

The Texas Christian Advocate.

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

VOL. XXXI.

GALVESTON, TEXAS, SATURDAY, NOVEMBER 29, 1884.

NO. 11.

TEST YOUR BAKING POWDER TO-DAY!

Contains advertised as absolutely pure
CONTAIN AMMONIA.
THE TEST:
Place a can top down on a hot stove until heated, then remove the cover and pour the contents into a glass tumbler to detect the presence of ammonia.



DR. PRICE'S CREAM BAKING POWDER
DOES NOT CONTAIN AMMONIA.
ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.
In a million homes for a quarter of a century it has stood as the consummation of the art.
THE TEST OF THE OVEN.
PRICE BAKING POWDER CO.,
MAKERS OF
Dr. Price's Special Flavoring Extracts,
The strongest and most delicious natural yeast known, and
Dr. Price's Lupulin Yeast Gums
For Light, Healthful and the Best Baking Powder
FOR SALE BY GROCERS,
CHICAGO, ST. LOUIS.

Fleming Brothers:
It affords me pleasure to assure you that after using Dr. C. McLane's celebrated Liver Pills for more than twenty years in my family, that I regard them as being superior to any I have ever used or have seen used. I have not had them constantly and had to try others, and I have not so promptly, profitably and nicely as McLane's. I have used them on myself, my wife and children, with the most gratifying results. For children, having used them on my own with such ease and benefit, I would recommend them to one and all. These pills do the work—do it promptly, do it well, and leave no ill effects behind.
As a bile remover, as a liver corrector, as a forerunner preparing the system for quinine, there is no pill or medicine equal to Dr. C. McLane's celebrated Liver Pills. I expect to use them as long as I live, if they continue as good as they have been in the past.
Yours Truly,
E. H. GILES,
Pastor of M. E. Church, South, Myers Station, Tampa District, Florida Conference.
P. S.—I am now using your Vermifuge, and I am highly pleased with it. It is death on worms.

**THE ONLY GENUINE
McLANE'S PILLS,**
Are the Dr. C. McLane's Liver Pills,
MANUFACTURED BY
FLEMING BROTHERS,
24 Wood St., PITTSBURGH, PA.

Look for the signatures of C. McLane and Fleming Brothers



BROWN'S IRON BITTERS
THE BEST TONIC.
This medicine, combining iron with pure vegetable tonics, is a most valuable and reliable remedy for all the ailments of the blood, and is especially adapted to the treatment of the following diseases: Anemia, Chlorosis, Dyspepsia, Indigestion, Weakness, Impure Blood, Malnutrition, Biliousness, Fevers, Neuralgia, etc.
It is an invaluable remedy for Diseases of the Kidneys and Liver, and is especially adapted to the treatment of the following diseases: Catarrh of the Bladder, Hematuria, Stricture, etc.
It is a most valuable and reliable remedy for all the ailments of the blood, and is especially adapted to the treatment of the following diseases: Anemia, Chlorosis, Dyspepsia, Indigestion, Weakness, Impure Blood, Malnutrition, Biliousness, Fevers, Neuralgia, etc.

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NEW YORK ELASTIC TRUSS COMPANY
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\$65 A MONTH and Board for 3 live Young Men or Ladies in Philadelphia.
Address P. W. ZIEGLER & Co., Philadelphia.

The East Texas Conference.

I expect Bro. Boone, the Secretary, will furnish you such items as may be of interest, yet I send this. I suppose there has never been a more harmonious session of this body of godly men. They had come from all points and had served all sorts of works. Reports showed that much earnest work had been done; that many hardships had been endured; and yet never did we see these men in better spirits. Some had received good salaries, some nearly nothing. One had only received eleven dollars and gave five of that, at the anniversary, to missions, and yet he was as well-dressed and seemed as happy as those that had received one thousand dollars. Philosophy can not explain this. The preaching during the conference was plain and good. We had a great many visitors; more than ever before. Kelley and Palmer, from Nashville; Foster, from New York; Bouland and McLean, from Georgetown; Godby, from St. Louis, and others, with ladies to numerous to mention. We lost by transfer some of our best preachers, Wages, Carter, Murrish, but got in their stead, Jas. Campbell, from Northwest Texas Conference, and R. J. Deets, from North Texas Conference.

Bishop McTeirre was fully at himself in the chair and everywhere. He has greatly endeared himself to us all; even we young preachers did not feel afraid of him. He went among us in our homes, ate with us, talked to us, and made us love him. All left expressing themselves as delighted with their homes, and Longview is as much delighted with them. When they shall desire to come again we will be ready for them.—J. T. SMITH,
LONGVIEW, NOV. 25.

APPOINTMENTS.
Marshall District
Marshall Station..... James Campbell,
Harrison Circuit..... J. H. Browning,
Delbert Circuit..... W. W. McAnally,
Edville Circuit..... J. A. Allen,
Longview Station..... J. T. Smith,
Kilgore Circuit..... L. M. Fowler, J. B. Hall,
superintendents.
Henderson Station..... T. P. South,
Overton and Troup Stations..... R. M. Sproule,
Henderson Circuit..... D. S. Watkins,
Hill Circuit..... J. T. Deane,
Alexander Institute..... J. A. Alexander,
Centennial Mission..... J. W. Westmoreland.
Tyler District
Tyler Station..... Joel T. Daves,
Tyler Circuit..... C. H. Smith,
Lindale Circuit..... M. E. Blocker,
Edmon Circuit..... W. J. Woodin,
Canton Circuit..... L. C. Ellis,
Malakoff Circuit..... Neil Brown,
Athens Circuit..... E. H. Phillips,
Larkins Circuit..... J. P. Woodin,
Minedale Circuit..... R. H. Bolton,
Big Sandy Mission..... E. D. Ogburne.

Palmetto District.
JOHN ADAMS, PRESIDING ELDER.
Palmetto Station..... J. S. Mathis,
Palmetto Circuit..... J. M. Bridges,
Cypress Circuit..... J. M. Bridges,
Crockett Circuit..... W. J. Sampy,
Crockett Circuit..... D. P. Cullen,
Trinity Circuit..... J. P. Archer,
Madison Circuit..... J. P. Archer,
Alto Circuit..... Geo. C. Hardy,
Rusk Circuit..... R. J. Deets,
Jacksboro Circuit..... J. C. Boone,
Chaplain to Penitentiary..... J. C. Woodin,
Bible Agent..... J. C. Hockabea,
Grapeland Circuit..... To be supplied by W. S. Coxe.

San Augustine District.
J. W. JOHNSON, PRESIDING ELDER.
San Augustine..... W. L. Pate,
Houma Circuit..... G. W. Langley,
Neaughles and Larkin..... T. S. Armstrong,
and A. D. Parks,
Linn Platt and Douglas Circuit..... Supplied by R. E. Cox,
Pine Hill Circuit..... A. Little,
Carthage and Concord Circuit..... G. H. Wilson,
Rockville Circuit..... M. H. Smith,
Buena Vista Circuit..... J. P. Woodin,
Concord Circuit..... J. L. Dawson,
Shelbyville Circuit..... John Holmstedt,
Sexton Circuit..... D. W. Fossum,
Hemp Hill Mission..... G. R. Hughes.

