

The Texas Christian Advocate.

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

VOL. XXXI.

GALVESTON, TEXAS, SATURDAY, NOVEMBER 8, 1884.

NO. 8.

NO POISON IN THE PASTRY



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Adjustable Lacing Socket Limbs. The most comfortable and durable limb, and the nearest approach to the natural member of any invention.

WEST TEXAS CONFERENCE.

Conference Notes. The twentieth session of this conference convened in the basement of the new Methodist church in San Antonio, Oct. 20th, Bishop McVeyre in the chair.

The new church was covered in, and the spacious basement in fine order for the session. This building, when completed, will probably be the best arranged and finest Methodist church in the State. It is in the heart of this growing city.

The bishop was in fine health, ready for work, having just returned from an extensive trip west to our border missions. The bishop seemed greatly pleased with the outlook on the border, both in American and Mexican fields of labor.

An unusually large number of Mexican brethren presented themselves as candidates for admission on trial. An interesting feature was Mexican committees examining Mexican classes, and insisting on their soundness in Wesleyan doctrine and practice.

H. S. Thrall called the roll in the historical order in which the preachers entered upon their work in Texas, commencing with Jesse Hord, who came to Texas in 1844.

San Saba district sent up five young men for admission on trial, the Corpus Christi district one, and the Mexican border work twelve. Many of the oldest members answered to the roll call on the first day.

On Wednesday night H. S. Thrall delivered a richly historical centenary sermon, followed by Bishop McVeyre in some inspiring and entertaining Ecumenical reminiscences. We were warned by both speakers to stand by the old landmarks and tread in the footsteps of its Wesleys.

Services were held every night by the Mexicans in their tongue in their church west of the San Pedro. Dr. Young, of temperance fame, was on hand to confer with the brethren, and ready to attack king alcohol on short notice.

The number of preachers' wives in attendance is also large. No man has a deeper impression upon the whole western church than the traveling agent of Southwestern University. He collects money and stirs up a gracious revival spirit nearly everywhere.

Dr. Mood spoke the other night with full voice, sparkling eye, and great physical energy. Really he seems to be getting stouter every year.

The Mexican Border Mission is increasing in numbers so rapidly that the setting apart of this work into a separate annual conference cannot be postponed much longer.

There are present an unusually large number of able and zealous laymen. They are on every committee and interested in everything. The conference feels the absence of G. W. L. Fly, and the lack of the great W. J. G. Walker, B. Harris, and J. B. Dibrell.

At a meeting of the Board of Church Extension, J. B. Dibrell was elected treasurer of the board in place of J. S. Gillett, resigned. All church extension money should be sent to his address at Cuero, De Witt County.

The report of committees on books and periodicals, touching the TEXAS CHRISTIAN ADVOCATE, provoked considerable discussion, but all the differences were finally adjudged to be in the hands of the Joint Board of Publication, where they are placed by constitution and contract.

APPOINTMENTS. San Antonio District. H. S. THRALL, PRESIDING ELDER. San Antonio, Travis Park. To be supplied by E. B. Chappell; M. D. Reynolds, superintendent.

San Saba District. J. T. GILLET, PRESIDING ELDER. San Saba, Travis Park. To be supplied by E. B. Chappell; M. D. Reynolds, superintendent.

REVIVAL NEWS. 18 Conversions—20 Accessions. F. S. JACKSON, San Saba, Oct. 28: My meeting resulted as follows: 18 conversions, 20 accessions. All my collections up.

8 Conversions—15 Accessions. W. G. NEUMS, Calvert, Nov. 2: This has been a grand day in Calvert. 15 additions, 8 professions and 6 baptized. Praise the Lord forever, O my soul. The work seems to be deepening and spreading at every revival.

9 Accessions. B. F. JOHN, Smith's Schoolhouse, Oct. 27: I closed a meeting at Smith's Schoolhouse last week with 9 accessions to the church. I was favored, as in meetings heretofore, with the assistance of Dr. Abbott, a faithful minister of the Baptist Church, whose one desire seems to be the salvation of souls, regardless of what church they may choose to join.

21 Conversions—28 Accessions. J. C. CALHOUN, Crawford creek, Sept. 25: We have just closed a revival meeting at this place. I came into the community last Friday and found a nice altar built by the interested friends here. We commenced preaching Saturday under some embarrassments; but it was not long before the clouds began to disperse and light broke in. We carried the service on till Wednesday night with the following results: Conversions 21, accessions 28, children baptized 12.

60 Conversions—80 Accessions. NEILL BROWN, Malakoff Circuit, Tyler District, East Texas Conference, Oct. 25: The fourth quarterly conference, Oct. 25, 26, is over. Work nearly closed. Results of the year: Gracious revivals, between 80 and 100 accessions, about 60 conversions, about 50 or 60 baptisms—adults and infants. Finances very meagre. Will fall quite short; sorry to say it, but so it is. The Lord bless the people and save them for Christ's sake. Amen.

