

# The Texas Christian Advocate.

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NO. 25.

## Texas Christian Advocate.

JAS. CAMPBELL, Editor.

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SAMUEL BISHOP, Northwest Texas Conference  
JOHN B. ALLEN, North Texas Conference

HAW & BLAYLOCK, Publishers.

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### THE COLLECTION.

We have received the obituary of Mrs. W. Pounds with no signature.

A GREAT deal of "Home Conference" matter is crowded out this week by our Wesleyana. We hope the brethren will be patient.

We are gratified to note that the revival fire is burning thus early in the year. We are receiving reports from the field of gracious revivals. That is the natural and scriptural order of things: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The pastor who begins with a revival is wise, and a good beginning, well used, will make a successful ending.

The revival at First Methodist Church, this city, still continues to deepen in power and broaden in influence. Bros. Burnett and Mulkey are doing some good work, and the Lord is manifesting the power of his presence. Those who fail to attend the meeting now will not miss the blessing which they might receive from others, but that which is better—which they might receive by helping others. It is a serious thing to miss a revival in the church to which one belongs. It is like being left in the midst of drouth when all around you have received abundance of rain. It is worse, your failure involves the failure of others. But let those who cannot attend pray at home.

### TEXAS PERSONALS.

—Clarence, the eleven-year-old son of the Rev. W. W. Henderson, was shot in the arm the 16th inst., while trying to get a lodged ball out of a target-gun. The wound is thought not to be dangerous.

—The Rev. W. V. Jones writes, February 23: Bishop Key will dedicate the Methodist Church at Walnut Springs the second Sunday in March. All ministers, former pastors especially, are invited to be with us.

—The Rev. J. J. Harris writes: Rev. J. M. Johnson, a member of the Northwest Texas Conference (a superannuate), died at 1 o'clock a. m., February 18; was buried at 5 p. m., near Stephenville, Erath county, Texas. An obituary will be written soon.

—Rev. J. D. Scott, of Seguin, writes: "Rev. David Thompson, a local elder of our church, has been suffering with the grip for three or four weeks, but is slowly growing better. Bro. Thompson is the first itinerant preacher that ever traveled in this section; was preacher in charge on the Seguin circuit as early as 1844."

—Rev. J. T. L. Annis writes: "There are two brethren, whose names I have not having lost the file containing their letters, that wrote giving some suggestions with reference to the memorandum book prepared by me for the use of pastors. I intended to compliment these brethren with a copy each. Please insert this, and I hope these good brethren will write to me so that I may yet have this pleasure."

### TO EPWORTH LEAGUES.

We have ordered a full stock of the prescribed course of reading for the Epworth Leagues. We can supply you with the books at the same price and terms as at the Publishing House. We have ordered also an economical Religious Encyclopedia that will be a great help to every league. Then we have the promise of "A Trip to Palestine," by Dr. Carradine, which will be the best books of travels for young people to read. This will be out in about thirty days.

### MORRIS & LETCHWORTH.

FORT WORTH, TEXAS.

### ACKNOWLEDGMENT.

I have been absent from the State and on that account failed to make my weekly report. This covers two weeks:

Previously reported	17 shares—\$170
Rev. E. A. Morris, Pittsburg, Texas	1 " 10
Poetry Sunday-school	1 " 10
Edna Sunday-school	1 " 10
Lancaster Sunday-school	1 " 10
Terrill Sunday-school	1 " 10
Plugh Sunday-school (Carbon Circuit)	1 " 10
Baird Sunday-school	1 " 10
Futman Sunday-school	1 " 10
Beaumont Sunday-school	11.5 " 127
Total	\$7.10 \$71

Payments: The J. T. L. Annis Pastor's Book has just reached me. I cannot commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book. Respectfully, T. L. ADAMS.

The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy. SHAW & BLAYLOCK, Publishers Texas Christian Advocate, Dallas, Texas.

ENNA, Texas, Feb. 1, 1891.

Bishop J. S. Key: Edna Sunday-school takes two shares in sending a missionary to Japan, and I inclose postal order for the amount, \$20. The Sunday-school, when the matter was presented, agreed to take one share, and the next Sunday was set apart as Missionary day, the collection to be donated to that cause. When the collection was

taken the amount was \$20, and was contributed with enthusiasm. Yours, STERLING FISHER, Pastor.

PITTSBURG, TEXAS, Feb. 11, 1891.

My Dear Friend and Brother:

Inclosed find \$10 for one share in your Sunday-school move for foreign missions. Success to you in your noble undertaking for the cause of Christ in heaven land. God bless you. Pray for me and mine. Yours, R. A. MORRIS.

MCLENDON, TEXAS, Feb. 9, 1891.

Dear Bishop Key:

I report one share, \$10, taken by Poetry Sunday-school in your missionary enterprise for Japan. When I presented the matter yesterday I found the superintendent enthusiastic. One brother arose and said he had not words to express his feelings when he noticed in the ADVOCATE that our Edna Sunday-school had taken a share and Poetry was no represented. The children seemed perfectly delighted with the idea. I congratulate you on the success already had, and hope and pray that the good work may go on until the Sunday schools of Texas have a representative in every foreign field occupied by our church. And verily I believe it can be easily done if you can enlist the pastors. Yours in earnest, J. H. WHITE, Pastor.

These are a few samples. "The Lord of hosts is with us; the God of Jacob is our refuge." Please report early to me at Fort Worth Texas. JOSEPH S. KEY.

### EX-PASTORS AND PRESIDING ELDERS.

I wish to say, through the ADVOCATE, to the former pastors of Dublin charge, and also to the presiding elders whose districts have embraced Dublin, that it is the desire of the official board here, expressed by them as a body in quarterly conference February 18, and also the earnest request of the preacher in charge and presiding elder, that they attend our district conference, to embrace the first Sunday in June. Come, brethren, without fail, if possible, and come in the Spirit of the Master, full of faith and the Holy Ghost, as we want a gracious revival at Dublin during the district conference.

N. B.—Dear brethren, we want to have a reunion of the preachers referred to above and the members of Dublin charge, on Wednesday night before the first Sunday in June. JOHN S. DAVIS, Dublin, Texas.

### SUNDAY-SCHOOL MONEY.

To Applicants for Assistance from Sunday-school Board of Northwest Texas Conference:

I hope the brethren will notice the following so as to avoid confusion and misunderstanding in applying to this board for assistance for needy Sunday-schools. 1. The board is not authorized to send money to any one to buy literature, but orders literature from our Publishing House and it is charged to the Treasurer of this board.

2. In writing be careful to give, in a plain hand, the address of the party to whom the supplies are to be mailed, and, if the place is small, give county.

3. Try to arrange and order your literature to begin with the quarter. The second quarter begins April 1. Do not wait till the middle or near the end of a quarter and then order the literature for that quarter, since by the time it reaches you and your school gets to running the literature is out of date and useless.

4. State how long you want the literature continued. Some only want the board to start them and say that they have at once, a bottle of the best family remedy, Syrup of Figs, to cleanse the system when constive or bilious. For sale in 50c and \$1.00 bottles by all leading druggists.

### ELLIOTT MISSIONARY FUND.

The subscription taken at the last session of the West Texas Conference for the support of a missionary in Mexico was placed in my hands for collection. About half of the subscriptions have been paid. The Mission Board at Nashville is anxious to close the account. Quite a number of the subscribers are unknown to me personally, and I have no means of ascertaining their address. Will all who are in arrears kindly remit as soon as possible? A. E. RECTOR, SAN ANTONIO, TEXAS.

### DON'T DELAY.

Many orders for Sunday school periodicals come in so late that these publications cannot reach the schools by the time they are needed. We beg that all orders for the next quarter be sent in without further delay. We hope superintendents of schools will see to this.

BARBER & SMITH, Publishers, Nashville, Tenn.

Pozzoni's Complexion Powder is universally known and everywhere esteemed as the only powder that will improve the complexion, eradicate tan, freckles and all skin diseases.

### PASTOR'S BOOK—NOW READY.

Messrs. Shaw & Blaylock:

The J. T. L. Annis Pastor's Book has just reached me. I cannot commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book. Respectfully, T. L. ADAMS.

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PROF. E. W. PITMAN, of Denton, has discovered a new method of learning the multiplication table. It is simple and unique; has the whole table arranged on the two hands, thereby bringing it before the child so vividly that it is not easily forgotten. Every family should have one of his cards.

### HOME CONFERENCES.

Wanted for this department all the church news. Send facts—not comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.

Athens.

J. C. Calhoun, Feb. 10: Organized an Epworth League with forty members.

Paletine.