Beaumont District.
G. A. LUCKER, PRESIDING ELDER.
Beaumont and Sabine Pass..... H. H. Vaughan,
Orange Station Mission..... W. H. Crawford,
Spurger Circuit..... J. M. Met arter,
Woodville Circuit..... L. A. Boone,
Jasper Station..... W. E. Patterson,
Jasper Circuit..... W. E. McDow,
Newton Circuit..... M. D. Long,
Homer Circuit..... J. C. Callow,
Mosswood and Livingston Stations..... J. P. Rogers,
Livingston Circuit, Supplied by J. G. Gilbert,
Liberty Circuit..... John A. Smith,
Wallisville Mission..... L. A. Burk.

Transferred.
J. T. Murrish, to West Texas Conference, and appointed to Corpus Christi Station.
J. R. Wages, to North Texas Conference, and appointed to Pilot Point station, I. M. Carter, to North Texas, and appointed to Cooper circuit.

Work For Women.
To the Advocate.
The Woman's Missionary Society of the Northwest Texas Conference held its annual meeting in Waco, Nov. 6-12. With the exception of Mrs. Daniel, recording secretary, all the members were present. Most of the auxiliaries were represented by delegates. The meeting was in the main pleasant and harmonious. We thank God and take courage.

The following are the officers elect for the ensuing year:
Mrs. Amelia L. Mussett, President;
Mrs. M. H. Wells, Corresponding Secretary;
Miss Sue C. Lambdin, Treasurer;
Mrs. S. V. Griggs, Recording Secretary;
Mrs. Lizzie Daniel, Auditor.

VIC-PRÆSIDENTS.
Mrs. M. W. Hilliard, Cisco; Mrs. G. F. Marchbanks, Waxahachie; Miss Mattie Cotts, Weatherford; Mrs. V. L. Kirkland, Abilene; Mrs. Phillips, Belton; Miss Lula Grant, Georgetown; Mrs. N. D. Shogog, Ennis; Mrs. Harris, Stephenville; Mrs. Stodard, Comanche.

Let me urge the Corresponding Secretaries of auxiliaries to send their quarterly reports promptly on or before the first day of December, March, June and September. Your motto is at the head of the blank report: "Act Promptly."
Fill out every blank. That is the information needed for my report. Help me, and thereby allow your work to be fully credited.
Appropriate resolutions were passed thanking the retiring president and treasurer for their faithful work in the past.

Our society is in good heart for the future. We have resolved upon better work and more of it. The Lord favors us.—MRS. M. H. WELLS, Cor. Sec. W. M. S., N. W. T. Conf.

Centennial Conference, 1884.

The following information is furnished for the convenience of delegates and visitors to the "Centennial Conference" of American Methodism, which will convene in the city of Baltimore, on the 9th and continue in session until the 16th of December next.

RAILROAD AND OHIO.
The Baltimore and Ohio railroad and connections, including the Pittsburg and Connellsville, the Valley, and Metropolitan branches; the Pennsylvania railroad, including the Northern Central, Baltimore and Potomac, Philadelphia and Wilmington, and Baltimore; the Western Maryland railroad; the Shenandoah Valley railroad; the East Tennessee, Virginia, and Georgia railroad; and the Richmond and Danville railroad, with connections, including the Virginia Midland and the Chesapeake and Ohio, will issue round-trip tickets to and from Baltimore, at all stations on their lines, at the rate of two (2) cents per mile each way, except that both the B. & O. and B. & P. will charge \$1.65 for the round-trip from Washington City. Tickets at these rates will be sold both to the delegates and all visitors to the conference, but only upon "orders."

The trunk lines will transport passengers from the general competing points, such as New York, Chicago, Cincinnati, St. Louis, etc., to Baltimore for one full fare, and return them for one-third of the lowest unimpaired fares. These rates can also be had by all delegates and visitors, but only on presenting at their place of departure "certificates."

The above-named "orders" and "certificates" are in charge only of the chairman of Committee on Transportation, who will, in due time, mail one to each accredited delegate and official visitor. All other persons wishing to visit the conference may get them by applying to him, or any delegate may order enough sent himself to supply friends.

These tickets will be good from the 5th of December, and for leaving Baltimore up to the 22nd of same month, and their privileges are granted by all the principal lines of travel east of the Mississippi, except New England. Information concerning the New England roads and the line west of the Mississippi will be given later. Outside the named delegates will have to make private terms, in order to reach the nearest "trunk line" city, and for this purpose the "certificates" to be furnished may aid them.

All communication concerning transportation should be addressed to
MR. J. FRANK SUPPLE,
Chairman Committee on Transportation,
P. O. Box 632.

ENTERTAINMENT.
All delegates and official visitors will be entertained by Methodist families, and each one will, in due time, receive by mail at his address a card, giving name and residence of his host, and serving as a letter of introduction, so that, on arriving in this city, he may proceed at once to his home. The families will also be informed of their guests. Delegates are requested to notify their hosts of the time they expect to arrive.

Visitors to the conference can get accommodation at greatly reduced rates at the principal hotels. Barnum's and the Carrollton will charge \$2.50, the Eutaw House, \$2, and the Howard and Mansion Houses, \$1.50, and the Clarendon, \$1, per diem.

Lower rates will be made by the week at private boarding-houses, a list of which may be seen by applying to the undersigned, to whom also should be addressed all communications pertaining to entertainment.
L. T. WIDEMAN,
Chairman of Committee on Homes,
168 W. Baltimore Street.

MEETINGS.
The morning and afternoon sessions of the conference will be held in Mount Vernon Place church, corner Charles and Monument streets. The whole seating capacity of the auditorium (1000) will be free to the public, with the following restrictions: A sufficient portion will be reserved for delegates; and the lower floor will be closed until after the devotional exercises, during which persons holding tickets will be admitted. These tickets will absolutely be furnished only to persons entertaining in the rate of one for each delegate. They will be transferable and admit to all sessions. All the evening meetings will be open without any reservation.

The reception of the conference will be held in the First church, corner Fayette and Charles streets, beginning at 7:30 p. m. Mr. German H. Hunt will preside. An address of welcome will be made by Bishop A. G. Andrews and a reply by Bishop A. W. Wilson. Afterwards will be celebrated the Sacrament of the Lord's Supper.

The reception of fraternal messengers from sister churches will be held in Mount Vernon Place church on the evening of Thursday, the 11th of December.

The other evenings will be devoted to platform meetings, as follows: Wednesday, 10th of December, subject, "Mission;" Friday, "Educational Work and Spirit of Methodism;" Monday, "Sunday-School Work;" Tuesday, "The Mission of Methodism to the Extremes of Society."

For the educational meetings these five churches have been selected: Broadway, Mt. Vernon Place, Bethany, Bethel, and Sharp St.

For the other evening meetings the following churches have been designated: Broadway, Monument Street, Mt. Vernon Place, Madison Ave., Grace, St. Paul's, Wesley Chapel, Centennial, Bethel, Metropolitan and Ebenezer.

A Few Facts From Austin.

To the Advocate.
I knew a man once upon a time who was a great fellow for facts—he is now dead, and how we do change with time! The old postal called for "facts." I shall write you a few from the Capital City.

