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Editorial.

SAVED BY A SYLLOGISM.

One of the most dangerous doctrines and one much preached in our day, is that men are unconditionally saved in Christ if they only knew it. The argument is presented in this way: "Christ died for sinners; I am a sinner; therefore Christ died for me; Christ's death for sinners was to save them; he died for me; therefore I am saved." This has been aptly called "salvation by syllogism." It ignores repentance, restitution, and more than all, it ignores the work of the Holy Ghost in its regenerating work in the human heart. Men are urged to "accept Christ," by which is meant that they are simply to "confess" and "quit their meanness." As to the "witness of the Spirit," that is all explained away and the Bible—the "sword of the Spiri"—is put for the living, transforming agency of the third person in the Trinity.

This is in keeping with the Congregationalist and other Calvinistic Church ideas of our times. For it must be remembered that the Calvinism of Edwards, which, while it held to the decrees, held also to regeneration by the direct agency of the Holy Ghost, is greatly modified in our day, and so far as the consciousness of salvation is concerned, is little more than high land Campbellism. All this, which is a mere travesty on real, vital Chritsianity, makes it more imperative that Methodism lift high the standard and repeat with emphasis the doctrine of assurance. Nothing short of certitude will bring rest to the sin-burdened, feverish, fearful hearts of men; and nothing short of the conscious witness of the indwelling Spirit will bring certitude. Jesus said: "Come unto me * * and I will give you rest." There can be no rest without a consciousness of safety and salvation—an assurance that we are God's children; and the "Spirit itself"—not the Bible—"bears witness with our spirits that we are the children of God."

GET READY.

The new preacher will soon be moving to his new work. In many cases both he and his wife are strangers to their future charge. They go in good faith. Their reception amounts to a great deal, both to them and to their work. If there is a warm welcome and a kind greeting accorded them, they will feel an inspiration in which the whole Church will share. Make the preacher and his family feel easy on the start, and half the battle of the year is already won. Let the stewards see to it that all things are ready. Have wood and coal put in the proper place to last through the winter, at least. Let the ladies see to the parsonage that it is properly furnished, and everything necessary for the comfort of their new sister is wisely and tastefully provided.

In the meantime let both preacher and people determine to love each other. Let him who comes and those who receive him fall in love at once. If all hands determine to make the best of what the conference decrees, there will be a wonderful forward move from the very first.

STUDY AND WEIGH.

The dogmatics and ethics of Christianity can not be separated with impunity. The things which must be believed are no less important than the things which must be done. Faith without works is dead, but works without faith are vain. The fathers who laid the foundations of the most successful Protestant Churches were strong in doctrine and abounded in all good works as the fruit of the doctrines they believed and preached. Their works were laid in the solid foundations of the truth. There is no doubt but there is a tendency now to neglect the great doctrines of the Churches, while a more superficial experience of personal salvation is content with a formal substitution of what is called practical Christianity for all creeds alike. Nothing, it is true, is better than practical Christianity. But at the bottom of the best and only true form of practical Christianity lies the faith which embraces all the doctrinal principles of the Gospel. The tendency among Protestants spoken of above has not escaped unobserved the watchful eye of the greatest foe of the purest forms of Christianity. In a paper entitled "The Missionary Out-look in the United States," Rev. Walter Elliott, a Roman Catholic, makes the following observations:

> The collapse of dogmatic Protestantism is our opportunity. Denominations and "creeds" and "schools" and "confessions" are going to pieces before our eyes. Great men built them, and little men can demolish them. The dogmas of older Protestantism are fading out of our people's minds, or are being thrust out.
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> How many earnest souls are about us weary of doubtful teachings, glad to hearken to, ay and to believe, anyone who promises them relief. See, too, and admire how their religious instincts strive after organic life. As Calvinism dies, Christian Endeavor is born and counts a million members in a day—good works making little of faith, as at first faith made little of good works. See that while Methodism leaves the slums, and is purifying in lordly temples and in universities, the Salvation Army scours the gutters it has turned from with loathing. I tell you that the people around us are religious, that they long for God and are ready for those divine rules of the higher life called Catholicity. It is incredible that an intelligent Catholic shall not command the attention of thoughtful minds on questions of absorbing interest. Catholic truth is simple, credits itself, and is in the highest degree commendatory of the Church compared with the Protestant denominations.
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> There can be little doubt that this Republic will be made Catholic if we love its people as God would have us.

On this extract the New York Christian Advocate makes the following comment:

> Mice have destroyed the nets which chained lions, and insects great buildings. What of Methodists as here described? Every sentence of the foregoing is worthy of study, and should be weighed by Protestants.

CAN'T COME DOWN.

The Texas Baptist-Standard continues to smart under the drubbing we gave it about a year since for its gross misrepresentations of Methodist law and usage. It never looses an opportunity to assault with characteristic disregard of facts the editor of this ADVOCATE in his personal character. We are perfectly satisfied with our part in the controversy and have no desire to return to it again. Neither can we condescend to follow the Standard into its low and libelous personalities. We prefer the example of One whom the Satan of old could not persuade to cast himself down from the pinnacle of the Temple. We prefer to remain on the pinnacle of the temple of honorable and Christian journalism, no matter by what satan tempted to descend to the pit of ungentlemanly personalities. Besides, if we were so disposed, we could not do the subject justice if the character sketches published in the Texas Baptist and Herald even approach the truth. If any of our readers have enough curiosity to know how the Standard man looks through Baptist eyes, let them send to the Texas Baptist and Herald of this city for said sketches. A reading of those sketches will disclose to any fair-minded person, if they be true, why we cannot afford to exchange personalities with the editor of the Texas Baptist-Standard.

SECTARIANISM AND NON-SENSE.

Here is what a girl gets for not marrying in the faith: A Baptist minister writes to the Louisville Western Recorder that the daughter of a "wealthy and influential member" has married a Methodist preacher and joined the Methodist Church. What shall be done with her? Shall her name be quietly dropped without Church action, or shall her name be retained as she desires to have it retained? or shall she be excluded in regular Church meeting on the ground of "walking disorderly?" The pastor thinks that is the proper way and asks information. Our contemporary, of which T. T. Eaton, D.D., is the editor, replies that by marrying a Methodist minister and joining the Methodist Church this young Baptist woman "has turned her back upon the New Testament doctrine and Church order and given her adherence to an unscriptural order and to the maintenance of doctrines contrary to scriptural teaching." Of course, then, she can not be retained unless her membership with the Methodist Church ceases, for certainly "nobody can be a Baptist and a Methodist at the same time." There must be Church action, and the Church must withdraw fellowship, and the reason must be given, although she should be admonished first, for "if it was ever right for her to be a Baptist it is forever wrong for her to anything else," and her "marrying a Methodist preacher in no way changed her obligation to believe and practice what the New Testament teaches." So the decision is that the Church must vote to exclude her for walking disorderly. Such teaching as this is sectarianism of the most High Church sort. It is not Christian; it is wicked. It makes that which was intended to be a symbol of union a club of division. We have no argument with it any more than Christ had argument with the Pharisees. It is to be denounced; and if a man can not see it wrong it is of no use to discuss it with him.—*N. Y. Independent.*

We fully agree with the Independent that there is here a bad case of Pharisaical sectarianism, with which any argument, however strong, would be vain. We think Church charity should be as broad as the gates of heaven. The Baptists usually admit, we believe, that there is some show of a chance for Methodists to get to heaven on their conversion. To expel a member for joining another Church which teaches the same essentials of Christianity, is an act of extreme bigotry and sectarianism.

But it strikes us that the good woman was rather foolish in the request that her name be retained on the roll of one Church after she had become a member of another.

The Watchtower.

Reform of the British Peerage.

The agitation of the question of either abolishing or reforming the House of Lords in the British Parliament—begun when their lordships sat down upon all the important measures passed by the Commons under the present administration—did not become as furious and popular as at first it was thought it would become. But still the sentiment, adverse to the irresponsible House, seems to be growing and promises to be a real issue between the Liberals and Tories. Several methods of reforming the upper House have been proposed, but nothing definite has been settled upon by the reformers. One speaker is reported to have said to a crowd of listeners that they could in five minutes, without a sladow of difficulty, put an end to the House of Lords, in this way: They should introduce a bill in the Commons of just this one clause: "There is no House of Lords," and if the Queen refused to agree to it, they should at once bring in another bill of this purport: "There is no Queen of England!"

There seems to be no question that the question of the responsibility of the lords to the people must be settled some way or other at an early day. The newspapers are all discussing the question and most of them favor a change—even those most strenuously opposed to abolition of the hereditary peerage. The New Orleans Times-Democrat gives the following summary of speeches made by Lords Rosebery and Salisbury:

Earl Rosebery in a speech at Bradford, Yorkshire, a week ago, outlined with more or less distinctness the methods of Peers' reform which the government will initiate. The veto power exercised by the irresponsible chamber, he said, would prevent the present Parliament from continuing for anything like the full extent of its natural life. The next election in his opinion would be fought on the question of the continued existence of the House of Lords, which, as it existed at present, was "a mockery and an invitation to revolution." The House of Commons might pass bills till they were black in the face; they must still go up, cap in hand, to the Peers, and ask them to pass them. He did not approve of government by a single chamber; the temptation to absolute power was too great for any single person or body. The government had no mandate from the people to deal with the House of Lords; but it would at an early date submit to Parliament a resolution, affirming the principle that the Commons, in the partnership with the Lords, was unmistakably the dominant partner. That resolution would be passed by a rousing majority in the Commons, and, when it was rejected by the Lords, they would go to the country upon it; and then would the people declare their will in the matter.

Salisbury spoke on the same subject at Edinburgh on Monday night; and, while he did not expressly approve or condemn Rosebery's somewhat indistinct propostion, he indicated, as far as we have been able to gather from the meager report of his speech which has reached us, his willingness to have reforms introduced in the Lords. He would not object to having a certain proportion of the Peers elected, so as to represent the people, but he would fight the abolition of the hereditary principle. In the event that the Commons sent up a bill twice to the Lords, the Lords still refusing to pass it, he would advocate an immediate appeal to the people on that measure for the settlement of its fate; but that is all the length that his lordship would be disposed to go in the curtailment of the Peers' veto, and it is not a great length to say the least of it.

The Czar is Dead.

Alexander III, the Czar of Russia, died November 1, at 2:15. Now that he is dead the press generally seem to be agreed upon ascribing many virtues to him, while his shortcomings as a rnler are attributed to the policy prescribed for him by his advisers. He is said to have been inclined when first he ascended the throne to liberal and progressive measures of reform for the greater freedom of his subjects, but was dominated by the heads of the Greek Church—especially by the Procurator, Pobedonotsziff, who is about as far from any advance toward political freedom as the Pope of Rome would be under similar circumstances. But whatever else may be said of the Czar, he was a man of peace. There were many occasions during his reign when a more war-like Czar would have plunged all Europe into bloody war. One of the most prominent and beautiful virtues spoken of was his devotion to his family. The devoted husband and tender father that he was could not have been a very bad man at heart, though as the absolute autocrat of a most despotic form of government, many acts of cruelty felt by suffering thousands were his. The Czarowitz, or Grand Duke Nicolas the II, is now the Emperor of all the Russias in his father's stead. From the Associated Press dispatches the following sketch of the new Czar's character is taken:

> According to a recent description of him, Nicolas II is short in stature, insignificant in appearance, and unfortunate enough to be considered weak mentally. Nevertheless, later advices credit him with many amiable and gentle qualities, a kind heart and an unusually strong will.
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> He was, to be sure, pronounced a congenial idiot at birth, but, then, it must be remembered that the old Czar nearly killed the specialist who rendered this opinion, and that the Czarowitz, with the passing of the years, strengthened and blossomed, mentally and physically.
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> The accompanying sketch of the new Czar is from a recent edition of the Cologne Gazette, a journal of high standing in Germany.
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> "The scientific training of the young prince was superintended by his governor and tutor, Gen. Danilovitch, a man keenly alive to a sense of duty, highly educated, and with a habit of looking at all things in a strictly gentlemanly manner, although of a somewhat dry temperament. He brought up his pupil free from prejudices of all kinds, and this was greatly to his credit, since this early education had to be carried out at a time when the hatred of Germany and Germans was at its height in Russia. The scientific education was excellent, but not after the fashion of a German gymnasium.
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> "At the wish of the Czar, more attention was given to modern sciences than to the classical work. Dead languages were not taught at all, and ancient history only up to a certain point, while, on the other hand, the records of recent centuries, especially so far as they bore upon Russia, were carefully read. At the same time a good deal of Muscovite history and much that pertained to the rise of his own family were kept back from the Prince. The necessary amount of mathematics and a very thorough knowledge of geography were instilled into him, and particular attention was given to the language and literature of his own country and of Germany, France and England.
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> "All these languages the Czarowitz speaks and writes fluently. He was also thoroughly instructed in constitutional history, law, the administration of the country, finance and political and social economy. The best masters were selected and care was taken that their instructions had not been warped by political views.
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> "He entered the army at the age of eighteen years, and was little more than a child as regards his way of looking upon life at that time. He abhorred the homage of court and official life; and was really happy only when he could frolic in an innocent fashion with his younger fellow officers, when the elder ones, especially his tutor—for whom he has always entertained the greatest esteem—were out of the way. In this way his character became more independent. He became a good officer, and, although anything but a passionate soldier, he is in a position to recognize mistakes and to appreciate efficiency. He is devoted to duty and does everything that he undertakes thoroughly.
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> "In many ways he resembles his father, but is, in scientific knowledge, in advance of him, and has this advantage over Alexander III that, from his earliest years, he has been brought up as the heir apparent, whereas the latter was twenty years of age before he came into that position. He has also, like his father, a certain shyness, which, in his case also, has been mistaken for haughtiness. At home he was brought up in the most loving manner, like all the other children of the imperial family, but the consciousness of the dignity of the position of the Czar was more deeply impressed upon him than upon his brothers. To him the Czar was higher than the father."

A Terrible Disaster.

Last Saturday there was a circus in the city of Terrell and the people of the town and vicinity turned out to see the parade. A number of persons occupied an awning in front of one of the business houses under which stood some forty or fifty other people. The awning gave way and, with a fearful crash, tumbled down on those beneath, killing some and wounding some. We are informed that more than forty people were more or less injured. Bones were broken, heads were cracked and noses were knocked off and teeth knocked out. Altogether it was a most shocking accident.

The Eastern War.

The latest reports from the Japan-Chinese war up to this writing (Tuesday) say that the Japs have in the last few days gained several brilliant victories over the Chinese. It is reported that they have taken Talienwan and Kin-Chow, the latter being a walled town, and was held by a large garrison. Fung-Wang-Ching has also fallen. Some dispatches say that this last place was burned by the Chinese, who fled toward Moukden after firing it. Another report says:

> No fighting is mentioned as having occurred at Fung-Wang-Ching, but it is alleged that three hundred Chinese were killed at Taikai.
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> Field Marshal Yamagata's official dispatches say the detachment under General Tatsumi has occupied Fung-Wang-Ching, a fort which ranks in importance next to Moukden. The principal portion of the Chinese army fled towards Moukden and the remainder in the direction of Heichen and Takusan.
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> The Chinese inhabitants, who have been plundered by the Chinese soldiers, welcomed the Japanese army.
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> The Japanese captures to the present are 55 cannon, 1500 small arms, 20,000 rounds of artillery ammunition, 2,500,000 rounds for small arms and a quantity of other material.

It is also reported that China is making overtures for peace and has called upon the powers to mediate between herself and Japan.

Is the Long European Peace to End?

It is a dismal prospect that opens before Europe this season. There is an evident foreboding that the war which is raging between Japan and China may mark the beginning of the long-dreaded European war that has been staved off for more than twenty years. In olden times Japan and China might have worried each other in Corea for a generation without even a rumor of their mutual butcheries reaching European ears. To-day all that has been altered. Commerce has linked nation with nation so closely that every move in the Orient reacts upon the Stock Exchange of London and the markets of America; and no one can say how soon the conflagration in the farthest East may fire the powder magazines of the West. England, Russia and France are all deeply interested in the issue of the contest, and it will take wary walking on the part of the rulers of the world if they are not to stumble into the yawning gulf of war. The danger is serious.—*From "The Progress of the World," November Review of Reviews.*

We can not agree with the prognostication above. War is never to the commercial interests of nations involved in war. A general European war would be generally disastrous; therefore the powers interested in Japanese and Chinese commerce would sooner unite to force a peace than precipitate a general war.

CURRENT THOUGHT.

Such is Fame.

"Have you a Bishop in your Church by the name of McKendree?" asked a bright, middle-aged man of us the other day. When we explained to him that he had been dead for many years, he said he thought he remembered such a name.—*Central Methodist.*

Rotten Foundation.

When a member of the Church gets so very unsectarian and broad that he prefers to do his part of the Lord's work outside of his Church and in connection with some unsectarian work, there is something insecure somewhere about the foundation of his religious life. He should carefully look into the matter.—*North Carolina Advocate.*

Should be Grateful.

It is suggested that the public seems to think that the activity of an individual in protesting against wrongs of which all people are cognizant is a sort of egotism, an "I-am-better-than-thou" meddling, which amounts to an insinuated condemnation of all who do not protest and work to abolish those known wrongs. It would appear that even good citizens are disposed to assume a critical attitude, and to sit still while "that officious reformer gets his fingers burned." If the fingers are burned the listless crowd promptly crow, "We told you so!" If the fingers are not burned, and rogues are brought to justice, the crowd hastens to construct proofs that it has rendered indispensible help, for which, it is to be hoped, the triumphant leader will be humbly grateful.—*Northwestern Advocate.*

A CIRCUIT OF THE INLAND SEA.

On the 27th ult. I left Kobe for a circuit of the Inland Sea, called in Japanese "Seto-Uchi"—"The Sea within the Straits." Around this beautiful inner ocean our mission work has been very wisely located, and to visit the several stations this journey was begun. In no section of the Empire is the population so dense, and nowhere is the appeal for the gospel more plaintive and powerful. Not that the people ask for it, but because their pitiful condition demands it. Some parts of this field are fairer to the eye of beauty than I have elsewhere seen, and from two or three of the provinces have come many of the historic leaders of the country. Our brethren, therefore, have access to as good territory and as fine a type of citizenship as can be found in the Mikado's dominions.

An accident occurred the morning we left Kobe, which, though a little violent, was not interpreted as an evil omen. Going into the city from our school, the Kwansei Gakuin, my jinriksha was capsized, and I was precipitated headlong over an embankment three feet high. When two hundred pounds of American citizenship struck that Japanese soil there was a miniature earthquake, but the shock was only felt in these bones—did not disturb the palace at Tokio. The poor coolie in the shafts was knocked flat and somewhat hurt, but seemed to forget himself in concern for his passenger. A few sore muscles and a little more caution in jinriksha riding, were the only casualties.

We were to come first by rail to Hirosima, accompanied by Bro. Waters, but the delay in receiving his passport made it necessary for Bro. Mosley to be guide and guard. Police officers interpret treaty laws very literally and rigidly, and, though Bro. Waters was only returning to his home, they would not allow him to go aboard the train. Hirosima was reached about 11 o'clock at night, and, taking possession of Bro. Waters' house, we found a delightful rest for weary travelers. This is a city of 80,000 people, and one of the neatest, cleanest, prettiest in the land. It is military headquarters for the department of the South, and just now, during the Japan-China war, is only second to Tokio in political importance. Here the soldiers are camped, equipped and shipped to Corea. By every train they are coming, and by every transport they are leaving for the seat of war. There is the stir of battle about the barracks and along the "chatoba"—the wharf—as armed battalions march and countermarch, and vast military stores are being packed and hurried out to the big ships anchored in the harbor. We visited the army hospital, where wounded soldiers from Corea are being cared for by the Red Cross Society. There are thirty-two now under treatment, and from the extensive preparations made, the Government must expect a long and bloody war. Wonderful has been the work of this society. All honor to Miss Clara Barton and her great-hearted associates. This department has been turned over to that organization by the Imperial Government, I understand, and the hospitals here are in charge of their officers. We were received with marked courtesy by the manager, but could not go through the wards without a special permit from the commanding officer.

This war excitement demoralizes everything, and interrupts all Church work. The Presbyterian Church in Hirosima is used for a hospital, and notice has been given that ours will be needed for the recruiting officers. The Government claims the use of any building for army purposes by simply posting a notice on the door.

At 10 o'clock we had service in the chapel of the Girls' School—to one, at least, a profitable, spiritual occasion. The improvised congregation was not large, but the interest was manifest, and the attention intense. A splendid property, and admirable in all its appointments, have we in that school. The building, burned three years ago, has been replaced by one more tasteful and commodious. And never have I seen one more beautifully, neatly kept—a valuable object-lesson to every girl who will some day be a home-keeper. All were delighted at the prospect of Miss Gaines' return, who is expected this week, accompanied by some valuable recruits. She has wrought a good work, and her influence will abide. Like an oasis in a desert, that Christian school for girls was refreshing and enriching to a lonely traveler in this thirsty land. What a blessing it has been! what a benediction it will be!

Our membership at Hirosima is about one hundred, and in addition to regular and frequent service in the Church, there is preaching in two street chapels, which is often attended by large and curious crowds. We have also three other schools—one for the poor—besides the girls' school, and are thus finding entrance into many young hearts and ears and homes.

Returning to Hirosima the following Saturday morning, a new phase of Japanese life was seen, and other places of interest visited. We were given a *shin-bekwai*—a kind of social entertainment—which on this occasion assumed the form of a reception. To me it was a delightful, suggestive coincidence, it being my silver-wedding day, and the anniversary of my birth. Not privileged to spend it with the dear ones at home, I rejoiced to celebrate the day with a company of native Christians in Japan. The *shin-bekwai* is peculiar to this country. We had first religious exercises, then two addresses of welcome and responses, afterward a rendition of some things strictly Japanese. We had the "sword-dance," the "No-dance"—performed for the entertainment of royalty—fencing by experts, an amusing speech by a punster, etc., all concluding with refreshments and tender good-byes. The "dances" were only in name, so no one need get nervous about the Church in Japan.