Albert Little, Feb. 17: Paletine is coming to the front. We had three hundred at love-feast Sunday evening.

Georgetown.

Sam'l P. Wright: Last Sunday this preacher was able to go into his pulpit after five weeks' illness. Dr. McLean preached at the evening hour and called mourners. Many came forward and knelt, and it seemed that a revival was ripe. Not yet is what we think. We are praying and looking, not so much for the usual college revival as for a work of divine grace and power that will shake Georgetown and Williamson county. Of that new church, in which every Texas Methodist is peculiarly interested, you will hear presently.

Royce City.

J. M. Holt, Feb. 18: Joseph Jimison, a Methodist preacher of Irish lineage, closed a protracted meeting here last night with good results: Twenty-four accessions and the church greatly revived, and Methodism is more popular than ever before in Royce. Bro. Jimison is not so young as he looks, but he is second to none as a Methodist preacher. Our prayer is that God will continue to bless him and his labors. Work begins to-day on our new Methodist Church, so we hope in the next six weeks to have one of the prettiest and best church-houses in North Texas.

Carbon.

I. N. Reeves, Feb. 19: Our first quarterly conference over; we had a gracious good time of refreshing from the presence of the Lord. Our good presiding elder was with us, of course, and did some of the best and most heart-searching preaching we have heard in a long time, and although he showed Israel their transgressions and the wicked their sins, yet John S. Davis is the very man for them. One brother said after the services closed: "Bless God! I feel like Peter felt when he wanted to build the three tabernacles, especially," said he, "if Bro. Davis could remain with us." The stewards made the assessment \$400 and paid nearly one-fourth of that down. We are looking for a grand year.

Goldthwaite.

J. T. Bloodworth, Feb. 17: Our first quarterly conference has just been held. Bro. Mussett was on hand in due time, and did his work in first-class order and left no stone unturned. I was sick with measles and could not attend the conference, but good reports came up from the conference. Bro. Mussett is full of faith and God honors his preaching, and I know I speak the sentiment of all when I say we are proud of such a holy man for our presiding elder. We are on rising grounds on our charge. Some of the members have been extremely kind to us. We are praying daily for a general revival and feel we will have it. Oh, for more holy living upon the part of the whole charge. Praise God for salvation.

Pittsburg Station.

E. M. Murrill, Feb. 16: We have a really busy church. Our collections are nearly all subscribed. We have an Epworth League of twenty-five members. Our Ladies Aid Society is at work having the parsonage painted. Trees have been set out in front of the parsonage to shade the yard. One hundred nite boxes are in the hands of as many children, and I had to order more to fill the demand. Prayer-meetings good. Fine congregations at preaching. The members help the pastor in any committee work needed with cheerfulness. Our Sunday-school is alive and growing. It has three shares in Bishop Key's missionary movement. We have happy meetings. The former pastors are held in affectionate remembrance by these good people.

Barton's Creek Mission.

M. K. Irvin: The first quarterly conference of this year was held the 14th and 15th by Bro. W. H. Vaughan, our presiding elder. There was a good attendance; the interests of the church looked after and the business all transacted properly, pleasantly and religiously. Bro. Vaughan preached to the edification of the people. It was a "season of refreshing from the presence of the Lord." He certainly came "in the fulness of the blessing of the gospel of Christ."

Farmers Branch.

J. W. Blackburn, Feb. 17: Our first quarterly conference for this circuit was held at Frankford last Saturday and Sunday. Our presiding elder was held in the grip of a gripe and failed to put in his appearance. The salaries of the preacher in charge and presiding elder were paid in full up to the present, and at the close of the services on Sunday we raised the entire assessment for domestic missions. Our sacramental service was solemn and impressive. Six additions. We made fifty pastoral visits during the quarter.

Bryan.

Subscriber, Feb. 16: The American Bible Society of this county held their anniversary at the Methodist Church last night. Enough money was raised to employ a colporteur to canvass the county. Rev. W. S. South will begin the work as soon as the books arrive. An order for Bibles in English, German, Bohemian, Polish and Italian languages was made. Why not every county where so many foreigners are settled do the same? La gripe has had a good hold on every family in the city, all church work has been hindered by it.

Shelbyville.

L. A. Burk: On the eve of the 7th instant our quiet and pleasant parsonage home in the town of Shelbyville was very suddenly invaded, and I may say truthfully, captured by the ladies, misses and children of our town. Strange they came not to plunder and pillage, but on the contrary, to enrich both larder and wardrobe. Believe me, these good people brought so many nice things for the pantry that I shall not attempt to enumerate them. In addition to these was a hand some dress pattern for mother, sent by a couple of charming young ladies from Carroll's Chapel. Then were good sisters, knowing what would make wife's heart glad, brought domestic thread, and such little articles as are so often needed by the housewife. The genial faces of Dr. and Charlie Huntington, with that

of Bro. John Windham, were among those of our kind and thoughtful friends. Your humble servant was away from home at the time of the invasion. You may rest assured that wife was not long in displaying the nice store of presents on our return Monday. At the hour of prayer in our home that night we sincerely besought the blessings of God upon all for their kindness, and may our Father assist us to labor with unabated zeal for these good people.

London.

M. J. Allen, Feb. 15: Everything is moving along nicely. Preached to-day at Red Creek to a large congregation. Afternoon we had a fine Sunday-school, also a good class meeting and about fifteen came up for prayers. We are looking for a grand time this year. We hope to build one church this year on Blind Creek. So you see we mean business. Come over, Mr. Editor, to our district conference and see our country. Success to the ADVOCATE.

Mobeetie.

J. W. Linderman, Feb. 18: I think we are gaining ground. I serve a noble people, but it may be said of many of them what Christ said to the young man—one thing thou lackest. They are asking for prayers and we are praying God for a shower of Divine grace, that may enter into many hearts. Oh, for power from God that I may lead the people into a knowledge of the truth as it is in Jesus. We expect soon to have a parsonage. May God build up this church on Wellington mission, in my prayer.

San Marcial, N. M.

S. W. Thomas, Feb. 14: The first Sunday in February we began a series of meetings at this place, in which there was some interest manifested from the first service. The district conference convened here the 4th inst. The opening sermon was preached by Rev. C. H. Gregory, of Las Vegas station. He treated the subject, "Enduement with the Holy Ghost," with such clearness and power as to quicken a spiritual interest that pervaded the conference through the entire session. After three days close work the Albuquerque District Conference closed a pleasant and profitable session. Bro. Gregory, at the earnest solicitation of the pastor, returned with us and preached for us up to last night. His preaching was scriptural, logical and practical—at times pathetic and eloquent—but, the best of all, he has the indowment of power from on high that energizes the divine message and eminently qualifies him for revival work. His sermon last night on the "Univocal Brotherhood of Man and Fatherhood of God" was a death-blow to the theory of evolution and infidelity generally. As to results of meeting a peculiar combination of circumstances has prevented our accomplishing what was so much desired, and what we are still working and praying for. Up to date there has been two conversions and two accessions, also two candidates for membership. The church has been

graciously quickened in the way of righteousness. Praise God for salvation—present, conscious salvation. The meeting still continues. God helping us, we will persevere to the end. We are not individual. Pray for the success of the gospel in this waste of human wretchedness.

Lindale.

A. J. Scruggs, Feb. 16: Our first quarterly meeting for this charge was held last Saturday and Sunday. The presiding elder was on hand and in his usual good health, and with the spirit of meekness and zeal for the good of all, looking after the interest on all lines. The final conclusion was reached in regard to assessments. All of the appointments were represented except one. Finances behind; but little over one-tenth of the assessments for preacher in charge and presiding elder paid, owing to so much sickness and shortness of crops. We hope, and speak of with confidence, that the present sickness will soon give way; but still there is a great deal of it. I have never seen as much pneumonia in the same length of time in any place that I have been, and now the measles has made its appearance in several parts of my circuit. My own family have been sick for five weeks. My wife is now (as well as myself) yet a victim of a gripe. No small pang among us yet.

Clarendon.

C. S. M. Carver, Feb. 18: I notice in last week's ADVOCATE that you quote Bishop Walden, who says: "In all the State of Texas there is only one place where we have a church where there is not an oddist church, so we hope in the next six weeks to have one of the prettiest and best church-houses in North Texas."

Carbon.

I. N. Reeves, Feb. 19: Our first quarterly conference over; we had a gracious good time of refreshing from the presence of the Lord. Our good presiding elder was with us, of course, and did some of the best and most heart-searching preaching we have heard in a long time, and although he showed Israel their transgressions and the wicked their sins, yet John S. Davis is the very man for them. One brother said after the services closed: "Bless God! I feel like Peter felt when he wanted to build the three tabernacles, especially," said he, "if Bro. Davis could remain with us." The stewards made the assessment \$400 and paid nearly one-fourth of that down. We are looking for a grand year.

