the Ephesian Christians to use their liberty for the glory of God, while he endures his bonds to prove the truth of his teaching.

The Gospel comes to us, not only through the bloody sweat of Gethsemane and the agonies of the cross, but it receives an inspiration from the tears, groans and triumphs of the early Christian Church.

The epistle contains six chapters—the first three are doctrinal, the other three are practical.

Paul shows these Ephesian Christians that they can not walk as other Gentiles walk, in the vanity of their minds, etc., for—

20, 21. *They have not so learned Christ.* Paul had preached the true Gospel to them, and, if they had believed, and this Gospel had become experimental by faith, there would have been no longer any doubt as to the wrong of such acts as are named in this chapter. A man's conscience, under the influence of prayer and faith, will not allow him to violate the Gospel he has heard without giving the warning of guilt.

22, 23. This old man must die that the new man may be raised to newness of life. The seed is composed of material which encloses the life germ; this outer form of matter must die before any new life can begin; our old man is the outer fleshy appetites. "Let the wicked forsake his way and the unrighteous man his thoughts." Here is death to sin of whatever kind—the old man dies. The life germ, released by the death and decay of the outer encasement, springs into new life, having come into contact with the supplies for which it has a natural affinity. "And let him return unto the Lord and he will have mercy upon him." The affections, released by the death of the encasing appetites for sin, and coming in contact with divine grace for which it has a natural affinity (faith) spring into new life. "Old things have passed away, behold all things have become new."

24. This new man is to favor God; it is the image of God, as the apostle says, "which after God is created in righteousness and true holiness." We are not to get honesty or truthfulness only, but we are to get the fountain, or principle, from which all the virtues flow. We are to have the original likeness of divinity stamped on our spiritual natures.

25. Being, now, in the image of God, we belong to his family. We are one body, and, therefore, of one mind. Now, if our hand should steal, we prove that the whole body is corrupt, so if we belong to the body of Christ and violate the law that governs the body of Christ, we have brought reproach upon the name of Christ.

26. Faith rises above all passions, if it be saving faith. No man can excuse himself on account of sudden passion, for if faith is genuine it will be as sudden as passion, and will always control and leave the heart in perfect peace. It is a weak faith that yields to anything that is evil. We are to hate sin. God is angry with evil, and against evil only is God's wrath kindled.

27. The devil comes often in the person of wicked men, and always on our weak side; hence, we are to watch and pray that we yield not to temptation. But, mark it, faith ceases before we yield.

28. Stealing was not considered a great crime, and if a thief would divide the spoils with the poor, he was considered as having atoned for the offense; but Paul teaches that he must not steal again. Religion that does not write the decalogue on the heart is spurious, for the decalogue is descriptive of the image of God.

29. Our words indicate the state of our hearts, and idle or unprofitable conversation shows an indifference to that which is profitable. Studious habits comport not with idle conversation; so religious thoughts and prayerful habits lead not to the character that delights in corrupt communications. If Christ dwells in the heart, our conversation will be such as to impress this fact on the hearers. A vulgar Christian is a mixture of darkness and light.

30. A man's moral agency is not destroyed when he is regenerated, and he can allow Satan to enter the heart by engaging in wicked thoughts and actions, thus grieving the Holy Spirit.

31. A bitter Christian is the Pharisee who places too high an estimate on his piety; he becomes envious, and criticizes the minor faults of his neighbor, often judging harshly those who do not come up to his standard.

32. The religion of Christ makes us

forgiving and charitable; it gives us humble thoughts as to our attainments in the divine life; it sweetens old age, and gives to strong manhood a submissiveness of disposition. It is the kingdom of God in the heart, reaching out with the hallowed influences of divine law, like sun-light pouring its healing and life-giving influence on all things. A human smile is as beautiful and as inspiring as the blushing of the rising sun. A kind word to troubled humanity is the sweetest music that human tongue ever uttered; it is the song of love vocalized by lips of clay.

EPWORTH LEAGUE.



Topics for Prayer-Meeting.

- DECEMBER.
3. The Choice of Moses.—Heb. 11:24-27.
10. Cultivating Faith.—1 Peter 1:3-8.
17. Hope.—Rom. 5:1-5.
24. Christmas.—Luke 2:8-14.
31. The Final Account.—Matt. 25:1-18.

TOPIC FOR NOVEMBER 19.

Resisting Temptation.—Matt. 4:1-11.
The temptation of Christ was a part of that trial which the Lord underwent as an example for us. It is said that he was tempted in all points like as we are, and yet without sin. Let us look at this. In our lesson on the "Forbidden World" we called attention to John's definition of what the "world" meant, "the lusts of the flesh, the lusts of the eyes, and the pride of life." Now the temptation of our Lord was along these lines. When the devil tempted him to change stones into bread he appealed to Christ's lust of the flesh—his appetite for the Lord was "an hungered." When he "showed him all the kingdoms of the world," he appealed to the "lust of the eyes," and when he asked him to "cast himself down" from the pinnacle of the temple, he tempted our Lord to indulge the sin of the "pride of life"—that is, if he should have done so, the event would have called universal attention to him, and all would have voted him a hero.