R. G. RAINY, Paris, Oct. 27: Our fourth quarterly conference will be held for Rossie circuit, North Texas Conference, Nov. 1st and 2d, at Halesboro, at which time we shall finish our work on the circuit. We have had some prosperity—about fifty have been added to the church. There have been about 125 conversions within the bounds of Rossie circuit under the ministry of the Cumberland Presbyterians, Baptists and Methodists. We have labored in much harmony with the churches and ministers of the above named churches, and have witnessed a very gracious revival of "old-fashioned religion" among the people. I think our church is now in a fine working and spiritual condition. Prayer and class-meetings are well attended, and the Sunday school interest is on the increase.

CONDENSED CORRESPONDENCE. F. M. SHERWOOD, Dexter, Oct. 27: In honor of my thirty-third birthday I received a pounding by the young ladies and gentlemen of Dexter; many of whom are young converts. May the blessings of God rest upon the young people of Dexter.

Journalism in Greece. Journalism is in a flourishing condition in the little kingdom of Greece. At this moment there are 122 printing houses, which produce annually about 1000 different works. Nearly every little village has its newspaper. In Athens there are fifty-four political papers.

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"CREATION GROANETH."

Little things often set us to thinking and sometimes recall important truths. Sunday morning, while preparing for Sunday-school, the cry of a kitten, forsaken or motherless, came out from the yard. It was not a pleasant sound, and the first impulse was to have the annoyance removed; but soon mingled with the kitten's cry were children's voices and then a woman's gentle tones; and the little waif from the great animal world was gathered in and cared for. Its cry for help, that voice that is ever going up from animate creation, had found an answer. How familiar is such an incident in many homes. Some out-cast from the animal world sends out its cry for help—a bird with a broken wing, a motherless chick, a forsaken lamb, and the ear of childhood hears its piteous prayer, and its cry of distress proves a stronger appeal for sympathy and love than all the attractions of their more fortunate mates.

Not only in human life but all over the animal world the trail of the serpent is visible, and each member of that vast family has its own peculiar prayer for help. Sometimes it reaches an ear that listens and finds a hand that relieves; and sometimes it comes back apparently an unanswered cry. This seems to be the apostle's thought when he says: "For we know that the whole creation groaneth and travaileth in pain together until now." Sin has laid its penalty of pain and death on all animate creation. Wherever there is suffering and fear there will be heard the appeal for pity and help. It is uttered in blindness and often in despair, but it is the voice of a groaning and wrestling creation in its throes of terror and pain. It is heard in the cry of the bird quivering in the talons of its pursuer; it is heard in the cry of the animal as it dies under the knife of the butcher, or is torn down by a stronger beast of prey; it is the universal voice of the animate world under its burden of pain.

Prayer is the native language of our race. Man enters life with a cry, and that cry continues until it is echoed back from his tomb. At every stage of his journey he has wants to be supplied, pains to be relieved, anxieties to be assuaged or fears to be allayed; and conscious of his dependence he turns instinctively in search of a stronger hand for help. In infancy his prayer enters a loving mother's ear or clings to his father's stronger arm; and when his bark floats out on broader, deeper seas, he needs a mightier friend to guide his course or shelter him in the storm. All tribes and tongues have felt their dependence and have sent out in some shape their appeals to a mightier power than man for help. In all the past we find no people without the language or form of prayer. The blood of slaughtered victims and the smoke of sacrificial altars, the outstretched hands and uplifted voice of Oriental nations, and the bowed head and muffled face and form of the Romans, were expressions of man's sense of his dependence amid the pains and perils of life and the certain approach of death, upon a mightier but unseen power for help. Their prayers prompted by their deep consciousness of wants that earth cannot supply and dangers that human strength or wisdom cannot avert, are a part of the universal groan for redemption which the apostle says, "the whole creation" is sending up to God. He who sees the sparrow when it falls, and numbers the hairs on every head, will surely not be unmindful of that prayer. "Many shall come from the east and the west and sit down" in the Savior's kingdom, when those who lived in gospel light shall be rejected.

All men pray. Unhappily all do not pray to God, who alone can hear and answer prayer. Often prayer is only a speechless pain in the heart, that closes itself against every outward utterance. Often it is only the bitter wail of human suffering which tells its misery; but with no uplifted eye to God for help. Yet there is a sense of helplessness and a hand clenched in its pain which reaches out blindly for something to help. Every sigh for something better than we enjoy, every fear of seen or unseen peril, every wail or tear of sorrow, every dark foreboding as the soul seeks to penetrate the future, bears on it the prayer of hope and faith or the deep undertone of doubt and despair.

A prayerless soul is the saddest sight this earth affords. Its only trust is in human strength that must perish, in

earthly pleasures that must wither, in earthly wealth that will vanish, and they are bounded by a brief lifetime around which the shadows of death may gather with any setting sun. And yet to those who make the world their trust there comes, at times, a sense of their utter helplessness in the presence of tremendous exigencies for which they have made no provision, and the ache within the heart forces an unconscious, it may be, an outspoken cry for help. Closing their eyes against God their cry of agony is but the voice of

"An infant crying in the night,
And infant crying for the light,
And with no language but a cry."

God never designed that prayer to be unanswered. He stands near to every life and is knocking at every heart. If man would only listen he would hear a voice saying: "Come unto me all ye that are weary and heavy laden and I will give you rest."