Homer.

C. B. Smith, Feb. 19: First, I have been well received by my people, for which I feel profoundly thankful. Second, we had our first quarterly meeting in the rain, as the elder said, but it was interesting anyhow. J. J. Smith presided with dignity and dispatched business with the skill of a full-grown presiding elder, and we look forward with anticipation to his next visit. I am proceeding slowly with my work; measles, mumps, roseola and last, but by no means least, a gripe have greatly hindered. I have not been able to walk in the early morning and hear "Rush" and "Thompson's" crew. I am pushing the claims of the ADVOCATE wherever I go, which you will see by my increased subscription list. I will work for a revival all over my work and will be satisfied with nothing less.

West.

W. M. Adams, Feb. 19: Our first quarterly conference is over. Our dear Bro. Armstrong, presiding elder, was present and did good, faithful work, preaching with power. I was on duty all day with us at 1 o'clock and 3 p. m. love-feast the Holy Ghost came with great power. Hallelujah! We received five members, and Bro. Armstrong baptized our own little John Wesley into the church. The collection for district parsonage at Waco, Tex., to build one at Waco for this district, amounted to about \$40. The stewards raised the salary of the preacher in charge over that of last year. We acted two more persons to our building committee at West, and we went to work to make up money to build us a church at this place and our meeting last night shows cash and good subscription to the amount of about \$1000. So, praise to the Lord, we mean to build very soon at the cost of between \$1200 and \$1500. The Northwest Texas Holiness Association, embracing the fifth Sunday in March next. Come over, Mr. Editor, and help us in this good work. Help us pray for the recovery of our dear little boy, Key, who is suffering greatly of typhoid fever.

Beaumont.

G. V. Ridley, Feb. 20: The coming of our "dry season" is still deferred, though I have never lost a day in my work—rain or cold, or both. Having a moment to spare, I felt like telling some one about my "greatest sorrow"—a kind of Gethsemane, minus the great divine occupant, save as by his Spirit he is present with me. Oh, no; I am not discouraged. Our church is growing, not so rapidly that the abnormal development will lose its adhesiveness and drop off by virtue of its great weight. Here is the "sorrow": It remains to-day as it has ever been, the hardest class of people to affect with gospel power is, first, a wicked husband with a worldly wife, who is a member of the church, and, secondly, vice versa. It has always been so—I know it. How can it be remedied? Let the wife or husband, as the case may be, get more religion, or cultivate what little they have at home. Tried it and failed under best promises; turn them out. What a decimation in some places—not here, however; yet here it is hard enough to be a source of greatest sorrow to me—"greatest sorrow." Our church here is doing better and more work than it has ever done for the cause of Christ. Most have promised to be soul-winners this year—they have begun the work. Oh, yes; the E. C. A. grows truly; if not careen it will "keep pace" with the tripod account; all right, even if it smashes the old stool—need a new one, under special contract as to strength and durability.

Laverina.

C. E. Statham: The first quarterly conference of Laverina charge is past. Bro. I. T. Morris, presiding elder, on hand in due time, filling the chair and the pulpit to the satisfaction of all. We are delighted with our new presiding elder.

Our quarterly conference was very satisfactory; the stewards assessed for preacher in charge \$600; this is the largest assessment ever made on this work; \$115 will be better than it ever has been before. The financial condition of the circuit is stronger than it ever has been before. The Sunday schools are doing well. We have a faithful Board of Stewards, and earnest, consecrated Sunday-school superintendents. We have made some improvements on the parsonage since conference, and our new church at Stockdale will soon be completed. This is a beautiful little church, 50x30, with eight-foot vestibule. It will be, when completed, an ornament to the town and an honor to Methodists of Stockdale. Well, Bro. Campbell, we have been pummed; the conference and pummed us with supplies to the amount of \$20, then every member of the family was remembered on the Christmas tree; and last, but by no means least, the Stockdale Church presented the pastor with a nice suit of clothes, diagonal frock, Prince Albert cut. All these facts go to prove that the success of the circuit is in the West Texas Conference. The spiritual condition is ordinarily good. We are expecting gracious revivals this year.

Dallas Preachers' Meeting.

O. S. Thomas: The pastors of all the charges present, and the reports exceeding encouraging. Penitents at the altar and conversions as the result of the regular services of the churches. Men and women are giving their hearts to God and themselves to the church. The Sunday-school interest is especially gratifying, and many new pupils are coming into the schools. The prayer meetings last week were seasons of refreshings from the presence of the church. The best of all, however, is the success of our revival meetings at First Church, conducted by Bros. Burnett and Mulkey. The Lord is graciously blessing the efforts of these consecrated men, who are arresting the attention and catching the ear of many people of the city. Business men are halting in the rush of the morning enough to go to church, while the casual church goer is regular attendant upon the services. The interest is greater than we had dared anticipate, and is increasing with every service. Congregations have been large from the first. At times the immense auditorium of First Church has been sufficient to accommodate the vast crowds; many going away who would anxiously hear the Word of Life. Eternity alone can reveal the results of last week's service. The church has been greatly quickened and elevated; new resolutions formed, fresh vows taken and a thorough consecration made, while many souls have been converted to God. We cannot give the exact number. Up to date we have had, in our several Methodist congregations, fifty-one accessions and five names for membership in the other churches of the city. The services of Sunday made a profound impression upon the thousands of people who attended them. Bro. Burnett preached three most excellent sermons: At 11 a. m., to business men, and I hear it very highly spoken of by those who heard it. In the afternoon the sermon was given to men only. Would that every man in Dallas could have heard it. I think to-day he would be a better father, a more affectionate husband, a more dutiful son. At the close there was scarcely a dry eye in the vast audience, and hundreds of a better life. At the same time Bro. Mulkey preached to ladies and children, and we hear grand reports from them. Many young hearts were given to God, and young and old were "baptized with the Holy Ghost and with fire." We, the pastors of Dallas, ask that the hearts of the Methodist churches throughout the broad land be lifted in fervent, effectual prayer to Almighty God for the outpouring of his Spirit upon this city and the success of our revival meeting in the several churches. Brethren, pray for us.

NORTH TEXAS CONFERENCE.

As there was no organization of the Joint Board of Finance at the close of our last annual conference, and as it has been our custom for the old board to hold over until the following session, I hope that all the preachers of the conference will take their collections for Bishops' Fund and send it to Bro. W. M. Shelton, treasurer of the old board, at Greenville.

O. S. THOMAS.

### CALVERT DISTRICT—SECOND ROUND.

Hearne and Wheelock, at Ell...	March 7, 8
Bryan sta. at Rosburg...	March 14, 15
Beaumont sta. at Rosburg...	March 14, 15
Martin sta. at Rosburg...	March 28, 29
Calvert sta. at Union...	April 4, 5
Kosse cir. at Union...	April 18, 19
Raid Prairie cir. at Walnut...	April 18, 19
Jewellville cir. at Powers Chapel...	April 25, 26
Beaumont sta. at Oakwood...	May 2, 3
Durango cir. at Durango...	May 9, 10
Edna cir. at Edna...	May 16, 17
Centerville cir. at Evans Chapel...	May 23, 24
Marques mis. at ...	May 30, 31
Franklin cir. at ...	June 6, 7

FRED L. ALLEN, P. E.

### EDDY DISTRICT—THIRD ROUND.

Wood	23rd Sun in March
White Oak	30th Sun in March
White Oak	6th Sun in April
White Oak	13th Sun in April
Roswell	20th Sun in April
Edna	27th Sun in April
Edna	4th Sun in April
Franklin cir. at ...	11th Sun in April

FRED L. ALLEN, P. E.

### TYLER DISTRICT—SECOND ROUND.

Tyler City mis. at Liberty Hill...	March 21, 22
Albion and Malakoff at Malakoff...	March 28, 29
Minola sta. at Minola...	April 4, 5
Troupe and Overton, at Canton...	April 11, 12
Larisa, at Pine Spring...	April 18, 19
St. Louis, at St. Louis...	April 25, 26
Canton, at Edgewood...	May 2, 3
Grand Saline cir. at ...	May 9, 10
Tyler, at Pleasant...	May 16, 17
Lindale, at Harris Chapel...	May 23, 24
Edmon cir. at ...	May 30, 31
Tyler mis. at ...	June 6, 7
Lawndale mis. at ...	June 13, 14

JOHN ADAMS, P. E.