But the temptation in every case was resisted; and in getting the victory our Lord meant to teach us that we through the same Spirit that strengthened him will give us the victory also. And his temptation was real. It was not a mere form. I felt the need of bread; he felt a desire to use his power for ambitious purposes; he felt the inclination to leap from the top of the temple. All these acts would have brought immediate results very pleasing to the mere man—the Son of Mary—but would have defeated the end for which the Son of God came into the world; and so with us. If we yield to the tempter, the results of our sin for the time are pleasing in the extreme; but, like as in looking upon the wine when it is red—"last it biteth like a serpent and stingeth like an adder!" Moses, we are told, "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Sin has its "pleasures," but they are only "for a season." Let us keep this in mind; and however delightful for the present it may be to yield to the tempter, ever remember that the end thereof is death.

THE Epworth League is rapidly growing all over Texas. When there is a new Chapter formed let the Secretary notify the State Secretary at once so that it may be recorded and numbered among those read out at the next State League.

REV. W. W. PINSON, of the West Texas Conference, is an enthusiastic Leaguer. He was presiding elder last year and eighteen Chapters were reported from his (the San Antonio) District.

NUMBERS of Chapters in the State have not reported to the State Secretary. This ought to be done at once so that he can make out a complete list by the time the State League meets at Cleburne.

NOVEMBER 26.

Offering Our Best to God.—Lev. 22:16-24.

The offerings to the Lord under the old dispensation were types and symbols of the gifts and requests we are to make as Christians. Indeed the entire history of the Jewish people has a deep spiritual meaning—dramatizing the rise and progress of religion in the soul and the duties and obligations incident to those who live under what is, strictly speaking, the Christian dispensation.

There must be a distinction made between the offerings to the Lord and the payment of tithes. "The tenth is mine, saith the Lord." There is no free-will offering made until the tenth is duly paid over as God's part of the proceeds of our worldly business. After that comes a free-will offering which any man might make provided it was "clean." God is not satisfied with a second place either in our hearts or in our gifts. Paul, in speaking of a certain Church and its "offerings," says that they first gave themselves to God. This is a necessary prerequisite. An offering made by an unconsecrated man is not favorably received. "The sacrifice of the wicked is an abomination unto the Lord." It partakes of the nature of a bribe unless it is given for the love of and for God.

In the practical application of this lesson who stands the case with the reader? Is he consecrated to God? Is the offerings he lays upon the altar of God's Church the best he has? or does he use the best for his own pleasure and give the Lord what is left? These questions are searchers, and they must be answered at the judgment bar of God.

SOME people offer to the Lord what they would not dare make a present of to a friend. Many people present their friends with handsome and costly gifts

who give the merest pittance to the cause of God. O, vain man! do you suppose that the Lord takes no notice of this discrimination? Verily, he does, and "the day will declare it." Let us repent in time and get ready for that day.

OLD AND YOUNG.

THE OLD DESIRE

There kindles within my breast
Ever the old desire,
When waves along the west
The mope's beacon-fire.

It's old to be out on the hills
Over the dead, dull plain,
To hear the autumn hills
Echo the far refrain:

To pick the milkweed's down
From the pillow within the pod,
And mint the gold for a crown
From the ore of the golden rod;

To taste the oil of the olive
That is racy ripe at the core,
And the tang in the flagroot shut
By the racing rillet's shore;

To drain from a bounteous cruse
The purple wine of delight,
To dream the feet of the Muse
Are twinkling along the night;

To gather all gracious gain
In sight, in scent and in song,
Against the ruin of rain,
And the winter white and long

I see it along the west,
The maple's beacon-fire,
And there's a lesson within my breast
Ever the old desire.

—Clinton Scollard.

A TRUE GENTLEMAN.

It is often said, "Boys are naturally cruel," but I do not believe it. Some boys do, it is true, find pleasure in tormenting cats and dogs, and other helpless animals, but not all boys care for that kind of fun; and most boys have gentle hearts, though they are sometimes thoughtless.

A lady, whose little girl had the misfortune to be badly marked about the face, hesitated about sending her to school, fearing the boys would make fun of her. Persuaded by the teacher to make the trial anyway, the little one was sent, and timidly came into the school-room one morning after the pupils were seated. To their honor it may be said that, instead of "making fun," or even smiling slyly, every boy in the room, after a hurried, pitying glance at the marred face, quickly looked the other way, and the little one has never met with any but the kindest treatment, and has never been made to think herself different from the rest of the children. That is true politeness, and is as far removed from cruelty as anything can be. Here is another incident told by the Detroit Free Press:

On the corner of one of the business streets of the city the other morning a shoeblick had just finished polishing the shoes on a well-dressed and gentlemanly man. The latter was unfortunately in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavoring to make up mechanically for what nature had denied him.