Another place visited during the day was a large crematory, where human dead are turned to ashes in three hours. In front of the immense brick furnace, containing twenty-two ovens, divided into three classes, there are shrines for the Buddhist burial service. These are also separated into three classes—thus carrying caste into the coffin and oven. The first class are charged four *yen* (dollars), the second two, and the third one. The ashes of certain parts of the body are preserved, placed in a small earthen jar, and returned to relatives the next day. Just now the average number of cremations there is ten a day. The bodies are brought in the afternoon and burned at night. I was almost sickened by the odors of the ovens, and felt a chill of horror at the thought of thus disposing of these "temples of the Holy Ghost." How much more in accord with the Christian's hope, and solacing to heart-sorrow, is our simple, sad rite of Christian burial!

We visited also a large newspaper office—the *Daily Gei-bi-nichi-nichi Shinbun*—and witnessed the process of manufacturing current vernacular reading for this reading people. As we entered, the editor, in a state of comfortable undress, was in the press room. He retired quickly at the approach of foreign visitors, and after awhile received us in the editorial rooms, elaborately robed and seated on the floor. We kneeled on mats, and bowed as profoundly as our avoirdupois would allow when exchanging personal greetings. A description of the composing room and the several departments I must forego. This and every newspaper in the Empire is under Government espionage and supervision. Every editorial of a political nature, and especially every account of military movements, is submitted in proof to official inspection and revision before given to the public.

A difficulty with Brother Mosley's passport prevented his accompanying us farther, so we left by boat Tuesday afternoon with Bro. Shaw for chaperon and Bro. Usaki for interpreter, to meet an engagement that night at Iwakuni. Here we found a nice little city of 12,000 persons, and a congregation that quite

filled our small, but handsome Church. It had been announced that there would be "very large preaching" that night, and the people came out "for to see." A noisy crowd outside tried to disturb the worship, but failed. Those present listened attentively, and expressed themselves as grateful for the coming and message of their American brethren. We have a few faithful members here, including the intelligent and pious wife of the representative in the Imperial Diet. After a good night's sleep on the floor of a Japanese hotel, we started out for a twenty-mile ride in jinrikshas to Obatake and Yamai, purposing to take steamer at the latter place late in the afternoon for Metagerie. Our road was along the shore of the beautiful Inland Sea, with wooded mountains shading us on one side, and cool, salt breezes fanning us on the other. Bro. Waters overtook us about ten o'clock, having left Hirosima by jinriksha at one o'clock during the night. His coming was specially enjoyed, as he brought the latest American mail, with long letters from home. Good news from a far country relieves the tedium and tiresomeness of travel. For the rest of that journey the jinriksha was as comfortable as a Pullman, and the coolie as swift and steady as a Baldwin locomotive. Our thoughts were over the sea, and not on the blazing sun above us or the rough places beneath us. On that trip we passed through ten or twelve large villages, besides the towns of Obatake and Yamai, with two and eight thousand population respectively, and where we have chapels and a few members. If laborers could be secured every one of these villages should be occupied. As it is our brethren can only stop by the way for a few words of exhortation, and to distribute tracts. The field is yet hardly touched, cities and towns are being worked, but the thousands of villages in which the great body of the people reside, and from which will come the strength of the Church, are yet without the privileges of the gospel.

Leaving Yamai late in the evening we took steamer for Metagerie, where we arrived about three o'clock in the morning. After a few hours' rest and an enjoyable breakfast, thanks to Mrs. Shaw, who can paint a picture and order her household with equal genius, we took jinrikshas for a twelve-mile ride to Yamaguchie. This is the capital of the Ken or province, and a city of over 12,000. Here we were on historic ground. The native place of Count Ito, the present Prime Minister, and for hundreds of years famous for statesmen and military leaders, this province has exerted great influence in the Empire. We had services at eleven o'clock in our well-built chapel, attended not by a large, but an apparently much-interested, congregation. Before the benediction was pronounced our little conventicle was disturbed by the appearance of a police officer demanding our passports. It had been announced that Bishop Wilson would preach. So after examining our papers the little upstart representative of the Government demanded to know where "Konto-ku (Bishop) Wilson" was. He seemed to suspect that we had another contraband compatriot hid out somewhere, and elaborate explanations were necessary in order to satisfy his official conscience.

Over at the college located there, founded and endowed by a nobleman, and quite well equipped, we found a cordial welcome and most courteous treatment. It is largely patronized, and destined, with other national schools, to work vast changes in this country. I fear they will not be towards Christianity unless the Church girds up her strength, and renews her aggressive movements upon the strongholds of Buddhism. Instead of a chapel, there was a large "hall for moral instruction," in which, of course, the name of our Christ is never mentioned. The young are being educated away from the truth. Still this eagerness for knowledge must forever overthrow the blind superstitions of the centuries, and the Church should be alert to turn this tide of restless thought toward God. How I wish we could double our forces at once around this Inland Sea!

Returning to Metagerie we had service at night in a street chapel which was filled from all the regions round about. One interesting feature of the service was the baptism of the native preacher's little son, five days' old. The father wrote a poem in honor of the occasion, the literal translation of which lost its rhythmic flow and passionate power. For five generations there had not been a son in the family of his adopted mother, hence the great rejoicing, and his cultivation of the Muses. The child was named *Megumi*—which means Grace—given in recognition of the grace of God to a long disappointed household.

The next day we rode seventeen miles by jinriksha to Tokuyama, a city of 10,000, and another point on Bro. Shaw's Circuit. Here we rested a few hours, preached to a good congregation, and took passage at 9 o'clock for an all-night ride across the sea to Hirosima, with the privilege of sleeping (?) on deck. Bro. Shaw has the zeal of a true evangelist, and the courage of a martyr. He has fifteen chapels already, and is eager to move on to new territory. Thus our brethren are working up to their utmost strength in this depressing climate in order to feed the hungry thousands with the bread of life. As we passed through the villages it was both amazing and pathetic to note the excited curiosity of the people. Children followed us as American boys do the street procession of a traveling menagerie, while the older people stood and wondered at the meaning of this foreign cavalcade.

But of the trip to Matsuyama, Oita, Uwajima, and back to Kobe, with their suggestive missionary incidents, and their inspiring experiences, I must ask space to write in another letter. Better than seeing the sights has been this circuit of the sea. This hand-to-hand work on the field has revealed the difficulties and dangers, the hopes and fears, the possibilities and responsibilities, of the Church here and in the home land. I thank God for these laborious, but joyous weeks.—*Bishop Charles B. Galloway, D. D., in Nashville Advocate.*

MATSUYAMA, JAPAN, September 3, 1894.

FIFTY YEARS AGO.

In the latter part of September, 1844, the writer was licensed to preach and recommended for admission on trial in the Holston Conference, by the fourth Quarterly Conference of the Abingdon Station. David Flemming was presiding elder and G. W. Alexander stationed preacher. The young licentiate, not twenty-one till the 1st of December following, had made but one attempt to preach, and that was a humiliating failure. But feeling that he was called of God to the work of the ministry, he resolved to go forward, trusting in God. He had been importuned by esteemed friends to study medicine, and a good opportunity was presented, but after a severe struggle with the adversary he gained the victory, and thenceforth he was determined that nothing should turn him aside from the path of duty.

The conference was to be held at Rheims Creek Campground in Buncombe County, N. C., beginning October 9—a district of 150 miles.

In due time all the preparations for an itenerant were made, the trying ordeal of leaving mother and father, and sisters and home, had been met, and with such genial companions as Prof. E. E. Wiley, of Emory and Henry College, and Bro. G. W. Alexander, mounted on horseback, with packed saddle-bags, he was for the first time on his way to conference. Full of life and hope, he looked forward to great victories and glorious achievements. Alas! The dream has been realized only in part. In casting his eyes backward over that vast stretch of a half a century, while hills and mountains have been scaled and swollen rivers have been crossed, and the clouds have been lowering and the sun has burst forth in his noonday effulgence, still his youthful dreams have not been realized. Awhile before night we reached the residence of Edward Cox, the writer's great uncle, on the South Fork of Holston, in Sullivan County, Tenn. "Uncle Ned," was then upwards of ninety years old, if I mistake not. Riding in advance, I found him at the woodpile, gathering up chips. "Good evening, sir; can you give three travelers lodging for the night?" With a glow on his way-worn cheeks, the old man, discerning the character of the travelers, replied: "Have you got any money?" "No matter, we wish to stay all night." "Well, if you haven't got any money you can travel on."

But the travelers dismounted, and never were they more hospitably entained. The facts are that Edward Cox was the first Methodist in Tennessee, the first class-leader and steward, and the first conference was held by Bishop Asbury at his house.

Our luggage laid aside, faces and hands washed, we were soon seated in the pleasant gallery, when Uncle Ned, who was never better pleased than when in the company of Methodist preachers, entered into conversation with Prof. Wiley:

"Bishop Asbury once held a conference in my house, and I entertained the conference. How many preachers do you suppose were present?" "I can't guess," says the professor. "It was a great conference—there were nine preachers with the Bishop!"

Uncle Ned lived to the great age of 102 or 103 years. He was a Methodist of the genuine stamp. He loved the Church and contributed liberally to its support. His house was the itinerant's rest, and no one enjoyed their society more than he did. When William Hicks, who was licensed and recommended to the Annual Conference from his Quarterly Conference, Uncle Ned furnished the horse, saddle and bridle. He claimed Hicks as his preacher, and was proud of his success in the ministry. When we reached the French Broad River, along which our road lay for fifty miles, we fell in company with a large majority of the preachers of the conference, who had come from East Tennessee and Southwest Virginia, and as they were all on horseback, save R. M. Stevans, who escorted Bishop James in his buggy, they presented the appearance of a brigade of cavalry. The camp-ground, the seat of the conference, was one of the largest and best arranged in the bounds of old Holston. Many of the camps were framed houses with several rooms and a fire-place. A commodious shed, which seated several thousand people, and in addition a large new church had been erected in which the sessions were held, and the large number of campers and the vast crowds that were in attendance, and the great preaching by Bishop James, Charles B. Tippett, one of our Book Agents from New York, members of the conference, and better than all, the wonderful manifestation of Divine power in the awakening and conversion of sinners, and in the baptism of fire, which fell upon the Church as on the day of Pentecost, rendered it one of the most notable conferences I ever attended. The Bishop preached three times. Although he was a small man and his voice was feminine, I count him among the grandest preachers I ever listened to. His sermons were thoroughly prepared, logical, instructive and full of the unction of the Holy Spirit. He employed some of the most appropriate and impressive figures to illustrate his subjects I ever listened to. For example, in preaching on the work of the ministry, he compared the several classes of preachers to the clouds. Sometimes you saw large, white clouds, with golden tints near the sun, and you exclaimed, "How beautiful!" but no rain fell from those clouds; they seemed to be placed there just to be admired. So some preachers delivered finely-composed and finely-uttered sermons, and every one said, "How beautiful;" but there was no rain—no reviving, saving power attending their preaching. It seemed that they were there merely to be admired. Again, dark clouds arose in the north, thunders rolled and vivid lightning ever and anon flashed athwart the sky, and soon great rain drops began to fall, but the wind came like a hurricane, felled trees and tore up the earth. Though little rain fell, the atmosphere was purified by the electricity and the wind, and good was done. So with some preachers. They were boanerges who, with stentorian voices and words like bolts of electricity, and with excited gesticulations, denounced sin and proclaimed in dreadful terms the sinner's awful doom, filling the minds of his hearers with consternation, and leading them to strive to escape the impending doom.

Such preachers accomplished much good. Then again, you saw a little cloud arise in the east, muttering thunder was heard in the distance, the cloud began to spread till the whole sky was darkened, and then the rain began gently to fall, and gradually to increase till there was a down-pour, which refreshed the thirsty earth, causing vegetation to spring up, the grass to grow, and making glad both man and beast. This represented the most powerful and successful class of preachers. The Rev. C. B. Tippett, of the Baltimore Conference, and one of our Book Agents in New York, preached several times and to the delight of his hearers. His preaching was characterized by a beautiful simplicity and great spiritual power. His themes were experimental and practical religion—the nature and necessity of the new birth, the direct witness of the Spirit to the pardon of sins and adoption into the family of God, and obedience to the Divine commandments as a necessary consequence. Several members of the conference also preached in demonstration of the Spirit and in power. The altar was crowded with mourners, scores were converted, and saints shouted aloud for joy. Two remarkable instances of conversion I deem worthy of mention. While Father George Eken, an Irishman, who was licensed under Mr. Wesley, was preaching at the morning hour, a young lady fell down under the sermon and became both helpless and speechless. She was carried to the camp, her friends were alarmed and sent for the doctors, but they could not explain her situation. She remained helpless and speechless, if I mistake not, some twenty-four hours, when suddenly she leaped up, shouting and praising the name of the Lord. The other instance was that of a deaf and dumb girl, some twelve years old, who became deeply concerned for her soul, and who, when Christ spoke peace to her troubled soul, distinctly uttered the word glory; and the glow of joy that played over her face showed that she felt glory. Bishop Janes said that the sight of that little girl rejoicing in a Savior's love was enough to convince any infidel of the truth of Christianity.

I was read out to the Cleveland Circuit, in the Highwassa purchase, some two hundred and fifty miles from the seat of the conference. Rev. Stephen W. Earnest, who had a wife and six children, was my colleague. The circuit had twenty-eight preaching places, consisting of some half dozen church edifices, school-houses and private houses, and four camp-grounds, which had to be visited by each preacher every four weeks. By preaching at two places on some of the Sundays, we had Monday for a rest day. It was impossible to visit all the families, but we had class-meetings in those days, which supplied in part the lack of pastoral visitation. I think there were about six hundred members, and fifteen local preachers in the work. After furnishing the family expenses of the preacher in charge, $50 in cash was paid for the support of the two preachers and presiding elder; of which amount the junior preacher received $11.21, but the girls knit and gave him socks enough to last two years. But he had to go to conference at Athens, East Tennessee, in the same suit he started from home with! What will our young preachers in these days say to that? Have they found any such work in Texas?

A. F. Cox.

PAUL NOT A SINNER.

"For we know that the law is spiritual, but I am carnal, sold under sin." (Rom. 7:14.)

As the Jews rested in the law as sufficient for justification and sanctification, it was necessary to convince them of their mistake. That the law was insufficient for their justification the apostle had proved in chapters 3, 4 and 5; that it is insufficient for their sanctification, he shows in this chapter, and introduces his discourse by showing that a believing Jew is discharged from his obligations to the law, and is at liberty to come under another and much happier constitution—that of the gospel of Christ. In the fifth verse he gives a summary account of the state of a Christian or believing Jew, and the advantages he enjoys under the gospel. Upon the fifth verse he comments from verse seven to the end of the chapter, and upon the sixth verse he comments from the first to the eleventh verse of the eighth chapter of Romans.

The law is not only to be vindicated, but extolled, and extolled not only by the good, but even by the man whom it condemns, (carnal), that is in the flesh, (verse 5) that is unregenerate. Sold under sin—not merely under the dominion of sin (6 to 14), although that is the sure and infallible characteristic of the unregenerate. The low regenerate state has sin rebellious within, the higher life has nature under foot, but though sin may win many masteries it never holds permanent dominion over the regenerate. But this man is worse still, sold under sin, not only a subject, but a slave, and it is not the base I, the lower self, but the higher I, that utters the awful plaint.

Reducing the hyperbole as much as we can, it is absolutely inadmissible to predicate this in any case of a regenerate man.

Sold under sin.

Paul having compared together the past and present state of believers, that in the flesh, verse 5, and that in the Spirit, verse 6, in answering two objections: Is then the law sin? and is the law death? he interweaves the whole process of a man reasoning, groaning, striving and escaping from the legal to the evangelical state. This he does from verse seven to the end of this chapter.

Sold under sin.

Totally enslaved. Slaves bought with money were absolutely at their master's disposal.

It is difficult to conceive how the opinion could have crept into the Church or prevailed there that the apostle speaks here of his regenerate state and that what was in such a state true of himself must be true of all others in the same state. This opinion has most pitifully, not only lowered the standard of Christianity, but destroyed its influence and disgraced its character.

It requires but little knowledge of the spirit of the gospel, and of the scope of this epistle, to see that the apostle is here either personating a Jew under the law and without the gospel, or showing what his own state was when he was deeply convinced that by the deeds of the law no man could be justified, and had not as yet heard those blessed words: Bro. Saul, the Lord Jesus that appeared unto thee in the way hath sent me that thou mightest receive thy sight.

In this and the following verses he states the contrarity between himself or any Jew while without Christ and the law of God.

Of the latter he says, it is spiritual, of the former I am carnal, sold under sin. Of the carnal man in opposition to the spiritual never was a more complete or accurate discription given.

The expression in the flesh, and after the flesh, in verse 5, and in chapter eighth, verses 5, 8 and 9, are of the same import, with the word carnal in this verse. To be in the flesh, or to be carnally-minded, solely respects the unregenerate.

St. Paul no more professes himself carnal in Romans 7 and 14 than he professes himself a liar in Romans 3-7, when he says: "But if the truth of God has more abounded through my lie, why am I judged as a sinner?" He no more professes himself a man actually sold under sin than St. James and his fellow-believers profess themselves a generation of vipers and actual cursers of men, when the one wrote and the other read, the tongue can no man tame; it is full of deadly poison; therewith curse we men.

It frequently happens that by a figure of rhetoric, which is called hypotyposis, writers relate things past or things to come in the present tense, that their narrative may be more lively, and may make a stronger impression. Thus, in Gen. 6 and 17 we read, Behold I, even I, do bring, i. e., I will bring one hundred and twenty year hence a flood upon the earth to destroy all flesh. Thus also in Sam. 1:35, 48, When the Lord had delivered David out of the hands of all his enemies, and given him peace in all his borders, he spake the words of this song: He teaches, i. e., he taught my hands to war, so that a bow of steel is, i. e., was broken by my arms, etc.

Paul taught the Jew that he could not be saved by obedience to law. By the deeds of the law no man could be justified. By grace are ye saved through faith. We are born again. The merely literal rites, ceremonies and sacrifices are now done away. We are saved by grace. We are free from sin if we live by faith. There is now no condemnation if we are in Christ Jesus. If we walk not after the flesh sin shall not have dominion over us, for we are not under the law, but under grace (Rom. 6:14). Being made free from sin ye become the servants of righteousness; for when ye were the servants of sin ye were free from righteousness (Rom. 6:20). If you are continually sinning youare not righteous.

According to the theory of some, it would take all the angels in heaven to keep the books for a few, charging and giving credit. I tell you, you can not serve God and mammon at the same time; but now, being made free frem sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. If you want eternal life, quit sinning. Blessed be God! I do not believe the apostle was sold under sin at the time he wrote this chapter. Such an idea! A man who suffered shipwreck as Paul suffered shipwreck, was beaten as Paul was beaten, imprisoned as Paul was imprisoned, had fought as good fight as Paul had fought a good fight, and had kept the faith as Paul had kept the faith, I can not believe he was sold under sin.

How shall we that are dead to sin llve any longer therein? Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we might not serve sin. Verses 15, 16, 17: For that which I do I allow not; for what I would that do I not, but what I hate that do I, etc.

Go talk to a man about religion. Tell him he ought to quit his sins. He will tell you, "I know I ought." Tell him he ought to quit drinking or swearing. He will say, "I know I ought," yet will do the same thing over and over. O wretched man that I am! It is dangerous, full of hazard, and unsafe to think you can be always sinning and yet get to heaven. No sin can enter there. It is a place of purity.

Blessed are the pure in heart, for they shall see God; follow peace with all men and holiness of heart, without which no man shall see God. The Irish boy was right when he said "to be holy was to be clean on the inside."

Paul was a perfect man. Love is the fulfilling of the law. If I have not charity, said Paul, I am nothing. And what charity of love Paul had appears from Christ's words and from his own. Greater love, i. e., more perfect love, hath no man than this, says our Lord, that he lay down his life for his friends. Now this very love Paul had for Christ, for souls, yea, for the souls of his fiercest enemies—the Jews: I am ready, not to be bound only, but to die also for the name of the Lord Jesus. I am crucified with Christ; nevertheless I live, not I [See here the destruction of self], but Christ liveth in me. I have fought a good fight.

A. J. Anderson.

JEWETT, TEXAS.

"JOHN'S BAPTISM A JEWISH PURIFYING" CONSIDERED.

Once before, writing over the *nom de plume*, "Young Fogy," I sought to correct what seemed to me to be errors in the writings of "Old Fogy," but unfortunately I displeased my esteemed Bro. Hughes, whom I did not recognize as "Old Fogy." I thought it was Bro. Horner, and felt sure that he would not be offended with me. I wrote an answer to Bro. Hughes at the time he showed his displeasure, which I thought was safe, and would hold the ground I had assumed; but loving peace (and Bro. Hughes) and not victory, I did not publish it. But I presume that I may dare to make a suggestion about his article discussing "John's baptism and Jewish purifying," which appeared in your issue of October 25. And I do this that the world may understand that his article does not voice Methodist views. He confounds things wholly dissimilar. 1, He refers to John 2:6, 7, where water pots of stone, containing water, were kept for washing hands before eating, etc., etc. 2. Then he has ceremonial purification, and quotes Numbers 19:17–19, which sprinklings were used only for the ceremonially unclean, by reason of one of the many causes discussed in that chapter, as where a man had touched the dead body of a man," "or a bone of a man, or a grave," etc. The difference could not be greater than it is in the matters discussed in these cases. In the one case it is a purifying—washing the hands before eating, and when they had been to the market, etc.

In the other case the uncleanness is such that he that is affected by it can not come into the congregation, "because he hath defiled the sanctuary of the Lord."—Num. 19:20.

Note again: that the ceremonially unclean was sprinkled "upon with medicated water on the third and on the seventh day;" the water in this case (Numbers 19) having had the ashes of a red heifer put into it, and was sprinkled with a hyssop bough only—cedar and all else were excluded.