### What is Life?

"A little blood coursing through the veins, a little air in the lungs. Such is the life of man, but when his life is threatened by disease, what can be more appropriate and natural than the use of a remedy which is breathed into the lungs, taken up by the blood

Texas Christian Advocate.

JAPAN JOTTINGS.

We have had our first quarterly mission meeting and encouraging reports were received from all parts of the field. There is no disposition on the part of any of our missionaries to be discouraged. They are all cheerful about their own personal work, and also over the prospects of mission work in Japan.

REV. J. W. LAMBUTH, D. D.

The old veteran missionary, Dr. Lambuth, presided at the meeting, in the absence of his son, Dr. W. R. Lambuth, who is now in America. Dr. Lambuth is growing old, and age begins to tell upon him, yet he is vigorous and enthusiastic in the work to which he has given his life.

OUR MISSION SCHOOLS.

We have many mission schools here. A missionary must first teach, or he cannot live in the towns, outside of a small concession. Bro. Wilson, at Oita, has an excellent class. Misses Ganes and Strider have a fine school at Hirorhima; Bro. Moseley one at Matsuyama, and Dr. Dukes and myself have a good class at Osaka of thirty to forty young men. In Kobe there is no end to our schools and classes. Mrs. and Dr. Lambuth have as many as two or three daily classes: Miss Bice, Mrs. Wainwright, Dr. Wainwright, Bro. Utley, Newton and Demoree are all engaged in teaching in Kobe, besides several native Christians, who are teaching in the Kwansai Gakwin. All seem to be doing well in their work.

REV. BRAXTON BUXTON, A. M.

Japan has been recently treated to something unusual and extraordinary in the coming of Rev. Buxton, with a party of eight missionaries. Much has already been said of his party in the American papers. He is a son of a merchant prince of England and comes out, defraying the entire expense of his party, which amounts, I am told, to \$10,000 per annum. He is now in Kobe conducting a two weeks' series of daily services, praying for the baptism of the Holy Spirit. I enjoyed a pleasant call from him recently. He is a power, and is destined to work a great good among the missionaries, as well as among the heathen. He is an Episcopalian, wears his gown, but preaches like a Methodist, until we wonder that the Church of England does not do him like it did John Wesley.

REV. O. A. DUKES, M. D.

Dr. Dukes was one of the first of our mission to begin work in Japan. He went from Texas to China about seven years ago, where he labored for three years, and then came to Japan with Dr. Lambuth. He did an excellent work in Matsuyama last year, and this year his usefulness continues—but at Osaka. Nearly three years ago he met with an accident by being thrown out of a jirikisha upon a stone pavement. Since that time he has suffered with intense headaches, which causes some uneasiness on the part of his friends. A rest for a year would greatly benefit him. However, I hope he will recover soon and remain upon the field.

OUR WORK AT OSAKA.

I am greatly encouraged at our work in Osaka. I am now in the midst of a series of good revival meetings in our chapel here. Yesterday (Sunday) one young man who has been a seeker for nearly two years testified clearly to conversion about three weeks ago under my second sermon at Osaka. Oh, how it filled me with joy, that God would so early give me a seal to my ministry in this strange land. Last night he asked to appear before the congregation and tell his experience, which he did in a very forcible manner. Next Sunday I will baptize him—being my first fruits in Japan. He is a teacher, and has a good school of his own near our chapel, and it means a great deal for him to become a Christian, for he may very soon lose all his scholars on account of it. Will those who read this stop one moment and breathe an earnest prayer to God that this young man may be faithful and an earnest worker for the Lord.

Several more young men asked the way of life yesterday, and God was with us. Bless his holy name! One young man came stealing into the chapel about 3 o'clock in the afternoon. He said he was finally convinced that the Bible was true and that Jesus alone could save him, and wanted to be baptized. He said that his father was a Shinto priest of high authority and would not allow him to hear Christianity. His father had kept him indoors all the morning for fear he would steal away to hear about Christ. Parents are very hard on their children in Japan. This young man seems to be twenty years old, but still his father would greatly abuse him for believing Christianity. He will have to leave home, as many of our young converts do before being baptized. It means something to become a Christian in Japan. May God give this young man grace to suffer his great will! Amen.

A GREAT SIGHT.

Time came on for our Sunday-school, but the children did not come. I wondered why, for I felt anxious to give them some new tracts, and to tell them

again about Him who took little children in his arms, saying, "Suffer them to come unto me." But still the children did not come. Presently the chapel-keeper reluctantly said: "All the children have gone to the temple feast to-day." I wondered what they did at such a place on that Sunday, so I walked across several blocks to see. Soon I found thousands of people crowding around an idol temple in a merry festival. In front of the temple a rope was stretched, and hundreds at a time would press up to the rope and throw a coin, or number of coins of money on the threshold of the temple, until a space of twenty or thirty feet square was almost entirely covered with money as offerings to the gods. After throwing the money they would clap their hands to call the attention of the gods, and then they would bow their heads and pray. In the temple were several priests, some beating a drum while a damsel danced with a golden censor, until filled with the spirit of prophecy, when she would, with flowing snow-white garments, go and bless those who paid their money for such a benediction. This is where our Sunday-school scholars had gone. What a powerful influence! One observation I made that Sunday afternoon was: The devotion of these idol worshippers in giving their money, and so earnestly calling upon their gods, puts many Christians in Bible lands to shame, for there are many professing Christians who neither give their money nor pray in public—if they pray at all.

INFLUENZA, OR LA GRIFFE.

Last summer many thousand people died in Japan with cholera. This winter the influenza is playing havoc among the natives. Fifty thousand cases have been reported in Yokohama. In Osaka there have been probably more cases than in Yokohama. It is said that 500 new cases occur daily in Osaka. Last summer the cholera was just about as prevalent as influenza is now. But the influenza is not so fatal. One thing must be remembered by our friends at home: It is only the Japanese that have these epidemics. Foreigners, especially Americans and Europeans, scarcely ever have cholera or any of the prevalent epidemics. Last summer my friends were greatly alarmed about my coming to Japan while the cholera was raging. On arrival I soon found that foreigners here were not moved about it, and there was no occasion for alarm whatever. The Japanese that die with the cholera eat all kinds of vegetables and other dishes, and are so imprudent that the only wonder is that more of them do not die. This ought to be well understood at home, for some might hesitate to come on account of the reports sent abroad of the havoc that these epidemics make.

ONE SPECIAL NEED.

I find that nearly all inquirers are persons who have read some tract about Christianity and come to seek for more light. We ought to have a full supply of tracts to distribute indiscriminately; but there is no special fund for that use, and the missionary has to pay for all the tracts he distributes. A small amount of money to be used in this direction would do a vast amount of good. I hope God will put it into the hearts of some one at home to give the money.

JAS. M. ROLLINS.

KOBE, JAPAN.

THE CHRISTIAN ENDEAVOR AND EPWORTH LEAGUE.

It is a source of gratification as well as congratulation that our General Sunday-school Committee has sent forth the constitution and by-laws of the Epworth League. The fact itself as well as the character of the work done seems to meet with general approval. This supplies a long-felt need and wisely managed will, under God's blessing, work wonders for the young people and bring good and large results to the Master's cause.

The constitution gives the pastor general supervision of all the affairs of the league. This is as it should be. A number of our pastors here and there, through the church, desiring to do something definite and special for the religious and intellectual development of the young people, took in the situation, and as our church had nothing of a strictly denominational character that met the case, they seized upon the "Young People's Christian Endeavor Society." By-the-way, this (February 2) is the tenth anniversary of its organization, and it shows a marvelous growth, there being on record January 1, 13,608 societies, 784,000 members. This anniversary season is being celebrated by setting apart the first week of February as a week of special prayer and a thank-offering for missions. The general convention of these Endeavor societies, which met last summer in St. Louis, was the largest religious body that ever met in this country, having about 5000 delegates, coming from every section of the United States.