Austin grows rapidly. As I walk the streets, after several years absence, I note on every hand improvement. New houses greet the eye in every direction. Austin is becoming rich in architecture. We exclaim with the wondering Galilean disciples, "What buildings are here?" Among these, and prominent among them, is the "Central" church. It is well named, as the location is central, and it stands in the midst of the largest and finest structures in the city. Opposite is the Catholic cathedral, of stone; near by, the Land-office, under the shadow of the court-house and not far from where the new capitol is being erected.

Those who have worshiped in the old house, and have heard there many a good sermon, and received many a blessing, will miss it—so will the bats. Dr. Shepard can verify that! It has been a wonder to me what all those bats did for a home when the house of 1854 was torn down. They were religious bats, and if they perished they are now in the bat paradise. Or, perhaps they were thrust out, as it were, and are now missionaries among the other bats, who are in *darkness*. They may be tough work, for bats "love darkness rather than light."

Central Church stands as a ripened shock. Others have sown, the Rev. A. E. Goodwyn has cast in the sickle, and here stands the shock. It is a beautiful church. Not merely that, but it is the best built, most convenient, less open to criticism, than any twenty-five thousand dollar church in the land. Not yet finished, but soon will be.

Every preacher has his ideal of a church building. This one is nearer mine than any I have seen. There are many that are larger and more costly; but none that have at once simplicity, beauty and perfect arrangements. Less pretension, less money in church houses, and more piety in the membership and in the individual members, is the thing needed among those known in the world as Methodists.

Bro. Goodwyn closes grandly his three years pastorate, and as Bishop McTeirre wrote in the *Nashville Advocate* letter, his building this church marks it "with great favor." He goes to conference with a clear deck and sails all unfurled. I warn the brethren who may be at conference that in the bright sunlight of Galveston it might not be safe to gaze at his "heavenly" ship.

A wealthy banker, and member of the Episcopal Church, had it made for him in New York. Some of the preachers may go with a liner head and filled with more brains, but they will not have a liner hat on it. If he is not returned next year, many a home and many a heart will miss him. The poor will be poorer, the widow's grief unsoothed, and the orphan again without a father. He and his family are greatly beloved. But, then, both pastor and people seem willing to abide the decision of bishop and cabinet. Fortunate is he who gets Austin, and fortunate are they who get Bro. Goodwyn.

Quite a number were received by letter and ritual last Sunday. The spiritual and material have both been looked after. That old veteran and early preacher, Bro. J. W. Whipple, is now up among the seraphs. I met him this morning. He is now but the ghost of his old self. I hardly knew him. Form bent, eyes dim, broken, and somewhat feeble. I could not realize that there stood before me the man who, six years ago, rode sixty miles in one day! And now he can sow his two acres of oats a day. Many will rise and bless him. Memories in many men and women will be awakened at the mention of his name.

I heard Rev. C. H. Brooks preach last Sunday. He is a good *theological* preacher. There are so many roots of error springing up that it would be a great thing if we had more "axes" at work in the pulpit field.—DAN MARSHALL.

REVIVAL NEWS.
10 Additions—13 Penitents.
BURNETT, Lampasas, Nov. 17: In the interim of change between the old and new pastor we preached yesterday morning and night for Bro. H. B. Henry, with above results. The ladies are preparing a cordial welcome for the new preacher, renovating the church and parsonage. He will be met at the depot, and will be greeted with hot supper and cozy lodging for self and fatigued wife and little ones. God bless them.

SPECIAL NOTICES.
NOV. 17: Please announce that my post-office is Robinson, McLennan county.—B. F. GASSAWAY.
BEVILL, Nov. 17: Will you please say in the *Advocate* that my address is changed from Beville, to Floresville.—A. C. BIGGS.
CANEY, Nov. 17: Have just filled my last appointment at this place. Preacher laid up in full; all conference assessments in full. Held quarterly meeting; but no presiding elder. Bro. Jno. Matthews made the preacher a present of a very fine hat to wear to conference. May the good Lord abundantly bless this dear people and next year send them a man under whose ministry many will be converted.—S. H. BROWN.

DAVILLA, Nov. 19: To the Board of Education, Texas Conference: Please meet at St. John's church, Galveston, Tuesday, Dec. 2, 7 o'clock p. m. Trustees of schools will please have reports from their respective institutions on hand the first day of conference.—J. F. FOLLIS, Chairman.

North Texas Conference:
SHERMAN: Any member of this conference who has reason to believe that his address is not known to the undersigned will please forward it to once.—W. M. SHELTON.

YOUNG MEN'S Christian Association is regularly at work in Tarsus, the birth place of St. Paul. Light is coming into the East by the way of the West.

CONDENSED CORRESPONDENCE.

A. H. JOHNSON, Copperton Cove, 1884: Scarcely had the preacher's communication from Lampasas circuit reached your office than the inmates of the parsonage were most agreeably surprised by the good people of Copperton Cove, who came *en masse*, each bringing something of utility for the preacher's family—such as flour, lard, coffee, cakes and jellies, dress goods, and many other articles too tedious to mention. May the Lord bless the donors with grace and glory, and may their lives be upright, and they no good thing shall be withheld from them.

PREACHER'S WIFE, DAVILLA, Nov. 19, 1884: Bro. Briggs has been among us; has lectured, preached and gone on his way. We admired his genial nature; we were captivated by his wit, his humor, his beautiful imagery; we were warmed and drawn by his pathos; we were lifted higher by his lofty testimony to the truth; we were made stronger and better by the rich food which he drew for our souls from God's great storehouse.

W. R. D. STOCKTON, Cleburne, Nov. 20, 1884: Our return from conference to Cleburne, it was understood that the returned pastor, Rev. Sam J. Franks, and myself (presiding elder) would reach the parsonage on Friday night. The writer, who was on time, was agreeably surprised to find the parsonage thoroughly, yet, filled to overflowing with members of the charge—old, middle-aged and young people. A magnificent supper was spread on a table, improvised for the occasion, in the shape of a cross, indicating I suppose, that the cross we are to bear this year shall be rendered tolerable by a good supply of those things which are needful for the body. The occasion, though delightful, was marred by the absence of the pastor, who failed to make connections. A well-filled table, however, was a pleasant reminder the next evening, that some one had been there, and kindly remembered the needs of this thoughtful and tasteful demonstration will contribute to the success of the ensuing pastoral term. So mote it be.

In The Lord's House.
In an admirable sermon by Dr. W. M. Taylor on "The Revivifying Influence of the Sanctuary," occurs the following passage:
"Did you ever see a vessel swung for the purpose of having her compass adjusted?"

The process, as carried on in the ship, Thames in England, is something like this: The ship is moved in the night at Greenwich, and by means of a crane attached to certain booms she is turned with her head toward various points one after another. The bearing of the compass on board, influenced as it is by the attraction of the iron, is so standardized, or which she carries, is accurately noted by some one appointed for the purpose, and the true bearing is signified to him by another observer on shore, who has a compass out of reach of all local disturbance. The error in each position is ascertained, and the necessary corrections are made. Now, it is just similar with Christ and the devout worshiper in the sanctuary. During the week the consciences even of the best among us have been more or less affected by things immediately around us, so that we are in danger of making serious mistakes in our life voyage. But here Christ comes to us and gives us our bearings, as they are in the sanctuary, of his Word, undisturbed by any earthly or metallic influences, and so the needed rectifications may be made by us and we may start afresh.