But my good brother proceeds to say: "Now John and Christ acted according to law. To say they acted without law would be blasphemy; and if they obeyed the law of purification, then they put running water in a vessel and sprinkled the unclean." But if they were so very legal, how was it that they dispensed with the ashes of the red heifer, and the hyssop bough? And right straight after this he discusses Christ's attachment to law, saying that "one jot or tittle shall nowise pass from the law [of purification, for instance] until all be fulfilled," and yet he failed to put the ashes in his baptismal waters of purification(?) and omitted the hyssop bough. If I should stop at this point it might be thought by some that the remainder of Bro. Hughes' article is approved, and for this cause alone I must answer for myself, that I do not approve of all the remainder, if I understand it. For instance, the statement that John's baptism was a continuation of the Mosaic ceremonial purification seems wholly devoid of truth, and is not supported by any argument or Scripture proof whatever.

Again, it is not evident that the baptism which Christ administered was different from John's, i. e., that it was another baptism, so as to justify the expression "the two baptisms." And it is far from apparent that it was another, in the sense of being conferred upon the same subjects whom John had baptized—a repeated ordinance. "When they came to John to explain this very matter he does not deny that both his and Christ's baptisms were each a purifying—one ceremonial and the other spiritual." And yet the Jews and John's disciples regarded both as a purifying. It will be remembered that this grew out of John's disciples coming to him and reporting to him that Christ baptized, and that "all men came to him." If Christ's was a spiritual and John's a ceremonial baptism, how could they regard them "both as a purifying?" And how could they see and report upon a spiritual baptism administered by Christ, to which all the people flocked? Could they see a spiritual baptism? But I will desist, for I would not offend Bro. Hughes by so stupidly failing to appreciate large parts of his article—for whom I entertain only the kindest Christian regard—nor this only, but personal esteem.

H. V. Philpott.

WILLIS, TEXAS.

P. S.—Perhaps I should have called attention to the fact that, if it were a spiritual baptism which John's disciples saw Jesus administer and which they reported to their Master, Jesus administered it by proxy, for Jesus himself baptized not, but his disciples —John 4:2. H. V. P.

"DISCUSSION OF BAPTISM."

The above caption indicates a small pamphlet on the modal action of Christian baptism. After reading it the second time critically, I am prepared to commend it as an invaluable production. The author manifests a true Christian spirit. His views on every controverted point are certainly "logical and scriptural." His exposition of Romans, sixth chapter, is hard to excel. If our preachers would preach more on the mode of baptism we would not lose so many converts. Many of our people need more light. It is true, we have many valuable works on the subject and mode of baptism, but some of them contain so many Greek and Hebrew words the common people cannot understand them; and, besides, there are others which are so voluminous that but few people read them. Rev. S. C. Littlepage's tract is much needed, and I venture the prediction, that thousands of our preachers and people would be greatly benefited by studying his thoughts and arguments. I have been a close observer for forty years of proselyting schemes by exclusive immersionists, and can say truly nine out of ten who leave our Church and are plunged under the water for baptism say, "We were not satisfied with our baptism;" hence, being in ignorance, then believing the unscriptural assertions which they hear from Antipedobaptists' pulpits, they fly to the water in order to be "buried with Christ by baptism." What a foolish thought! No man can be "buried with him" by water baptism—absolutely impossible! The latter part of the work kills baptismal regeneration. The writer shows from first to last by the teaching of the Scriptures especially the prophecies, that affusion is the only scriptural mode of baptism. We, as pastors, young preachers especially, would do a good work for the Church if we would induce our congregations to buy and read "The Logical and Scriptural Discussion of Baptism." Wm. Price.

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Income-tax Assessor—You can't claim exemption, Mr. Smiles. Why, man, you must spend $7000 a year the way you live." Smiles—I know that, sir; but I live beyond my income.

Danger from Catarrh.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lend to bronchitis or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common-sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

Mrs. Hightone—It must be so comforting to hear such good reports from your daughter at Vassar. Mrs. Malaprop—Yes, Emily is a bright girl, and I am very proud of her. Only yesterday she said in her letter that she could surely wear glasses by the end of the year.

Read the following testimonial: OAK CLIFF, TEX., March 23, 1893. —I feel it a duty to say to all who suffer with Catarrh that Dr. Thurmond's Catarrh Cure is all that he represents it to be, it having cured my son Frank of a bad case of Catarrh, and my wife, who has suffered for years with the same, is being rapidly restored at this writing, having only used two bottles on both cases. Yours sincerely,
F. N. OLIVER.
Call on your Druggists.

Kittie—Mamma, does ever mean something very, very, awful big? Mamma—The word ever? Why, no; why do you ask such a foolish question? Kittie—Well, I just read in your new fashion book that sleeves are to be larger than ever.

An Old and Well-Tried Remedy.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa.

Mr. Higg'ns—What do you think of the latest medical dictum that kissing is unhealthy? Mr. Hunker—It is quite true. Mr. Munn happened to catch me kissing his daughter and I was laid up a whole week.

MORPHINE AND OPIUM HABIT CURED IN 24 HOURS.

I bear all expenses and require no money till cure is made.
No charge for board or medicine. Best of references given.
DR. J. S. HILL,
Waxahachie, Texas.

A GOOD INVESTMENT.

A number of preachers in the different conferences own lots at the Polytechnic College. Said preachers are missing a fine revenue by not having houses on these lots, as there is almost daily demand for rent houses by responsible parties at good figures.

Sunday School.

(Prepared by I. W. Clark, A. M., Paris, Texas.)

FOURTH QUARTER, LESSON 7—NOV. 18.

THE SERMON ON THE MOUNT—Luke 6:20-31.

GOLDEN TEXT: *As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

This lesson begins where the last left off, but we have Luke's account here. Our Savior had passed a whole night in prayer, and when day was come he called his disciples unto him and selected twelve of them, whom he called apostles, and then begins a most wonderful discourse which Daniel Webster said was sufficient of itself to stamp the Scriptures as of Divine authority, for the thought and sentiment of this wonderful deliverance bears the impress of the Divine mind, being beyond the grasp of human conception to have originated such teaching.

When we consider that the Son of God found it necessary to continue in prayer a whole night that he might be spiritually qualified for the delivery of this sermon, we are overwhelmed with the sense of our wants and necessities as men called to stand as representatives of Christ in the proclamation of these wonderful truths.

This mountain, called the Horns of Hattin, overlooked the sea of Galilee, and the lone figure of Jesus, standing before these men who are to go forth as sheep among wolves, instructing them in things pertaining to the kingdom, his face aglow with heavenly light, and the fervor of the spirit warming the hearts and minds of the apostles, making them realize the conscious truth of his utterances, was a picture which no artist could reproduce.

The sea of Galilee, at the base of the mountain, reflecting the light of the morning sun, the busy fishermen, pushing their boats out from shore for a day's toil with their nets, the city of Capernaum seen in the distance, the beautiful valley of the Jordan through which this historic river flowed toward the sea of the "Dead," might have been thrown on canvass by the hand of an expert, but the inimitable expression of his divine face, the sweetness of his voice, the pathetic utterances, hallowed by the season of prayer, the superhuman conceptions of earthly life and its wants and necessities, the benign countenance of Jesus beaming into the faces of these unlettered fishermen, and, also, the enwrapped attention of the disciples (for although they had been with Jesus, and had heard him talk, and had seen him heal the sick and restore sight to the blind, they had never touched the battery so heavily charged), this hush of breathless stillness, broken only by the sweet voice of matchless wisdom—these things can never be reproduced on canvass, but they *are* to be reproduced, for these same men are to go out and write on other hearts the experience of this hour; their words are to be charged with this same heavenly glow, for the Spirit is to go with them even unto the end of the world.

20. *He lifted up his eyes on his disciples*, and what loving kindness shone on his face as he said, *Blessed be ye poor.*

These men knew what poverty meant, but they had never had such a tribute paid to their helplessness. They had never dreamed of poverty being *blessed*; they knew nothing of spiritual poverty until now, when they stood before the open door of heaven, and began to taste of the sweets of spiritual blessings. He began to unfold to them the price of these heavenly joys.

This kingdom comes to those who are spiritually poor, those who have a felt want and need, for no other could receive these blessings.

21. Men must hunger before food is sweet. The old soldier remembers when cold corn bread was sweet to his hungering palate. You may *weep now*, but you shall laugh after awhile. There are those who deride the tears of the penitent, but God says there is virtue in sorrow, and he who has never sorrowed has never rejoiced in Christ.

22. These men are taught that the pathway of the just shall be through trials. There are those who will persecute and cast out their names as evil, but, as certain as there is truth in Divine words, there will follow a blessing to him who endures these trials for Jesus' sake.

23. Don't doubt the Word of God, but rejoice in anticipation of the coming blessing.

Jesus says, *Leap for joy.* Let your body partake of the joyous experience, for the prophets are before you with their experience.

24. He refers to those who accept anything in preference to the kingdom. It may be riches, or honors, or easy life, or avoiding duty. But the woes of abandonment shall be the experience of every one who neglects Christ for any cause.

25-26. That man who fails to trust Jesus for everything will fail to find him in the hour of need.

27. Here is a startling statement. They had known that men ought to love their friends, but when Jesus leaps over human passion, and the common customs and habits of life as well as the experience of all human hearts, and requires men to love their enemies, we know he conceived the code of morals in a higher atmosphere than that in which humanity lives.

28. He goes farther, and demands that we bless those who curse us, and *pray for them which despitefully use us.*

29-31. He is exemplifying the great commandment, that on which the law and the prophets hang.

There must be no coercion in this matter. People must keep the law willingly, and all hate must be banished, and love must be the ruling principle.

These apostles, and all other men, can not fail to see that Jesus taught an impossibility, unless the human heart is changed, and our affections and desires are renewed. The demands of the Bible show the necessity of regeneration, and the will must be unbound before it can experience the liberty taught in this wonderful sermon on the mount.

Beginning with repentance, the alphabet of the gospel, without which no man can understand or enjoy these wonderful things, and then regeneration as the blessing of God promised always when the condition of faith is found in our hearts, the man goes on forever, climbing higher, and getting more of God every day.

Men calculate on time as an element in the growth and development of everything worth having.

It takes time for a child to be born, to grow to manhood, to gain an education, for the brain to expand, to cultivate habits, to learn manners, to understand the promises of God, for habits of temper to write themselves on the face and in the actions.

Revolutions, national and individual, require time; the inertia of matter forbids instantaneous motion, and, although the secret forces seem to act without reference to time, humanity must receive their benefactions in the lap of time, for God has so ordained that even our thoughts are to be measured by the slow process of the common vernacular.

Religion means a bond, and, before we can be bound, there must be an unbinding, and the mysterious knot must be unraveled by handling every thread of the rope of sin or unbelief.

Sin complicates and implicates the whole man, soul, mind and body, and is seen in our habits of body and mind. We believe in men who develop by natural processes, and then they are fitted for the natural world.

EPWORTH LEAGUE.

THE Epworth Herald has a circulation of 80,000.

GENERAL SECRETARY E. A. SCHELL, of the Methodist Episcopal Epworth League, in presenting his first report to the board, made a clear statement of the condition of the League. The organization now consists of 13,500 Chapters and 3000 Junior Leagues, and more than 1,000,000 members.

THE Epworth League Board of Control of the M. E. Church met in Boston October 17. Resolutions of felicitation upon the organization of Epworth Leagues in the Methodist Episcopal Church, South, and in the Methodist Church of Canada, were adopted, and the Secretary was requested to forward letters of congratulation.

FAMOUS LECTURERS.

I can furnish your Church or League: In November—Dr. Geo. Thos. Dowling and Sam P. Jones.
December—Dr. A. A. Willitts.
January—S. M. Spedon (Crayon Artist).
March—Col. L. F. Copeland and Rev. Sam Small.
Put in a Lecture Course and give your Leaguers something to do, and thus build up your town and fill your treasury. Write JOHN A. LOMAX,
Weatherford, Texas.

Old and Young.

A CONUNDRUM.

A conundrum for the Sunday-school children of the First M. E. Church, South, Dallas, Texas:

I am composed of thirteen letters. My first is one of the names applied to our Savior and his mission on earth.

Second—What prophet, in the vision of the valley of dry bones, gives us a wonderful picture of the resurrection?

Third—What Queen refused to appear before the King and his lords in a drunken revelry, and thereby lost her crown?

Fourth—What prophet saw a man of God glorified and taken to heaven in a chariot of fire?

Fifth—Who wrote the Acts of the Apostles and was called the "beloved physician?"

Sixth—Who was the first Christian martyr, and, when dying, testified that he "saw the heavens opened, and the Son of man standing on the right hand of God?

Seventh—What great missionary gloried in the sufferings, trials and perils he endured for the cause of Christ, saying, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us?"

Eighth—Through what Gentile woman do we claim descent from Christ?

Ninth—What aged prophetess living in the temple was first to prophesy of the reign of Christ?

Tenth—What garden was the scene of our Lord's agony?

Eleventh—What prophet confounds skeptics by giving a detailed account of the coming of Christ 700 years before his birth?

Twelfth—To what Jewish ruler did Jesus say, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God?"

Thirteenth—To a sinful woman of what country did our Savior say, "God is a Spirit, and they who worship him must worship him in spirit and in truth?"

My whole being the name of one who, like the Prophet Daniel, is "greatly beloved." Will the children of First Church give the answer? ***

ALMOST A MAN.

"These are new trousers. They are the first trousers I have ever had. Men wear trousers. I'm most a man.

I want to be just the kind of man papa is. I'll tell you what kind he is. I don't believe I'm much like him yet.

He is always kind to folks. I call ugly names and say ugly things, and scowl sometimes.

He's always polite to folks. He never forgets to take off his hat. I most always do.

He always gives money to the Sunday-school and things. When I have five cents I always want to buy candy with it.

He sits up straight and quiet, and never gets his clothes torn or dirty. I'm most always spoiling mine, or making a noise or something.

Oh dear! I'm afraid it will be a long time before I'm a man just like papa.

But mamma says the way to make a good man is to be a good boy.

She says that if I am kind and polite when I'm a boy, I shall be so when I'm a man. I shall have to learn a great many things, and do what I'm told a great many times.

And the best thing of all is, to ask God to make me just what he wants me to be.

I guess I'd better try it. Don't you think so?"—*The Sunbeam.*

A LITTLE SERMON FOR LITTLE PEOPLE.

"If ye know these things, happy are ye if ye do them."—St. John 13:17.

I. "These things"—that is, your duties—wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters and servants.

2. At school, respect to teachers, faithfullness in study and fairness in play.

3. At church, be quiet, listen, worship, and give your heart to the Savior.

4. On the street, good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give?"

2. But from love. So did the Savior when a boy at Nazareth, so the angels do God's will, which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties you will become more skillful; so you improve your reading, writing, and music. St. Peter said: "Grow in Grace."—*Church Work.*

THE PRESENT-DAY THEATER.

The first essential qualification of an actor is that, for the time being, he should become, as far as possible, the person he represents. He must forget his own identity, and, in his words, tones, features, appear to the audience the very individual he personates. It is reported that a certain Tom Davis, in Dr. Johnson's day, an actor famed for his power of mimicry, was proceeding to the stage bedizened and got up with effect, when the Doctor called to him, "Hullo, Tom, and what art thou to-night?" He was every day someone other than himself. Dr. Johnson felt such disapproval of this that at length he gave up theater-going. Garrick boasted that he so completely entered into an assumed vile character as to feel it was actually himself, and not an impersonation. Johnson replied, "If you really believe yourself to be such a monster, you ought to be hanged every time you represent it."

This feature of all good acting was illustrated in the following case well known to myself: An actress of great ability, in constant demand, highly applauded and well paid, happened to spend a Sunday with a family of my congregation, and was invited to accompany them to Church. She was a Roman Catholic, but she was so interested that she repeated her visit, and became convinced of the gospel of Christ as taught in the New Testament. After a long struggle, and enduring much from her family, she became a member of my Church. She continued her profession as an actress for some months, but then relinquished it at great sacrifice of fame and income, restricting herself to concert and oratorio singing and giving music lessons. I had not alluded in the pulpit to the subject of theaters, nor had I spoken to her personally, leaving the truth itself to direct her own conscience. After her decision I asked her reasons. She replied in substance, "I could not any longer assume other characters than my own. Before God I was a lost sinner, praying for pardon and imploring grace to lead a holy life. And, then, on the stage I was another person altogether. If I was an actress at all I must, of necessity, try to appear to be the person represented—frivolous, or selfish, or deceitful, or a flirt. I was applauded for so well representing a character I despised, and I felt disgusted that friends who knew me as I really was, should see me pretend to be what was contrary to all my opinions and tastes; and so I felt I could not live a double life, and must give up either my Christian or my feigned characters. Therefore, because my life as actress was a contradiction to my life as a disciple of Christ, I have renounced it." This was not the result of submission to any Church authority or pastoral counsel, but solely from conscience. She has relinquished a good position, brilliant prospects, and a large income, that she may cultivate the reality of a godly life. In a letter I hold in my hand she writes: "The theatrical life is calculated to develop all the evil in one's nature. It is so unreal that actors, and especially actresses, lose their own identity even in their private lives, and are artificial and not true. Vanity is fed in the ugliest form. The once lovely home with its simple duties becomes irksome. I do not say that no actors can lead a good life, but only what the actor's life is calculated to do, and I can not see any good that it can develop in the character. So pernicious does such a life seem to me now that nothing can induce me to enter a theater, even as a spectator. But even when I was not a Christian at all I acknowledged that the stage life was most unhealthy in every sense, both for man and woman." I have known this lady for several years as a devout Christian, using her musical talent to support herself, and help poor relatives and the cause of Christ, and often singing at the bedside of the sick poor. I have a pair of water-color drawings of great merit given me by a friend who purchased them of the artist, Montague Stanley. He had been an actor of great ability. He became converted to God, and soon felt he must renounce the stage if he was to persevere in godliness. So he devoted himself to art, and supported his family by the sale of his pictures, at a great sacrifice of income.

A member of my brother's Church relinquished a good position on the stage, and gave the following reasons: Reading the New Testament convinced him that he could not continue a stage life without serving two masters, and he found no peace till he gave it up. His experience of the evil of it on an artist's character arises, he said, "from various causes—late hours, temptations when theater closes, indecent dresses, great familiarity of actors and actresses during rehearsals, etc.; in all sorts of costumes, highly seductive; disgusting stage dancing. I saw a dear little girl three years old standing at the side of the wings on the stage watching its mother nearly naked walking on her toes in the ballet. Could a converted man tolerate it? Girls in men's clothes, or with scarcely any clothes, appearing as almost nude, will soon fall, or if not, seldom succeed in getting any position unless possessed of money, which obtaines costly dresses, attracts admirers, and makes theaters pay better."

An American lady with a beautiful voice and dramatic talent came to London with her husband to cultivate singing and qualify herself for the stage. Like some other Christian people, she suspected no evil. She was handsome in appearance, and soon obtained a subordinate position in one of our largest and best theaters. After a short time she gave it up and came to me, to whom she had brought an introduction from a very eminent American clergyman. She and her husband told me that she was utterly disappointed and shocked. They said that without purchasing a position, whether by purse to the manager or by person to his patrons, there was very little chance of any advancement, so she gave up the stage in indignation, and returned to America to seek an honest living in retail trade.

The author of "Obiter Dicta," asks, "Would any of us wish our daughters to go on the stage? Can her mother always be with her at rehearsals and dressing-rooms? As a beginner your daughter can not select her theater. She is lucky to get in as an 'extra lady' if showy, perhaps as a page in boy's clothes, meeting with other girl pages in the dressing-room; if with such surroundings a girl remains pure in heart it is a miracle of grace. She will hear everyone 'clearing' each other. Warming to their work the veneer of politeness wears off. The stage manager comes out strongly. There is sure to be forcible language. Your daughter's ideas of propriety will be rudely shocked at every turn. When she ceases to be even astonished she will be unconsciously deteriorating. Chance or ill-luck, madam, may bring your daughter to the stage, but you would not choose it for her."

A magistrate at the Central Police Court, Glasgow, on retiring from office recently, referring to the efforts of the Purity Society, said, "I need not repeat what is well known to you, how many of these poor girls are cast on the streets after the pantomime season, undoing the work of Christian benevolence, and feeding the source of this great evil." A writer in the British Weekly describes a scene he witnessed in a London theater: "The curtain rising disclosed a nymph at a fountain practically nude, who slowly rose and advanced to the footlights. What cruel torture to any modest girl before she could condescend to this! What heartlessness in an assemblage of merely moral men and women to find pleasure in such degradation! It seems as if the public will applaud and pay for whatever gives them pleasure. It has truly been said that 'actresses have won rapturous applause from whole generations of men who consider that where their pleasure is involved no risks of life or honor are too great for a woman to run.'"

Dumas, the novelist, in reply to one who criticised a play of his, wrote, "You are right not to take your daughter to see my play, but you should not take her to a theater, which, being a picture or satire of social manners, must ever be immoral, the social manners themselves being immoral." I remember a similar reply of a French defender of the theater to one who said his plays were not proper for young people. "Certainly not—we have to represent the world as it is, and not as it ought to be—and the world, as it is, is fit only for men and women to witness, and not for children, youths, and maidens." How certainly injurious must be the habitual representation of immoral scenes and characters on those who are habitually familiarized with them in their production and exhibition.

Many of the plays in constant performance more or less put vulgar, impure, and profane language into the mouths of the actors. A few weeks ago a gentleman told me he was not a strong opponent of theaters, and went recently to see and hear a very famous actress, but was shocked to hear some very objectionable utterances from the lips of a lady. It was a play of Shakespeare's. He spoke of it to a friend of his, a theater manager in a great city, and his reply was, "This can't be helped; no pay will run unless it has some spice in it." A writer in the Chicago Standard says, "Reform is needed, but salacious performances pay best, while humble virtue sits abashed in the shade. The rot and rubbish for the delectation of Chicago theater-goers is simply appalling. The fact remains that the pabulum offered today at most of our theaters, nay more, at all of them—from London to Hong Kong—around the world, is little better than trash." A visitor from Canada has lately stated that in England the most popular plays are the sewhere women are on exhibition, and society songs of questionable character are sung. Prof. Henry Morley says of London: "In regard to the plays now being represented in London, almost all are translations from the French. That this ought not to be is obvious."