The facts, as observed in the history of this movement, are that, if the member of the Endeavor Society is a Methodist, the principles and methods observed in the work and worship of the society make him a better Methodist; if he is a Baptist, he becomes a better one; if a Presbyterian, he is none the less loyal to his church, etc., and each is made a better Christian. Here, as has been provided in the Epworth League, the "pastor has general supervision of all the affairs" of the society. Care is taken to impress the members that they are to observe the doctrines, rules and usages of their own church; that everywhere and in all things they should be loyal to the church of which they are members and with which no duty of the society brings them in conflict. The Endeavor Society is not "denominational," as some think, though

it is "interdenominational," like the system of "International Sunday-school Lessons." There is nothing that requires or tends to lead the member to give his time, money, or any other talent to any other institution than the church to which he belongs. Those who speak derogatory to the good name of the Christian Endeavor are either prejudiced or ignorant of the nature of its principles and the character of its work, as is shown by the history of the movement. "Honor to whom honor is due." An old sister once said to me: "I pity everybody that is not a Methodist." To her mind there was nothing good religiously outside of Methodism. Her kinsfolk are not all dead. She has brothers as well as sisters still living, who look with suspicion upon everything that has its origin outside of our church, discounting and pronouncing it unmethodistic, which, by their narrow standard, means unchristian, saying: "Can there any good thing come out of Nazareth?" And when invited to "come and see," show by refusing to investigate that they are not "Israelites indeed in whom is no guile."

But the truth of this matter is, that without Methodism the Christian Endeavor would have been an impossibility. This, and other societies like it, with the social meetings of the various churches, by whatever name called, have a common origin in the old Methodist class-meeting. Dr. Hoyt, a prominent Presbyterian minister, said in substance that all the churches had been greatly blessed by the doctrines, methods and labors of Methodism, receiving new life, zeal, inspiration and many additions to their membership by contact with us. All of which and more is true.

For a number of years, however, at least from the time that the old-style class-meeting went into disuse until now, there has been a break, a gap which the Epworth League will fill. The leagues in other branches of Methodism and the Christian Endeavor have supplied this need for the last decade in other churches and in our church wherever used. So it seems that others have in turn "provoked us to love and good works." Those pastors and churches that have had the Endeavor Society are the better prepared to enter into the work of the Epworth League, which they, of course, will do as soon as it is practicable. The league will not have an organ of its own for awhile, at least, and since this is the case, it seems to me that all our Advocates might have a department in the interest of this great movement that gives promise of such gracious results. This, among other things, would arouse a new interest on the part of our young people in our church papers, and give them a wider circulation. J. D. SCOTT.

[This ADVOCATE is the organ of Methodism, including all its legitimate institutions, in Texas. We presume the leagues will be interested in everything pertaining to the Methodist Church.—Ed.]

A DEBATE.

On the 26th of last December Bro. H. C. Rogers, of North Texas Conference, met under a Goliath challenge the Rev. John F. Elder, of the Baptist Church at Alvord, Texas. Mr. Elder had, through his friends here and by letters of his own writing, challenged the Methodists here to produce a man—Bro. Rogers or any other man that our church would indorse—to the defense of our church and doctrines; that he, the Rev. John F. Elder, would, at this place (Alvord, Texas), and on the 26th day of December, 1890, begin to and continue one week administering on the Wesleyan estate, etc., and that he would prove that the Methodists taught water regeneration and much more on the same line unnecessary to mention here. Mr. Elder came promptly on time; he came armed by his adjunct coadjutor and a few Baptist books—Graves, Coanaut and a few lexicons, one of which he said was as much inspired as the King James version. His Baptist friends here really believed that their "Goliath" would do what he said and so published it in the Alvord Budget. They came from far and near to see, hear and rejoice. His coadjutor from Era, Cooke county, R. R. Ganes, was his moderator. After four days' and four nights' heat it was plain, not only to the "one-eyed moderator" (the writer) that stood in the Wesleyan estate was still at par, but on an up-grade even at a good premium. Bro. Rogers did us much good, however; his strength was not in demand on this occasion. We Methodists were surprised at the weakness of our self-appointed administrator, and our Baptists, I think, were more than surprised at the strength and also more so at the Christian bearing of the Rev. H. C. Rogers. At the present writing, forty days after the discussion, all is calm along the line of the Potomac, not even the stray shot of a picket is heard among us. The Methodists are well satisfied—the Baptists and all others ought to be. At the conclusion of this discussion an agreement was entered into, shook hands over, not to reargue, but to drop, as bread on the water, to produce its own fruits; but as Mr. R. R. Ganes, Baptist moderator, is seeing proper to air his views in a Baptist paper, the moderator on the Methodist side ought to be heard in THE TEXAS CHRISTIAN ADVOCATE.

R. P. McELWREATH.

ALVORD, TEXAS. TO ACT with common sense, according to the moment, is the best wisdom I know, and the best philosophy to do one's duties, take the world as it comes, submit respectfully to one's lot, bless the goodness that has given us so much happiness with it, whatever it is, and despise affectation.—Horace Walpole.

Dr. Bull's Baby Syrup is in great demand everywhere speaks well of it. The price is 25 cts. per bottle. If your eyes are weak and sore from catarrh, Old Bull's eye relief will relieve you.

"THRALL'S HISTORY"—SOME NOTES.

I have recently finished the reading of "Thrall's History of Methodism in Texas," to me a most readable book, and one that cannot fail to interest any old Texan. I would advise the head of every Methodist family to pay for the ADVOCATE, one year in advance, and get a copy. I felt as if I wanted to read the entire book at a single sitting. While perusing its pages I was carried, in mind, away back into the fifties, when I, a fair-haired, barefooted boy, used to slide down a steep embankment, now a part of the parsonage lot, in a prosperous little city, so much as to be in danger of getting to myself the name, "Dick Slider."

As I read I first note the name of that eccentric personage, Tom Parmer, a man who I always thought had a full cargo of genuine soul-saving religion, and when I came to his closing words, "Glory! glory!" I could almost see him, as I used to at camp-meetings when full of the Holy Ghost, jerking vigorously at his coat-tail—this was his habit when happy—and shouting at the top of his voice: "Glory! glory!" "Be hold the righteous man, for the end of that man is peace." So it was with old Tom Parmer.

The next name that I notice is that of Dr. McKenzie—'twas more than twenty years ago, dear Tom, when about entering the world's arena, I stood upon the threshold of McKenzie College, bidding a last farewell to that good man and family. While pressing firmly my hand, he said, with tears in his eyes: "God bless you, Bro. T." "I would be a pity for the devil to get you." I had not then found that "peace that passeth all understanding," though I had sought it with tears. But "master" sleeps beneath the sod, awaiting the resurrection morn, when you and I, old schoolmate, will strike hands on the bright shores of eternal deliverance, if we are faithful to the end.

Alas! what a vain and erroneous idea we sometimes fall into! I looked and wished for a Pauline conversion; but, lo! when it came 'twas more like gentle zephyr playing upon the brow of the sleeping babe. The ways of men are not as God's ways, and 'tis well that 'tis so.

Next, we notice the names of M. Yell and R. Alexander, the latter, we then thought, a pretty big man, and so he was in more than one sense. Then comes the name of S. S. Yarbrough, and notice of a revival at or near Coricanna. Yes, that was a revival indeed, for that day and time.

The Hon. R. Q. Mills was among the conversions at this meeting, and prayed in the altar just after his conversion.

Then there is the Rev. Walter South who, by his careless rocking to and fro caused me the loss of a nail from my best little toe, while he was lost mentally, possibly, in solving some knotty problem in theology. The loss of a nail makes a lasting, if not profound impression, you know.

That was a good while ago—no railroads nor suspens on iron bridges then, and a boy like me could have and enjoy a "genuine foot-washing" while sitting in a buggy fording many of the streams in Texas. In the lay ranks are Swearingen, Felder, and others I well remember.

Then there is the name of that second Joshua, Mr. Rabb, whom I do not know. When I got to his prayer "for the wind to change," I involuntarily said: "Thank God for a saving faith!" I read on a little further and I came to the name of Bishop Marvin, to me a precious memory. Never will I forget his words to myself while riding with me in my buggy. To me

it was the turning point in my life—in one respect at least. And who, that ever saw that meek look and listened to his flights of oratory, could forget him?

Then there are other names too numerous to mention in an article like this; so I say, get the book and read for yourself. It will both interest and help to build you up in the faith, "For in the mouths of such witnesses is every word established." God grant that mine and your end may be like theirs.

T. H. Y.

HOW DOES IT GET THERE?

There are many who do not, but would, contribute to the cause of missions if they only understood our financial method in the matter; or, in other words, if they knew how the funds were conveyed from their hands to the missionaries. They do not question our honesty in the matter, but do not understand how we manage the money. It is natural and right for them to want to know, and we are more than willing for our method on this matter, as well as on all others, to be well understood, for we think that our plans are not only good, but safe to all concerned. When our preachers take collections they tell everything about it but how the money gets there. I have known some to take their collections and after the last dime was raised that could be found seemingly, I explained as best I could how the money was conveyed to the missionaries in the field, and to the astonishment of many raised several dollars. Now, I write this hoping that Dr. John or some other good writer will prepare a leaflet, or, better, a small catechism on the subject.