That man is happy who has learned to pray to God. Conscious of his dependence he has found the hand that will lead him safely through every dangerous path. He has found a source of supply as broad and deep as human want. He is guarded by an arm mightier than all the forces in creation, for God made them all. The world sometimes seems all ajar, and amid its conflicting elements we feel that we are powerless; but these warring forces are but the servants of our Father and, at our cry, he will make those things at which we tremble ministering angels for his saints.

"If I wish I wish is good,
And suits the will divine,—
By earth and hell in vain withstood,
I know it shall be mine."

"To accomplish his design,
The creature all agree;
And all the attributes divine
Are now at work for me."

Pursued by Pharaoh the child of God may stand in terror on the shores of the Red Sea, but Jehovah's hand can cleave a pathway through its waves; he may be hungry in the desert, but God can send manna from the skies, and parched with thirst, God's hand can bring him water from the rock; armies may gather around his city of refuge, but God can gather a mightier host for his defence; and soldiers may guard the wardens of his prison but God can send his angel and the prison door shall be opened and the servant of God be sent forth upon his mission to a dying world.

"THE CLASS-MEETING."

We always loved the class-meeting, and have examined with much interest the essay by Rev. C. Stanton Field, of the Northwest Texas Conference, advocating the return of Methodism to this, one of its "old" and heaven-honored "paths." The essay was read at the district conference of the Georgetown District, and for which a family Bible was awarded by the conference. The committee of award were Revs. J. W. Walkup, W. L. Nelms and Prof. Milton Ragsdale. The author claims that "the class" was a revival of apostolic custom and usage—as in olden days the church found in the communion of saints, help in its spiritual conflicts, encouragement in hours of temptation, and fresh supplies of wisdom and grace for the work of the world's conversion. A strong array of scriptural evidence in proof of the authority and value of this means of grace is presented. He demonstrates the important relation the class-meeting holds to our itinerant system, its value as a nursery where the babe in Christ is to be nourished, and to men of more mature life who are to be trained for the Christian warfare. It is a valuable tract, and should be in the hands of every Methodist. Rev. G. W. Graves, presiding elder of Georgetown District, in the introduction says:

The essay is the product of the mind and heart of a young brother whose mother is a widow, and whose father was a Methodist itinerant preacher. It is certainly worthy the personal of any one in search of light and help on the subject of class-meetings. In some respects it differs from all other writings on this subject; it shows that Jesus Christ, our Lord, while on earth, was a class leader.

SOULE COLLEGE.

It will be seen by the advertisement of Soule College in another column, that this institution will open Nov. 19th, with Rev. W. H. Anderson, D. D., of the Kentucky Conference as its President. He will be assisted by Prof. G. P. Tarrant, A. M., of Alabama, and other experienced teachers, as the wants of the college may demand. Texas schools are fortunate in securing the services of Dr. Anderson. He is well known to the readers of the ADVOCATE as our Kentucky correspondent, and brings with him the reputation of one of the best educators in the South. The attention of parents and guardians is called to the claims of Soule College. For full information address the president at Clappell Hill, Texas.

Let the members of each auxiliary of the Woman's Missionary Society of the Texas Conference, read the notice of Sister Park, under the head of Special Notices. Attention to this call is important.

Our presses at Nashville have failed to meet the demand for Bishop McTyeire's "History of Methodism." No preacher can afford to be without it, and every pastor who desires to inspire his people with a true conception of the glory and mission of Methodism, will be careful to place it in their hands. The Methodist who can examine its pages without being seized with a desire to read it from lid to lid, has never realized what Methodism really is. We respectfully suggest that this work should be added to the preacher's course of study.

TEXAS TOPICS.

The Brenham Banner calls attention to the fact that betting on elections is prohibited in Texas by law. In how many instances was article 371 of the Penal Code violated during the election held in Texas this week? That article reads thus:

If any person shall, whether before or after the happening of any public election held within this State, wager or bet in any manner whatsoever upon the result of any such election, he shall be fined not less than \$25 nor more than \$100.

A SPECIAL to the News of Nov. 3, says:

"Politics are running high and bets are even on the general result, while on New York a plurality of 25,000 is offered with few takers."

A similar statement respecting high bets on the recent election have been familiar to every reader of the State news in the daily press. How is it that the correspondents of daily papers can find out that the State law against betting on elections is violated at so lively a rate, but the officers of the law in this line of their duty are as blind as bats?

The Coleman Voice is of the opinion that a vote, under the local option law, to settle the question whether liquor shall be sold in that region, and thus end the lawlessness by which that frontier is cursed, is sadly needed. Speaking of recent troubles in that vicinity, it says:

"Crime was unknown in the Trickham settlement till the sale of distill damnation was introduced there."

The people are waking up to the fact that whisky, sold in the saloons, is the chief cause of vice and crime in this State. Close up these sinks of sin and Texas would soon rank among the most peaceable and law-abiding states in the Union.

The Texas Observer calls attention to the fact that the Cumberland Presbyterians of the older States are grouping their congregations. When there are two or more small congregations struggling for existence, they agree on a central point and their united force gives the preacher a large audience, and their concentrated efforts are much more efficient in church work than when divided. Many Methodist communities in Texas might profit by the suggestion. Often a preacher meets a small congregation at 11 a. m., a smaller one at 3 p. m., and then by hard driving or riding meets another small company at "early candle lighting." It kills the preacher and yields small returns to the congregation. Better concentrate.