"How much shall I pay you?" he asked of the boy.

"Five cents, sir."

"Oh! but you should have more than 5 cents for polishing my shoes," said the gentleman, tapping the thick sole significantly with his cane.

"No, sir," said the boy. "Five cents is enough. I don't want to make no money out of your hard luck."

The customer handed out a coin, laid his hand on the youngster's head for a moment, and passed on.—*Sidney Methodist.*

CHAFFERING IN THE MARKET-PLACE.

Miss Isabel F. Haggood, in her article, "A Russian Summer Resort," in the Atlantic, thus amusingly sets forth the Russian's fondness for bargaining: "Her great delight consisted in being sent by me to purchase eggs and fruit at the market, or in accompanying me to carry them home, when I went myself to enjoy the scene and her methods. In her I was able to study Russian bargaining tactics in their finest flower. She would haggle for half an hour over a quarter of a cent on very small purchases, and then would carry whatever she bought into one of the neighboring shops to be re-weighed. To my surprise, the good-natured vendors seemed never to take offense at this significant act, and she never discovered any dishonesty. When wearied out by this sort of thing I took charge of the proceedings, that I might escape from her agonized groans and grimaces at my extravagance. After choking down her emotion in gulps all the way home, she would at last clasp her hands, and moan in a whining voice:

"Please, barynya, how much did you pay that robber?"

"Two kopeks apiece for the eggs. They are fine, large and fresh, as you see. Twenty kopeks a pound for the strawberries, also of the first quality."

"Then would follow a scene which never varied, even if my indiscretion had been confined to raspberries at five cents a pound, or currents at a cent less. She would wring her hands, long and fleshless as fan handles, and her great green eyes phosphorescent with distress above her hollow cheeks and projecting bones, she would cry:

"Oh, barynya, they have cheated you, cheated you shamefully! You must let me protect you."

"Come, don't you think it is worth

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a few kopeks to be called "a pearl," "a diamond," "an emerald?"

"Is that all they called you?" she inquired with a disdainful snarl.

"No; they said I was a real general, you see. And they said 'madame' instead of 'sudarynya.' Was there any other title which they could have bestowed on me for the money?"

"She confessed, with a pitying sigh, that there was not, but returned to her plaint over the sinfully wasted kopeks. Once I offered her some 'tea money' in the shape of a basket of raspberries, which she wished to preserve and drink in her tea, with the privilege of purchasing them herself. As an experiment to determine whether bargaining is the outcome of thrift and economy alone, or a distinct pleasure in itself, it was a success. I followed her from vender to vender, and waited with exemplary patience while she scrutinized their wares and beat down prices with feverish eagerness, despite the fact that she was not to pay the bill. I put an end to the matter when she tried to persuade a pretty peasant girl, who had walked eight miles, to accept less than 4 cents a pound for superb berries. I think it really spoiled my gift to her that I insisted on making the girl happy with 5 cents a pound. After that, I was not surprised to find Russian merchants catering to the tastes of their customers by refusing to adopt the or price system."

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NEWSPAPER SUBSCRIPTION LAWS.—For general information we give the following summary of the decisions of the United States Courts touching newspaper subscriptions.

1. Subscribers who do not give express orders to the contrary are considered as wishing to receive their subscriptions.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrears are paid.

3. If subscribers neglect or refuse to take their periodicals from the postoffice to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.

4. If subscribers move to places without informing the publisher, and the papers are sent to the former address, they are held responsible.

5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncollected, is *prima facie* evidence of intentional fraud.

6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it and the subscriber will be responsible until an express notice, with payment of all arrears, is sent to the publisher.

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TEXAS ANNUAL CONFERENCES.

Northwest Texas, Fort Worth, Nov. 15.—Bishop Wilson
North Texas, Wichita Falls, Nov. 20.—Bishop Wilson
Texas, San Antonio, Nov. 30.—Bishop Hendrix
East Texas, Orange, Dec. 7.—Bishop Hendrix

SOME interesting matter will be found on our sixth page.

A EUROPEAN Prince is said to be traveling in Texas disguised as a book agent. Let our people be careful lest they touch without knowing it the pants of royalty with the toe of a pie-bean boot.

THE man who has laid up treasures in heaven draws the interest here on earth. The full and complete inheritance of the saint is different only in degree from that rest that remains to the pilgrims en route for home.

"We more than taste the heavenly powers, And antedate that day."

As we go to press the Northwest Texas Conference is in session at Ft. Worth. A report of the proceedings will appear in next week's issue. In the meantime we clear our throat, pull down our vest, adjust our necktie, and wish the brethren a pleasant and harmonious session.

THE Board of Missions of the M. E. Church met at Wesley Church, Minneapolis, Minn., Saturday, Nov. 11, at 9 a. m. Bishop Goodsell in the chair. After much discussion in which the silver, tariff and other political questions were reviewed at great length, the Board appropriated \$1,150,000 for foreign and domestic missions next year.