The question of this paper is not whether all plays are bad, but whether regarding the theater of the present day as a whole, Christians should give it their sanction. Occasional and exceptional attendants support it by their money, their presence, and their example to others. This paper has referred chiefly to the injurious influence of the stage on actors and actresses. Must not the characters often portrayed and simulated, the scenes represented, the immodesties of dress and gesture, the language often uttered, tend to familiarize with what is represented—to lessen reverence towards God, towards virtue and modesty and womanhood? Is it right that Christians should take pleasure in that which injures the givers of it? There are many things which may not be generally regarded as sinful, but which, because tending to evil and injurious to many, are shunned by Christians as inexpedient. Thus the public ball-room, the race-course, gambling, and games of chance are relinquished as inconsistent with the example of Him who pleased not himself. Millions of people renounce all intoxicating drinks, not as sinful, or as injurious to themselves, but as perilous and ruinous to others. Is not the theater equally injurious?

The present argument is addressed not to the world but to the Church, to those who profess obedience to such divine teachings as these: "Be not conformed to this world; come out from among them and be separate; have no fellowship with the unfruitful works of darkness; whether ye eat or drink do all to the glory of God; do all things in the name of the Lord Jesus Christ; ye are the temples of the Holy Ghost; I will not do anything whereby my brother stumbleth or is made weak; happy is he who condemneth not himself in that which he alloweth; whosoever taketh not up his cross and followeth Me can not be my disciple." If we do not deny ourselves in reference to a gratification so injurious, at least so doubtful, how can we consistently profess to renounce "the world, the flesh, and the devil," and pray each day to do always those things that are well pleasing in the sight of God?—*Norman Hall, D. D., London, in Northwestern Christian Advocate.*

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THE man who kicks against the law of the Church simply wounds his own heels. He may be able to make trouble for awhile, and do some damage to others, but in the end the kicker will get the worst of it.

THE preacher who lays his failures on his people unwittingly advertises the necessity of moving him, and of supplying his place with a man who can influence and lead the people. There are exceptions to this rule, but they are few.

THE preacher who brings men to God, and who builds up the Church, is a success, no matter where he was born, who were his ancestors, nor what his mental attainments; and he who fails in these points is simply a failure, no matter who is, where he is, or what he claims to be.

THERE was never a time in the history of the Church when doctrinal preaching was more necessary than now. The land is filled with isms and schisms, and the uninstructed masses fall an easy prey to every form of erroneous and strange doctrine. Methodism loses nothing, but gains everything, by being thoroughly looked into.

AGE, as one that traveleth, comes on with a sure and steady tread. Imperceptible the approach may be, until, all at once, some event overtakes us with a reminder of the long distance traveled since birth. Such an event has happened to the publisher of the ADVOCATE. It is now old man Blaylock, the grandfather. Mrs. Torrey, his oldest daughter, is the mother of a fine boy who was born November 2, 1894.

THERE is a dearth of Bible reading in our times that bodes no good to the future of evangelical Christianity. The old-time habit of reading the Word of God through consecutively is fearfully, alarmingly neglected. It may be supposed by some that the many "Bible lights," "Helps to Bible study," and a thousand and one such publications, are calculated to make the generation wiser in the Scriptures; but such is not the case. Such reading is merely scrap-reading. The great plan of salvation can not be seen nor intelligently apprehended without reading the whole Bible carefully from Genesis to Revelation. Not only does such reading inform the mind, but it edifies the heart. No man can search the Scriptures without being a better man in spite of himself, and a reverent, prayerful study is bread to the soul. It feeds, nourishes and sustains the inner man, giving health and growth and beauty to the Christian life and character.

REV. A. C. M'DOUGAL.

The following from Rev. C. C. Davis, of Aubrey, bearing date of November 5, explains itself:

Rev. Archibald Campbell McDougal died at his home in Aubrey, Texas, last night at 10:40. A good man and useful soldier of the cross is gone. He was in his seventy-third year. He was licensed to preach in 1853, just a few days before the session of the East Texas Conference, which admitted him on trial and stationed him at Marshall, Texas. He was ordained deacon by Bishop Pierce, November 25, 1855. He finished his course of study and was elected to elder's orders in 1857, but refused to be ordained then because he felt his inefficiency and waited nine years, when he was ordained elder by Bishop Marvin, November 14, 1866, at Marshall, Texas. We extend to his wife and relatives our sympathies and prayers. A suitable obituary will appear later.

DEDICATION—CORNER STONE.

(Editorial Correspondence.)

Last Saturday I ran over to Mt. Pleasant and on Sunday at 11 a. m. dedicated our new church at that place. It is one of the finest frame churches of which I have any knowledge. It cost about $5500, and will seat about 550 people. It is beautifully finished and furnished, the seats alone costing nearly $800. It is heated with hot air, and the furnace is a perfect success. The building can be brought to any desired temperature and on the coldest days the worshipers can be made comfortable.

This is Bro. E. B. Thompson's fourth year in this station, and this beautiful house of worship is the crowning work of his pastorate.

There was a small debt of $350 which I raised after the sermon before dedicating the house, and though the church had given, it seemed, all they possible could—for the membership are neither numerous nor wealthy—they came up with all the deficit except about $70, which the ladies assumed, and the work was done. These ladies of Mt. Pleasant, by the way, are among the pluckiest set of women I know of in the State. They surely know of no such word as fail.

On my way down to Mt. Pleasant I fell in with Rev. W. L. Clifton—"Marse Wash"—who boarded the train at Sulphur Springs, on his way to hold Bro. Thompson's fourth Quarterly Conference. This was held Saturday evening at 7:30. Among other business, Bro. Wilson, of Central College, and Bro. Hare, of Mt. Pleasant, were recommended for admission on trial in the East Texas Conference. It is the hope of Bro. Thompon's North Texas friends that Bishop Hagrove will give him work in that conference. He is a strong man, and should he remain as he now is, in the East Texas Conference, I feel called upon to notify the Smiths, Adamses and Fowlers of that conference that in E. B. Thompson they get a man who is no scrub nor "gum log." His record in the North Texas Conference is one to be coveted by any man. The Church from which he goes by statute of limitation would gladly have him back did the law allow it. I sincerely hope that whether he stays or goes, his lot will be a good one for he deserves it.

Mt. Pleasant is the seat of Titus County and numbers about 1500 people. Most of the younger people have had fair advantages, and evidences of refinement and culture are to be seen on every hand. I have looked into the faces of no more intelligent-looking people than the congregation which greeted me last Sunday morning and evening. The choir is simply excellent. I have heard but few, if any, in Texas that could excell them in singing. They use the organ, first and second violins and the bass viol. They believe the devil has no legitimate claim on anything that is good, and they propose to wrest those sweet-sounding instruments out of his hands and devote them to the service of God.

At 6 o'clock Sunday evening, at the parsonage in Mt. Pleasant, Rev. W. L. Clifton celebrated the rites of matrimony between Mr. D. R. Coulter, of Wolfe City, and Miss Fannie C. Thompson, daughter of the pastor. This is a fine looking young couple and as I looked on them my heart said, God bless them on their life voyage. There will be high winds and heavy seas, but He who holds the wind in his fists is their Lord and he can calm the tempest and bring the ship in safety to the desired haven.

My home at Mt. Pleasant from Saturday until Monday was at the beautiful residence of Bro. F. W. Fitzpatrick. We of the North Texas Conference are loth to give "Fitz" up. He is a grand layman—one of the most intelligent and progressive in all the land; has been a member of the Annual Conference for the last several years and Treasurer of the Educational Board. Let the East Texas Conference put him to work. He knows just how to do it.

I met many old friends who came from Pittsburg and from other places to be present at the dedication. Some, however, whom I knew in other days, and knew only to love, have passed into the great Brightness. Peace to their ashes and rest to their souls.

I should have mentioned last week that on Saturday, October 26, I went to the thriving town of Whitewright and made the address at the laying of the corner stone of the new Masonic Lodge at that place at 4 p. m., and preached the next morning at 11 a. m. for Rev. J. F. Archer. That Church at Whitewright is a fine appointment, and when their new church is built Whitewright station will be one of the leading charges in the North Texas Conference. Bro. Archer has done a good year's work there, and the man who follows him, should he be removed, will find every thing in apple-pie order.

J. W. H.

THE CHURCH PRESS.

The Pacific Methodist Advocate says:

Let all of our people remember their pastors in the very beginning of the year. The preachers have felt the force of the hard times, and as a result many of them reported short salaries at conference. A cordial welcome and substantial expressions of appreciation and sympathy will go very far toward "clearing their skies and giving them a start, the impulse of which will last them far down the year.

The Bible Reader says of certain modern "attractions:"

The question to be asked of a public exhibition is not whether it is fit for ladies, but whether it is fit for men. What is unfit for a woman's eyes is sure to be unfit for a man's, whereas the "living pictures," which mean so little to a woman, work the ruin of men.

The same paper wisely says:

To get correct views of life we need to shift our position occasionally. The peril of professional life is in its confining one to a single point of view; we are too apt to make mountains out of our mole hills and mole hills out of other people's mountains. It might not do for every layman to occupy the pulpit once in a lifetime, as has been suggested, but every minister ought to sit in the pew occasionally.

The Independent says:

The Presbyterian Church, of which Colonel Breckinridge is a member, has treated him with great charity. It has accepted his professions of repentance as genuine, but has declared that on account of the great scandal to which his sin has given occasin, he shall be suspended from the sacraments for four months. Certainly some of his language has been contrite enough, speaking of his own sin, but the difficulty is to make it consistent with other expressions. Still, we suppose it is well for a Christian Church to err on the side of Christian charity.

Concerning the cocaine, morphine and whisky habits, brought on by physicians' prescriptions, the Philadelphia Methodist says:

Too often the fee comes in on the passport of a physician's prescription; and that physician gives his patient the first push downward. The enlightened Christian physicians of our land are just the men to lead in a much-needed reform, and raise an insurrection against this tyrant of the sick room.

The Buffalo Advocate says:

Churches quite generally throughout the conference are giving receptions to their pastors. These are not only very pleasant occasions, but they afford an excellent opportunity for the new pastor to get an introduction to his people, and for the old pastor to get a new hold socially upon his flock. These annual gatherings should be encouraged and made a "rally day" for the entire charge.

We call these receptions "pounding" here in Texas, and we always regarded them as eminently useful to both preacher and people in many ways.

The Episcopal Methodist, Baltimore, is to change its name to the Baltimore Christian Advocate. The editor says:

We intend to illustrate each issue, beginning with a few engravings, and presently to give numbers of them. We have plans for many improvements of an interesting kind. While not intending to raise too large expectations, we may safely say that our readers will get a superior paper.

The Cumberland Presbyterian shakes off the dust and advises as follows:

You can not afford to hunt down ill-natured criticisms, or to worry over them. Profit by them as far as they are just; answer them by doing well.

We have long observed that people throw no rocks at dead cats, nor do they pass resolutions against graveyards. It is live men who provoke criticism, drones pass unnoticed.

The same paper truly says:

A protracted meeting often results in a revival, but it is possible to have such a meeting without a revival. A revival is to live anew—to receive a new installment of spiritual power. We need every day such spiritual renewing. Therefore, the daily meetings around the family altar, and the weekly services in the sanctuary should all be "revival meetings." We are to get strength for work by these constant renewals of spiritual life, thus feeding daily on "every word that proceedeth out of the mouth of God." Not to be revived is to die.

The Michigan Advocate says:

Some one has called Rev. Dr. Moore, editor of the Western, the "side-saddle editor." The Doctor does not grow wrathy, but accepts the epithet as a compliment. He will have it laid aside when women are admitted to the General Conference.

We expect to see some of those long-haired fellows in skirts before the thing is done with.

The same paper says it saw the following sign in a printing office:

In a printing office we recently read this sign, which embodies some sound moral advice and a good suggestion concerning expeditiousness in business: "No smoking. No loafing. Transact your business promptly and then skip."

The old Jew's motto is better: "When you go to the business office of a man on business during business hours, attend to your business and then go about your business."

Mrs. R. S. Douglas makes some sensible and humane suggestions to the Leaguers in the Epworth Herald in regard to an old clothes department for the benefit of the poor. Among other things she says:

There is a mission for our second-hand garments. We all have articles of which we say, "I can not wear them, yet they are too good to throw away—but I know no one who needs them." One League has a mercy and help box, built into a corner of their vestibule, into which all such garments can be dropped. It may be a basque without a skirt, or a skirt of which the basque is worn out—children's, old folks' garments, baby clothes, everything that has service in it. If you have no such box, appoint some one to have charge of a "perpetual League barrel." Let it be known that she will receive anything at any time if it only has service left in it.

SOUTHERN METHODISM.

—There was no Missionary collection taken at the Tennesse Conference.

—A. G. McDougle, of Savannah, Tenn., gave $1,000 to the superannuated fund.

—Dr. R. A. Young, of the Tennessee Conference, has been granted a superannuated relation.

—Dr. Melton, President of Florida Conference College, has been elected Fellow of the "American Society of Christian Education."

—Dr. C. B. Riddick has severed his relation as pastor with the First Church, Memphis, and has gone to California, on account of his wife's health.

—The Superannuated Preachers' Fund of the Tennessee Conference, has reached $15,131.20, the interest of which goes to Conference claimants.

—Bishop Lane, (colored), received a warm welcome at our Tennessee Conference, and over $100 for his school. He preached in the Methodist Church to the delight of the Conference.

—The Florida Conference College is enjoying the most prosperous year in its history. At this date there are forty per cent. more pupils than at the same date last season, and this, too, with the primary department temporarily suspended.

—North Carolina Advocate. We greatly regret losing Campbell and Hill from the Methodist press. They made the TEXAS CHRISTIAN ADVOCATE one of the very best papers in Southern Methodism. We do not know Bro. Pearce as an editor, but we welcome him and hope he may keep the ADVOCATE up to its present high standard.

—Rev. Dr. R. G. Waterhouse, President of Emory and Henry College, and Mrs. Mary M. Carriger, of Morristown, a niece of Rev. R. N. Price, were united in holy wedlock October 10th.

PERSONALS.

TEXAS.

—We are obliged for the following card of invitation and pray much happiness and usefulness on the young couple: Mr. and Mrs. Wm. Wilson respectfully request your presence at the marriage of their daughter Mattie B. to Ethalmore V. Cox, Monday, November 19th, 6 p. m., at the Methodist Church, Mansfield, Texas.

—Rev. F. P. Ray, of Waxahachie, Texas, writes: In last week's ADVOCATE, under the head of "General Personals," I see an Arkansas correspondent of the North Carolina Advocate makes mention of Andrew Hunter as the only living man that was admitted on trial in the first Arkansas Conference. Rev. Jno. Powell, a superannuate of the North West Texas Conference, gives me the following version of the case: Powell had joined the Missouri Conference and was transferred by division of territory to the Arkansas Conference formed by the General Conference at Cincinnati, Ohio, in May, 1836, which conference was organized by Bishop Morris, at Batesville, Ark., in the fall of 1836, including a part of the Missouri Conference, the State of Arkansas and West Louisiana. Andrew Hunter became a member of this conference by transfer from the Pittsburgh Conference, and was present at its organization. Hence you see that John Powell in his eighty-second year may be placed upon record as the equal of Andrew Hunter in point of age and membership in the Arkansas Conference.

GENERAL.

—Of all the distinguished London preachers of forty years ago, Dr. Newman Hall is about the only survivor. He is not only alive, but as full of energy and power as ever. He delivers a half dozen sermons every week to crowded audiences in every part of Great Britain—preaching the gospel of salvation in its unadulterated simplicity, and with some conversions following nearly every discourse.

—The King of Corea, according to the Illustrated American, is under Yankee tutelage. His mentor is one Clarance Greathouse. He alone of all the royal entourage is trusted to guard the royal couch and secure the chambers of his royal master. He is compelled to taste all the royal food, examine all the royal clothing, secure the innocuousness of the bedclothes, and take a bond of fate against bombs and bludgeons!

—W. T. Stead, the editor of the Review of Reviews, in speaking at the Grindlewald Conference upon "The Relations of the Church to the Press," used this characteristically strong language: "I am a revivalist preacher, and not a journalist, by nature. My ideal has always been, and my successes have been, dominated by that revivalist preacher idea. When you are writing an article about which you are in earnest, make it plain what you are driving at. Print it in the clearest type, so that the greatest idiot who buys your paper can understand it. Wind it up and bring it home to every man. Thou art the man who has got to do it, and you will be damned if you do not."

—Tawhiao, son of King Potatau I., the great Maori warrior, who died recently, had many ups and downs in his seventy hears of life. He was born a king and died a newspaper editor. Succeeding his father on May 2, 1864, he soon became involved in a war with the British, which lasted until 1869, as a result of which he lost all his possessions. Deprived of land over which to rule, King Tawhiao started a newspaper with himself as editor. The title of the paper was Te Paki Metarika, which, translated means "Pleiades, the Seven Stars." It was a small eight-page affair, three columns to the page, and was printed in English and native tongues, a column in the center of the page being reserved for translation.

GENERAL CHURCH NEWS.

By appointment of the American International Convention and the World's Conference of Young Men's Christian Associations, the jubilee day and week of prayer for young men will be observed November 11–17, 1894.

The Golden Rule is authority for saying that during the year 1893 the large sum of $29,000,000 was given by bequests in this country to religious and charitable institutions. This does not include any bequest under $5,000.

The United Methodist Free Churches of England rank third in number among English Methodist bodies. They have elected for their President a layman, Alderman Duckworth, J. P., ex-Mayor of Rochdale, a man of piety and ability.

A writer in the Living Church analyzes the returns of the Protestant Episcopal Church, and shows that there are 4,366 Churches with less than 100 communicants each, 1,506 having between 100 and 200, 24 with 1,000, two with over 2,000 and one with over 3,000 communicants.

A man in Massachusetts lately gave $10,000 to build a deaconess' home. A resolution of thanks was presented to him, when he made this reply: "Thank me? Why, I ought to thank you! I am glad we have an organization to occupy such a home. I do thank you for the chance to give help to so grand a cause."

Mr. C. H. Yatman has resigned as Superintendent of the Methodist forward movement in New York City. The movement, however, is well established, and was never more prosperous than it is now. The New York Advocate states that Mr. Yatman, together with Rev. Dr. Abbott E. Kittredge and his workers, at Madison Avenue Reformed Church, New York, is now holding special meetings in Bethany Memorial Church.

The North Carolina Advocate says: The Synod of North Carolina met in Greensboro, October 23d. Dr. Peyton Hoge, of Wilmington, retiring Moderator, preached the opening sermon, which was very fine indeed, and constituted the Synod. About 100 ministers and elders were present at the opening. Rev. W. B. Arrowwood was elected Moderator. In the Synod there are 138 ministers, 331 churches, and 30,095 members. They have had in the past year an increase of 22 churches, and considerable increase in membership.

MISSIONARY INTELLIGENCE.

The receipts of the Congregational Home Missionary Society for the six months ending September 30, were $203,159, an excess over those of the corresponding period of last year of $57,602. A fact which encourages the officers of the Society greatly is, that their receipts are $30,126 above the average for the corresponding period of the past five years.

Many of the Japanese Christians are saying: "We have learned to distinguish between missionaries. We want no more missionaries to come to Japan with the purpose of showing us how to do it, and of assuming authority over us in any way. But we do want many more broad-minded men and women who understand how to see things from our standpoint, how to sympathize with our ideas, and who are willing to work with us instead of over us."

In Korea the Protestant Mission force of foreign workers consists of twenty-six married men, fourteen single men, and eighteen single ladies, representing the Methodist Episcopal, Presbyterian and Anglican Churches. A missionary writes: "The younger missionaries have been going heart and soul into evangelistic work, notably Messrs. Noble and Moore. The people in the main are still ready and willing and glad to hear us; it is a few of the officials who oppose."

EDUCATIONAL NOTES.

A correspondent in the Philadelphia Methodist says: Wesleyan University, not only the Methodist college having the longest continuous history as such, but also the best endowed, opens the college year with a total enrollment of 287. This number divides into 13 post graduates, 53 seniors, 61 juniors and 94 freshmen, the whole including 54 women.

A gentleman who does not wish his name published has contributed the amount necessary to erect the first building of the American University, $250,000. Work will begin in the spring.

The Presbyterian Theological Seminary, called Knox College, at Toronto, Canada, has recently been celebrating its jubilee. From very humble beginnings, fifty years ago, it has grown to be a large institution, and has trained over 500 men for the ministry.

NORTH TEXAS CONFERENCE.

Annona.

J. F. Sherwood, Nov. 3: Allow me to thank the good people of White Rock, and especially Miss Bina Hale, for a fine suit of clothes and for many other tokens of kindness.

Wichita Falls.

G. F. Boyd, Nov. 3: Our fourth Quarterly Conference over. Our presiding elder, Bro. Mountcastle, is much esteemed by our people. He hews to the line, but they say it is the truth. Our finances are not full. The first deficit of my ministry. Our ladies have done what they could. They have raised $218 for local work. They paid $103 on salary; balance on the parsonage. God bless them! Have had 67 additions to the Church.

Bellevue.

L. P. Smith, Nov. 6: Sunday, October 28, was a good day for us at Bellevue. It was the time for our fourth Quarterly Conference. Bro. Mountcastle, our presiding elder, preached a good sermon at 11 o'clock, and dedicated our church. The church had been built for some time, but had not been dedicated. Then came a marriage, which was witnessed by the large congregation with interest. Had love-feast in the afternoon, and preaching and the sacrament at night. Conference assessment all full, and we are off for conference.

Park.

Jas. McDugald, October 31: Park Circuit numbers four appointments—Park, Liberty, Red Springs and Red Lick; members, 250. Year's work about closed. Conversions, 70; additions, by certificate, 4; by ritual, 54; infant baptisms, 15. Assisted in these meetings by Revs. Thomas, Moore, Fowler, Milam, Byrch, Hayes, G. C. Hardy, and Bro. I. S. Few. Thanks to all the brethren. Paid for support of pastor in charge to date $120. Total amount for conference claims, $108; secured in cash and subscription $75. Built one new church. This has been a very hard year on me, but I am not side-tracked, because my faith in God is clear and strong, and I sing to-night, "Sweet land of rest, for thee I sigh."