A. K. MILLER.

SNYDER, TEXAS.

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DEPARTMENT OF North Texas Female College Conservatory of Music. SHERMAN, TEXAS

The event of the week for the girls, and indeed, for the town, was the concert given by Blind Tom at the opera-house last Saturday evening.

Under the skillful fingers of Mr. Ludwig technical difficulties "melt into thin air," indeed one is not conscious that they exist, and this I think is one of the tests of an artist to make one lose sight of all that is mechanical in the divine art.

Of course there could be no comparison drawn between Mr. Ludwig and Blind Tom as pianist and artist. The latter makes no pretension to virtuosity, yet one could be impressed with the vast superiority of a genius trained by long years of intelligent study and possessing a creative soul over that untutored genius that is purely imitative and can only shine by a reflected light.

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Sunday-school Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. FIRST QUARTER, LESSON X.—MARCH 8.

STUDIES IN THE KINGDOM. NAAMAN HEALED.—II Kings 5:1-14. GOLDEN TEXT: Who forgiveth all thine iniquities, who healeth all thy diseases.—Ps. ciii:3.

TIME: B. C. 894. PLACES: Damascus; Samaria; the house of Elisha; the Jordan.

OUTLINE. I. Seeking a Remedy.—Verses 1-7. II. Finding a Cure.—Verses 8-14.

INTRODUCTION. Elisha wrought many miracles, but this is the only one in behalf of a heathen. His work was chiefly for Israel. For this reason the healing of Naaman stands out with great prominence. It made a sensation throughout Syria, for Naaman was a great captain, and the news of his leprosy and cure became c-extensive with his military renown. The Savior refers to it in Luke iv:27.

I. SEEKING A REMEDY.—Verses 1-7. 1. Naaman, captain of the host—the only mention we have of him. A great man with his master—because of military genius. Honorable—highly regarded by the king, and therefore honored by him with high office. Had given deliverance into Syria—in some war, of which we know nothing. The rabbins say it was Naaman who smote Ahab (I Kings xxii:34). But he was a leper—this in Israel would have excluded him from position and society. It poisoned all his greatness.

2. The Syrians had gone out by companies—there was no open war, but no settled peace between Israel and Syria; marauding bands made sudden incursions, like guerrillas, and retired with captives and spoils before soldiers could be arrayed against them. Irregular warfare of this sort is practiced among the Bedouins and in Africa to day. A little maid—who no doubt had pious training, for although in a strange land she remembered the true God and his prophet. Waited on Naaman's wife—usually captives were rigorously treated, but God brought this child into favor with Naaman's wife, to whom she became an attendant.

3. She said unto her mistress—she had a sympathetic heart, and although a captive desired her master's good; she had faith, and believed that although the royal physicians could do Naaman no good, Elisha could; she was a witness for God, not ashamed of Israel's Jehovah, and in her artless way, as many a child has done since, led the great man to the only place of cure. Would God—a strong wish. He would recover him of his leprosy—probably she knew of the prophet's healing other lepers.

4. One went in—a messenger from Naaman's house, probably the captain himself. Thus and thus said the maid—her sincerity won unbelievers over to her side. The king himself was convinced, and on her unsupported word stars on official embassy to Israel seeking a remedy for a disease incurable by earthly medicines.

5. Go to—equivalent to "come, make no delay, set out at once." I will send a letter unto the king of Israel—thinking that he would order the prophet to effect Naaman's cure; heathenish ignorance, as if earthly power could harness heavenly steeds. Took with him—in Oriental countries, even at the present time, embassies carry costly presents which are bestowed before negotiations are commenced. Ten talents of silver—\$15,000 to \$20,000; six thousand pieces of gold—shekels, valued at \$50,000; with the ten changes of raiment the king's high appreciation of Naaman.

6. He brought the letter—a portion of which is given in this verse. That thou mayst recover him of his leprosy—the letter, or Naaman himself, explained why he had come, telling of the captive maid and asking about Elisha. They thought the prophet was a conjurer, or one of the magi, who had power above that of most necromancers.

7. He rent his clothes—thinking that the demand was only a pretext for declaring war. Am I God, to kill and to make alive—everywhere leprosy was regarded as incurable; one might as well attempt to raise one from the dead; therefore the King of Israel thought that the Syrian monarch was seeking a quarrel with him. It seems that in his extremity he never thought of Elisha's help.

II. FINDING A CURE.—Verses 8-14. 8. Let him come now to me—not said presumptuously, but with a consciousness of God's presence. He shall know that there is a prophet in Israel—the representative, not of an idol, but of Israel's God, who indeed has power to kill and to make alive.

9. Came with his horses and... chariot—attended by an imposing retinue as became his rank and country, a leper in state. The house of Elisha—a hut compared with Naaman's palace; the proud captain did not condescend to leave his chariot, but sent in a message to Elisha.

10. Elisha sent a messenger—the prophet rested on his dignity; if Naaman would not come in, Elisha would not go out; he felt that his Master was greater than Naaman's, and he represented not himself, but God. One must maintain the dignity of his office if he would have his office honored. Wash in Jordan—there was no healing merit or medicinal quality in the water, but God would use it as a means of conveying curative power. Seven times—the sacred number, in this case showing the completeness of the cure.

11. Naaman was wroth—pride was hurt; accustomed to command, he ought to have known how to obey, but he thought Elisha was rude and insolent.

He will surely come out to me and stand—in the usual ceremonious and mysterious way of conjurers; call on the name of the Lord his God—whose name and nature Naaman had learned from the little captive maid; and strike his hand over the place—supposing that the cure could be made only by actual contact; so the magicians practiced. Naaman was a rationalist; he was unwilling to exercise faith and obedience, the conditions of his cure, and the flashing resentment turned away from Elisha's humble home to escort the leprosy captain back to Damascus.

12. Are not Abana and Pharpar—Abana is supposed to be the Barrady, which flows along the north wall of Damascus; Pharpar the A way, south of the city, whose water through irrigating ditches is carried to the walls. Damascus—one of the oldest cities in the world (Gen. xiv:15; xv:2); Japheth says it was founded by Uz, the great-grandson of Noah. It owes its existence to its two rivers, whose pure, cold waters are praised by all travelers. May I not wash in them—if the cure was in the water, Abana and Pharpar were better than all the waters of Israel.

13. My father—a term indicating reverence and confidential friendship on the part of Naaman's servants, and a tender regard for his interests. If the prophet had bid thee do some great thing—as if they had said: "If the prophet had asked a large sum of money, you would have been paid it; if he had asked some great deed, you would have performed it, how much rather should you obey, when he commands you to do an easy and inexpensive thing."

14. Then went he down—the argument of his servants cooled his anger and satisfied his judgment, and the command was issued to march to the Jordan, distant from Samaria thirty or thirty-five miles. Dipped himself seven times—as Elisha had commanded; "Seven" was the symbol of the covenant. His flesh came again like unto the flesh of a little child—the cure was effected at the seventh plunge. When leprosy scales are rubbed off the flesh is raw and running sores form; but now Naaman's scales drop off, leaving his flesh sound and pure like that of a healthy child.

PRACTICAL. 1. Naaman was a great man, but—He was a successful general, a popular hero, rich, honored, the personal friend of the king, who leaned on his hand when he went up into the temple of his god, but—How fortunate, how to be envied but for the "but" that attached to him. He was a leper. This disease, foul, incurable, withered the garlands of victory and poisoned the joy of his position. He might hold up his head in public, but at home his spirits fell. What were honor, wealth, power, with this loathsome leprosy? Where can one be found to whom this disjunctive of three letters does not apply? Samuel was high in God's favor, but his sons grieved his heart; to Paul unutterable revelations, but a thorn in the flesh. He is rich, but an invalid; she beautiful, but poor; is there no Providence in this? If there were perfect harmony between our desires and our condition, we should never lift our eyes to God. When Mohammed came in sight of Damascus, he was overcome by its beauty, but would not enter, saying that if he should do so, he would go no further toward the true paradise. Naaman would not have come to Elisha if he had not been a leper. Out of his woe came forth sweetness. It is good for me that I have been afflicted; that I might learn thy statutes.

2. All honor to the little maid who spoke so clearly about the prophet. She was not ashamed of her religion among the heathen. It was fortunate for Naaman that his marauding soldiers had spared the child's life and that she came into his house. God often uses humble instruments in a great cause. No one should say, "I am too insignificant to do anything for God and humanity." Every one has an influence. God gives us individual work to do. "What wilt thou have me to do?" should be asked by every one. The keynote to religious activity is personal consecration to individual work.