"As we sit here in the presence of Christ, and feel how little we have to bring to him out of the bygone week, we are ashamed. We see how much we have done, and how much we have done, which yet has been entirely neglected; and the experience of the past has become a warning to the future, for the failures of last week are the channel of the next, and we set out from the church each anew with the determination to keep closer to our ideal than ever before. Has it been so with us very frequently in the past? Do we not feel that it is so with us now? Even with the Sabbath and the saintly lives are poor trailing things enough, but how much more so would they be if we had not the revivifying influence of which I speak? We should feel, upon our knees, this week as we did last, but we shall not fail quite so low as before, and the next Lord's day we shall be up again, and look back on our week, we shall see our rising by slow degrees into the measure of the stature of the perfect man in Christ Jesus. Mark well, therefore, the things on which you depend, and do not rely on your own strength, for you may avoid them in the future; and if you have been giving undue prominence to any matter, let the revelation of God's Word administer its own corrective to your heart."

Don't Parade Your Troubles.
Ordinarily we receive as good treatment as we deserve. At all events there are no good results of a constant repetition of troubles. We are largely imaginary. Many men greatly weaken their influence by the parade on all occasions of treatment they have received at other times in other places. It puts ammunition into the hands of the enemy. People will be disposed to think where there is so much smoke there must be some fire. Instead of creating sympathy, which at best under such circumstances can do us no good, it creates often a feeling of suspicion. We have seen ministers so greatly injure their usefulness, upon going into a new field of labor, by once beginning the recital of the serious troubles through which they had just passed in their last charges. The result is often the speedy repetition of the same experience in the new field of labor. We are under no obligation to tell men our work points, as these will become apparent soon enough to those with whom we come in daily contact. It is good advice in all spheres of life, when you are troubled, to keep your troubles to yourselves. There is but one to whom we can turn with perfect safety, sure that he will never misunderstand us, and will always grant relief. And thy burden will be laid down, and he shall sustain thee.—*Journal and Messenger.*

R. M. Mcintosh Professor of Vocal Music in Emory College, and music editor of "Labor," "Hermion," "Hymns and Tunes," "The New Hymn and Tune Book," "Good Tidings," "Amaranth," "Emerald," "Gem," "Good News," "New Life," "Light and Life," and "Piper and Prentiss," 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 engagements with Messrs. Shaw & Baylock for him to do so.

TERMS: For a course of ten lessons and eight rehearsals, to any congregation or community, requiring the number of attendees, \$150; three dollars per session for subscription class of not less than forty subscribers. Lessons to be given at night and rehearsals in day time, unless otherwise arranged.

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

35 Additions.
E. B. CHAPPEL, LaGrange, Nov. 17: I am closing out my second year's work at LaGrange. I count them among the most pleasant of my life. True, they have been full of labor; but they have been full of blessing as well. During this century year we have built a handsome church and parsonage, and received about fifty persons into the church. All assessments will be paid in full, and a

Monday Letters.—No. 5.

BY H. M. DUBOSE.

Individuality—Liberty of thought—Mill's Plan for Liberty—Responsibility—Fulfillment of the Gospel—Apologetics—Literary—Wesleyan Ritual—The Bible as a Prayer Book, etc.

Not the least of the blessings which modern thought, working in harmony with the gospel, has conferred upon the world is the individualizing of human life. And this has been brought about not so much by declarations and dogmatic assertions as by creating, or rather in bringing to view, the true element or atmosphere in which mind and feeling develop their truest enlargement. While the gospel has given us the idea of humanity as a great concrete fact—a breathing whole—it has yet set every soul out in the full fulgurance of that truth which says every man shall stand before God. There is no true and lasting idea of freedom, religious, social or political, that does not recognize the imperial right of every individual to liberty of thought and conscience. Liberty else is a thralldom that must stifle every rising thought and quench every noble impulse. Hence the philosophizing observations of the historian of the Spanish Inquisition:

"In the present liberal state of knowledge, we look with disgust at the pretensions of any human being, however exalted, to invade the sacred rights of conscience, inalienably possessed by every man. We feel that the spiritual concerns of an individual may be safely left to himself, most interested in them, except so far as they can be affected by argument or friendly admonition; that the idea of compelling belief in particular doctrines is a solecism, as absurd as wicking; and, so far from condemning to the stake, or the gibbet, men who pertinaciously adhere to their conscientious opinions in contempt of personal interests and in the face of danger, we should rather feel disposed to imitate the spirit of antiquity in raising altars and statues to their memory, as having displayed the highest efforts of human virtue. But, although these truths are now so obvious as rather to deserve the name of truisms, the world has been slow, very slow, in arriving at them after many centuries of unspeakable oppression and misery."

It is almost startling to contemplate the metaphysical fineness of the distinctions sometimes to be drawn between the most dangerous extravagances and the most wholesome and fundamental principles of life and liberty. There is such a distinction here—the error which has involved for ages, and still to no inconsiderable extent involves, the world in deluding and ruinous conclusions. If it be true that each individual is inalienably entitled to freedom of thought and conscience, why may not the consequences of that liberty in all cases be confined to action? In other words, why do human laws permit perfect liberty of thought and yet restrict that liberty in action? The answer is just here. Laws are both moral educators and are for the government and protection of the morally educated. All wholesome human laws appeal to a divine standard, however remotely intimated; that standard is the will of God. It is presumed that those whom they are to govern or protect shall both know and aim at that standard. Law does not have to do with the means and processes by which the end of that obedience is sought; but with the spirit or purpose. This is the sphere of individual freedom. It is the merest splutter to talk of liberty of thought or conscience, where there is no capacity for right thinking or right feeling. The process is to educate up to these capacities when liberty becomes a golden word, and individuality a fact pregnant with consequences that reach through "ultimate being."

John Stewart Mill, in his celebrated "Plea for Liberty," published in England some thirty years ago, touched upon phases of this question hitherto unconsidered. It aroused the apprehension of English thinkers and is still doing its work. Some of the social and political dangers which in American as well as European life, he says: "The modern *regime* of public opinion is in an unorganized form what the Chinese educational and political systems are in an organized; and unless individuality shall be able to assert itself against this yoke, Europe, notwithstanding its noble antecedents and its professed Christianity, will tend to become another China." The political need of our time and state is the breaking up of unanimity, and the growth of individual thought and responsibility. The greatest questions and most sacred rights of a free people are often at the mercy of blind uniformity. Great masses of people, that under our representative system control the balance of power, move like sheep in the wake of their leaders. This thing goes popularly under the name of demagogism and kindred titles. It is simply the lack of intelligence and cohesion in individuality. Human society consists and lives in the lives of individuals. And, in the language of Mr. Mill's distinguished Oxford critic, "as no tree is like any other tree, and no leaf on the same tree like any other leaf, no human being, or is meant to be, exactly like any other human being. It is in this endless, and to us inconceivable, variety of human souls that the deepest purpose of human life is to be realized; and the more society fulfills that purpose, the more it allows free scope for the development of every individual germ, the richer will be the harvest in no distant future. Such is the mystery of individuality that I do not wonder if even those philosophers who, like Mill, confine the use of the word *social* within the very smallest compass, see in each individual soul something sacred, something to be revered, when we can not understand it, something to be protected against all vulgar violence."