AN exchange says: "A Chicago clergyman recovered \$417 from an express company which lost a valise containing forty of his sermons." It seems to us the money ought to have gone the other way. If any human has ever been converted through the instrumentality of a manuscript sermon no report of that unique and interesting fact has ever reached this office.

IN speaking of the repeal of the silver purchasing clause of the Sherman bill, Zion's Herald says: "Thanks to the firmness of President Cleveland and the support given to the Voorhees measure by the Republican side of the chamber, all hindering amendments and mischievous compromises were firmly set aside." These Northern Church papers will persist in speaking out in meeting.

IT is told that some good old missionaries to the Indians were in the habit of distributing blankets to their converts. One Indian it seems came for the third blanket when the missionary refused to let him have it on the ground that he had been served one too often already. "No give Injun blanket?" scowled the brother in red. The missionary shook his head. "Then," replied Brother Lo, "no more hallelujah from Injun." Is this red

member the only one on the roll of the Church militant who trades "hallelujahs" for things that "perish with their using?"

AN exchange says: "Women belonging to a Baltimore cooking school have offered to train in culinary science 100 girls attending the grammar schools of the city without charge. Their object is to demonstrate the utility of a cooking department in the public school curriculum." Sam Jones says that many a man has been started on the downward drift because his ill-cooked dinners had ruined his digestion. An old adage says that "the nearest way to a man's heart is through his stomach." The wise man says: "Feed me with food convenient for me."

THE St. Louis Christian Advocate says:

The new theology about which we have read so much during recent years, is a reaction among Calvinists against the hard dogmas of Calvinism. That part of it which is important—the doctrines of the fatherhood of God, the universal and impartial love of the Father, and universal redemption through Christ—had been proclaimed by Methodists for 100 years while the sons of the Pilgrims were explaining the decrees and consigning most of their fellowmen to eternal perdition for Adam's sin. We refer our New England brethren to Wesley and Fletcher for a very admirable statement of the really important and vital portion of the New Theology.

AT the recent session of the National Retail Liquor Dealers' Association, held in the city of Chicago, the following whereas and resolution were adopted:

Whereas, It is a well-known fact that our class are refused insurance in secret societies and other insurance bodies by reason of their vocation; therefore, be it

Resolved, That the Executive Board hereafter to be elected be instructed to devise plans and means for an endowment or insurance fund, and submit said plan to the next National Convention.

So it seems that those careful calculators are afraid to risk the saloon-keeper. There is certainly no fanaticism nor puritanism in the insurance business.

THE Richmond Advocate says: "The papers, in noticing the appointment of Dr. W. C. Black to the New Orleans Advocate, as editor, headed the item, 'Going into Trouble.' Yes, that is true. When a man accepts the editorial chair of a Church paper, he is 'going into trouble.' But why is it so? Why is it an unpardonable sin for men, at the call of the Church, to become editors of her papers, and especially to succeed in the work? If an editor fail (and some do fail, especially when they have no proper support) there are those who will pity him and make excuses for him; but if he succeeds, there are others who can never forgive him.—*Western Advocate.*

Bishop Haygood says it requires less sense to criticize a Church paper than for any other one thing. How will that do you for an answer, Bro. Glenn. However, Bishop Keener is alleged to have said that editors know nothing. Perhaps that is better.

PERSONALS.

—Rev. J. D. Scroggins and Geo. W. Langley called at this office one day this week.

—Dr. John Mathews, of Centenary Church, St. Louis, has been quite sick; but is now able to be out again.

—We are sorry to learn that a little daughter of Rev. E. L. Spragins, of this city, is suffering from diphtheria.

—Floresville Citizen: Rev. W. J. Joyce preached two excellent sermons at the Methodist Church Sunday last.

—Rev. W. H. Hughes, the old "war horse" of North Texas, called at the Advocate office one day last week. He reports Ladonia Station in good trim.

—Rev. T. J. Duncan has been made presiding elder of the Los Angeles District in the Los Angeles Conference. Good for Rev. T. J.

—Rev. A. E. Butterfield, who writes an occasional letter to this paper, is stationed this year at Washita and Minneka, Wynnewood District, Indian Mission Conference.

—Rev. B. F. Haynes, editor of the Tennessee Methodist, is gone with his wife to Salt Lake City for rest and recreation. He will doubtless pick up a few subs. along the way.

—We have received the announcement of the marriage of the Rev. J. R. Mood, of the Northwest Texas Conference, to Miss Ruth, daughter of Dr. I. G. John. Our blessings on the couple.

—Bro. W. F. Barum, of Ft. Worth, made us a pleasant call one day last week. Bro. B. is a fine League worker and talks it as he travels—he is a commercial evangelist—from one end of the country to the other.

—It is reported that Sam Jones had a political joust at Staunton, Va., recently in which he defended the prohibition side of the question. We do not envy the condition of the "other fellow" when Sam came off.