McKinney.

J. L. Morris, Nov. 5: We held our last service for this conference year yesterday. We are ready for conference. Have received into the Church, 127. All the claims more than paid. Both Leagues in fine condition. The spirituality of the Church good. The good women of the Church presented to wife a handsome suit for conference; while this scribe was also made the recipient of a fine suit. A short time ago we were called to our former charge (Clarksville) to perform the marriage ceremony for Bro. John McCoy, nephew of the late Dr. McKenzie, and Miss Ward. A noble young couple they are. Shortly after our return home we were very much surprised at the reception of a box full of dry goods from one of our former parishioners in Clarksville. The end is too far from the beginning to attempt an enumeration of the articles sent. And then such a sewing as these McKinney women did have at the parsonage! Brought their dinners and ours, too. And such a dinner! But my pen is running off with me.

Ervay Street, Dallas.

We have just closed our work for the conference year. When it is considered that, for the first six months, we were without a place in which to worship weekly, that we had to collect more than two-thirds of the cost of our house and the first payment on our lot before we could begin to build, our report puts us in a good place in comparative statistics. Our membership shows a net loss of fourteen by removal to other Churches. Our conference report will show a decrease in names reported last year of about 50 per cent. Many we have been unable to find; some were for causes dropped by the Church Conference. Our Sunday-school outnumbers in membership by thirty. Our attendance at Sunday-school has averaged well. We are on a better basis now than at any time this year. Sunday night, November 4, we had another children's service, which was very fully attended, and the program rendered with credit both to the efficient worker, Sister Rose, and to the children who had part in it. We think that now we are better prepared than ever to go forward and work the work that is before us.

NORTHWEST TEXAS CONFERENCE.

Wheatland and West Dallas.

B. A. Thomasson, Nov 5: Our fourth Quarterly Conference was held November 1 at Duncanville. Bro. Davis, presiding elder, on hand and preached us a fine farewell. The presiding elder of Dallas District made a flying visit, spying out the territory, but did not stay for preaching or conference. We had a good round out. The work will probably go over to North Texas with a clean sheet, and the preacher to boot. My successor will have a good time.

Bruceville and Mooresville.

C. N. N. Ferguson, Nov. 5: The fourth Quarterly Conference for this work has been held. The presiding elder, Bro. Armstrong, preached us four strong sermons on baptism, which did good. As Bro. Armstrong is closing out his fourth year on this district, the Quarterly Conference passed resolutions complimenting the man and his work. The presiding elder and pastor have been paid, and the collections will be full and over. The Lord has been with us.

Florence.

A. P. Smith: Florence Circuit has something that no charge should be without: that of a study for the pastor. Ours is just completed. The money by which it was built was raised by the children of the entire charge. The room is nicely papered, ceiled and papered. The pastor who

DR. DuPUY'S EXPERIENCE

The following is from Rev. W. H. DuPuy, A. M., D. D., LL.D., editor of The People's Cyclopedia, and several other well-known works, and now assistant editor of the "Christian Advocate," at New York, a position which he has filled for more than twenty years:

NEW YORK, Dec. 20, 1893.—My Dear Sir: Myself and family have received so much benefit from the use of the Electropoise, and I have become so thoroughly convinced of its practical value as a Curative Agent, that I feel warranted in commending it, without reserve, to the public.

One of my friends, a widely-known and highly-esteemed clergyman and educator, after using the Electropoise for nearly two years in his family, and after thoroughly testing its merits said to me more than once that if he could not purchase another he would not take a thousand dollars for it.

I cheerfully give you permission to use this brief note in any way which may aid you in introducing the instrument to the attention of any community. Very truly yours,

W. H. DUPUY.

Instruments rented to responsible persons. For a 40-page descriptive circular of the great curative agent, address

W. S. SWYMMER,
Agent for Texas, New Mexico and Arizona.
Southwest Corner 22d and Strand.
GALVESTON, TEXAS.

fills this work from this on will have a good workshop in which to prepare his sermons and do his studying. I will further state that we have a substantial library case sufficiently large to hold an ordinary pastor's books.

Midland.

W. J. Snow, Nov. 3: This place has been blessed with a gracious revival, held by that fearless man of God, Bro. Abe Mulkey. The results of the meeting were far-reaching. On Sunday night when the meeting closed 40 persons gave their names for membership in the different Churches, and there are others to follow. The whole moral tone of the community is changed. Many who were in the Church but doing nothing have gone to work, and are now active in the work of the Lord. Everything is shaping up nicely for conference. All the claims ordered by the Annual Conference will be full. The outlook for Midland Station is hopeful.

Jonesboro.

Jim M. Bond, Oct. 29: Our fourth Quarterly Conference for this circuit closed yesterday. Our beloved (Boone) was there and preached the best sermon on Christian giving or paying that I ever heard. Tell Bro. Dick Tooley that Coperas Cove is not the only circuit on the Gatesville District that is up with its pastor. Jonesboro Circuit paid every dollar of its assessment at the fourth Quarterly Conference and $20 over, and will pay $50 more before conference. Our conference collections will all be on hand by conference, and more beside. There have been 365 conversions and 200 additions to the Church this year. Our circuit is not for swop.

Reagan Circuit.

W. H. Moss, Oct. 31: The Lord put into the heart of a few Methodists on Grove Creek the desire to build him a house of worship. "Where there is a will there is a way." They built it—a beautiful chapel—and called it Dixon Chapel, in honor of a man who, though not a member of the Church, was an active member of the Building Committee. The house is an honor to God and a monument to the Christian liberality of the community in which it stands. Last Sunday Rev. W. H. Hughes, after preaching an instructive and edifying sermon, set it "apart from all unhallowed or common uses to the worship of Almighty God." May the Lord put his name there.

Albany.

E. V. Cox, Nov. 3, 1894: This is a good people and do well on all lines; membership to date 119; 21 accessions; no deaths; $92 behind with pastor in charge; about $30 on conference collection, both of which I am sure will come up o. k. The Methodist Church is the only one that has had a convert this year. About 50 accessions to all the Churches through efforts of the Methodist. Have been presented with a $31 suit. Have received $10 from the Ladies' Relief Corps on conference collection. For their wealth, this is the most willing people I ever saw. They have so much to eat out here and feed their preacher so well that he measures instead of 32 last December 34 now. The Epworth League is rising all the time. We have had extra prayer and class-meetings all the year. Our Church is tolerably well organized. It has as high types of Christians as I have ever known. Other denominations have been kind to me. Come to conference and I'll show you—"hem!" Eh? Bro. C. O. Armstrong while very feeble, is hard at work.

EAST TEXAS CONFERENCE.

Rusk.

J. W. Johnson, Oct. 29: We have just closed a meeting of considerable interest in Rusk; about 15 conversions and ten additions to the Church. We had valuable assistance from Rev. V. A. Godbey, of Trinity, and Rev. A. J. Frick, of Henderson. Both did excellent preaching and won many friends in Rusk. We have received this year to date 32 members, making 159 since the present pastor came to this station nearly three years ago. Our present membership is something over 300. Our conference collections are all up, and we expect to make good reports at conference on all lines. Rusk is a good place.

Athens.

J. C. Calhoun, Nov. 2: The last Quarterly Conference for this charge for the current year was held last Saturday and Sunday by Rev. T. P. Smith. So far as I know the cry is unanimous for his return on Tyler District next year, and we hereby nominate him. We are closing our fourth and last year on this work. A better people are not to be found anywhere. During our pastorate, we have had 456 conversions, 130 of them this year; still there remains much for the new preacher in charge to do. For kindnesses, good works and liberality toward their pastor, Athens and Malakoff is unbounded. We are making our arrangements to move next day after conference to parts now unknown.

Polytechnic School of Commerce.

A THOROUGH Business education at moderate cost. Bookkeeping. Shorthand, Penmanship, Typewriting, Commercial Law, Commercial Arithmetic, Business Forms, all taught in the most careful manner. Great inducement to students to take Business Course in connection with Literary Course. Liberal reduction to those who take both Bookkeeping and Shorthand. A business education under the influences of a high grade Literary College and a fine religious community. Students can enter at any time. For further information, address REV. W. F. LLOYD, Fort Worth, Texas.

COLE'S SELECT SCHOOL, 338 Ross Ave., Dallas, Tex. Prepares for any University. A home school. Family influence. Studies adjustable to students' wants. Two to five students can find homes with the family of the Principal. Address J. R. COLE, A. M., Principal and Proprietor.

Wanted—AN EXPERIENCED PHYSICIAN of 30 y'rs' practice desires a situation in South Texas. Please address DOCTOR, Care Texas Christian Advocate, Dallas, Tex.

NOTHING but Royal Baking Powder

Will make the biscuit, cake and pastry so light, sweet, tender, delicious and wholesome.

There are many mixtures offered as a substitute. None of them is the same in composition or effectiveness, or will make such fine food, or is so economical.

Besides, the Royal Baking Powder is absolutely pure, containing neither lime, alum nor ammonia.

There is but one Royal Baking Powder, and there is no substitute for it.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

Our Church has been in a gracious revival flame almost continuously since our Mulkey meeting. I forgot to note the presence of Rev. R. R. Raymond, of Northwest Texas Conference; Rev. D. W. Towns, Rev. A. A. Kidd, Rev. H. B. Smith, Rev. T. B. Vinson, of the East Texas Conference—all on the platform during Bro. Abe's stay with us. We have been blessed also this week by a very pleasant visit by Rev. W. L. Pate, of Lindale. While here he preached us a very fine sermon, much to the delight of our people.

Grapeland Circuit.

D. L. Cain, Oct. 31: Our Methodist Church in Grapeland is completed. It cost us not less than $1000, and is clear of debt. Last Sunday was a great day for Methodism in Grapeland. The Methodist church stood ready and seemed to invite us to the dedication. The good ladies had decorated the walls and pulpit with flowers and evergreen. Everything seemed to declare the glory of God. By 11 o'clock the church was filled with people. Our P. E., Rev. L. M. Fowler, then came forward and in his own pleasant and Christ-like way, baptized nine little children; taking some in his arms as he dedicated them to God. The dedicatory sermon preached by Rev. L. M. Fowler, will long be remembered by all who heard it. The sermon and the Christ-like spirit in which it was preached drew the congregation to Christ and blended our hearts together in Christian love. We had a good communion. The church is now dedicated and belongs entirely to the Lord. Grapeland has again been blessed with a ten days' meeting in which Rev. J. P. Childers and son, "evangelists" did most of the preaching. Several souls saved and the church wonderfully revived. Rev. C. B. Smith, of Elkhart, was with us two days and preached two rousing sermons. Rev. L. M. Fowler preached Sunday night under the gospel tent to a large and attentive congregation. Our experience meetings, conducted by Rev. T. V. Childers, were grand and glorious; many for the first time testified and showed ground for gratitude. Rev. Whitescarver, local elder, was with us and bears witness that the tent meeting has been a blessing to Grapeland.

WEST TEXAS CONFERENCE.

Luling and Prairie Lea.

E. K. Denton, Nov. 5: Luling and Prairie Lea will send a full and good report to conference. As hard as finances are the pastor has just raised in spot cash over $400 to repair the church edifice, and the work has begun. The Ladies' Aid Society have $60 in cash for a new bell, and the bell is ordered. Prairie Lea has about $50 to repaint their church.

Leesville Circuit.

C. F. Goodenough: The fourth Quarterly Conference of the above circuit was held at Floyd's Chapel on Saturday and Sunday, 3d and 4th of November. Bro. J. S. Gillett, presiding elder, was on hand, and with his usual ability and urbane manner looked after the interests of the Church. He preached us three practical sermons—one on Saturday and two on Sunday—administering the Sacrament of the Lord's Supper to a goodly number after the morning service on Sunday. The finances were not as well up as we would like, but the stewards pledged themselves to do their best to pay up. This being the closing year according to the limit of law of our presiding elder, resolutions were passed of appreciation of his services as a presiding officer and his kind and genial courtesy toward all; also of his sterling qualities as a practical expounder of the Word of God, wishing him Godspeed and praying the Divine blessing on his future.

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

"LETTERS ON BAPTISM, BY DR. FAIRFIELD."

This recent work on the mode or ordinance of baptism has had a wonderful advertisement. It has excellent merits, but many—for so small a work, omitting also so much of all-important matter,—very many errors. When a book has serious errors, calculated to lead writers and speakers into blunders and errors, the writers should point out these defects. Many of our young men feel called on to defend our Church. Many engage in writing, some in book compiling, some in debate, and errors thus continue from generation to generation. We have labored hard to remove these blots on literature, but some men are too self-willed, or too something else, to be instructed. We will point out a few of the more palpable errors in this book. It has many merits, though in no instance does he make the argument half as strong as it ought to and could be made, and has been made.

On page 17 he says the issue "turns and must turn, mainly, if not entirely, upon the meaning of the word itself," used Matt. 25:19, 20. To show its meaning he begins the argument with the root word *bapto*, page 28: "This word originally meant to dip, or immerse, somewhat the same as *baptizo*." He then argues, as all immersionists do, that as dipping was one method of coloring or dying, it came to be used to mean color, or dye, without any reference to mode whatever. Carson is cited in proof. In our Book on Baptism we prove that *bapto* did not mean, nor could it have originally meant, dip. Dr. Fairfield and Carson offer not a word of proof that it originally meant dip. Plato and Aristotle are the first Greeks who use *bapto* in the sense of dip. Hippocrates used it before these to represent dying, but gives the mode—the dying matter "drops upon the garment." By no fact in history can dip be shown to be the primary meaning of *bapto*, but the reverse. On page 52, with page 70, he speaks of the Apocrypha as being part of the Septuagint. "The word *baptidzo* is found three times in the Septuagint in its literal sense." It only occurs once literally in the 70. The second and third texts he cites are Sirach, 34, 25. This is not the Septuagint. The Greek version called Septuagint was made before the Apocrypha were composed. They were mostly in Greek already, and not a translation. Judith 12:7 is the other cited as of the 70. Of course all scholars know these simple facts, but such a book as Dr. Fairfield's is hardly written for scholars. And even for them accuracy is desirable.

On page 53 he says: "In the Hebrew the word is *tavbal* (*i. e., tabhal*), which ordinarily means to 'dip,' or 'immerse,' without question. Gesenius, Buxtorf (Bookstorf) and Furstio give no other definition." Here is a gross error. In his great Folio Lexicon Buxtorf gives wash, wash oneself, as meanings, and adds in substance it is such a washing as "merely is touched [or besprinkled] with the water in whole or in part." I have no authority nor any work on baptism with me, but cite from memory; but we know whereof we affirm, and the reader can find Buxtorf cited in the Latin in my work. Furstio (Furst) gives besprinkle as its first and primary meaning. So does Young, the great Hebrew scholar of Scotland, in his Concordance. See under English word dip the Hebrew word defined. Furst also gives *regari, moisten*, as a meaning—folio Lexicon, cited in my work from both his works. So here are gross errors of fact.

His argument on 2 Kings verse 14, Naaman baptizing, according to the Greek, seven times in the Jordan, is excellent, only by the false statement just noticed he loses much strength, and fails to use another great argument, viz.: that all ancient versions render the word in Hebrew or Greek there by wash, just as they all render *rahats* in verse 10. The Syriac, Arabic, the Latin, and even the German, 1522, render the word wash, not dip. King James' translators were dippers all, and pandered to their creed.

On Christ's baptism he omits some strong points, and makes some errors of statement. He speaks (120–122) of *en*, maintaining correctly, it means at as well as in, i. e., when used locally; a *very* important fact he does not mention. But had he noticed Matt. 3:13, *epi* is *the* word used for Christ's connection with Jordan: "He cometh from Galilee unto John (*epi*) *at* the Jordan to be baptized." Dr. Fairfield here throws away the very word Matthew gave him. On pages 121, 160, 161 sq. he is far weaker than the facts on *apo*, and fails to tell us that not only the new version of 1880, but the Baptist Union Revision, H. T. Anderson (Disciple), and Wilson, Baptist, all render Matthew 3:16 "from the water," and not out of, while Conant admits it never means out of.

But he fails to do justice to the other side in not telling that in Mark 1:10 the new version has it "out of," the Greek of the two oldest manuscripts having *ek* and not *apo* there. We must be fair and always correct. But all fail to notice that Luke 10:1 has *apo* rendering *from* by all parties.

Dr. Fairfield still relies on an argument made by M. Stuart, Sommers, Chapman, etc., in Acts 8:38: *eis—into*, viz., that if entrance into is implied the *eis* is duplicated. We have long ago refuted that error, but it seems people will not be corrected. True, as a general rule, it seems to have some strength; but the exceptions are too many. He then comes to John 3:5, pages 171-172 sq. But as that is so important a passage and as many blunders are published on that text, we will reserve its examination for a separate article. The St. Louis Advocate has had some spatting of a genial nature on that text of late. As to *en* rendered *in*, and *with*, the facts should be put thus:

1. *En* is used *locally* and *instrumentally*. All grammars tell you so. When used locally *en* means *in, at, by, near by*, etc. All agree to this. When used instrumentally it means *with*, by means of, etc. Now, then, the argument which Dr. Fairfield and the rest fail to use is this: In Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 10:16: First, in how many of these places is water (*hudati*) preceded by the word *en*? Of these six passages only two of the writers, Matthew and John, use *en* before *hudati*. Four—a two-thirds majority—use simply the dative of instrument—with water.

Now, secondly, Are Matthew and John, 3:11; 1:33, speaking of location where the baptism took place or the instrumentalities, viz.: water and Spirit? No scholar or writer will say he is speaking of location. "I indeed baptize (*en*) with water, he shall baptize you (*en*) with the Holy Spirit. The *en* occurs a number of times before the Greek word for Spirit—*en pneumati*—where it does not occur before the word for water. Did John use *en* locally, of the place where the Spirit baptism should occur in these passages? Even the most blinded bigot would not say he does. In Luke 3:16; Matt. 3:11; Acts 1:5, 11-16 *en* stands before *pneumati* (Spirit), whereas only in Matthew 3:11 of those writers is it before the word water in any correct Greek text. Our people, especially our preachers, ought to know these facts, and pre-eminently our debaters. On Mark 7:4 Dr. Fairfield does not bring out half the strength of that text, the most valuable by odds in this whole issue. Nor does Dr. Sommers by vast odds. In our next we will touch it along with John 3:5.

But because I point out these omissions and errors, let no one despise the work. It has many fine arguments—excellent, clean cut, and will do good, if you remember to keep also the facts here pointed out in mind. J. DITZLER.

CENTER, TEXAS.—(On the Wing.)

PERSONAL.

Rev. W. P. Wilson, Financial Agent of the Polytechnic College, dropped in to see us this week. He reports the College very prosperous this session and quite a lively demand for the property he has to sell for the College. He says there is a constant demand for houses to rent at the College. What better investment can our people, who have some spare money, make than to invest at this growing Methodist center?

There is no use in talking any higher than we live.

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

CHURCH DEDICATION.

The new Methodist Church at Stoneham will be dedicated the fourth Sunday in November. Sermon on Saturday and Sunday by the presiding elder. W. WOOTTON, P. E.
R. W. ADAMS, P. C.

Ringing Noises

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

Hood's Pills are the best after dinner pills, assist digestion, prevent constipation.

INFORMATION WANTED.

If any of the readers of this ADVOCATE or anyone else know anything of the whereabouts of R. S. Storie and wife, or any of their family, please give me their postoffice address without fail. Write to me at San Saba, San Saba County, Texas.
F. M. HICKMAN.

A GREAT BARGAIN.

One of the best improved farms in Wilbarger County, three miles from Wheatland Station, on the Denver Railroad, and eight miles from the flourishing city of Vernon. 200 acres in cultivation; 460 in pastures; excellent six-room residence; 400-bushel granary; large barn; fine young orchard; abundance of never-failing water in the pastures. No better location in the State for profitably raising hogs, as well as other stock. This fine farm belongs to the Polytechnic College. The College needs, and must have, more room to accommodate its overflowing patronage, and will sell this property on easy terms at a great bargain. For further information, address W. P. WILSON,
Fort Worth, Texas.

THE FISCHER PIANOS.

Over $2,000,000 worth of Fischer Pianos have been sold in Chicago alone. This could not have been done had not the "Fischer's" possessed the highest degree of merit. WILL A. WATKIN MUSIC CO., Dallas, Texas, General Dealers. Write them for prices.

NEW WORK AND REPAIRING.

Any of our friends who have rings, buttons, studs, earrings, pins, chains, gold pens, razors—in fact, anything in the jewelry line which needs repairing, enlarging or reducing in size, resetting, etc., should send it to C. P. BARNES & BRO., Louisville, Ky., by registered mail and they will at once tell you what it will cost to do the work.

TEXAS ANNUAL CONFERENCES.

MEXICAN BORDER MISSION, Floresville, Texas, Bishop Key	Nov 8
NORTH, Bohnam, Bishop Hargrove	Nov 8
WEST, Lockhart, Bishop Key	Nov 15
NORTHWEST, Hillsboro, B'p Hargr'e	Nov 22
GERMAN MISSION, Llano, B'p Key	Nov 22
TEXAS, Cameron, Bishop Hargrove	Dec 5
EAST, Jacksonville, B'p Hargrove	Dec 13

ANNUAL CONFERENCE NOTICES.

FOR ALL CONFERENCES.

The calls of the different conferences are now appearing in the ADVOCATE. We have learned by information and observation that it frequently happens that just a day or two before conference meets some brethren conclude to take their wives to conference, and at that late hour write the entertaining pastor to that effect, and then are very much hurt if they do not get convenient homes near the church. This is both unkind and unjust. Let every brother, therefore, who will be accompanied by his wife or daughter notify the entertaining pastor at least two or three weeks before conference meets or else not take them at all.

NORTHWEST TEXAS.

The class for admission on trial will please meet the committee in Hillsboro, Texas, Tuesday, 7 p. m., November 20, 1894, prepared to stand a written examination. The new edition of the Discipline will be used.