Our Self-Love. BY W. D. ANDERSON, D. D. To the Advocate. Human existence is one of the grandest of events. It is a creation of God of a mind like his, but finite in the creature. It is the birth of capacities and opportunities, subjects and inducements for the loftiest thought, sublimest purpose, holiest effort and purest enjoyment. There is also the highest specimen of divine architecture in the wonderful earth-home where the soul resides. The eye of God only saw in the dust of the earth this loveliest of structures and called it forth into being and action. Even though we behold both soul and body suffering from the effects of sin, we still wonder at the revelation God has made of himself. In his dual creation, man, we see the same skill that garnished the heavens with stary beauty and clad the earth with the dresses of the different seasons.

Individuality attaches to our being, and is necessarily connected with our responsibilities, capacities and opportunities. Man has his individual brain power, emotions and will. Each heart-throb, each lung-breath is individual, our entrance into life and our departure to another state of being maintain personality of relations, responsibilities and issues. God would inspire us with a love of self, within proper limitations, for wise and beneficent ends. He would have us understand that, though the legions of the human race are his family, the objects of his care, his love to us is individual, his providence is special. The flowers of earth and the stars of heaven address to individual eyes and hearts the notice of a father's goodness. The Bible, with its rich freight of truth and promise, and direction, and support, presents Christ to individual faith, divine exhortations to individual love, and heaven to individual hope and purity. The patterning life-blood of Christ purchased our individual conditional salvation; the appeals of the gospel and the influences of the Holy Spirit are addressed to our personal acceptance and trust.

Each step in piety from the cross to the crown is the foot-print of an individual Christian. When we reach the heavenly city, sinless and pure, the hymns of the redeemed and the joy of the saved will be those of individual lips and souls. Life is a grand gift of our Father's love because bestowed under the provisions of redemption. Life is designed to be the scene of noble occasions, glorious opportunities, grand achievements. To guard this life is one of the first of the legislations of God, and the first instinctive impulse of man. It ranks with the instincts, yet wears a higher crown. All that a man hath will he give for his redemption and the joy of the saved revelation and world-wide human experience. Life is the synonym of purpose action; the effects of motive, the development of principles, the deter-

mined of character. To live is to employ our powers in accordance with the design of the giver, and to enjoy all our capacities and in obedience to the divine will. To live is to direct mind in its development in the investigation of truth, the acquirement of knowledge, the decision of right, the study and knowledge of God in his word and works. To live is to crowd into each passing hour the largest possible correct thought, proper knowledge, pure principles, and unselfish, beneficent action—for our Father's glory and our brother's good. 'Tis to garner in the soul the sacred pleasure of duty done, sacrificed, self-denial exercised for Christ's sake, while the approbation of reason and conscience, and the blessing of God, spread a feast an angel might feel honored to attend as our "invited guest." Self love is a very sensitive quest. It feels the approach of misanthropy, the laying of the hands on the injury he for the body, the sense of it guards with tireless vigilance every avenue to the citadel of life. With the first consciousness of being, there is present a guard over life itself. This is to protect life for the sake of the individual, for society and the purposes of heaven. Careless neglect of life, reckless exposure to danger, would destroy the ends and uses of society and pervert the active purpose in the bestowment of human life with regard to the individual and to society. Human and divine enactments are designed to protect human life, now more sacred than ever since the blood of Jesus, the God-man, has been shed for human sin.

As human life is one of God's best gifts, so it is a most fearful crime to take away man's life unless in extreme cases, for the good of society. Nothing is so beautiful as life matured in the light of truth, the requirements of duty and in education for heaven. Self-love rejoices in the privilege and design of human creation to be happy in accordance with the laws of our existence. It gathers into its own bosom all that can ennoble and protect, yet it regards the similar rights of every other individual. It is a noble principle which God implants in man to obey. It is only when sin degrades this to selfishness and leads to desire our own good regardless of the rights of others, that self-love loses its pure purpose and noble nature. The Bible everywhere appeals to this controlling love of life and fear of death, the intense desire for happiness and the fearful shrinking from pain and sorrow. Inspiration shows us what a truly noble life is as illustrated in the beautiful life of the noble, our divine Christ, and points out the dangers to be avoided and the instrumentalities to be used in securing the noble designs of human existence. Honorable and long life is only secured by industrious devoted piety. The ornaments of noble character are furnished by the truth and grace of God. Real riches and abiding distinction with God and man are obtained in humble imitation of the spirit and behavior of our elder brother, our perfect and complete model.

The sources of life's true happiness are not found in the earthly, the fading joys of mere temporal pursuit or profession. Religion lifts the soul up to the higher occupations and noble pursuits, and more certain well-springs of consolation and joy. Piety weaves in divorceless marriage a holy life and a holy heaven. The purest motives to religious action are God's approbation, divine help, certain and eternal reward, and the sentiment in lively action in being a Christian: "I am doing my highest work, my most sacred duty to God, society, and my own soul." There is an indescribable elevation of concurrent reason and sacred requirement, the loveliest harmony of the claims of heaven and the love and trust of earth. Reason no where is so perfectly in accord with God as when searching, revealing, and experiencing the force of inspired truth.

SPIRIT OF THE SOUTHERN METHODIST PRESS.

How Wesley Preached. [From Southern Christian Advocate.]

Some of the gatherings to hear Wesley were immense. Let us try to describe one of them. It was at Gwynn's Pit, a vast excavation on a hillside, supposed to be the work of ancient miners. The day is fine, and thousands have already assembled, standing about in groups, busy in conversation, or sitting silently on the rocks or green sward. Mothers are there with their babies; fathers leading by the hand their little ones; the men and women bent with the weight of years, the countenance of some telling of sorrow, and sin, and care. Miners are there, just as they came from the pit, and their grimy faces tell of many a day of toil and many a scene of danger. Rough men with weather-beaten faces are there from the seashore, too, with women little less toil-worn and hard-featured; for some of these could tell tales such as only wreckers can. And then there are farmers and workpeople and families, who have left their various vocations, and some of them their various vocations, and all to hear "Parson Wesley." All is expectation.

Presently there appears a man in clerical attire, rather below than above the middle stature, his neat dress and the large silver buckles on his shoes suggesting the idea of a city clergyman rather than of a field preacher. This is "Parson Wesley," a calm and self-possessed as if he were in a city church. In a few moments all is hushed attention. His prayer is the utterance of a man who knows what it is to walk and converse with God. The sermon begins, and every eye is riveted on his benevolent face. The grand scenery around is forgotten, and all else save the message of salvation and the thoughts and feelings it awakens, are left to individual love, and heaven to individual hope and purity. The patterning life-blood of Christ purchased our individual conditional salvation; the appeals of the gospel and the influences of the Holy Spirit are addressed to our personal acceptance and trust.

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broken their fetters, or the whole multitude join in a loud "Amen." Here and there, too, men as well as women fall to the earth, as if struck by your irresistible power, and some are borne away, convulsed with an agony of distress because of their sins. The sermon ends, and the whole of the congregation join in singing: "Jesus, lover of my soul, Let me to thy bosom fly," etc. The old hills ring again. There is gladness in many a heart, for salvation has come to it; and there is heaven among the angels of God, for sinners are bowed in penitence, and souls by hundreds have been plucked as brands from the burning.

Great Duties of Religion. [From the Christian Methodist.]