—Rev. J. A. Wyatt—"Old Jim"—walked in on us one day last week. He was in the city looking after a furnace for his beautiful new church at Van Alstyne. He said he was preparing to make it hot for his successor.

—The Rev. S. A. Ashburn, of Atlanta, Texas, writes November 9: Rev. A. W. Simmons, of the Little Rock Conference, died here Tuesday, November 7, at 9 a. m. His funeral was preached at the Methodist Church Wednesday, 10 a. m., by Rev. R. Lane, of Queen City. He was buried by the Masons, of which order he was a prominent member. Bro. Simmons was

a charter member of the Arkansas Conference, which was organized by Bishop Morris 1836, at Batesville. He died in great peace.

—Dr. Morton, Secretary of Church Extension, Dr. H. C. Morrison, Missionary Secretary, and Sister W. H. Purcell, North Texas Conference Organizer for the Woman's Home Mission and Parsonage Society, were in attendance on the Indian Mission Conference.

—Rev. C. F. Roberts was appointed presiding elder of the Wynnewood District at the recent session of the Indian Mission Conference. Creed has many warm friends in Texas who remember him as a whole-souled, loyal class-leader and exhorter. The Advocate is glad to notice his growth and advancement among those brave soldiers of the cross in the Territory.

—The Rev. W. V. Jones, of Iredell, Texas, writes Nov. 12: "Rev. Elisha Trimble was laid to rest yesterday. He had lived over ninety years and was ready to go. He was the father of Revs. J. H. and A. B. Trimble, of the Northwest Texas Conference. A more extended notice will be sent in due time." The Advocate extends sympathy to the bereaved.

—The many friends of Rev. C. M. Coppedge, formerly of the North Texas Conference, will be glad to know that his work was so acceptable in the Canadian District, in the Indian Mission Conference, that Bishop Key saw fit to return him for another year. He came very nearly being elected to the General Conference. Keep sweet, Charley; your time will come later on.

—Waxahachie Enterprise: Rev. B. R. Bolton, the popular pastor of the Methodist Church here, will close his present year's work next Sunday. So far as we know his people are unanimous in the desire for Bro. Bolton to be returned to this station. He is a zealous, untiring worker, and is thoroughly installed in the affections of these people. The magnificent new church, nearly completed, is a grand monument to his work.

TEXAS CONFERENCE.

Plano Station and Courtney.

R. W. Adams, Nov. 6: We have just closed a good meeting at Courtney; the Church greatly revived and Methodism strengthened. We were ably assisted by Rev. J. M. Wesson, the grand old Texas war horse. He has not lost any of his power as an expounder of the pure word of God. We are closing our year happy in the Lord. Will have a full report at conference.

St. James, Galveston.

J. W. Horn, Nov. 13: We have had a pleasant and prosperous year at St. James Church, and although the work has been heavy, yet the Lord has been with us and seventy-two members have been received, and others will join yet before conference. Our congregations are larger than at any time previous. The church seems to have taken on new life, as many of our sessions are on profession of faith. We give God all the glory and invoke his blessings upon this people for their kindliness to me in every way.

Elgin and Manor.

S. H. Morgan, Nov. 4: About 75 have been received into the Church. A net gain of about 40 is realized. Between \$600 and \$700 have been expended in repairing and furnishing churches and parsonage. All assessments paid in full. The pastor's and presiding elder's salaries will probably be paid. The fourth Quarterly Conference will be held at Manor November 16, at which time we trust all claims will be met. The Church in Elgin has made considerable improvement on the church building, while at Manor great spiritual advancement and gain in membership has been made.

Calvert Station.

O. T. Hotchkiss: Sunday, October 22, 1893, was a red-letter day with us. Bishop E. Hendrix preached two magnificent sermons and dedicated our new church. His visit was a benediction to our people. Visiting pastors from adjoining works and our own presiding elder were with us, adding to the enjoyment of the occasion. Bro. G. C. Rankin preached for us a part of the week before and Bro. Jno. E. Green the week following. The church was toned up in spiritual life and impressions were made that will, we think, be lasting. All the collections are provided for and we expect to make a clean balance sheet at conference. Material improvements have been made in the parsonage; a room and bath room added and the water-works put in.

Giddings.

R. T. Woolsey, Nov. 11: I am in the midst of a good revival. The Church is being quickened into new life and sinners are being converted unto God. I expect to carry on the meeting until conference. Bro. Franks, of Waco, did us faithful work for a few days. Bro. Russell, of Webberville, did us fine and valuable work. Truly, this man of God is one of Israel's sweet singers; and there is so little of Russell in the singing. I have Bro. English, a fine Christian worker, a consecrated layman, at the piano, and doing good house-to-house work. Dr. McLean and Dr. Morrison both dropped in on us en route to and from Grassville and preached three fine revival sermons. Truly, these brethren have lost no power with God, nor sympathy for the lost by the conferred honors of the Church. Drs. Morton and Barbee were with us, but both unable to preach.