3. Naaman was a representative man. Leprosy is an emblem of sin. It is a foul disease; it separates from the beautiful; it is incurable by earthly means. In all these particulars it is a type of sin. As Elisha in God's name cured Naaman by sending him to the waters of the Jordan, as Christ healed the leper (Mark i:40-42), so is He able and willing to remove the leprosy of sin from all who seek a cure. The conditions of Naaman's cleansing were humility, obedience and faith. These are the conditions of spiritual cleansing. When the Syrian met these requirements, his flesh came again like unto the flesh of a little child; so each of us may come to Christ saying, Wash me and I shall be whiter than snow.

Come ye sinners, poor and needy, Weak and wounded, sick and sore, Jesus ready stands to save you, Full of pity, love and power; He is able, He is willing, doubt no more.

Old and Young. A STRAY EGG. "That custard looks good, Miss Munroe," said Tommy, peeping under the napkin.

"I hope it is good, Tommy, for I'm carrying it to a little boy who needs something good to tempt his appetite. He is quite poorly and doesn't eat much."

"Who is the little boy?" asked Tommy. "Charlie Pond."

"Oh, that little chap! Yes, he is pale and thin. When I've been around in the back street I've seen him sitting on the doorstep of their house watching the other children playing. Sometimes he tries to play, too, but he can't run around worth a cent."

"That's it, you see. He is so weak and miserable. He can't eat the coarse food the rest of the family have and his mother cannot afford to get him the nourishing things he ought to have. So I take him something whenever I can."

Not long after this a queer thing happened at Tommy's house. A hen came along and took up her abode in the cellar. Tommy's mother could not catch her. So for two or three days the hen stayed there, coming up slyly, when nobody was about, to scratch for worms in the little flower border and racing back to the cellar before she could be headed off.

Then they found her owner and he came and took her away. After she had gone Tommy went into the cellar and there, in a barrel of old newspapers, he found a beautiful white egg.

"Oh, mamma," he exclaimed, "the hen has left us an egg. What shall we do with it?" "I think the proper thing would be to take it to Mr. Townly," his mother replied.

So Tommy put it in his small basket and carried it carefully to Mr. Townly's house. "Here is an egg your hen laid in our cellar," he said. "Just keep it yourself," said Mr. Townly, "I think it belongs to you."

Tommy thanked him and walked off with his present. If there was one thing he was fonder of than another it was a nice boiled egg; and most of the way home he was thinking how good this would taste. But just before reaching home another thought came into his head.

"Nice, fresh eggs are good for people who can't eat much else. I'm strong and can eat anything, and besides have plenty of everything. I had better give this egg to poor little Charlie Pond."

"Still he wanted it very much himself, so he thought he wouldn't give it to Charlie. Then he seemed to see the pale, thin little face of the weak boy and concluded he would give him the egg. Then, for fear he might change his mind again, he hurried as much as he could.

It doesn't do to run when you are carrying eggs; but Tommy held the basket very carefully with both hands and walked as fast as he could to his mother.

"Oh, mamma," he cried, "Mr. Townly gave me this egg all for my own and I want to give it to Charlie Pond, because it would be good for him, and Miss Munroe says he doesn't eat much. May I give it to him?"

"Certainly. It would be ever so nice in you to do it, I think," said his mother. Tommy carried the egg around to Charlie and had more pleasure in seeing the delighted look on the sick boy's face than he would have had if he had eaten it himself.—Presbyterian Journal.

Perfect Digestion. It was a bright, warm day in the early summer of 1781, and London was full to overflowing, when a boy about eleven years old, with long, dark hair hanging down his neck and a strange, dreamy, far-off kind of a look in his large, gray eyes, came slowly along one of the busiest streets of the great city, so wrapped up in his own thoughts that he hardly felt the bumps which he encountered in pressing his way through the hurrying throng around him. He must have been thinking of a hard struggle of some kind, for every now and then he darted out both arms in front of him, to the no small danger of the eyes or ribs of the passers by. Suddenly he was brought to a standstill, and no wonder, for in flourishing his hands about he had thrust one of them right into the coat pocket of a tall man who was just going past him.

"What! so young and so wicked?" cried the man turning around and seizing him. "You little rascal! do you want to pick my pockets in broad daylight?"

"No, I don't want to pick your pockets," said the boy, staring about him as if just awakened from a dream; "I thought I was swimming."

"Swimming!" echoed the man with a broad laugh. "Well, I've heard a crowd of people called 'a sea of people,' but I've never heard of anybody swimming in it before. You are either telling a lie or else you must be crazy."

"I'm not, indeed," protested the boy. "I was thinking of that man who swam across the Hellespont—Leander, you know—and it seemed to me as if I were swimming across it, too."

"Oh, ho!" cried the stranger; "that's it, is it? You seem fond of reading, my friend?"

"I'd read all day long if I could," answered the boy earnestly, "but I've only

got a few books, and I've read 'em all again and again."

"Well, I'll tell you what; I belong to a library, and if you like I'll give you a ticket of admission to it for six months, and then you can read as much as you please. Here's my address, and you can come for the ticket as soon as you like," and the stranger went briskly on his way, little thinking he would live to see that boy become honored by all England as one of her greatest poets, and would tell with pride and self-gratification to all his friends how he had once done a kindness to Samuel Taylor Coleridge.—Harper's Young People.

THE BROWN-EYED GIRL. At the eight mile-stone I met her When a little brown-eyed girl; Little thought I then she ever Of my heart would be the peer; That like a fragrant rosebud opening, She would bloom for me, alone, Or, while maturing into woman, Would weave my life's thread in her own.

But so it was, love's golden shuttle, Ever playing to and fro— Across the cords of our affection, Imperceptibly united. In one web our future life; Though little thought we, then, that ever, I would be husband, she the wife.

Just when our hearts began a wooing, Or felt love's first enraptured spell, By true and true the fender growing, Is more than she, or I, can tell; We only know we loved each other; That nearer, dearer, still we grew. And partially were in eclipse; And this, I think, is all we knew.

But time our web of life was weaving— Just how, she little cared to know; Until a glance, or some fond token, Would make our color come and go. And pit-a-pat our hearts were going, And pit-a-pat our hearts were going, If, by the merest chance it happened, That I but touched her finger-tips.

Oh, naughty tips, why this eclipse? Are you tenor's touch-me-nots? That for a harmless accident, Would the love's golden tangle in knots? Suppose by chance there be a glance, What could there be amiss in that? Or, should unwilling fingers touch, Why should our hearts go pit-a-pat?

But the spring-time and the summer, And the winter with its snow, And the autumn, sighing, autumn, In the blissful long ago; Marked the mile-stones on our journey— Each one gleaming like a pearl In the distance, where I passed them With my little brown-eyed girl.

Ivory are they in life's morning, Which impatiently we pass; Golden, in life's noon-day glory, When we pose before the glass; Silver in life's post meridian, When we pass their number seldom call— And iron in the fading sunlight, And when the lengthened shadows fall.

But the spring-time and the summer, And the autumn and the snow, Only made her grow more lovely, In the blissful long ago; And the winter and the roses, On her features bright and fair, Interbore their rich colors, Let their grace and sweetness there.

And the mile-stones, coming, going, Be they silver or the gold, Only make affection stronger, And the winter and the roses; And the undiscovered future, Hope thro' his brilliant rainbows e'er. As the mile-stones we are passing— Loving, loving, evermore.

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WESLEYANA.

THE CENTENNIAL OF THE DEATH OF THE REV. JOHN WESLEY,

THE FOUNDER OF METHODISM.

Born June 17, 1703, at Epworth, Lincolnshire, England, and Died March 2, 1791.

March 2 ends the one hundredth year since the death of the Founder of Methodism. It is proposed to celebrate that event throughout the world on that date, or March 1, which will be Sunday. It is not a jubilee over his death, but a memorial recounting with gratitude the blessings of the glorious life which ended on that date and the influences of which continue until the present time.

Methodism has now survived the death of its founder 100 years and is no longer on probation. It is established, and remains, because founded on the impregnable rock of Scripture truth.

There is no longer any question whether a revival may be permanent. For a century and a half the Methodist revival has continued, beginning in the conversion of John Wesley, its founder.

Others were converted before him, but he gave the movement, under God, system. It numbers over 5,000,000 Methodist converts, with untold numbers in other churches.

It has been said that Methodism is nothing without a revival. The same is true of Christianity. Without revival Christianity would perish from the earth.

Methodism is vital Christianity or it is nothing. It means spiritual life, and nothing is more systematic and methodical than life itself, and system gives permanence.