The Waxahachie Enterprise reports a prohibition convention in that goodly town, Oct. 25th, which appointed committees in the various precincts to assist the officials in the enforcement of the prohibition law. This is a move in the right direction. Our local option law furnishes legislation which will, if enforced, enable the good citizens to clear each county of this curse before the politicians wake up to the real wants and wishes of the people. When prohibition is carried in any county the fight is only begun. Sleepless vigilance is needed to sweep this evil from the land. Our legislators refuse to allow the prohibition army to meet the forces of alcohol in a general engagement, but we can whip the enemy by detail if the people will adopt and enforce the local option law. May others besides Ellis county fall into line.

The News special from Austin of Oct. 30th, says:

"The attorney-general today advised that saloons cannot be kept open on election day, or liquor be sold even after the polls are closed. Saloons must close from midnight of the 3d until midnight of the 4th. See Haines against the State, seventh Court of Appeals report, page 55. It has been usual at Austin to open the saloons as soon as the polls closed on election days."

The moral sense of law-abiding citizens is revolting more positively each year against the domination of the saloons over the elections. This advice of the attorney-general shows which way the current of public opinion is drifting. A few years ago when the ADVOCATE called attention to the fact that great political conventions were held over or in near proximity to bar-rooms which were chartered by rival candidates, and dealt out free drinks to their partisans, the press told us that political affairs could be managed without advice from the pulpit or religious press. Now the people are demanding that the saloons shall be closed on election days and the political managers are ceasing to outrage public sentiment by employing the bar-room as one of their efficient agencies in political campaigns.

MRS. J. M. WESSON.

Our heart was sad last Monday morning when we read the following sad note from a brother beloved:

MILICAN, Nov. 2, 1884.
DEAR BROTHER: After seven months of suffering my precious wife died in the parsonage here at 6:25 this morning. Calmly, peacefully, she closed her eyes upon the earthly Sabbath to enter upon the heavenly sabbath, "the rest that remaineth for the people of God."

J. M. WESSON.
We were Sister Wesson's pastor in her girlhood days, and were present at her joyous bridal. Nobly and faithfully she held up the hands of her devoted husband amid the trials of the itinerant life, and she closes the scene in a peaceful death. Those who loved her most tenderly may write on her tomb the wise man's tribute to a true woman: "Her children arise up and call her blessed, and her husband also, and he praiseth her."

MR. AYRE, a Boston grocer, has built the Spiritualists of that city their "First Spiritual Temple" at a cost of \$225,000. We need Christians whose zeal and liberality in advancing the cause of Christianity will find expression in such magnificent gifts to the cause of their Master.

IN 1850 the consumption of malt, vinous and spirituous liquors in the United States was estimated at 94,000,000 gallons; in 1860 it had increased to 202,000,000; in 1870 to 393,000,000; in 1880 to 506,000,000, and 1883 to 655,000,000. Its increase largely outstrips the growth of the population; and yet politicians tell us that moral suasion is the only weapon with which we may resist this monster evil, that all legislation for its suppression is sumptuary in its character, and that laws must not be enacted that will infringe upon the personal rights of the seller and the consumer. Then we may abandon the land to its doom, for the figures show that moral suasion has failed, unaided by law, to resist this growing tide of evil. The liquor traffic has increased until it has overshadowed the land. It is now the most powerful interest in the nation, for it not only holds millions of dollars at its command, but it is well organized, vigilant and relentless in its purpose to control legislation in its favor. The voice of moral suasion is lost upon the men who foster this evil. So long as the law allows them to sell liquor by the glass and manufacture it by wholesale they do not care if the land swarms with temperance lecturers, and if the pulpit and the religious press echo with appeals against the moral turpitude of this iniquitous trade. They fear legislation, for they know that it will strike squarely at the evil, and hence they pour out their money like water to defeat the enactment and enforcement of laws to suppress or prohibit the traffic.

Moral suasion has its mission. It must mold and vitalize the moral sentiment of the people. It must arouse them to the importance of deliverance from the dominion of the saloons. Not until that thoroughly awakened moral sentiment is formulated in wise laws, firmly enforced, will this great national evil be abated. Moral suasion must find a voice in halls of legislation and in courts of justice, or its mission is a failure. That voice is finding expression. Politicians are beginning to listen to its tones. It will ere long fill the air of the whole nation, and partisans and place seekers will give place to statesmen who will enact laws for the "greatest good of the greatest number."

The Western Christian Advocate is not altogether satisfied as to the wisdom of Bishop Taylor's proposed experiment of taking a band of missionaries into Central Africa without any provision for their support at home. It says:

"There are no people in Central Africa who are possessed of sufficient intelligence or wealth to justify the expectation that the missionaries going there can hope for self support for many years to come. In a land where the breech-cloth is the only clothing, and rice and spontaneous fruits the only diet, it would be absurd and laughable to expect the natives to feed and clothe our missionaries, unless these Christians are willing to adopt the simplicity of the natives."