NORTH TEXAS CONFERENCE.

Celeste.

J. M. Peterson, Nov. 10: On the evening of the 8th we were completely surprised at this parsonage by the appearance of quite a number of men, women and children laden with tokens of love, consisting of dry goods and groceries, amounting to about \$10. All assessments are paid in full.

Renner.

M. W. and Kate Shearer, Nov. 8: Last Saturday night the community of Rector gathered at Bro. Nat. Rector's

for a musical entertainment. They brought along with them a number of articles for the preacher in charge of the Frankfort Circuit and his family as an expression of love and appreciation of them, for which we are very thankful.

Wichita Mission.

J. A. Kerr, Nov. 13: Now as we are making our last ending for the conference year, will sum up what has been accomplished during the year as far as we know. Built a parsonage worth \$500 in North Falls—clear of debt; 55 conversions; 52 joined the Church; 17 adults and 16 children baptized; conference collections up in full. The Lord be praised.

Texarkana Station.

Joseph Jamison: The work of the Lord goes forward here; nearly 80 sanctifications and forty justified; seekers of both grades at all services. Five services every Sunday and four week night services, besides a mission Sunday-school at Rose Hill. Two new church edifices in contemplation: one at State Line, of brick, which with additional lots will cost \$15,000, one (mission) church at Rose Hill to cost \$1500. These will be erected next year.

Chisholm Circuit.

H. O. Moore: I attended the fourth Quarterly Conference of the Chisholm Circuit, Rev. John J. White, pastor. Never saw a more earnest, intelligent official board. Nor did I ever preach to a more attentive audience. All the interests of the Church were carefully looked after, and I learned that the charge is in splendid shape; that the pastor is "highly esteemed in love for his work's sake." Two new churches have been built during the year. The one at Chisholm is the best country church I ever saw. It stands on a rocky lot, near the parsonage, "a thing of beauty," and a monument to the zeal of the pastor and the liberality of the community.

Denison Station.

W. M. P. Rippey, Nov. 11: The labors of the Church and pastor, with the blessings of God, have resulted in the baptism of 23 adults, 66 have been added to the Church by all methods and 41 removals. The Sunday-school has doubled in numbers and interest. Epworth League has been a power for good. Prayer-meeting has grown in spirituality and numbers. Ladies have placed \$143 worth of furniture in the parsonage and have \$80 in bank for a carpet for the church. The Sunday-school has paid for a library and book case. The pastor has in bank cash for all the collections ordered by the Annual Conference. The pastor's salary will be paid in full. For the first time we will report in full on all lines.

Greenwood.

C. M. Shuffler, Oct. 27: We have finished our campaign of revivals and have been one round on our work trying to gather up the stragglers. We have held four revivals, the results of which have been 159 conversions, many reclamations, and 139 additions to our Church. Twenty-two infants have been baptized on our work this year. Our last meeting was held at Stony. Its results were indeed gratifying—quite a number of heads of families being added to our Church. Methodism has a strong foot-hold in that part of the Greenwood work. Bro. Hill, a young local from near Rosston, preached two or three times for us. He will knock for admission into our rank this fall, and the people who get him will find him full of the Holy Ghost and good works. Bros. M. C. Rainey and O. E. Boyd were also with us. Our Ladies' Aid Society gave a supper at Rush Branch on the night of the 20th, the receipts of which amounted to \$218.10. An order will be forwarded in a few days for lumber with which to build a church at the same place. We are trying also to get a parsonage. Hope we will succeed.

EAST TEXAS CONFERENCE.

Beaumont.

Thomas G. Watson, Nov. 2: Have just closed a week's meeting at Amelia, on Beaumont Mission, assisted by Bro. Evans. Had 21 conversions and organized a Church at Amelia with 31 members, and left the whole community happy.

Beaumont.

Geo. W. Riley, Nov. 11: The Rev. Harry May, assisted by Rev. T. V. Childers, will begin a revival meeting for our Church in Beaumont Friday night, Nov. 24, and continue until Wednesday night, Dec. 6. Brethren going to Orange to conference are invited to spend as much time with us as they can and will be expected to do the preaching the last days of the meeting.

Beaumont.

George W. Riley, Oct. 31: We received yesterday evening the most extensive poulticing that it has been our lot to share. By concert of arrangement on the part of the good women, supplies began to be delivered at the parsonage soon after noon, and continued to roll in until after dark. Our pantry is well stored with ample supplies to do us until conference is over; and then, besides, many nice things in the way of wearing apparel.

Minneapolis Station.

Wm. Pope Pledger, Oct. 30: Our services yesterday were good. Our people had quite a treat at night—a fine sermon by Rev. J. A. Stafford, presiding elder of Greenville District, North Texas Conference. Bro. Stafford is full of the Holy Ghost and preaches with power and unction. Our fourth Quarterly Conference was held October 1 and 2 by our much loved and efficient presiding elder, Rev. T. P. Smith. Our work is moving along very nicely. The Sunday-school at Minneapolis is booming. Bro. R. N. Stafford is superintendent, and he is one of the best. We expect to carry up a good report to conference.