The Methodist revival was not a mere spasm of a dying Christianity, a mere momentary excitement of life and then a more rapid sinking into death, but a steady onward movement of the aggressive and progressive power of true Christianity.

It is well now that, in the close of this hundredth year after the death of the providential founder, we review the method and material with which he builded. In keeping with this design, we give a good deal of our space to make this a memorial number.

We are sorry that owing to the shortness of time we were not able to get all the original articles asked for; but we have supplied as best we could this deficiency with extracts from the Wesley Memorial Volume, which, by-the-way, every Methodist ought to have.

THE CHILD AT EPWORTH. John Wesley, the founder of Methodism, was born in the Epworth parsonage June 17, 1703. Nothing specially remarkable is recorded of his childhood, save that he very narrowly escaped death by fire in the burning of the parsonage at the age of six.

His parents regarded as providential, and he himself always remembered it as a mark of God's providential goodness to him. It is very evident, however, that given a different training and environment in childhood, John Wesley would have been a different man and his relation to Methodism would not have been.

ing timely correction they will contract a stubbornness and obstinacy which are hardly ever after conquered, and never without using such severity as would be as painful to me as to the child. In the esteem of the world they pass for kind and indulgent whom I call cruel parents, yet permit their children to get into habits which they know must be afterward broken. Nay, some are so stupidly fond as in sport to teach their children to do things which in while after they have severely beaten them for doing. When a child is corrected it must be corrected, it must be conquered; and this will be no hard matter to do if it be not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and it is taught to revere and stand in awe of the parents, then a great many childish follies and inadvisable courses may be passed by, I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. But when this is thoroughly done, then a child will be governed by the reason and piety of its parents till its own understanding comes to maturity and the principles of religion taken root in the mind.

"Our children were taught, as soon as they could speak, the Lord's prayer, which they were made to say at rising and constantly to whisper as they grew bigger, were added a short prayer for their parents and some collects, a short catechism and some portion of Scripture, as their memories could bear. They were very early made to distinguish the Sabbath from other days, before they could speak or go. They were taught to be still at family prayers, and to ask a blessing immediately after, which they used to do by signs before they could kneel or speak.

"They are quickly made to understand they might have nothing they cried for. They were not suffered to ask for the lowest servant for ought without saying, 'Pray, give me such a thing; and the servant was child if she ever let them omit that word.

"Taking God's name in vain, cursing and swearing, profanity, obscenity, rude, ill-bred names, were never in our family; nor were they ever permitted to call each other by their proper names without the addition of brother or sister.

"There was no such thing as loud talking or playing allowed of, but every tone was kept close to business for the six hours of school. And it is almost incredible what a child may be taught in a quarter of a year by a vigorous application if it have a tolerable capacity and good health. Kezzy excepted, all could read better in that time than the most of women can as long as they live.

"For some years we went on very well. Never were children in better order. Never were children better disposed to piety, or in more subjection to their parents, till that fatal dispersion of them after the fire into several families. In those they were left at full liberty to converse with servants, which before they had always been restrained from, and to run abroad to play with any children, good or bad. They soon learned to neglect a strict observance of the Sabbath, and not know the difference of several good and bad things which before they had no notion of. That civil behavior which made them admired when they were at home by all who saw them was in a great measure lost, and a clownish accent and many rude ways were learnt, which were not remedied without some difficulty.

"When the house was rebuilt, and the children all brought home, we entered on a strict reform; and then was begun the custom of singing psalms at beginning and leaving school, morning and evening.

"Then also that of a general retirement at 5 o'clock was entered upon, when the oldest took the youngest that could speak, and the second the next, so on, till they read the psalms for the day and a chapter in the New Testament—as in morning they were directed to read the psalms and a chapter in the Old Testament, after which they got their breakfast or came into the family.

"There were several by-laws observed among us. "1. It had been observed that cowardice and fear of punishment often led children into lying, till they get a custom of it which they cannot leave. To prevent this, a law was made that whoever was charged with a sin, in which they were guilty, if they would ingeniously confess it and promise to amend, should not be beaten. This rule prevented a great deal of lying.

"2. That no sinful action, as lying, pilfering, disobedience, quarrelling, etc., should ever pass unpunished. "3. That no child should be ever child or beat twice for the same fault, and that if they amended they should never be upbraided with it afterwards.

"4. That every signal act of obedience, especially where it crossed upon their own inclinations, should be always commended. "5. That if ever any child performed an act of obedience, or did anything with an intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted, and the child with sweetness directed how to do better for the future.

"That property be inviolably preserved, and none suffered to invade the property of another in the smallest matter, though it were but of the value of a farthing or a pin, which they might not take from the owner without much less against his consent. This rule can never be too much inculcated on the minds of children; and from the want of parents or governors doing it as they ought proceeds that shameful neglect of justice which we may observe in the world.

"The day before a child began to study, the house was set in order. Every one's work appointed, and a charge given that none should come into the room from 9 to 12, or from 2 till 5, which were the school hours. One day was allowed the pupil to learn his letters, and each of them did in that time know them all except two, who were a day and a half at the task. 'For which,' she says, 'I then thought them dull.' Samuel, who was the first child thus taught, learned the alphabet in a few hours. The day after he was five years old he began to study, and as soon as he knew his letters he proceeded to spell out the first chapter of Genesis. The same method was observed by them all.

"Book knowledge was only a part of the course of education embraced by Mrs. Wesley's system. She knew that for the truths of the gospel to find a lodgment in the heart they must be personally and directly applied. For this purpose she arranged a special private conference with each child once every week. Her own account of this plan is thus expressed: 'I take such a portion of time as I can best spare every night to discourse with each child by itself on something that relates to its principal concerns. On Monday I talk with Molly, on Tuesday with Betty, on Wednesday with Nancy, on Thursday with Jacky, on Friday with Patty, Saturday with Charles, and with Emily and Sukey together on Sunday.' These conversations disclosed to the mother the real thoughts and feelings of her children respecting personal religion.—McTear's History of Methodism.

HIS CONVERSION.

In the evening of Friday, February 3, 1738, Mr. Wesley was again in London. None of his friends knew of his return. Charles could not believe it till he saw him on the 7th. From that time he lost no opportunity of conversing with him. Bohler was twenty-five years old. He had studied theology at the University of Jena, and had just been ordained by Zinzendorf for work in Carolina. On February 17 for Wesley traveled to Oxford. Here he met Mr. Wesley, who talked much with him, but did not understand his views, and was greatly puzzled when Bohler said, 'My brother, my brother; that philosophy of yours must be purged away.' As Mr. Wesley did not converse readily in German, his argument was carried on in Latin. It is well to note in what language a man is taught and convicted of his lack of faith in Christ.

On the 24th of February Charles Wesley was taken dangerously ill of pleurisy. While in this state Bohler came to him. He was carried on his bed to the house of his mother, where he renewed his intercourse with him. 'By him,' he says, 'in the land of the great God, I was on Sunday, the 5th of March, 1738, clearly convinced of unbelief of the want of that faith whereby alone we are saved.'

He immediately concluded that he was unfit to preach, but Bohler urged him to go on. 'To preach faith till you have it, then you will preach it because you have it.'

The first person to whom he preached faith as the free gift of God, and Christ as the sole object of justifying faith, was a prisoner in the jail, who lay under sentence of death. This man was converted and died in perfect peace. This incident is the more remarkable because Bohler had many times asked Wesley to speak to this man, but he had refused because he was a zealous asserter of the impossibility of a death-bed repentance.

Before the end of April he was convinced that Bohler's views on nature and fruits of faith were truly scriptural. As yet he could not understand how it could be instantaneous, but to his astonishment, on the 7th of the month, he showed that nearly all the Apostles described were instantaneous. His last hold was, 'That experience would never agree with the literal interpretation of these Scriptures; nor could I, therefore, allow it to be true till I found some living witness of it.' Bohler replied, 'That is the case where the gift of God is given.' Accordingly the next day he came again with three others, all of whom testified of their own personal experience that a true, living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present sins.

That day he testified that the gift of God was the gift of the free gift of God, and that he would surely bestow it upon every soul, who earnestly and perseveringly sought it. He adds: 'I was now thoroughly convinced; and by the grace of God I resolved to seek it unto the end, and to stand in it, though with a stammering, indifferently, though with a stammering, and unusually frequent relapses, until Wednesday, May the 24th. I think it was about five this morning that I opened my Testament on those words, 'There are given unto us exceeding great and precious promises; that by these we might obtain mercy and a full redemption from all unrighteousness.' Just as I went out I opened again, 'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called unto thee, O Lord; Lord hear my voice; O let thine ears be open unto my cry.' 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