A more serious objection to Bishop Taylor's theory may be found in the fact that it loses sight of the obligation resting on the church to send. It is as imperative as the command that impels the missionary to go. The church at home is denied a great privilege when it is not allowed to contribute to this great work. Pious and earnest hearts in Christian lands have as much right to contribute toward the conversion of Africa as Bishop Taylor has to go with his message of life to that benighted land. God works by means, and, in the accomplishment of his grand designs, he employs not only the voice of the preacher but gold he has committed as a trust to the charge of his people.

The powers of Europe expend annually on their armaments the enormous sum of \$3,500,000,000. In addition to this outlay, millions of able bodied men are withdrawn for several years of their lives from the producing forces of Europe. When the time shall come when the soldier shall "beat his sword into a plowshare" and the "nations shall learn war no more," what a vast amount of money will be donated from wealthier communities to noble educational and benevolent enterprises with which to bless mankind. What a world this would be if the gospel ruled the nations and all men owned Christ as their king! The brightest dream of the poet has never pictured a world more beautiful than this earth will be when the visions of the prophets of old shall be realized in the coming kingdom of Christ.

The Zion Herald, Boston, discourses thus on the bitterness of party strife:
Partisan malignity! The political atmosphere is full of it. It is doing immense mischief. Its exhalations are felt in all classes, in all circles. Give it no place; no, not for a moment. It is a deadly foe to all that is good. How it belittles, degrades! Be just, and let no candidate for the highest office of the nation suffer from misguided partisans.

On the same page the Herald quotes a slanderous report respecting Gov. Cleveland. Would not the Herald do well to guard its own columns against "partisan malignity."

EVERYBODY has been told that beer will calm the nerves and secure soothing rest amid care and toil. The Germans are presented as an illustration of this theory. It makes them sleepy and stupid; but it fails to secure the rest and peace of mind that the votaries of the beer may claim. In Germany last year there were 2004 suicides. Beer certainly has failed to soothe the nerves of many of its devotees.

THE report from the West Texas Conference, much of which reached us at a late hour, compels us to lay over several communications and other matter already in type. The conference reports will crowd us for several issues, and we must claim the forbearance of our correspondents.

REPUBLICAN METHODIST CHURCH IN N. E. TEXAS.

Here was it born, and here it died. Other churches have the name, but it was sui generis. Every house has a builder. The builders of this house may not live in song and story, but merely to point a moral. There was a time when this church had no constitution. What is anything republican without a constitution? It made one which is now before me. The preamble says: "The association met at Cherokee meeting-house, Dec. 26th, A. D. 1857." Cherokee meeting-house was in Cherokee neighborhood. The association had an Antioch, near Forest Home. Liberty church was in Arkansas. Shiloh was in the Campbell neighborhood. These terms now convey no definite local ideas; but Linden church was in Linden, Cass county, and in this fact we have a key to the situation. Most of these churches were in North-east Texas. "The association met," "the meeting adjourned" the same day. It was a "Christmas Conference." "After prayer Rev. Louis Watson was called to the chair." "Rev. B. Y. Patterson was chosen secretary." "On motion the following articles were adopted as the constitution of the Republican Methodist Church." These articles were thirty-six in number. The five churches were to meet in a semi-annual conference was to meet in a few days—on the ever memorable January 8th. This conference might divide, but should not exercise this power after the formation of a general conference, which was to become "the highest deliberative body in the church, and the bond of union between the whole." "All persons who satisfy the church that they are lovers and followers of our Lord Jesus Christ may be received into full communion." "All persons in good standing in the community, on application, may be received under the watchful care of the church, for time indefinite."

Liberal provision was made for receiving ministers of other denominations: All who had been expelled from other churches, whether minister or layman—man or woman—were to be made welcome to this Republican Church if they can prove, in the absence of witnesses for the prosecution, "that his or her exclusion was through prejudice, misunderstanding, or false evidence." Revs. L. Watson, Samuel Harvey and M. F. Cole, were retained, they having certificates from the M. E. Church, South. Rev. B. Y. Patterson, who had recently been arraigned by the Marshall Presbytery of the Cumberland Presbyterian Church, came in on a letter from said Presbytery which was (less twenty days) four years old. Rev. Samuel Robins, who had been expelled by the M. E. Church, South, for gross immorality, was white-washed by a committee, who seem to have convinced themselves and the conference that he had been expelled through prejudice, misrepresentation, and falsehood, and was therefore constitutionally entitled to membership. The prejudice, falsehood and misrepresentation, were charged home upon the M. E. Church, South, and more especially upon three of her chosen and honored ministers, viz.: Revs. S. S. Morris, S. T. Bridges and Jno. E. Jones. Truly the gate into this church was very wide. Over it was this inscription: "All free-born men and women ought to have equal rights and privileges, and no rule or law shall ever be made in this church which confers more honor, favor, or privileges, upon one minister, church, or lay member, than another."

On one post was inscribed, "Our ministers shall not be allowed to preach for stated salaries." On the other was this, "Our constitution may be altered or amended by a General Convocation; provided, such amendment or alteration be in accordance with the Republican principles of this Constitution."

It was easy for one to get out at the gate who wished to do so. "Every member of this church has a right to withdraw at his discretion" * * and a member having withdrawn without a certificate is not a member of any church, and is not responsible to any."