The Saviour pronounced a war against the Pharisees for the omission of certain duties, while giving them full credit for the performance of others. "Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone." They acted on the principle that obedience to a part of the law would excuse disobedience to the rest. They have many imitators. They counted it a mortal sin to fail in the tithes of herbs, or in the length of their prayers, but they have failed in justice, devouring widows' houses and binding heavy burdens upon men's shoulders. Are we not more afraid of missing a service at church, than of dealing unjustly with our neighbor in his reputation or property? Which would hurt our consciences more, to go to sleep without saying a brief and spiritless prayer, or to fail in treating our neighbor as we would want him to treat us?

So, also, the Pharisees excused their lack of mercy. The priest and the Levite—the Levite in the parable type—the selfish heart, completely satisfied if it is not responsible for harm done, self-complacent if it does not lead the robbers in attacking the defenseless Samaritans of the world. The Christian cannot omit this weightier matter of mercy. He will alleviate misery wherever found. He will help not only his kindred and friends, but all who give the sign of distress.

Nor can we omit faith, which, in reference to God, is trusting him for all we need here, and for all we hope for hereafter, and which, in reference to man, is sincerity in professions, punctuality in contracts, steadfastness in friendships, and faithfulness in all engagements. No other service can excuse the omission of these three weightier matters of the law, "judgment, mercy, and faith." The Pharisee in the temple well represents those who keep one part of the law at the expense of the rest. He was regular at the synagogue, never forgot his prayers or neglected to read Moses and the prophets; he paid tithes, he was a strictly moral, a good citizen, a desirable neighbor, but he did not have a spark of religion; he was a cold, calculating, selfish, self-righteous hypocrite, and the Lord anathematized him. The corpse of his religion needed the vitalizing current of faith and love. This would have electrified it into spiritual life, and he would have risen to "his feet and gone forth as Christ did, and as we should, carrying blessings and good tidings of great joy."

Attendance at church cannot ever in justice in daily life, pittance for the support of the gospel or for missionary work cannot substitute our duty to the poor, and nothing that we may do in Christian work can take the place of that faith without which we cannot be saved. "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all."

A Bishop in the Chair. [From the Richmond Christian Advocate.]

To persons familiar with deliberative bodies the chair in a Methodist conference must seem an anomalous office. The bishop's functions, while moderating the assembly, go not beyond the vice-president in the United States Senate—a presiding officer. Neither are members of the bodies whose chairmanship they occupy. A vice-president in the upper house never dreams of giving his views to senators on any question. The lieutenant-governor of Virginia is quaffing in his decisions in matter of order or routine, to let drop a word on any mooted subject. The speaker of the house in Washington is a member, but he vacates his position for the time and comes to the level of his fellow-members on the floor before uttering his personal sentiments.

A Methodist bishop in a annual conference is a host within himself. He sits like a vice-president of the United States in the Senate. He is also like the chief justice in the chair of a president, or of an electoral commission. He presides and expounds the law. The bishop goes beyond a speaker, for he is not a member of the body, yet he speaks his mind, not from a place on the floor, but from the chair. He combines, in addition, the qualities of the patriarch and the pedagogue. He is, as it were, the head of a family and expects submission to his fatherly wishes. He exhorts and rebukes, but not always with all suffering and patience. There has never been a man in the State or national Senate bold to turn the brakes on a debate like a general superintendent in conference. He exercises more the omnipotence of a "train dispatcher," now stopping one, now starting another with a word, than the sweet courtesy that takes "the pleasure of the Senate" as a guide. And it may happen that "The bidding tremblers learn to trace, The day's disaster in his morning face."

A Methodist bishop in the chair is nearer kin to a general conducting a council of war. It is without rules of order, and the talk amounts to nothing or much, as the chief pleases.

A Prominent Minister Writes. Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man. E. Church, South. Rev. C. C. DAVIS, Elder M. E. Church, South, No 28 Tattall St., Atlanta Ga.

From a Prominent Lady. I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir, I can walk half a mile without suffering the least inconvenience. Mrs. R. H. BROADWORTH, Griffin, Ga.

Dr. Mozley's Lemon Elixir, prepared at his drug store, 111 Whitehall street, Atlanta, Ga. It cures all biliousness, constipation, indigestion, headache, malaria, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidney and Blood. Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Fifty cents for one-half pint bottle, \$1 for pint and half bottle. Sold by druggists generally.



Is pronounced by scores of physicians, and thousands of people who have used it, to be the best known remedy for Debility, Dyspepsia, Indigestion, Loss of Appetite, Loss of Flesh, Lung Complaints, Female Weakness, Gastric Irritability, Nervousness, Malarial Fever and many other diseases where tonics are required—differing essentially from all other Beef Foods and Tonics. This great Invigorator consists of the purest of the finest fresh beef—by Baron Von Liebig's process—combined with iron, quinine and roots and herbs known for their tonic and health-giving properties; and affords building material for both nerve and muscle. An analysis by the eminent chemist, ALTHUR HILL HASSALL, M.D., F.R.S., of London, England, and also an endorsement by the celebrated physician, Professor SIR EDWARD WILSON, F.R.S., LL.D., of London, are attached to each bottle. It has wrought such remarkable cures of the ailments which afflict common humanity that it may be truly called "A Remedy for Millions."

REMEMBER THE NAME: GOLDEN'S Liquid Beef Tonic. Sold by leading wholesale druggists and retailed by druggists generally. Price, \$1 per bottle; 6 for \$5.

THE MILD POWER CURE—HUMPHREYS'

In use 20 years—superior Preparation of a new and simple, safe and sure. List of Principal Cures. Coughs, Bronchitis, Whooping Cough, Sore Throat, Hoarseness, Asthma, Spasms, Cholera, Cholera Infantum, Cholera Morbus, Vomiting, Diarrhoea, Dysentery, Biliousness, Headache, Neuralgia, Rheumatism, Gout, Gravel, Dropsy, Dropsical Swelling, Dropsical Effusion, Dropsical Pleurisy, Dropsical Peritonitis, Dropsical Ascites, Dropsical Hemiplegia, Dropsical Paralysis, Dropsical Convulsions, Dropsical Epilepsy, Dropsical Mania, Dropsical Melancholia, Dropsical Insanity, Dropsical Epilepsy, Dropsical Mania, Dropsical Melancholia, Dropsical Insanity.

HOMEOPATHIC SPECIFICS.

Send by Druggist, or sent postpaid on receipt of price—Send for Dr. Humphrey's Homeopathic Specifics, with full directions, to W. K. JONES, Proprietor, 117 N. 10th Street, Philadelphia, Pa.

ACHES! PAINS!

"I ache all over!" What a common expression; and how much it means to many a poor sufferer! These aches have a cause, and more frequently than generally suspected, the cause is the Liver and Kidneys. No disease is more painful or serious than these, and no remedy is so prompt and effective as

MISHLER'S HERB BITTERS.

No remedy has yet been discovered that is so effective in all KIDNEY AND LIVER COMPLAINTS, MALARIA, DYSPEPSIA, etc., and yet it is simple and harmless. Science and medical skill have combined with wonderful success those herbs which nature has provided for the cure of disease. It strengthens and invigorates the whole system.

WINTERSMITH'S CHILL CURE!