JOHN R. NELSON, Chairman Com.
GEORGETOWN, TEXAS.

Committee on Memoirs, N. W. T. C.

H. B. Henry, J. S. Tunnell, J. G. Putman, O. M. Addison and H. M. Glass. Please meet at the Methodist Church in Hillsboro, Wednesday night, at 7 p. m., sharp. Very important for each member to be present.
H. B. HENRY.

Northwest Texas Conference classes will meet as follows:

For admission on trial—Pastor's study.
Class of first year—Bible class-room.
Class of second year—O. S. Presbyterian Church.
Class of third year—Infant class-room M. E. Church, South.
Class of the fourth year—Cumberland Church.

Time of meeting will be announced by the Chairmen of the committees.

Board of Missions holds its meetings in the Baptist Church.

If the brethren who will come down the Central Railroad from Cisco and all points west desire it, I can arrange for hacks to meet them at Whitney and bring them to Hillsboro for 75 cents, provided there be as many as five. They will reach here two hours earlier and save about $1.50 to $2.00 railroad fare. Let all who desire this route notify me immediately.

I hope I will not not be held responsible for the entertainment of any ladies of whose "come" I have not had notice as per former request.

If any of the brethren are coming by private conveyance, they should notify me.

I hope to mail cards notifying you of your home this week. Having no street cars, hacks will give greatly reduced rates in the city. For 15 cents they will carry you anywhere in city limits. Preserve your card; bring it with you; when you reach Hillsboro, get into a hack and they will deliver you to your home. We are anticipating a delightful session of the conference.

M. S. HOTCHKISS.

The committee and class of the first year will please meet at the Methodist Church, in Hillsboro, at 9 a. m., November 21, 1894, prepared for a written examination. Please, brethren, don't fail, not a single one of you.
S. C. LITTLEPAGE, Chairman.

JOSEPH GILLOTT'S STEEL PENS.
GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.
THE MOST PERFECT OF PENS.



CUTICURA for the HAIR

Luxuriant hair, with a clean, wholesome scalp, free from irritating and scaly eruptions, is produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Sold throughout the world. Price, 25c. POTTER DRUG & CHEM. CORP., Sole Props., Boston. "All about the Skin, Scalp, and Hair," free.

The Board of Missions of Northwest Texas Conference will meet in Methodist Church, in Hillsboro, at 2 p. m., Tuesday, November 20, 1894.
HORACE BISHOP, President.

The presiding elders of the Northwest Texas Conference are requested to meet at the Methodist Church in Hillsboro, at 9 a. m., November 21, 1894.
E. L. ARMSTRONG.
ABILENE, TEXAS.

Northwest Texas Conference R. R. Rates.

The railroads have kindly consented to make a rate of one and one-third fare for the round trip to Hillsboro on the certificate plan. The brethren will please observe the following directions:

1. Pay full fare going and insist on your local agent giving you a certificate showing this fact.

2. On the first day of the conference hand this certificate to the Secretary, and when signed by him and stamped by the joint agent it will entitle you to return at one-third fare.

Tickets can be bought from November 20th to 22d, good to return December 1.
JNO. M. BARCUS, Secretary.

To the Members of the Northwest Texas Conference:

Will all the brethren who receive their mail at a different postoffice from the one published in our minutes please write me their present postoffice immediately.

Will the presiding elders please send me names of lay delegates from their districts, also names of all candidates for admission on trial, and all local preachers who will come up for ordination.

Will every brother who will be accompanied by his wife or daughter please write me at once.
M. S. HOTCHKISS.

WEST TEXAS.

To Those Who Expect to Attend the Conference at Lockhart:

We have a number of new cases of slow fever, and will be wonderfully crowded. So those who have no business with the conference had better stay at home, if you do not want to go where they have slow fever.
J. A. BIGGS.

Those attending may buy tickets on Monday, Tuesday or Wednesday, the 12th, 13th or 14th, and certificates for any of the dates will be honored. This is by later arrangement than the first dates announced.
STERLING FISHER.

To the Presiding Elders and Preachers of the West Texas Conference:

I want the names of the delegates and local preachers to be ordained. Let the preachers who expect to bring their wives let me know at once. It is very important that I should have the names of those who expect to attend conference. We can provide homes for the preachers and delegates and preachers' wives, and those who have business with the conference. If you want a place you had better speak in time. Please remember the conference meets on Thursday, and not on Wednesday as before. J. A. BIGGS.
LOCKHART, TEXAS.

Notice.

The Ministerial Benefit Association of the West Texas Conference will hold its annual meeting at Lockhart, in our Church, Wednesday, November 14, at 7:30 p. m.
B. HARRIS,
J. D. SCOTT.

The class of the first year (West Texas Conference) will meet me in the Methodist Church, at Lockhart, November 14, 1894, at 9 a. m.
A. E. RECTOR, Chairman.

The fourth class of the West Texas Texas will please meet the committee at our church in Lockhart Tuesday morning at 9 a. m. November 13.
J. D. SCOTT.

The class of the third year will please meet the committee in the Methodist Church at Lockhart, Texas, Wednesday morning, at 9 o'clock, November 14, 1894. The class will please furnish the books.
R. M. LEATON,
J. T. GRAHAM,
J. W. VEST, Committee.

Rates for West Texas Conference.

The Southern Pacific and Aransas Pass Railroads have granted reduced rates to those attending the West Texas Conference at Lockhart. Those who attend will observe carefully the following directions: Tickets must be purchased on the 13th or 14th of November, and full fare paid for them; at the same time a certificate must be obtained of the agent selling ticket, showing that full fare has been paid. If persons come over more than one road, let certificates be obtaind at each point where tickets are purchased. Certificates must be handed to the Secretary of the conference upon arrival at Lockhart, who will have them stamped and return them. The holders will then be entitled to purchase return tickets at one-third the regular fare, upon presentation of these certificates to the agent. Rates may be obtained from other roads. So let all who attend obtain certificates, which must be furnished by any agent upon demand. These conditions will be rigidly adhered to. Brethren will govern themselves accordingly.

Rates have been granted by the following roads: Southern Pacific, Aransas Pass, International and Great Northern, Missouri, Kansas and Texas, and Austin and Northwestern. Let brethren obtain certificates at every point where tickets are purchased.
STERLING FISHER.

TEXAS.

Attention, Huntsville District.

Brethren coming from the country, or on the Santa Fe, expecting to pursue their journey on Monday morning, on the Santa Fe, to Cameron, the seat of the next session of the Texas Conference, will necessarily have to remain over in Navasota one night. If they will notify me in time, I will give them homes with Methodist families for the night. This may be an item of economical interest these hard times—of which Methodist preachers, who always have an eye to business, will, of course, take due notice. C. M. KEITH.

MEXICAN BORDER MISSION.

The Mexican Border Mission Conference will meet at Floresville, Texas, instead of Piedso, Texas, as announced. The date (November 8) remains unchanged. T. DEL VALLE, Secretary.
AUSTIN, TEXAS.

DO YOU WANT IT?

Salesmen Wanted in every county, salary or commission. No experience. New Tariff bill gives unlimited profits. active men apply quickly stating salary and territory wanted. Manufacturers, P. O. Box 53108, Boston, Mass.

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BEGINNING WITH THE OPENING OF THE DALLAS FAIR

OCT. 20 will, in addition to the usual service of Regular Meals, keep the Dining Room Open From 7 a. m. Until 12 O'clock at Night

IN ORDER TO ACCOMMODATE THE VISITORS.

EVERYTHING OBTAINABLE in THIS MARKET will be served to order at POPULAR PRICES, with the FIRST-CLASS SERVICE that this Hotel Affords.

After the Fair, the Restaurant will be Continued, and the Hotel will be conducted upon both the European and American Plans.

Rates: American plan, $2.00 per day. European plan, inside rooms, 50c per day; outside rooms, 75c and $1 per day.

N. B. SLIGH, Lessee and Proprietor, DALLAS, TEXAS.

SOLID GOLD SOLID SILVER MEDALS for Schools, Colleges, Lodges, Societies, or Individuals. Send us a rough sketch of what you want and we will send you an estimate of the cost, or send for our New Illustrated Catalogue of these articles and you may see what you want. We fill orders promptly BADGES
C. P. BARNES & BRO., 540 West Market Street, Louisville, Ky.
This firm is reliable.—Publishers Texas Advocate

THE "KNICKERBOCKER SPECIAL," A NEW DAILY TRAIN BETWEEN ST. LOUIS, PEORIA, Indianapolis, Cincinnati, New York and Boston.

"Through the beautiful Mohawk Valley and down the Hudson."

Lv. St. Louis,	12 00 Noon.
Lv. Peoria,	12 30 p. m.
Lv. Indianapolis,	7 00 p. m.
Ar. Cincinnati,	10 45 p. m.
Ar. Cleveland,	2 10 a. m.
Ar. Buffalo,	6 50 a. m.
Ar. New York,	6 30 p. m.
Ar. Boston,	9 05 p. m.

SUPERB EQUIPMENT, WAGNER SLEEPING CARS, and DINING CARS, VIA BIG FOUR ROUTE

LAKE SHORE, NEW YORK CENTRAL AND BOSTON AND ALBANY RAILROADS.

M. E. Ingalls, President. E. O. McCormick, Passenger Traffic Manager. D. B. Martin, Gen'l Passenger & Ticket Agent. CINCINNATI.

TRAVEL IN COMFORT By taking advantage of the SUPERIOR TRAIN SERVICE, Elegant Equipment and Fast Time via the TEXAS EL PASO T AND P ROUTE PACIFIC

THE SHORT LINE TO NEW ORLEANS, MEMPHIS and points in the SOUTHEAST

TAKE THE "ST. LOUIS LIMITED," 12 HOURS SAVED between TEXAS AND ST. LOUIS, AND THE EAST.

The Direct Line to All Points in MEXICO, NEW MEXICO, ARIZONA, OREGON and CALIFORNIA.

The Only Line Operating PULLMAN TOURIST SLEEPERS FROM TEXAS TO CALIFORNIA.

PULLMAN PALACE SLEEPING CARS to St. Louis, Little Rock, Shreveport, New Orleans, Denver, El Paso, Los Angeles & San Francisco.

Lowest ticket rates, time tables, and all desired information will be furnished by any of the Ticket Agents of the Texas and Pacific Railway, or
W. A. DASHIELL, Trav. Pass. Agt. GASTON MESLIER, Gen. Pass. & Ticket Agt.
L. S. THORNE, 3d General Manager, Vice-President and DALLAS, TEXAS.

Woman's Departm't.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Masten Street, Dallas, Texas.

THE LITTLE TREASURE.

BY ERNEST A. FATHERREE.

Mother was very particular,
I've heard the folks oft say,
About a little booklet that
She'd read from every day.

Its leaves were thin and yellow,
Its print was nigh to fade;
Half its morocco back was gone,
"Just worn out, by use," she said.

On the margin of the leaflets
Dimmer was the type;
All the most godly verses, too,
Were rounded by a blight.

When "Time and Tides" some lives would change,
Sourced by Life's deep river,
You'd find her true, and devoted to
This little Treasure ever.

When life had many pleasures,
Caressed by wealth and power,
This Treasure was her companion
To the latest nightly hour.

When sorrow's shades come darkening,
Striking the household band,
She's found soothing, cheering us
From that Treasure in her hand.

Thus she loved her golden Treasure
With its simply worded lines;
She loved Christ's assuring words,
And David's mellow rhymes.

So, bless the dear little booklet
That comforts thro' woe and pleasure,
That sacred, holy, old Bible,
Thy mother's dearest Treasure.

COMMERCE, TEXAS.

A REFRESHING.

Mrs. Browning awoke that morning with a feeling of profound discouragement. There seemed no reason in the world why she should get up except that she was obliged to do so. There was nothing that she cared to do or be or say. To just shut her eyes and lie perfectly still for hours and hours would be so delicious, it seemed to her.

Though in happier moods she could remember much in her life that was bright and joyous, and was ready to admit that she had had her fair share of good times, yet depressed as she was at that moment, the past seemed a dreary, uphill road, and the future held no hope bright enough to tempt her on.

"How do men and women keep going till they are ninety?" she asked herself.

Mrs. Browning was barely thirty-seven, but she felt very old and worn just then, and she thought with wonder and curiosity of her aged neighbor, Aunt Thankful, who was as cheery as the sunshine. Would she, Mrs. Browning, travel the same old stupid road for fifty years more—dress and undress, eat and sleep, talk nothings with people for whom she did not care, buy gowns and boots and bonnets, and wear them out and buy more? Oh, the very sickening monotony of it all!

But was there not some way out? What was the meaning of the command to live in the world and not of it? Did it mean that while the hands and the feet, the various physical organs performed the duties for which they were needed and to which they were adapted, the part that loves and hates, rejoices and grieves, the sensitive part, the soul, should live in a realm for which it was adapted? And where had Mrs. Browning read this exhortation: "Come to thine own aid." She spent five minutes in idly searching her memory for an authority. It must have been Marcus Aurelius, she concluded at last. "Come to thine own aid." The soul, the regal part of us, must come to the aid of the tired, physical machinery. The soul? Is it not a part of the divine? Is it not the very child of the Heavenly Father? Why then should it not partake of this power?

From this point Mrs. Browning went on to ask: "What am I, body or soul? If I am a soul shall I be fettered by the house I live in, or shall I take the power and privilege of souls, while using this wonderful house of the body?" Mrs. Browning arose and dressed herself. Tom, the hired boy, was building the kitchen fire. There was a sound of children's voices in the room above. The sunshine flashed cheerily in through the window-panes. A song sparrow was singing his good-morning to the world.

"Has not a woman as good a right to be glad as a bird?" asked Mrs. Browning of herself. "Have I not enough for to-day, even strength enough? Why should I look beyond? I will do what I can. I will rest all I can. I will live a real life and not a life that is half half death. But that I may live in very truth I will 'come to mine own aid.' I, the woman that can rightly claim heirship in all that God has made will not cringe to petty circumstances. I am not the servant of these things about me. I am the child that is being educated by work, by disappointment, by trial.

Mrs. Browning was making the breakfast rolls as these thoughts filled her mind. The oven was hot on time. The rolls arose to the desired point of lightness, and the children appeared on the scene. Mrs. Browning had snatched a moment to put on a fresh, light wrapper to do honor to the breakfast table.

Mamma looked so bright and pretty that little May toddled to her side for a kiss. Mr. Browning thought in his partially dessicated heart that he guessed he would ask Mary to go along to the village with him when he carried his grist that afternoon. She looked so like old times that he really felt as if he would like to have her company. All the tears in the world wouldn't have brought him to that conclusion.

Mrs. Browning had come to her own aid in a very practical way. She was no longer in her work. She was above it, guiding it, controlling it, from the vantage point of spirit. Her soul sang while her hands worked. She was no longer the servant, the drudge, but the child in her Father's world. Since she was in her Father's house what matter in what room she worked?

The ride to the mill filled a happy afternoon. The husband was cheered and uplifted. When the two returned in the cool, fragrant gloaming, the sight of home, the voices of the children, the noisy greeting of the dogs, the faces of the friendly cows pressed against the bars, all gave them a keen pleasure. They had come to life from apathy and desolateness, because a few drops from the divine overflowing had fallen upon their opened hearts. "Come to thine own aid."—Selected.

DISTRICT MEETING, W. F. M. S.

The District Meeting of the Woman's Society for Calvert District convened at Sunshine Church, Friday evening, October 26th. At 7 o'clock a missionary prayer meeting was conducted by Rev. Brinson. Saturday morning, from 10 to 12 o'clock, the business meeting, combined with devotional exercises, was in session. Mrs. Sallie Philpott, of Dew, President; Mrs. A. H. Purdom, of Calvert, Corresponding Secretary; and delegates from auxiliary societies were present. Mrs. S. S. Park, of Galveston, Corresponding Secretary of the Texas Conference Woman's Missionary Society, was detained at Bryan by a painful accident, which prevented her attendance. Reports from all the auxiliary societies in the district were made by their respective delegates and acted upon. That for Sunshine was made by Mrs. Sallie Peyton and Mrs. Rowena Williamson, showing that Sunshine auxiliary compares favorably—numerically and financially—with other auxilary societies in the district that have many more local advantages. Reports show that Sunshine has one of the two Juvenile Missionary Societies in the district.

Miss Berta Mosier, Corresponding Secretary of the Juvenile Society, made the report for her little band, which has a total membership of twenty-two little girls under fifteen years of age. She reported that almost all of them earned the money to pay their dues. On Saturday evening, at 7 o'clock, the Juvenile Missionary Society gave an entertainment. After a service of song and prayer, conducted by Rev. Lane, there were two formal addresses of welcome; one in behalf of Sunshine Auxiliary, the other in behalf of the juvenile branch, responded to by Mrs. A. H. Purdom, of Calvert, Corresponding Secretary of the district. Then came appropriate selections read by members of Sunshine Auxilary, recitations and songs by the juveniles, interspersed by music and missionary hymns. A recitation by nine of the juveniles was especially pretty; each little girl representing a country where Methodist missions are established and recited a verse, portraying the condition of the children of these respective lands; then, in concert, a verse, appealing to the Christian nations of the earth to send them the light of the gospel. A song, "Jesus Bids Us Shine," by two little girls, not seven years of age, holding lighted candles, was an exquisite bit of movement and melody. All the exercises were en evidence of the skillful training of Mrs. Williamson, Treasurer of the Sunshine Auxiliary. Sunday at 11 o'clock, Rev. Lane preached a most earnest, persuasive and impressive sermon, selecting for his text: "For I am determined not to know anything among you, save Jesus Christ and him crucified." Sunday night at 7 o'clock, after a service of song and prayer, conducted by Rev. Lane, Mrs. A. H. Purdom, Corresponding Secretary of the district, addressed the audience. A pleasing personal appearance and a willowy gracefulness of movement much enhanced the interest of her remarks. She handled her subject-matter: Woman's influence and the influence of the missionary movement, remotely and directly upon the trend of thought that has placed men and women side by side as brain workers, skillfully. Touching at some length upon the most charming exponent of women's influence, her facinating and seductive smile ,to which historians have attributed the rise and fall of empress, she glided from the first Eden to a pathetic picture of that mother, smiling while the Syrian stars looked down upon that first great missionary who was to bear the glad tidings of salvation to all mankind, making her climax of the unselfish, heroic and holy lives of women who take, without earthly reward, the civilization of Christ into lands less favored than their own. Mrs. Purdom was followed by Mrs. Philpott, President of the Conference W. M. S., in a clear, concise statement of the women's missionary movement, from the first brave woman of the Methodist faith who went to foreign lands, to the present time, stating the need of the Woman's Missionary Society for a fund to endow a scholarship in the Scarritt Bible and Training School to fit woman for the missionary field. Mrs. Philpott is a forcible and impressive speaker, and in addition to the arduous and scattered duties of her work as President of the Texas Conference Women's Missionary Society, she gives in no stinted measure of her time and her talent to home work, and Sunshine Church proudly claims her as its own. She was followed by Rev. Lane in a brief, strong talk. Resultant from the three appeals, despite the ever present "hard times," there was quite a satisfactory little sum of money collected for the scholarship fund.

Great praise is due to Sunshine Auxiliary and to Mrs. R. L. Smith as a lady manager of the juveniles, for the successful and pleasing arrangement of the meeting.

The occasion was unique and attracted many vistors, as by reason of our remoteness from the railway, a Freestone county public is seldom addressed by women.

MRS. EMMET GEORGE.
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Catarrh of the Throat—Voice husky or hoarse, tickling in throat, hawking, voice easily tired, spitting up stringy or thickened mucus, difficulty in swallowing, sore throat and enlarged tonsils.

Catarrah of the Stomach—Indigestion, tongue coated, waterbrash, fullness after eating, hawking and spitting after meals, dizziness, full feeling in the head, heaviness at the pit of the stomach, and irregular appetite. In some cases there is considerable pain in the stomach.

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UNANSWERED LETTERS.

NOVEMBER 1.

W O Shugart, sub. Albert Little, sub. Jas W Story, sub. J L Dawson, subs. Jas M Sherman, o k. C G Shutt, subs. C L Browning, sub. J H Hunter, sub. W W Graham, subs. Geo M Calhoun, sub for 3 years. S J Vaughan, subs. Sam'l Morriss, has attention. A J Anderson, sub at half price. R R Raymond, subs. J F Sullivan, sub.

NOVEMBER 2.

Jno S Mathis, sub. W N Bonner, sub; sample copies sent. S W Miller, subs. D C Ellis, subs. Sam'l Morriss, sub. J W Dickinson, sub. J C Carter, sub. Jno M Barcus, subs have attention. L P Smith, sub. I W Clark, sub. J M Armstrong, sub.

NOVEMBER 3.

S D Waddill, sub. W R D Stockton, correction made. S N Allen, paper stopped. Jos P Calloway, has attention. Chas H Peele, subs. W H Stephenson, sub stopped. A C Benson, has attention. J J Canafax, o k. S B Ellis, subs. Geo H Phair, sub. J M Baker, sub.

NOVEMBER 5.

J T Gillett, sub. T C DePew, sub and change. R A Hall, subs. Robt M Chenault, sub. Marion Mills, sub. S J Vaughan, sub. T S Armstrong, sub. W T Harris, sub. O S Thomas, subs.

NOVEMBER 6.

J M Holt, papers stopped. J W Dickinson, change. Geo H Phair, sub. T C DePew, subs. Sam C. Vaugan, subs.

NOVEMBER 7.

E R Large, paper stopped. Horace Bishop, sub. C E Simpson, sub. W B McKeown, papers stopped. J H Wiseman, subs. J C Carter, o k. W S P McCullough, sub. Ira M Bryce, subs.

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	Sun	Mon	Tues	Wed	Thu	Fri	Sat
October	...	1	2	3	4	5	6
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Church Notices.

NORTH TEXAS.

Jefferson District—Fourth Round.