It was expressly provided that when a member was guilty of an offense of a general character, [drunkenness, profanity, etc.] the offender should be notified to meet the church, and if he refuse to mend, then the church should ask him to withdraw without a letter. In the event he refuse to do so, then and only then might the church withdraw from him—the general principle being, "that evil ought to be overcome with good," and that the church "should be careful not to sink the perpetrator lower in public opinion than his own conduct does; so that if possible he may not suffer by our having to deal with him."

Ministers "who obey not the precepts of the Bible, and rules of the church," and who could not be amended, but persisted in evil ways, were also to be treated in like manner by the conference.

We do not choose to say that this church was shapen in iniquity and conceived in sin. It may be sufficient to say that it died in the first stage of life; "muling and puking in its nurse's arms." Even while men were saying "what manner of child shall this be?" it ceased to be at all. Passing near the scene of its nativity recently, a pile of broken benches caused me to ask what it is? The response of my friend was: "This is all that is left of Republican Methodism."

Let ministers and laymen who are tempted to complain of existing church

organizations, and to dissatisfaction with their church relations, read and think.

Was it wrong in principle and an error in church craft to arrange by constitutional provision for the reception of ministers excluded by due process of discipline from other denominations? If so, it is equally wrong and impolitic for one denomination to make haste to receive excluded ministers as members of a church of a different "faith and order." This evil policy displaces discipline and invites discord to occupy her throne. Let wicked ministers and laymen know that when excluded from their own church other denominations will extend their welcoming arms to receive them, will they not sin regardless of even excommunication itself? Many, and indeed most, of the prominent actors in the scenes we have detailed have gone hence. The existence of the church to which we have called attention will soon be only a reminiscence.

We hasten on. After trouble cometh rest. Nothing is great but eternity. Our church has been tested in the old world, and in the new, in peace and in war. In this centennial year she yet has the dew of her youth. By her ancient land-marks will we abide. Though, like I'and, she has been scourged, beaten with rods, in perils by land and sea, and in perils among false brethren, still does she claim the promise: "When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior."—II.

We most cordially welcome to our columns the "Notes of Travel," from the pen of the venerable Rev. Jesse Hord, one of the earliest pioneers of Texas Methodism. We remember our feelings when we first met this man of God in conference. Even then he was broken in health, but his words inspired our zeal as we were entering on the itinerant work. May he long be spared the church below. His contributions will be of value to the future historian of Texas Methodism.

SOUTHERN METHODISM

The corner-stone of the twenty-seventh Methodist Church in Atlanta, Ga., was laid recently.

The Southern Carolina Conference has been called to place six names this year on its roll of honor.

The contributions of St. John's Church, St. Louis, in addition to its own expenses, has reached \$20,000 for the general work of the church. Our people are learning the real mission of money.

When the St. Louis Conference reported an increase of 48.5 in membership the brethren rose and sang "Praise God from whom all blessings flow."

The St. Louis Conference has adopted the rule requiring each pastor to raise at least five per cent. on his own receipts for the conference claimants. The church ought to bring up this claim until the superannuate is guaranteed as certain a support as men in active work.

The centenary thank offering of the Indian Mission Conference was \$568. This, in view of their condition, will compare well with Tennessee or Missouri.

The authorities at Vanderbilt have engaged Prof. Oliveras, of the City of Mexico, as teacher of the Spanish language. May he train many missionaries for that great field.

The centenary offering of Brownsville station, Tennessee Conference, was \$2000.

One Brother in Red tells us that our church in the Indian Territory is prospering greatly. There are revivals in many places and the educational interests are doing good work and enlarging their borders.

In 1860 the Western Virginia Conference was recognized at Greensup, with barely four thousand members. Last year's reports showed a total of 15,173, which indicates progress rarely attained by any church. And this in spite of a thousand disadvantages, and the most fearful opposition, both of men and money, ever encountered in this country.

The Western Virginia Conference, as it stands before the world to-day, is the grandest miracle of the age, and speaks volumes for the heroic men under whose labors these results have followed. Let us thank the Lord and take courage.—Central Methodist.

During the centenary conference which meets in Baltimore in December, a daily paper will be published by Rev. Dr. W. K. Boyle, of the Episcopal Methodist, which will give the proceedings and other valuable matter. The price will be 50 cents for the conference. Address Rev. W. K. Boyle, D. D., Baltimore, Md.

Rev. J. W. Koger, writing from Piracicaba, Brazil, Sept. 11th, to the Southern Advocate, speaks cheerfully of that field. We give an extract: "The present session of Collegio Piracicabano opened finely—an increase over any previous opening. The corps of teachers is full, and thorough work is being done. We are all glad to hear of the appointment of Miss Mary Bruce to this field, and shall give her a hearty welcome to its labors. She is expected to arrive some time this month. We all regret the failing health of M'le Renotte, Miss Watts's present assistant. She has rendered inestimable service to the college, for which we feel profoundly grateful, and still hope and pray that she may yet be restored to health and spared to the institution. I hope the 'Centenary College' for girls at Rio de Janeiro will not fail of the amount asked for. It will all be needed. Glad to see the children taking such a lively interest in this enterprise. The services in our church were unusually interesting last Sunday night. Six persons were received into full communion. Three of those received were pupils of Miss Watts's school. The mother of these was another of the number. Another is a married man, who has a wife and seven children. The other was an American, a young man who withdrew from the church a year ago on account of worldly pleasures, but now returns to the church convinced that

"The world can never give,
The bliss for which we sigh."