Lawndale.

J. W. Griffin: Our fourth Quarterly Conference convened the first day of this month. Our beloved and highly esteemed presiding elder, Bro. T. P. Smith, and popular pastor of Athens and Malakoff, Bro. J. C. Calhoun, were with us. The elder preached two pow-

erful sermons and Bro. J. C. Calhoun, one. God revealed himself in very great power to some of us. We have served this work three years; had nearly a 1000 conversions; have had more than 500 accessions those three years. The work in the main is in a good spiritual condition. Had the misfortune of losing by death our darling little girl the 19th of October.

Grapeland.

J. L. Whitescarver, Oct. 31: Our fourth Quarterly Conference convened last Saturday and Sunday; Bro. J. T. Smith, presiding elder, present, and did his work well; assessment for the preacher in charge and presiding elder being met and \$15 over; connectional claims will all be met. Hard as times are we purpose going up with a clean record. The following are the visible results of the year's work: Revivals at all the appointments or preaching places, 46 accessions to the Church, mostly by profession. I have nearly doubled the subscription to the Advocate over last year. Have on foot a church enterprise for Grapeland. I have raised by subscription near \$800 to commence the building with. Bros. L. M. Fowler, of Crockett Station, and J. T. Smith, the beloved, helped greatly in some of my meetings; also the local preachers.

New York.

T. B. Vinson, Oct. 31: During the year we have baptized 32 infants and 37 adults; have had 92 conversions, and have had 124 additions up to date; 1 Church organized by the Revs. J. W. Felt and B. C. Ansley with 22 of the above converts as fruits of their labors. We have rebuilt one church house and bought an organ for our church at New York. Our fourth Quarterly Conference embraced the third Sabbath in this month, and a full representation from each appointment on the circuit, and finances—well, they are going to be better, I am sure. The spiritual condition of the work is improving; glad to note the increased interest as manifested in our last round of church conferences. We have about 50 family altars in the bounds of this circuit, of a membership of about 560, 4 weekly prayer meetings, 4 Sabbath-schools, and about 50 Advocates taken. We need as many more. We have three faithful, zealous local preachers that are with us in pushing forward the grand cause of our Redeemer's kingdom.

WEST TEXAS CONFERENCE.

Hancock's Chapel.

J. H. Clayton: It was built by the people of Liberty community and surrounding country. For a country church it stands almost without a peer. Perhaps we owe the greatest honor of its erection to our beloved and gifted pastor, Rev. J. A. King. He has worked with energy and determination for its erection. The house will be dedicated on the fourth Sunday in September. The dedication sermon will be preached by our pastor. The builder of the church, Rev. Geo. Ward, deserves a great deal of credit for the way and manner he has constructed it. The building is of modern design, with beautiful Gothic windows. The house is 30x50 feet with walls 14 feet high, rising in the center to 20 feet. It has an inclined floor with beautiful bay window in the rear, two double Gothic windows in the end.

SOUTHERN METHODISM.

News, Views and Personals.

—In the Virginia Conference there are 220 pastors and eleven presiding elders. The average salary of the beloved is \$1630.

—There are in the Indian Mission Conference the following "quaint and curious" names: Bear Tasson, A. B. L. Hankapiller, J. A. Trickey, W. T. Ramhouse, William Jimboy.

—Arkansas Methodist: The good people of Arkansas will heartily approve Gov. W. M. Fishback's announced and determined purpose to prevent any prize fight at Hot Springs or elsewhere in this State, which will be far better off without the advertising and money of the sporting fraternity.

—"THE CONFERENCE MINUTE BUSINESS.—The 18th session of the Indian Mission Conference, M. E. Church, South, convened at Venita, Nov. 1, 1893. Bishop Key was present and presiding. The conference was opened with religious exercises conducted by the Bishop. Rev. M. L. Butler, former Secretary, called the roll of members, and about fifty members were found to be present at the opening. Rev. M. L. Butler was elected Secretary, Frank Naylor, T. O. Shanks, W. F. Hodnett, were chosen as regular assistants to the Secretary, and J. S. Lamar and J. D. Wasson were selected as Statistical Secretaries." The above is clipped from a report in Our Brother In Red, organ of the Indian Mission Conference of the recent session of that body at Venita, I. T. The delegates elected to the General Conference are: Clerical—J. M. Gross, Theo. F. Brewer and J. F. Thompson. Lay—L. A. Martin, C. C. Mathies and G. B. Hester. The name of the Indian Methodist was changed back to Our Brother In Red. J. H. Walker and J. W. Cowart are the only supernumeraries. Eighteen hundred dollars has been collected this year for foreign missions and \$1100 for domestic missions. One hundred and thirty-eight appointments were filled, several being supplied by local preachers. There are nine districts. Transferred—J. L. Gilbert to Missouri; Conference—L. W. Rivers and J. W. McCreary to North Georgia Conference; M. A. Smith to North Texas Conference; G. S. Yarbrough and J. M. Clayton to Arkansas Conference; J. T. Farris to Tennessee Conference; D. D. Price to Denver Conference. The statistics show 176 local preachers; 10,937 white members and 3000 Indian members. Infants baptized, 575; adults baptized, 1145; Sunday-schools, 119; Sunday-school teachers, 83; scholars, 6169; raised for supernumerary preachers, widows and orphans, \$930; additions to the membership by profession, 2019; by certificate, 1700; total, 3718. Losses by death and otherwise, 1712; number churches, 107; value, \$57,595;