Dalby Springs.....3d Sab in Nov
Bark, at Red Spring.....Wed, Nov 21
Three Springs, at Ingersol.....Thurs, Nov 22
Linden, at Union Chapel.....4th Sab in Nov
Coffeeville, at Coffeeville.....1st Sab in Dec
Kildare, at Trinity.....2d Sab in Dec
O. P. Thomas, P. E.

EAST TEXAS.

Palestine District—Fourth Round.

New Birmingham, at Adams Chapel.Nov 10, 11
Rusk sta.....Nov 12
Jacksonville sta.....Nov 13
Saron mis, at Pleasant Hill.....Nov 17
Crockett and Lovelady, at Crockett.....Nov 20
Trinity and Groveton, at Groveton.Nov 24, 25
County Line, at Brice.....Nov 28
Crockett cir.....Dec 1, 2
Palestine sta.....Dec 10
L. M. Fowler, P. E.

Tyler District—Fourth Round.

Edom cir, at Tunnell's Chapel.....Nov 10, 11
New York cir, at New Hope.....Nov 17, 18
White House cir, at Union Springs.....Nov 21
Tyler cir, at Bascom Chapel.....Nov 24, 25
Tyler sta, at Tyler.....Dec 2, 3
Larissa cir, at Providence.....Dec 8, 9
T. P. Smith, P. E.

Beaumont District—Fourth Round.

Livingston, at Livingston.....Nov 10, 11
Burkeville, at Farr's Chapel.....Nov 17, 18
Newton, at Caney.....Nov 22
Jasper sta.....Nov 25
Jasper cir, at Peach Tree.....Nov 24, 25
Woodville and Colmesneil, at Mobile.Dec 1, 2
Wm. A. Sampey, P. E.

Marshall District—Fourth Round.

DeBerry, at Mt Zion.....Nov 10, 11
Henderson, at Lone Star.....Nov 17, 18
Kilgore, at Bellview.....Nov 24, 25
Henderson sta.....Dec 1, 2
John Adams, P. E.

San Augustine District—Fourth Round.

San Augustine mis, at Mt Pleasant..Sat, Nov 10
San Augustine and Sexton, at San A...Nov 11
Sharpsville mis, at Sharpsville....Mon, Nov 12
Hemphill cir, at Geneva.....Fri, Nov 16
Shelbyville cir, at Watkins Hill.....Nov 17, 18
Lynn Flat cir, at Flowery Mt....Thurs, Nov 22
Melrose cir, at Cove Springs.....Nov 24, 25
Nacogdoches cir, at North Street ....Sat, Dec 1
Nacogdoches sta.....Dec 2
Chas. F. Smith, P. E.

NORTHWEST TEXAS

Corsicana District—Fourth Round.

Corsicana cir, at Grape Creek .....Nov 10, 11
Corsicana sta.....Nov 17, 18
G. S. Wyatt, P. E.

Waco District—Fourth Round.

Troy.....Nov 10, 11
Abbott.....Nov 17, 18
R. C. Armstrong, P. E.

Georgetown District—Fourth Round.

North Belton, at Cedar Creek.....Nov 10, 11
Belton sta.....Nov 11, 12
Sam P. Wright, P. E.

Abilene District—Fourth Round.

Buffalo Gap cir.....Nov 10, 11
Abilene sta.....Nov 17, 18
E. L. Armstrong, P. E.

Fort Worth District—Fourth Round.

Marystown cir.....Nov 10, 11
Cleburne cir.....Nov 11, 12
Cleburne sta.....Nov 13
Fort Worth mis.....Nov 15
Osceola cir.....Nov 16, 17
W. L. Nelms, P. E.

Gatesville District—Fourth Round.

Harmony cir.....Nov 10, 11
Gatesville sta.....Nov 18, 19
E. E. Boone, P. E.

Weatherford District—Fourth Round.

Aledo cir.....Nov 10, 11.
J. T. L. Annis, P. E.

Cisco District—Fourth Round.

South Cisco.....2d Sun in Nov
North Cisco.....Nov 14
E. A. Bailey, P. E.

Vernon District—Fourth Round.

Crowell, at Crowell .....Nov 10, 11
M. K. Little, P. E.

Brownwood District—Fourth Round. (Completed.)

Ballinger mis.....Nov 10, 11
Robert Lee mis.....Nov 11, 12
Zephyr cir.....Nov 17, 18
W. M. Shelton, P. E.

Waxahachie District—Fourth Round.

Reagor.....Nov 10, 11
Jno. S. Davis, P. E.

WEST TEXAS

Cuero District—Fourth Round.

Weesatche cir.....2d Sab in Nov
John S. Gillett, P. E.

Kerrville District—Fourth Round.

Center Point sta, at Center P....2d Sun in Nov
Boerne cir, at Selma..Mon after 2d Sun in Nov
M. A. Black, P. E.

San Antonio District—Fourth Round.

West End.....Nov 9, 10
East End .....Nov 10, 11
I. T. Morris, P. E.

Austin District—Fourth Round.

Columbus sta.....Nov 10, 11
Weimar.....Nov 17, 18
Flatonia sta.....Nov 24, 25
Bastrop.....Dec 1, 2
Jos B Sears, P. E.

Calvert District—Fourth Round.

Personville mis, at Union.....Nov 10, 11
Fairfield cir, at Sunshine.....Nov 14
Jewett and Buffalo, at Jewett.....Nov 17, 18
Durango cir, at Durango.....Nov 24, 25
Rosebud cir, at Rosebud.....Dec 1, 2
Fred L. Allen, P. E.

Chappell Hill District—Fourth Round.

Lexington cir.....Nov 10, 11
Brenham sta.....Wed, Nov 14
Sealy cir.....Nov 17, 18
Giddings cir.....Nov 24, 25
Cameron sta.....Mon, Dec 3
E. H. Harman, P. E.

GERMAN MISSION.

German Mission—Fourth Round.

Fredericksburg .....Nov 10, 11
Llano .....Nov 17, 18
J. Kern, P. E.

NEW MEXICO.

El Paso District—First Round.

Pecos.....Nov 11
Alpine .....Nov 18
El Paso .....Dec 2
C. C. Edington, P. E.

Albuquerque District—First Round.

San Marcial .....Nov 11
Deming.....Nov 18
Las Cruces.....Nov 25
Albuquerque.....Dec 2
Cerrillos.....Dec 9
Wm. D. Clayton, P. E.

TEXAS

Huntsville District—Fourth Round.

Cold Springs cir, at Cold Springs.....Nov 10, 11
Willis sta.....Nov 14
Prairie Plains cir, at Johnson's Ch'l..Nov 17, 18
W. Wootton, P. E.

Houston District—Fourth Round.

Eagle Lake.....8 p m, Nov 9
Richmond.....Nov 10, 11
Wharton and Hungerford.....Nov 13, 14
Matagorda.....Nov 17, 18
Columbia.....Nov 24, 25
Shearn.....Dec 1, 2
E. W. Solomon, P. E.

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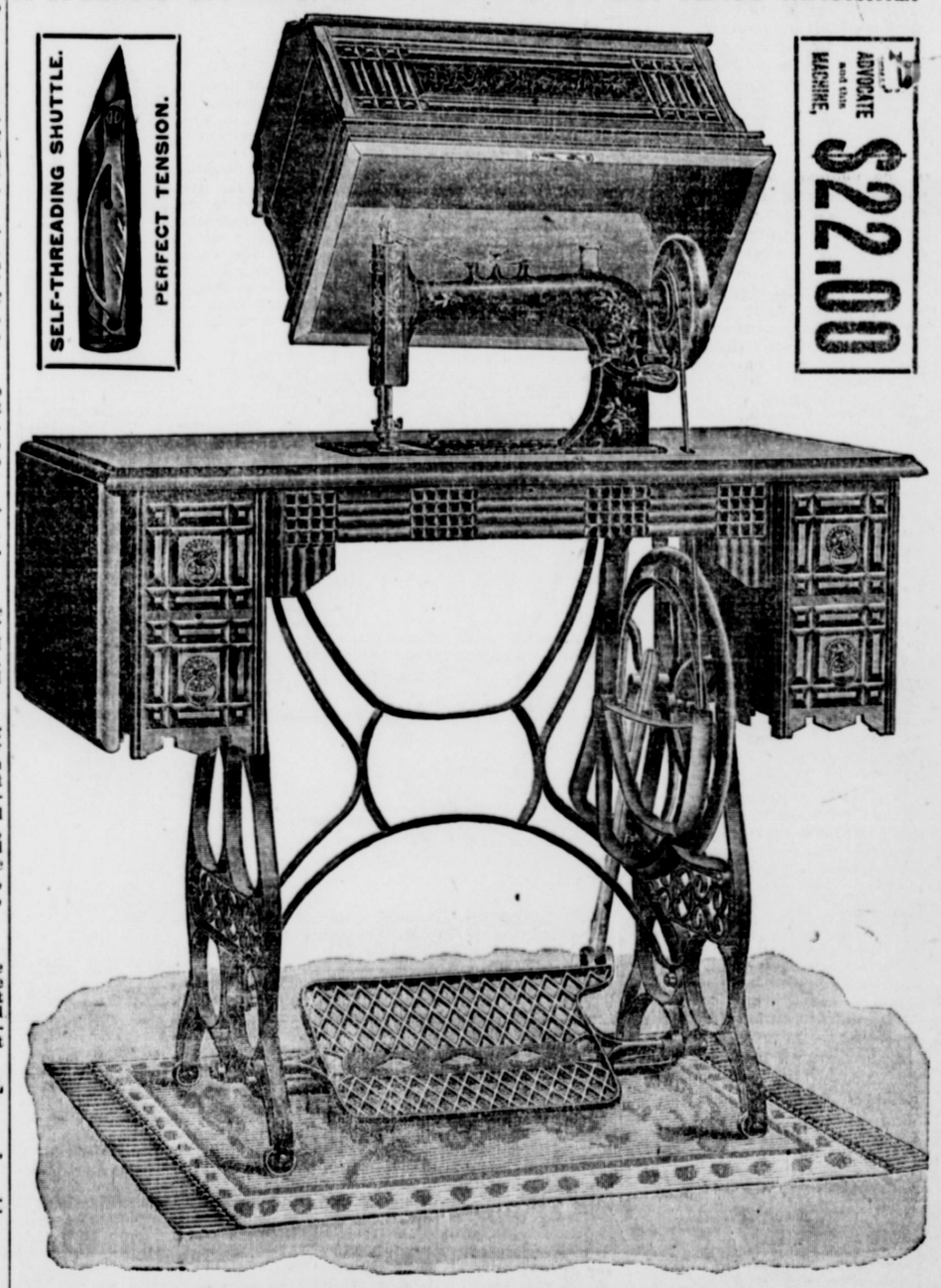
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Devotional.

ADAPTATION OF METHODS.

To go slumming became a fad. The worst districts of London and New York were visited by the dwellers of West End and Fifth Avenue. But when in their new zeal these modern fishers of men "toiled all night and caught nothing," it was deemed expedient to return home at early daybreak. It was only "the elect" who stayed till the Master came and taught them how to cast their net on the right side of the ship. Zeal without knowledge proved as fruitless on Mile End Waste or Five Points as the same unmixed ingredient dealt out to the inhabiters of homes of wealth and culture. Certain methods had to be adopted, and methods which we believe came largely, as the draught of fishes from Galilee after human strength and wisdom had failed, and the discouraged yet determined hearts waited to be taught by the Lord Jesus himself.

A few years since the evangelization of our great cities presented itself as a problem of very difficult solution. But the increased interest in this ever-growing question proves that the cause has enlisted a corps of leaders who will press on till their share at least of this great conquest is made. As a Salvationists I certainly would not recommend the adoption, in full, of the methods which we have found so valuable in our aggressive attacks upon the strongholds of sin, though the fact that the Church army and the forward movement in England have each copied so largely from us is suggestive that all evangelistic efforts will probably be influenced more or less in the future by the "plan of campaign" which we have followed. Be that as it may, it is certainly evident that much is yet to be learned by us all in the selection of means and methods that are adapted to the class of people we are most anxious to reach. Business men have long been teaching us that successful enterprise in the world's affairs can not be conducted on the same lines that proved sufficient a century ago. It is still sadly true that "the children of this world are wiser in their generation than the children of light." But that it should not be so we all confess.

I think I am able to appreciate the difficulties which face naturally conservative workers, whose veneration for the past bind them to the ways and means adopted by the soul-winners of earlier times. But when it is remembered that these widely recognized methods of work were once as unpopular as the advance movements of today, and that the ground now so safely trod was once contended for, and only surrendered after many long, hard-fought battles, it will then be seen that all these great spiritual generals of the past have been driven to an abandonment of much that was then in vogue among religious workers, and compelled to adopt new methods for their new work.

Further than this, there is an unwarranted impression on the minds of many that what is now recognized as lawful is in accordance with Scripture, while all newly devised plans must necessarily be an innovation on divinely ordained practices. But where is the authority for such teaching? Certainly not in the Bible itself. The very fact that the many Churches whose aims are one, and yet the modes of worship so distinct, is itself evidence to the theory that while the Bible lays down great and unchanging principles, yet no clear form of religious service is set forth. The dispensation of the Spirit is one of life; and the channels through which that life is conveyed to the poor, dark world, dead in its sins, is left to the demands of the hour or the opportunities of each new generation of men. An array of texts presents themselves which set forth this truth in a most convincing manner. It was of little consequence to the Great Deliverer whether those who cast out devils "followeth us" or not. That devils were being cast out was all that the pitying Christ wished to know. He promised them before he left the Holy Ghost, who was to "abide with you forever;" and each succeeding spiritual awakening has revealed him as not only the giver of new life, but also the inspirer of new methods. The history of revivals, both before and since the great reformation, is a witness to this statement.

The followers of Jesus were commanded to gather from the "streets and lanes of the city"—from the "highway and hedges"—the moral wrecks and outcasts of society. But these same men and women were left to devise their own plans, with the Spirit's help, for the carrying out of these important instructions. If the beat of a drum would answer the purpose better than the beat of a bell, why cling to the latter and ignore the former? Surely one is just as reasonable as the other. And if the blast of a cornet or the shaking of a tambourine attracts a larger number of people than the more quiet strains of an organ, why not accept the ones that bring in the people, since all are equally sanctioned by Scripture for use in God's service?

If a message of love to sinners will have greater weight with the common people because it comes from one of their own social class who uses the language of the shop and the home, why suppress that message? There must have been some great principle underlying the choice of those unlearned fishermen whom Jesus chose in preference to the lawyers and doctors of his day. And that principle carried into practice, gave early Quakerism and Methodism their phenomenal successes among the people of those generations. And I need not add that it is one of the great principles that has helped to plant the flag of the Salvation Army in thirty-four countries and colonies of the globe.

I do not seek to pose as an instructor, but what is to be done with these multitudes who listen to the call of neither drum nor bell, and will visit neither Church, mission hall, nor barracks? Are they to be left to press their way down to hell without a clear warning of the penalty of sin and the way of deliverance from its grasp and power? No; a thousand times no! The close confinement in crowded mills and shops intensifies the hunger of the people for the open air, and so we to the open air must go. Why give all the time, strength and power of a message to twenty people in a mission hall or army barracks when, with a little tact and energy, two hundred could be gathered to some quiet street off the crowded thoroughfare to listen to the same straight truths of salvation?

We read with admiration of the successful open-air meetings of other days, while we seem to forget that never in the history of the world was there such a reasonable demand for attacks upon the godless crowds in every place where a company of men and women can be persuaded to stop and listen to the story of the cross as in this very year of 1894. The Salvation Army is determined to do its share of this work, but there will yet be left undone sufficient to enlist the combined efforts of all the evangelical Christians of the age.

I remember well, while visiting London two years since, having the privilege of attending a meeting for police officers (not conducted by Salvationists) led by a lady whose husband was an M.P., and when the opening song was announced this lady gave us the key with her concertina, and helped throughout the singing with this much criticised instrument. But how few are thus willing to dismount from their position of dignity to "condescend to men of low estate."

Some one must make the descent, for surely "the servant is not greater than the Lord," and we know how much of his work was in the open air among the people of whom we have just been thinking. The old Christ-like Pauline principle must ever govern those who seek these wanderers in sin: "I am made all things to all men that by all means I might save some." And filled with this Spirit of God will continue to teach us with what weapons we can best "storm the forts of darkness and bring them down."—Capt. Alexander Lamb, in Northwestern Advocate.

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Marriages.

Vance—Saunders.—At the residence of the bride's father, Mr. J. A. Saunders, of Wills Point, Texas, October 25, 1894, Mr. D. R. Vance and Miss Ola Saunders, Rev. J. B. Adair officiating.

Miller—Good.—At the residence of the bride's father, Mr. J. R. Good, on October 30, 1894, Mr. L. M. Miller and Miss Minnie Good, Rev. C. W. Glanville officiating.

Roberson—Mitchell.—At the Methodist parsonage at Duffau, Texas, November 1, 1894, Mr. Lewis Roberson and Miss Bobbie Mitchell, both of Duffau, Rev. Mac M. Smith officiating.

Estes—Chitwood.—On October 31, 1894, at the residence of the bride's father, Mr. J. J. Chitwood, Mr. W. D. Estes, of Casa Blanca, Texas, and Miss Alda Chitwood, of Wise County, Texas, Rev. J. D. Whitehead officiating.

Erwin—Catterton.—At the Methodist Church, in Floresville, Texas, September 23, 1894, at 8 o'clock p. m., Prof. T. D. Erwin, of Granger, Texas, and Mrs. S. C. Catterton, of Floresville, Texas, Rev. Theo. Lee officiating.

Beyette—Walter.—At the Methodist Church, in Plainview, Texas, at 7:30 p. m., October 31, 1894, Mr. W. H. Beyette, of Kaufman, Texas, and Miss Eugenia Walter, of Plainview, Texas, Rev. J. T. Bloodworth officiating.

Carter—Litton.—At the parsonage, at 4 o'clock Sunday evening November 4, 1894, Mr. W. H. Carter and Miss Belle Litton; all of Elgin, Bastrop County, Texas; Rev. H. M. Haynie officiating.

Brewer—Page.—On Sunday evening, November 4, 1894, at 3 o'clock, at the bride's father's, Mr. Henry Page, Mr. W. E. Brewer and Miss Lavinia Page; all of Elgin, Texas; Rev. H. M. Haynie officiating.

Sullivan—Binford.—At the residence of the bride's parents, November 4, 1894, Mr. R. N. Sullivan and Miss Hattie L. Binford; all of Grimes County, Texas; Rev. J. M. Wesson officiating.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

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

SPENCER.—Mrs. Sallie C. Spencer was born of Christian parents, in Mecklenburg County, Va., December 24, 1834. She professed religion and joined the Church in her early youth. She was married to C. B. Spencer February 6, 1861. In 1870, Bro. Spencer moved to Robertson County, Texas; thence, in 1874, to Marlin, Texas; where, after an exemplary Christian life of more than forty years, Sister Spencer "fell asleep in Jesus" at 2:35 p. m., October 3, 1894. "She is not dead, but sleepeth." The Scripture statement of this event differs from the literature of all the world. In the Old Testament it is being "gathered to the fathers." In the New Testament it is "falling asleep in Jesus," with the assurance that "them also which sleep in Jesus will God bring with him." Sister Spencer was the mother of six children, who have all joined the Church and are cherishing the hope of meeting her in heaven. Looking through the records of the family Bible, under the head of "Record of Important Events," I found this: "John J. Spencer professed religion and joined the Church May 27, 1894;" then followed the record of the mother's joyful exclamation, as caught up and recorded by the father: "Bless the Lord, O my soul! Husband, the Lord has given us all our children to go with us; bless his holy name." The mother was the first to break the family circle by a most beautiful and comforting Christian death. For many hours she lay with closed eyes, and apparently unconscious of all surroundings. One moment before her departure she opened her eyes and feebly raised her arms to embrace her husband, as he was giving her the last kiss of farewell, then called each of the family, in sounds like their names, and when all the children, and the two grandchildren had kissed her "good-bye," she closed her eyes and breathed her last as one falling into a sweet sleep. Take consolation, ye tearful ones, and know your loved one is still yours. She can not return to you, but you can go to her. Then "gird up your loins" and follow on till, one by one, you cross over the river and rest under the shade forever, an unbroken family in heaven.

A. E. GOODWYN.

MARLIN, TEXAS.

MYERS.—Erastus Galloway Myers was born September 26, 1893, and died June 25, 1894; was taken sick with cholera infantum while we were on our way to the Chappell Hill District Conference; was sick twelve days. Little Galloway was a great sufferer, but was the most patient little thing we ever saw. Little Galloway was the baby of our home; no one can take his place. He was indeed a bright baby for one of his age; was a very healthy baby all his life until he was taken fatally sick. Yes, the death-angel robbed our home of our little pet, and it seemed at the time its papa and mamma could not part company with their little darling, but when we remember God knows what is best for us, we will try to be reconciled to his will. Our little darling was a good baby by nature, most always in a laughing mood. We often see him in our imagination in his little chair or cradle. Farewell, little Galloway, we know where to find you. Your little voice hath been hushed in death. Perhaps God hath robbed us of this precious jewell, transplanted it from earth to heaven to make heaven more attractive to us. With Jesus, little Galloway and a host of kindred loved ones, how could we afford to miss heaven? His papa.

C. M. MYERS.

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BRAMLETT.—Died, near Cannon, on November 1st, 1894, little Edna, infant daughter of W. C. and L. A. Bramlett. Little Edna was only 7 months and 5 days old, but she had entwined herself around the hearts of many loving friends. It seems that she budded on earth to bloom in Heaven. It seems hard to have to lay these little bodies in the cold grave to see them no more on earth, but we bow in humble submission to His will who said, "Suffer the little children to come unto me, and forbid them not." We wait with the sweetest hopes that some day we shall meet them again. To the bereaved father and mother we would say, don't grieve after precious little Edna. She is at home with Him who loves as we cannot. While we weep on earth she will rejoice in Heaven. Be faithful until death and you can meet your baby again. W. H. BROWN.