There are other probationers on hand, and some who are speaking of offering themselves also as such. May the Divine Master aid graciously in the harvest!

Letter from Georgia.

To the Ad. vocate. Sensationalism is at a discount just now. A reaction is at work...

While it is humiliating, it is nevertheless simple candor to admit that something of the same sort of clap-net and ecclesiastical trickery has here and there entered into pulpit performances.

Sensationalism, in the pulpit as elsewhere, is doomed to certain and remediless collapse. A serene entertainment that evokes self-complacency from singing tunes fails to lay a stone in the foundation of character.

I am led to these reflections by observing the kind of preaching and its results which has characterized the Methodist pulpit the present year.

This is the Jubilee year of Methodism. In this, and during no year of her history, at least since 1844, has such a large per cent of conversions been reported.

With us in Georgia, this is an extraordinary year for spiritual life and power. We are celebrating our centenary with increased spiritual activity and effort rather than with a grand rally on the line of money matters.

The lives of most men are tragical. We weep when born; we weep while living; dying, we weep. Let sneer who will, it is true our world is a vale of tears.

Now and then a note of warning is given by some wise leader who is looking ahead for possible dangers.

This is the time for prophesying among the preachers about the preachers. I hear of rumors—not of wars, but of many changes that may occur at our approaching conference.

George Conklin, the lion-tamer, says he will have nothing to do with cross-eyed animals, nor use any other remedy for his coughs and colds but Dr. Bull's Cough Syrup.

Princess Bismarck says medical science has made no progress in the past 2000 years. NATHL TOBEY, ARCHITECT, 167 Market Street, Galveston, Texas.

between him and the "Old Doctor" and the Bishop, and he was the trusted friend of both.

Among other matters of interest that have recently occurred in Georgia is the Holiness Convention which met a few weeks since in Augusta.

The long drouth, with here and there a local exception, still continues. Farmers are greatly hindered in sowing small grain.

As a tale told, Moses assures, we spend our years. The best tale can be spoiled by telling it badly.

As a tale told, Moses assures, we spend our years. The best tale can be spoiled by telling it badly. One with great facility for narration can make a dull story interesting; a dull reader, however, will mar the beauty of the most charming literary production.

Genius, great intellectual ability, is a bewitching tale, but rarely ever well told. Thought, complex and intricate, comprehensive and minute, is but child's play; the acquisition of lore, an easy matter.

There are "post oak circuits" in every conference. Membership secular, income small. By internal dissensions rent in many factions, a lamentable tale.

There are "post oak circuits" in every conference. Membership secular, income small. By internal dissensions rent in many factions, a lamentable tale. But give that circuit a man of God whose heart is inflamed with love of deity, who thirsts for the salvation of the people, and it will not be long until the wilderness is converted into a fruitful field.

These differ vastly in character. Some are true, some fictitious; some tragical, others comical; some are instructive and beneficial, others for mere amusement and perhaps injurious.

A true life is a true tale. But unless our hearts are changed and become the abodes of Christ, the truth, they are deceitful above all things. Christianity without Christ dwelling in the heart is a misnomer.

The lives of most men are tragical. We weep when born; we weep while living; dying, we weep. Let sneer who will, it is true our world is a vale of tears.

Now and then a note of warning is given by some wise leader who is looking ahead for possible dangers. Dr. Potter, of the Wesleyan, in a recent editorial sounds the alarm and tells us what is one of the chief dangers that now threaten the life and power of Methodism.

Some lives, like tales, are long; some short. But true life cannot be measured by years. True life is a species of vegetation. Some lived not long, but lived so much.

Some lives, like tales, are long; some short. But true life cannot be measured by years. True life is a species of vegetation. Some lived not long, but lived so much.

A precious tale, though short, was the life of that darling babe whose dead body we laid away in the silent tomb. What sweet memories cluster around the pages of that brief life!

George Conklin, the lion-tamer, says he will have nothing to do with cross-eyed animals, nor use any other remedy for his coughs and colds but Dr. Bull's Cough Syrup.

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Southern Methodist Personal.

Rev. N. H. D. Wilson, D. D., of North Carolina, has been quite sick. His physicians are hopeful that he will be spared to the church he has served so faithfully.

A correspondent in the Wesleyan Advocate, says of Bishop Parker's work in the Southwest Missouri Conference: "Bishop Parker gave general satisfaction. He preached a very religious sermon, catechized the preachers closely about doctrine, and was present at and spoke in the love-feast."

A correspondent of the Nashville Advocate says of the St. Louis Conference: "The session of the conference was exceedingly pleasant. Bishop Hargrove presided. He won us to him by his courtesy in the chair, and at the same time impressed us as a man of force, clear in thought, learned in church law and custom, and wise in administration."