A BIG SUCCESS. W. N. HALDEMAN, President Courier-Journal Company, says: "OFFICE OF THE COURIER-JOURNAL, LOUISVILLE, Ky.—I have a rule I have observed for many years, the value of your remedy compelling me to say in reply to your request, what I know of your 'Chill Cure.' It cured two cases of chills in my family after many other remedies had failed. From the opportunity I have had to judge, I do not hesitate to express my belief, that your 'Chill Cure' is a valuable specific, and performs all you promise for it. Very respectfully, W. N. HALDEMAN." W. G. FRY & CO., of Sugar Tree, Tenn., say: "Your 'Chill Cure' has been a big success in this country. G. K. Woods, of Eagle Creek, was cured after having chills nine months. Two of our neighbors, children were cured after all other remedies had failed. We can sell no other 'Chill Cure' here now." W. B. HENDRICKSON, Casey Creek, Ky., says: "One bottle cured three children." FOR SALE BY ALL DRUGGISTS. THOMPSON & OHMSTEDE, AGENTS, GALVESTON. A MEDICAL WORK TO BE GIVEN AWAY. WHO WOULD SUFFER HOW THEY MAY BE CURED. Health, strength and manly vigor without the aid of medicine, will be sent free by post on receipt of stamped directed envelope. Address Secretary Electro Medical Co., 445 Canal St., N. Y. Mention this paper.

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CHAPPELL HILL, TEXAS.

This institution, under the care of the Texas Conference, M. E. Church, South, will be reopened November 19, 1884. The President is Rev. W. H. Anderson, D. D., of the Kentucky Conference, who is well and widely known as a writer, scholar, preacher and educator. He will be assisted by Prof. G. P. Tarrant, A. M., of Alabama, and other experienced teachers, and the wants of the college may demand. The alumni and other friends of Christian education in our schools, are invited to aid us 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 rate of schools of high grade. For further particulars apply to the President at this place.

J. MATTHEWS, President Board Trustees.

Centenary College

LAMPASAS, TEXAS.

Under the auspices of the Texas Local Preachers' Conference in the State of Texas and MONUMENTAL OF THE FIRST ONE HUNDRED YEARS OF ORGANIC METHODISM IN AMERICA The First Scholastic Year will Begin September 8th, 1884.

LOCATION beautiful and healthful. COURSE OF STUDY varied and comprehensive. Faculty of eight teachers employed and more to be employed. INSTRUCTION thorough; Government kindly but firmly administered.

BOARDING ARRANGEMENTS: For boys simple and complete, and VERY CHEAP. Room at the Boarding Hall for Eighty Girls. Girls board for the present with private families. Tuition Bills for five months payable in advance. For CATALOGUE, containing complete information, address the President.

MARSHALL McILHANY, PRESIDENT.

North Texas Female College,

SHERMAN, TEXAS.

JUDGE I. M. ONINS, President.

This Institution the property of North Texas Conference is located in the most desirable part of Texas. Sherman is distinguished for its salubrious climate, cultivated society and excellent schools. Every department of the College is filled by thoroughly trained teachers. In the family of the President, young ladies have a home in which they are surrounded by every influence which tends to develop the true woman. For Catalogue or other information, address the President.

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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 160 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.

We believe we are prepared to meet the three important requisites of a first-class boarding school, namely: superior educational advantages, a kindly, parental oversight, and the real comforts of a home. These accommodations are hereby pledged to our pupils, and we rest our success on the faithful fulfillment of the same. Send for circular. We refer by permission to Gov. John C. Brown, Dr. McFerrin and Fitzgerald, Messrs. W. R. and J. M. Webb, of Cleveland, Messrs. W. K. JONES, President and Proprietor.

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LAMPASAS, TEXAS.

Monumental of the first one hundred years of organic Methodism in America. THE BUILDINGS TO COST \$100,000.00! THIRTY THOUSAND DOLLARS ALREADY GIVEN BY CITIZENS OF LAMPASAS.

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The First Annual Session of the College will begin September 8th, 1884.

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

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In the late week on the Central road the ADVOCATE mail of Nov. 15 was destroyed. A number of applications have been received to supply the missing number. The publishers filled the orders to the extent of all the extra copies of that issue, and the supply is now exhausted. This will explain the non-receipt of that paper to parties who have recently ordered it.

A Correction.

Having failed to get my 15th inst. paper, I concluded it went down with the wreck on the Central. In a brother's paper I see Jno. A. Murphy, Chas. E. Brown and B. H. H. Burnett, are named without a name, leaving us wondering what they did or what was done to them. Please say they were located at their own request.—SAM'L P. WRIGHT.

THE HARD LESSON.

Some years ago, when traveling to an appointment, we reached a stream swollen by recent rains. The turbid water, the rapid current and steep banks gave it a formidable appearance even to a bold swimmer. Darkness was coming on, the sharp, raw wind rendered the prospect of a night in the swamp decidedly gloomy, and failing to find a better crossing we prepared for the venture. In a few minutes we were stripped, and with saddle-bags on one shoulder and our clothes tied in a bundle on the other we plunged in and the creek was not more than knee deep. Of course we ought to have been thankful, but we are not sure that we were. Had we crossed with clothes wet, after a hard struggle with the angry current, and found ourself with life barely rescued from terrible death on the other shore, no doubt we would have been very thankful for our escape; but as the water was only knee deep we went on grumbling over our delay and, we fear, never thought of the mercies with which Providence had filled the day.

God must let us plunge into many a bitter sorrow or run into frightful danger before we will remember our dependence and behold his hand in all our blessings. We travel on beneath blue skies and over flowery paths and there is no thought of the hand that measures out our mercies, but the tornado makes us tremble, and then we think of God. We ask in formal tones and with thoughtless mind a blessing on our daily food when abundance crowns our board; but we cry unto God in bitter agony when starvation lingers around our hearthstone. In health God is forgotten; but the approach of death drives us to the mercy seat. He guides us through the wilderness, finding us daily with bread from the skies, and guiding our steps by the pillar of flame, and yet we forget his presence and power, and tremble when we learn that our enemies dwell in walled cities and are a few inches taller than ourselves.

We have traveled many thousand miles by rail, over mountains, through tunnels, across rivers, along steep mountain gorges, with but little thought of danger or sense of our constant dependence on divine protection.

A drunken engineer may have held the throttle-valve, but we knew it not, and drove on at tremendous speed through long, dark nights with possibly only a formal prayer as we settled ourself to sleep. We have clambered around the wreck of trains, only a few hours in advance of the one we were in, and only thought of the few hours' delay occasioned by the smash up. We have swept over rotten ties or broken rails which hurried the next train into a mass of splintered timber and iron, and but little thought was given to our own escape. Or God has been still more merciful, for during days and nights of travel we swept on smoothly and swiftly, and there was not an incident that suggested danger was near, but in it all how little did we think of that All Seeing Eye most watchful than the faithful sentinel at his post, and that hand more tender than the clasp of the fondest mother around her child. Yet God had been watching over us all the while. Christ tells us every hair on our head is numbered, and that not a sparrow falls from its perch without his knowledge.

Then came a time when we remembered God. The cars were rushing on at high speed. There was a scraping, grating sound, then heavy successive jars as though the wheels were leaping from the tie, then came the sharp crash of splintered glass, then the rush as of swift descent—then darkness. Then came a sense of pain, and a still more painful

sense of utter helplessness. Then the groans of wounded men, the rush of strong men struggling to escape, the cry of woman trampled down in the struggle. We thought of God as we lay there stunned and bleeding. We have thought of God many times since. We have wondered that we should escape when others were hurled into death. But the greatest wonder of all is that during all the years that God has guarded our path that we have failed to remember his care and to be as devoutly thankful as his goodness deserves.