parsonages, 49; value, \$22,525. Other church property, value, \$82,022.90; expended for church building and repairs, \$13,681.52. Of the delegates to the General Conference, Our Brother In Red says editorially: The delegation, both clerical and lay, is a good one. The men are fairly representative of the experience, public spirit and ability of the conference. There appeared to be no factional or electioneering spirit manifested among the brethren. Two of these delegates, one lay and one ministerial, are Indians, and we are glad to have them go to represent us in the councils of the Church.

THE GRAB HOOKS.

THERE are 3000 known varieties of the cactus.

THE carat, used in estimating the weight of gems, is a grain of Indian wheat.

It is estimated that there are twenty men to one woman carrying life insurance policies.

AN old Spanish coin bearing date of May 15, 1663, has been unearthed near Petate Rassa, Fla.

THE Postoffice Department of Switzerland carries everything from a postal card to a barrel of wine.

ONE of the Bishops of the M. E. Church sent a list of subscribers to the Western Christian Advocate, nine of whom were pastors.—*St. Louis Advocate.*

It is reported that a Dr. Lawson, of Hull, England, removed a portion of the right lung of a patient suffering from consumption, and the man got well.

DAVID BRADLEY and William S. Guyer, who married sisters in Westport, Conn., in 1843, celebrated their golden wedding recently at the same place.

The "Svanen," a Danish brigantine, built in 1777, is the oldest vessel now afloat. She is too feeble to attempt the high seas any more and is employed in inland waters altogether.

CINDERELLA's real name, it is alleged, was Rhodope. She is believed to have been a beautiful Egyptian maiden who lived 670 years before the common era and during the reign of Psammetichus, one of the twelve kings of Egypt.

It is estimated that 3,000,000 people attended the Moody meetings during the World's Fair. He had but twenty to forty preachers employed all the time. He rented halls, theaters and churches, which cost on an average of \$1000 a day, and yet no debt was left hanging over the management when the Fair closed.

An apple tree known to be 143 years old, on the property of Mrs. Della Hotchkiss, in Cheshire, Conn., was destroyed by a recent storm. It bore fruit every fall, but only on one side each year. The side that bore one year would be barren the next. The tree yielded about 140 bushels annually.—*Ex.*

EVANGELIZED ISLANDS.—Hawaii was pagan in 1020, and Christian in 1870. Seventeen thousand were baptized by the veteran missionary, Dr. Titus Coan—5,000 of them in one year, and 1,700 in one day. Three hundred and fifty islands of the sea have been evangelized; a half million communicants have been added to the visible Church, and the expenses during a century have not exceeded \$10,000,000. Men put more into a one-horse railroad; sink it into a well, and then say that missions do not pay.—*Exchange.*

THE "Oregon" is our latest battleship and was recently launched at San Francisco. With her sister ships, the "Massachusetts" and the "Indiana," our navy possesses three of the most powerful battleships in the world. The steel armor-belt of each is 18 inches thick and the turrets and redoubts 17 inches. Her batteries will carry four 13-inch, eight 8-inch and four 6-inch guns, with very effective secondary batteries. At a single discharge of these guns more than three tons of projectiles can be thrown. Besides this, each has a powerful armored ram-bow, and six torpedo tubes are fitted in each vessel for white head missiles, carrying 250 pounds each of high explosives.

FROM an interesting letter in Zion's Herald, from the pen of Rev. J. C. Hull, of Minneapolis, Minn., we glean the following facts concerning that city and its churches. The city contains 200,000 souls. It is the greatest flourishing center in the nation. It has 100 churches, eighteen of which are Methodist. The leading congregation of that denomination is Wesley Church, Rev. Henry H. French, pastor. He is just entering upon his fifth and last year, and is thirty-four years old. During his charge the Church has erected a new building at a cost of \$150,000, which seats 1200 people, and when the Sun-day-school rooms are thrown open 2200 can be accommodated. The Church has an assistant pastor—Rev. R. M. Carter—and their annual expenses are \$3200.

COMING down from Chicago recently I was amused and pleased at an announcement by the Pullman porter. It was at night and we were in Illinois. He went through the coach and cried with a loud voice, "Gentlemen, all you who want beer or anything to drink, must buy it to-night. In the morning

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