The Pacific Methodist, in reporting the proceedings of the Pacific Conference at Santa Rosa, says: "Bishop Granbery was patient and considerate and correct, and won the conference by his earlier in modo. He allowed considerable latitude in discussions, but kept everything in order. His preaching was a joy to the audience, and of every 'preconceived opinion.' The church has made steady progress during the past year in all branches of its work."

We see by a special in the Galveston News that the Good Samaritans of Mexico, Oct. 31, unveiled the monument of Mrs. Sallie O. Henry, which had been erected to her memory by her husband, Hon. John R. Henry, of Limestone county. The monument is of pure granite, twenty-three feet high, and stands on a small island, by Col. Henry, at a cost of \$2,000.

The Pacific Methodist of Oct. 17, says: "The missionary band, including Prof. Bonnell, Miss Laura Haygood, Mrs. Young J. Allen, Dr. Dukes and others, numbering seventeen in all, arrived in this city on Wednesday. Thursday evening they will have a reception at Centenary Church. The party are in good health and spirits, and will take passage in the steamer City of Peking next Saturday."

Dr. J. E. Edwards, of the Virginia Conference, whose ministry covers one half a century, will deliver at the Virginia Conference a semi-centennial address.

Dr. Fitzgerald has completed the life of Dr. Summers, which will, we presume, soon be on sale.

Dr. Cotton said that on a certain occasion Bishop Pierce was traveling in a buggy during the long hot days of June or July, and about noon came upon a company of negroes at rest near a good spring of water under a group of large oaks. They had stopped work and were feeding the mules, and eating their dinner, and resting for an hour or two before beginning the afternoon's toil in the field.

Castoria is so well adapted to Children that I recommend it as a safe and reliable prescription known to me. H. A. MOOD, M. D., 82 Portland Ave., Brooklyn, N. Y.

Bryant and Stratton's Business and Short Hand School, St. Louis. Graduates are successful in getting employment.

An effort is being made to establish an industrial school for the training of Indians near Ukiah, California.

R. M. McIntosh, Professor of Vocal Music in Emory College, and music editor of "The Harmonic," "Hymns and Tunes," "The New Hymn and Tune Book," "Glad Tidings," "Amaranth," "Emerald," "Gem," "Good News," "New Life," "Light and Life," and "Prayer and Praise," will visit Texas this fall and winter for the purpose of teaching choir and congregational singing, beginning at Galveston and stopping at such points only as make convenient, with Mrs. Shaw and Haylock.

For further information, apply to Messrs. Shaw & Haylock Galveston Texas, who will arrange details for all engagements.

Soule College.

CHAPPELL HILL, TEXAS. This institution, under the care of the Texas Conference, South, will be reopened November 19, 1884. The President is Rev. W. H. Anderson, D. D., of the Kentucky Conference, who is well and well known a writer, scholar, preacher and educator. He will be assisted by Prof. G. P. Tarrant, A. M., of Alabama, and other experienced teachers, of the wants of the college may demand. The alumni, and other friends of Christian education, in our country, are invited to aid in adding this institution to the other church schools, to increase our influence and success in the proper education of youth.

Terms of tuition and of board at usual rates of schools in this country. For further particulars apply to the President at this place. J. MATTHEWS, President Board Trustees.

Southwestern University,

GEORGETOWN, TEXAS. CUDED, 1840. RE-ORGANIZED, 1873. F. A. MOOD, D. D., REGENT. Next session opens Monday, September 8, 1884. New students should be present for examination Wednesday previous.

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Have You Nasal Catarrh? Use Dr. JAMES' three preparations of EAST INDIA HEMP; they will prevent the Catarrh on entering the bronchial tubes or lungs, thereby warding off Consumption, and keep the disease located until positively cured.

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LOCATION beautiful and healthful. COURSE OF STUDY varied and comprehensive. Faculty of eight teachers employed and more to be employed.

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North Texas Female College, SHERMAN, TEXAS.

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This school, property, lately purchased by the subscriber, opened its 14th annual session on Sept. 1, 1884 and has on its roll the names of 166 girls.

The institution is supplied with a corps of capable teachers in all the departments. A full course is taught in English, Music, Arts, and the Modern Languages.

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F. A. MOOD, D. D., Regent.

Next session opens Monday, September 8, 1884. New students should be present for examination Wednesday previous.

For further particulars address F. A. MOOD.

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Think of This.

One Cent from each member of the Church, for each year of the organic existence of the Church in America, will secure the one hundred thousand dollars.

Surely, this sum, in this historic year, for this grand work, can be secured.

Let every lover of the cause of Christian education, especially every Methodist and every lover of Methodism, help to establish

This Great Institution

For a great Church, in a great State, at the wonderful Springs of Lampasas. HELP! Help now! Now! WHILE YOU READ, determine that you will help to build this splendid edifice that is to stand through the ages, a historic monument and a source of imperishable good to Church and State.

Oh, how we need ALL that we can build and equip, to save our children to the Church and to Christ.

Send your contributions to the Financial Agent, and have your name enrolled on the list of Centenary Contributors to the establishment of this School.

R. H. H. BURNETT, Financial Agent.

MARSHALL McILHANY, President.

NEW CARDS 20 Hidden Names. The cards are 20 in number, each containing the name of a prominent citizen of Lampasas, Texas, who has contributed to the building of Centenary College.