ANSLEY.—Death for the first time, on Tuesday evening at half-past two, August 28, 1894, visited the family of M. A. and B. T. Ansley, and claimed for its own the youngest child, Henry Jacob Ansley. He was born March 30, 1885, in Wilbarger County, Texas. While we weep we weep not as those who have no hope, for we know if we are faithful we shall meet him just beyond the river. Just before he died he kissed his mother three times, but we could not understand what he said. Dear father, mother, sisters, brothers, little Henry will be waiting for you at the beautiful golden gate. God grant that you may make an unbroken family in heaven, is the prayer of the writer. IKE N. CRUTCHFIELD.

PENINGTON.—Mrs. Hattie A. Penington, wife of J. T. Penington, was born October 13, 1856, in Hartford County, Md.; joined the M. E. Church, South, at the age of eight years; lived a consistent Christian life till her death, which occurred October 31, 1894, at Caddo, Texas. She was the mother of eight loving children, four of whom have gone before, and four are left with the bereaved husband to mourn the loss of a precious Christian mother. Sister Penington, after four long weeks of suffering, crossed the river of death, and sweetly fell asleep in Jesus. She died as she lived—in the triumphs of a living faith. When told that her end was near, she expressed herself as perfectly willing to go, and calmly folded the book of life, and bound it with the golden clasp of faith in a glorious resurrection. The memory of her life will linger among us like the refrain of some song, and the influence of her example like the fragrance of a lovely flower.

J. P. LAMAR.

CADDO, TEXAS.

NIXON.—Harrison Askey Nixon was born in Rancho, Texas, February 14, 1867, and died at Gonzales, Texas, October 21, 1894. The deceased was a young man of considerable promise. Having graduated from the law department of the University of Texas in 1890, and in the fall of the same year was elected over a number of candidates, by a handsome majority to the office of County Attorney for Gonzales County, which office he filled with credit to himself and satisfaction to his constituents, and was at the time of his death enjoying a good practice. He was converted in the fall of 1893, and the writer had the pleasure of receiving him into the M. E. Church, South, in which he proved to be an earnest and active member, always ready and willing to respond to any call. May the God of all grace sustain the father and mother in their sore affliction, and may it be theirs to say "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." N. H.

COZZENS.—Died, on October 19, 1894, at our home in Jones County, Texas, Frances Willard Cozzens, aged three years and four months. Though our little one was permitted to stay with us so short a time, yet she had endeared herself to our hearts so that it was hard to give her up. Yet we look up through our tears in humble submission to the will of our Heavenly Father. All night father and mother watched by the bedside of our loved one. Just as the day was dawning the angels came and took our Willie home. Though we mourn to-day, we realize that the tender plant is only transplanted to the garden above. Sleep on, little one; we will meet you by and by.

PAPA AND MAMMA.

LINDLY.—Little Louis Lindly, eldest child of Bro. and Sister M. L. Lindly, died June 27, 1894, aged two years and ten months. Little Louis was God's first gift to these dear parents, and their first gift back to God. He had become quite companionable to both mother and father, which makes the loss all the more keenly felt, and heaven all the more attractive. It is so natural for hearts who know and love God to say: "We will meet our little Louis in his and our heavenly home." Let us watch and wait and labor until the Master comes. C. M. KEITH, P. C.

PETERS.—Rosa Lee Peters, the infant daughter of S. R. and Josie Peters, was born April 7, 1893, at Millsap, Texas, and departed this life October 9, 1894, aged eighteen months and two days. Little Rosa was a bright, promising child, the hope of her parents. But alas, how uncertain this life, and how hearts are often torn and our fond expectations blighted. Such is the condition of the dear parents of little Rosa. Dear parents, weep not for your darling child. She is safe in the home of the blessed forever. No more will you hear her voice on earth, nor behold her face, but you can go to her where you can embrace her, and no sad partings come. No, never. I. E. HIGHTOWER.

BILLINGS.—Sister Lou T. Billings was born in Fannin County, June 6, 1867; united with the M. P. Church, in 1890; was married to Bro. Daniel Billings, August 14, 1893, and departed this life September 8, 1894. It was the writer's privilege to live near this dear girl almost a year before her marriage, and she was always ready to lend a helping hand to those in trouble, and to do anything she could to make others happy. Even now we can look out in the parsonage yard and see shrubbery planted there by her hands while the writer and family were away from home, to give us a pleasant surprise upon our return. She leaves a husband (one dear little babe having joined her in the spirit-land since her death), a father, mother, brother, sisters and a host of friends to mourn their loss. May the Lord bless the bereaved ones is the prayer of their pastor, D. W. GARDNER.

LACKEY.—Luther, the seven-year-old son of William and Prudie Lackey, was born November 11, 1887, and died October 15, 1894. Luther was a boy among boys. Not a mean boy, but a good boy. When Luther was about, you knew it. He was the very embodiment of individuality. He was kind. All his playmates loved him. He was a born leader, unconsciously carried things his way. Had he lived and done well doubtless there was a great future for him; but God seemed to will differently. He was stricken with diphtheria in a very malignant form which baffled all skill. His sweet spirit left the body and "rose to worlds on high," and now while we weep he rejoices. Our home is perishable, his is abiding; our happiness fluxtuates, his is happiness in perfection; we make friends and lose them and leave them, he loses nothing. J. W. SIMS.

WILSON.—Charlie Henry, little son of R. M. and A. E. Wilson, was born May 11, 1893, and departed this life August 3, 1894. Little Henry was exceedingly bright for one of his age. Always cheerful when well, and of a playful and affectionate disposition, he was loved by all who knew him. He was the joy and pride of his parents and the much loved little darling of his grandparents. But the grim old monster, death, has rolled a dark wave of sorrow and gloom over their homes which can be dispelled only by humble submission to the will of God and faith in him who "hath borne all our griefs and carried all our sorrows." "Be faithful unto death" and you will meet your sweet little darling in the "glory land," where sad farewells are unknown.

CHAS. E. SIMPSON.

AUSTIN.—On the morning of October 10, 1894, the dark winged-angel of death entered the home of Bro. and Sister H. H. Austin, beckoning after him their youngest child—little Naomi, nearly five years old. She was sick three weeks, and though her suffering were intense she was patient and gentle to the end. Being possessed of an affectionate, unselfish disposition, little Omi was the cherished darling of the family, loved by all who knew her. She loved the Sabbath-school, and during her sickness when she heard the bells on Sunday morning begged her papa to get the buggy and drive her to Sabbath-school, lest her name should be "marked off." Only five short years on the shore of time and yet how sad to see her go. The family circle is broken. Father, brothers and sisters as they come home from the duties of the day are saddened by sight of the vacant chair at the table and fireside; mother, as she goes about her work, is lonely and sad, because she misses the cheerful prattle and the loving, helpful errands of one who was wont to stay near her. We miss her bright face from our Sabbath-school, but we rejoice to know that she has gone to the school above where her name shall never be "marked off," and where her loved ones all may meet her. LIZZIE HUDGINS.

GRAPEVINE, TEXAS.

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NEWBERRY.—Sister J. S. Newberry was born January 1, 1846; died August 17, 1894; was a member of the M. E. Church, South; lived a consistent Christian life. She was an earnest, zealous worker in the vineyard. Truly her walk was close with God. She was at all times so full of faith and hope that she constantly expected prosperity of Zion, and from her religious conversations we have received fresh inspirations to go forth in the work of the Master. Her heart was burdened with the salvation of the people, particularly that of her own children, which we believe was the indirect cause of her death. Her death was rather singular. She had expressed herself to her family to die shouting. So on the evening of the 17th of August she was in a grove meeting, and while leading in prayer and, among other things, while praying for her children, she began to agonize, and it seemed as if her heart would break, and, on going to the Church, she remarked to a sister that if she could see her children religious she would be as happy as she wanted to be. She had been in the house about ten minutes when one of her sons, who was a backslider, made acknowledgments and asked forgiveness, whereupon she shouted, "Glory to God!" and going to him, embraced him. Then turning to a friend, calling him by name, said, "I am happy." These were her last words, for she died immediately. She has gone home, and we believe husband and children are striving to meet her on the other shore. W. D. LUM.

BURKEVILLE, TEXAS.

STIDHAM.—Dora Ella Bessie, little five-year-old daughter of George and Phebe Stidham, on the 27th day of October, 1894, was another victim of diphtheria. Oh! the most awful thing I have ever witnessed was the burial of the fourth child out of the same family in the period of nine months. This dear child was a bright, intelligent child. She has often been in this parsonage, and was a playmate frequently with my little girl. These afflictions are sad. I know it is hard to comprehend just the bitterness of the cup of grief this mother and her daughters have been called upon to drink. But the Judge of all the earth will do right, and I pray that this dear family may be able to cast all their care upon Him who said: "Come unto me ye that labor and are heavy laden and I will give you rest." When you who remain are called hence, remember that at the "beautiful gate" four little beckoning hands are waiting, saying: "Papa, mamma, brothers, sisters, come this way." J. W. SIMS.

SHERWOOD, TEXAS.

LACKEY.—Nancy, little daughter of William and Prudie Lackey, born December 29, 1889; died October 18, 1894. Just three days from the time Luther died sweet little Nancy fell asleep. The same aggravated form of diphtheria took hold of her and all remedies failed. On our way out to the grave I heard the Sheriff of our county make this remark: "Did you ever see her? The most beautiful child I ever saw; long hair, beautiful, full, soft blue eyes, fat, chubby form, and the sweetest face I ever saw." And the picture was not overdrawn. Her father almost idolized her, and so did her brothers, being the first girl in a family of six. May the dear parents be able to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And may all the dear brothers accept the God with whom these sweet little ones are now dwelling.

J. W. SIMS.

SHERWOOD, TEXAS.

STUBBLEFIELD.—Mrs. P. H. Stubblefield, wife of J. W Stubblefield, and daughter of Rev. E. T. Brashear, once a member of the East Texas Conference, was born in Houston County, Texas, May 26, 1855; professed religion and joined the M. E. Church, South, in her childhood; was married November 6, 1873, and died August 7, 1894. She was a model Christian, loyal to her Church, zealous for the cause of Christ, and ready for every good word and work in her sphere. The door of her home was always open to the servants of God, and so cordial was her greeting, and so hearty her welcome, that the wayfarer was made to feel that his coming was a favor conferred. She leaves eight children, and three of them are members of the Church. In her home she was not only a devoted wife and a tender, loving mother, but a light and an exemplar in that joyous circle. Her death is a loss to home, to the community in which she lived, and to the Church, which she adorned by her many virtues. For her noble husband and her precious children there is a deep sympathy that can find no expression in words of condolence. We commend them to the care and guidance of Him who said, "I will never forsake thee." L. M. FOWLER.

PALESTINE, TEXAS.

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KERRON.—After some sickness, the infant daughter of J. L. and Madie Kerron slept the sleep of death. Little Alice was born on the 15th of May, 1894, and entered upon the fuller life on the 26th of October, and was buried in San Angelo Cemetery on Saturday, the 27th. This sweet child tarried in this world long enough to be made the pet of the family, and to entwine herself around the hearts of parents, grandmother, and friends. Notwithstanding the great grief in the home, should there not be the strength of assurance—assurance that while Alice can not come to us, we may all go to her, and be with her where she is? She sleeps in Jesus, or, better still, she is awake with him. PASTOR.

SMITH.—W. A. Smith was born in South Carolina, October 9, 1822; moved to Tennessee, where he resided a long while; he came to Texas in 1886, and settled in McLennan County; died October 7, 1894. He professed religion when young and united with the Presbyterian Church in 1838; joined the M. E. Church, South, at Ross, Texas, in which he lived till his death. Bro. Smith was a good man, loved most by those who knew him best. He was quiet and retiring in his position, but a man who had convictions of right, and was not afraid to express them. He had great regard for the holy Sabbath; believed in keeping it to the letter; would we had more like him. God bless the family and bring them all together in the last day. S. J. FRANKS.

WEST, TEXAS.

MACQUERTER.—Mrs. Sarah MacQuerter was born May 18, 1858, in Meriwether County, Ga., and was converted in 1876; was united in matrimony to T. W. MacQuerter August 28, 1872, in Mississippi. She was a devoted Christian, a kind and loving companion, an affectionate mother and has left her husband and two daughters to mourn her departure. Sister S. MacQuerter was a dear lover of the Lord and died in the faith, and went home to God. She was a faithful member of the M. E. Church, South. She departed this life October 7, 1894, at Lark, I. T., and has gone to enjoy the rest that remaineth to the people of God. All relations and neighbors and friends have the invitation to clasp hands with her in the sun-bright clime of everlasting bliss. JAS. M. BATES.

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MISSISSIPPI LETTER.

And so you and "Gulliver" are not on it now—on the tripod, I mean. I hate to give you up as editors. You have done good work, and have given us a fine paper. I suppose both of you will go back to the pulpit and pastorate. I am pretty certain you can come as near filling any pulpit in Texas as any man in the State; and "Gulliver"—well, yes, he will do his best anywhere you put him. The TEXAS ADVOCATE has been newsy and strong since you have been at the wheel.

We have fine crops in Mississippi this year; good corn and good cotton. The low price of cotton makes the times awfully hard. There is plenty of work for everybody to do and plenty of laborers standing idle all day, because nobody has hired them. There is no money to pay laborers with. The state of affairs is anything but cheering.

Our preachers are going to get short pay this year. Comparatively few charges in the North Mississippi Conference will pay out. Of course the general collections will suffer along with everything else. There will be shortage along all lines.

Not one farmer in ten will pay out this year. It costs as much or more to grow and market a bale of cotton this year as it will bring in the market. It is swapping dollars at a loss. This would not matter much if we grew enough meat and breadstuffs to live upon. It is difficult for us to learn this lesson and to adopt this kind of economy. Some say there is not money enough to do the business of this country. I do not know. Few persons do. This is a big question—a question beyond the power of most men. One thing I do know, it is next to an impossibility to starve to death with a crib full of corn and a smokehouse full of meat. The man who has this can smile at hard times.

Well, I shall watch closely to see where you and "Gulliver" fall when the itinerant wheel turns over. Hope both of you will get good places. May the Lord prosper you in every good word and work. GILDEROY.

PICKENS, MISS.

SOME THINGS TO BE CONSIDERED—OLD AND YOUNG PREACHERS.

That these are days of peril, both to Church and State, there can be no question. A spirit of unrest—if not to say a spirit of revolution—appears to be abroad throughout the land. It appears we are approaching a great crisis in both our political and religious history. Just what may be involved in this is not yet manifest. But amid the political upheavals, the contention of partisans, the gathering clouds of strife, the multiplication of complications—the outgrowth of conflicting interests, or the result of avariciousness on the one hand and of outraged justice on the other—there arises an imperative demand for unbiased statesmanship, freed from partisan corruption, backed by an intelligent and moral sentiment that will brave the storm and conduct the ship of State to the harbor of peace. In such an hour as this, the duty of every true American citizen is apparent.

But, aside from this, the writer has in mind quite another object than that of entering the political arena as a polemic, or even to descant upon economics, or sociology, or kindred themes. The object of this writing is to present a few facts touching religious economy that may result in some good.

No man who has observed at all has failed to note many aggressive movements, many departures of greater or less magnitude from former customs. Some of these, doubtless, are of God and portend the final victory of the cross. Some are of doubtful propriety, and some are of an evil tendency. A sharp discrimination between angles may be necessary just which to elect at all times. Be it so, a conservative view of all debatable questions will in its final analysis conserve the forces for good and eschew the evil, but a few conceded rules or principles will always help to an intelligent and correct adjustment of all abstruse problems.

These general statements will serve as a kind of introduction to what I shall say of a few tendencies which to my mind lode no good to the cause of Christ. The first that I shall mention is a tendency to discriminate between ministers on account of age.

I was much pleased to see a recent editorial in our ADVOCATE upon this subject, though brief, yet pointed and impressive. This short paragraph, taken from a recent number of the Nashville Advocate, will serve to introduce my subject fully to the mind of the reader:

"They do say that a Methodist preacher usually crosses the dead-line at fifty. We do not believe this doctrine. There are at any rate some exceptions to it. Dr. Robert A. Young, pastor of Carroll Street Church in this city, is just closing up one of the most successful years of his life. The demand for his return is universal. The Doctor is beyond seventy, but has not forgotten the secret of success."

Who are they that say a Methodist preacher crosses the "dead-line at fifty," and how do they say it? The people when they demand of the presiding elder that he use his influence to procure a pastor for them not over forty.

Of course, Dr. Hoss does not believe "this doctrine;" and who does believe it? Yet there is a tendency in Church work to set aside an elderly man simply because he is advanced in years. Mark the language. I do not say this prevails, but I note a growing tendency in that direction. My position is that every preacher should stand upon his personal qualifications. Age has nothing to do with the question, if the man is eligible to the particular calling or work. Beyond eligibility it is not a question of age—whether the man be thirty, or sixty, or any other age.

What are his qualifications? Has he the physical and mental ability, the consecration and adaptability for the work, let it be what it may? A young man because he is such is not to be disparaged on that account. Neither is an old man because he is such to be adjudged incompetent because of his age.

Let the idea once become established that a man must necessarily begin to decline at fifty; that from that date he is to become less and less efficient, and let the grade of his appointments be correlated with this view, and you will have established a precedent that will tend to paralyze all energy, dampen ardor, estop literary progress and hamper the intellect.

There can be no greater reflection on the mind of man than to maintain that it grows imbecile with advancing age. If a man is to reach his mental acme at fifty—if then he is in the zenith of his mental attainment, no further development possible; if he is now to deteriorate, and continue until sixty or sixty-five, and then be relegated to the shades of oblivion—where shall we find the incentives to activity and assiduous habits after a man passes forty-five?

R. C. ARMSTRONG.

(To be continued.)

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A REMINISCENCE.

In my constant travels I see here and there a little matter which might do some good as public property. Some things, although small in themselves are rich, sparkling gems in the treasuries of memory.

During my interjectory mission tours between conferences, I chanced to stop at Weatherford for a day, where my family are encamped awaiting orders. During my stay, Bro. C. E. Brown invited me to take a look at Couts' Chapel, a new church, which the good people of Weatherford are building on the north side. The house is a beauty and will stand as a monument to Christian work in the city. My attention was attracted by a beautifully decorated window, near the base of which, in becoming modesty, is plainly written: "To the Memory of Martha Couts." My eyes rested on the name, while memory rushed back over the lapse of twenty years, when I was a stammering boy preacher, attending conference in the village or town of Weatherford on the Texas frontier, at which time I first met this pioneer Methodist. Colonel Couts (the surviving husband) was not at that time a member of the Church, but he fitted up a lodgment conveniently close to their home where ten members of the conference were lodged, most of whom were boarded at the table of Sister Couts. Bishop McTyeire occupied a room in the family home and a place at the table with us. Bro. Peeler, Bro. Vaughan, Bro. Perry, Bro. Gillmore and Bro. Shaw, of unfortunate memory, was among those of us who enjoyed the joint hospitality of Bro. and Sister Courts. Many of those brethren have passed over the river, but still live in memory. Sister Couts has passed to the other shore, but lives more richly in the memory of those who knew her than the decoration of a window can possibly portray. The time is upon us when our Methodists in Texas, worshiping in high steple churches all over this land, may not be able to appreciate the privation to which their benefactors were exposed who subdued and gave to us this grand country.

The modest window is a fit emblem of the modest yet heroic Christian character which crowned in life and and comforted in death the one to whose memory it is dedicated.

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MOVE ON.

The normal condition of matter as well as mind is motion. This is evident by astronomy, for locomotion is the great law of the universe, for the planets do not locate at some waystation for four years, but they itinerate—they move on. So locomotion is the essential property of our itinerant system. Its life depends upon locomotion. This property was impressed upon it at its organization, and, like a cannon ball, it speed on its way into the moral world with great efficiency; but as attraction will force the ball to locate at last, so self-indulgence is acting upon our itinerant system, which, if not arrested, will force it to a local itinerancy.

Were this not so, how are we to account for those doleful tales and sympathetic appeals poured into the ears of the Bishop to obtain an itinerant location another year under the name of a new appointment to the same place? And should he not succeed in his effort, we who have heard them know what mourning complaints are heard against the Bishop, or presiding elder, or both, because he was forced to itinerate, as he promised he would do to get into the organization. Such complaints remind me of the Dutchman's suit against his neighbor for damages for killing his dog. When called as a witness to prove the worth of the dog, he said, "The dog was just vert toddings at all, but as he vas so mean as to kill him he shall pay the very last cent he is vert."

Local itinerancy is the fruitful soil in which modern evangelism strikes its roots. The evangelist remains but ten or fifteen days, and brings something new, either in manner or in speech; and it attracts for a time, because variety is impressed upon all nature, physical and mental. Vegetation changes once a year, and the mind may be occupied on the same subject until it becomes insane. Motion is the grand law of matter and of mind, and let what may be said a free people will have it, and where itinerancy locates evangelism will vegetate. I will illustrate by an instance occurring within my knowledge: There is a town in which the Baptist Church has had six pastors during the past eight years, the Presbyterian five, and the Methodist three. The Baptists seem to have itinerated, and the Methodists located. Appointments can be made but for one year at a time. Let us move on.

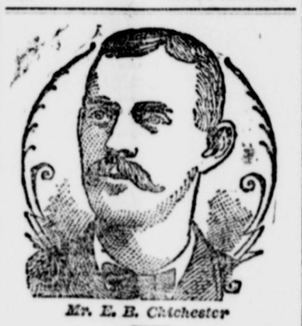
C. L. SPENCER.

IMPROVEMENT AT THE POLYTECHNIC.

In various ways there are signs of constant and increasing improvement at the Polytechnic College. Our student body is by far the best advanced class of students ever matriculated here, and the enrollment to date is fully 25 per cent greater than at this time last year. Our study and recitation room is now taxed to its utmost and enlargement is imperative. In the course of a few weeks we propose to build a temporary music and art hall. This will take the music out of our large chapel, which is now used for opening exercises, and will open it for study and recitation purposes. Great relief will be secured by this step, as under present conditions several of our classes are too large to sit comfortably in the rooms in which they recite.

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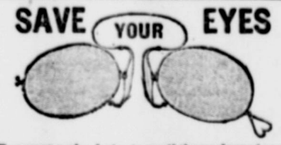
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