THE SUPERANNUATE.

Many no doubt read with deep emotion the letters from Bro. McDugal of the North Texas Conference, and Bro. Graves, of the West Texas Conference, in a recent issue. There is no hour in the life of a true itinerant more painful than that which witnesses his retirement from the ranks of efficient men. His work is nearly done. He can hold up the hands of his younger brethren; now and then his voice may be heard in the pulpit or altar; his trumpet still gives no uncertain sound; but with health broken or bending beneath the weight of many years he can no longer, as in other years, bear the toil of the weary march or go forth at every call to the field of battle. We have sometimes thought, even when the chariot of Israel and its horses of fire were waiting, that the ardent heart of Elijah lingered still with his people in Israel, for whose sins he had suffered and for whose deliverance he had toiled, and that possibly he felt a touch of sadness as his mantle fell on the younger prophet. It is a trial for the Christian soldier who has gone out with the hosts of God in many a hard campaign and stood a victor on many a battle-field to lay down helmet and shield and place his sword in another's hand. John the Baptist had reached a lofty moral height when he could say of Jesus of Nazareth: "He must increase, but I must decrease." He saw the multitudes who had gathered to his ministry following another, and forgetting self in the grandeur of his mission as the forerunner of Christ, he saw his disciples depart, and meekly surrendering his leadership, he turned to face the prison and the headman's sword. It tries the soldier's courage to encounter the weary march and tests his courage when he advances amid the storm of battle; but he meets a trial more severe when, having "done all" that a faithful soldier can do, he must "stand" aside wounded or worn out, while others carry on the campaign or return with laurels from the battle-field. The veteran has achieved his noblest victory when, sustained by the grace of God, he can rejoice over victories won for his Master, no matter who shall wear the crown. He wins another when, amid the gathering shadows of life's setting sun, he can hear the rippling waves of the cold and ever-flowing river, and approach its margin without alarm.

Ereverently the church should cherish the men who have given their lives to its service and the families that its dying veterans may leave to its charge. No conference has fully met its obligation to these faithful men until it assures them and their families a support as liberal and as certain as that secured to its efficient preachers. The nation pensions its wounded soldiers and the church should make equal provision for the men who have given their undivided lives to its service.

A PAPER on the drama was recently read before the Social Science Congress, in Birmingham, England, by Mrs. Kendall, a well known and popular actress, which is worthy of attention, as it presents the judgment of one who is thoroughly conversant with the subject she discussed. She admitted that the moral tone of the drama was low, and found an explanation in the fact that the theater is run to make money, and to be successful it must gratify the popular taste. Managers do not estimate the value of a play by its intellectual excellence, or by the purity of its moral tone; but by its power to draw a crowd, and those enhance the profits of the establishment. The moral character of the performers are not taken into the estimates of the managers, but if their names were linked with a scandal they will be likely to attract a larger audience, and hence a soiled reputation will command the largest pay. No wonder, when a spotless name is at discount and vice or shame rates above par, that the morals of actors and actresses should be low. It is a well known fact that a play utterly destitute of literary merit will attract paying audiences night after night while the sublime conceptions of poets and philosophers will empty box and pit. The bolder the play upon the passions, the nearer the approach to scenes and thoughts impure, the more shameless the exhibition of the person, the larger will be the crowd and the louder their shouts of applause.

These facts no one familiar with the drama in Europe or the United States will question, and yet the theater is not only patronized by the elite in American society, but among its most liberal patrons are often members of different branches of the Christian Church.

REV. W. J. YOUNG has again placed the editor under heavy obligations by his kindness in taking charge of the ADVOCATE during the past two weeks. It was a relief, when disabled by our recent injuries, to be assured the paper was in such excellent hands. May we always find such a friend in the hour of need. By next week the editor hopes to be at his post.

AGGREGATE WEALTH OF TEXAS.

During the late unpleasantness we were gravely informed that Texas was losing all her cattle. Since that period we have from time to time been informed that the immense herds of cattle driven and shipped to Kansas would soon leave us with only a few milch cows. I recently had an extended tour through the stock-raising counties of the west, and cattle appeared to be very scarce. I wondered if, at last, the cattle had been driven from our broad prairies. Arriving at home I found upon my table, in one of our city dailies, the following statement of the aggregate wealth of Texas, which, as it interested me, I send for insertion in our ADVOCATE.—T.

Table with 2 columns: 1883 and 1884. Rows include Horses and mules, Values, Sheep, Hogs, Cattle, Land assessed, etc.

In a paper read by Dr. Clark Bell before the Medico-Legal Society of New York he states that of 8099 suicides reported from all parts of the land 3002 were traced directly to drunkenness, and 2802 to general debauchery in which drunkenness held a prominent place. Largely over one-third of the suicides of the land are thus traced to drunkenness and nearly two-thirds to drunkenness and kindred vices. If moral suasion alone will save society from this curse the pulpit, the press, the school room, the lecturer and the political rostrum should resound with warnings against this evil. The pulpit is doing its work and so is the religious press, the secular press with a few honorable exceptions, lends its influence to the support of the saloons, and the politicians consider the liquor interest one of the principal wheels in their party machinery. These men, who are the most emphatic in their commendations of moral suasion as the remedy for this evil, are the men who are the most careful never to employ its powers to relieve society from the curse.

A MONTH or so ago the papers told us of the death of a man from the bite of a rattlesnake. He had charge of the dead-ly reptiles in a New York museum, and had for years handled them with impunity; but one day he felt their deadly fangs and no skill could save his life. Men tamper long with sin, but in the end it stings them. We knew a man who had the reputation of a sober man, and yet he died of mania a potu. Nobody knew that he was a heavy drinker until his death struggles revealed to the physician the awful fact. He tampered with the bottle every night, and it stung him to death. Many men have hidden sins which some day will reveal their deadly work.

MR. CHINQUY, the ex-Romish priest, endeavored to lecture in Montreal one day this month when the hall was surrounded by a mob of over 2000 men, while others in the hall commenced the riot to prevent his speaking. Lamps and benches were broken and only by strong efforts of the police could the hall be cleared, and under strong guard the lecturer and his friends were placed in a carriage and conveyed to a place of safety. That is the freedom that Catholicism provides for those who refuse to acknowledge its authority.

EVERY sensible parent will appreciate the importance of banishing pernicious books and papers from their homes; but all do not realize that the surest plan is to supply their families with sound and instructive literature. It is not enough to keep out the bad; they must provide the good. A good family paper, instructive in its matter and religious in tone and spirit, will be equal to the average school book in any branch of knowledge in training the head, while its influence over the heart cannot be over-estimated.

COREA has been styled the last of the "Hermit Kingdoms," or of those lands which have closed all possible avenues of approach against the civilized world. It is now open to the gospel. Dr. Macklay, representing the mission work of the M. E. Church (North), has received through Gen. Foote, U. S. Consul in that land, renewed assurances from the king that not only will no obstructions be thrown in the way of the mission there, but that it will be encouraged in founding a hospital and school at Seoul, the capital of the kingdom.

SOME THOUGHTS.

First—for preachers. As a presiding elder of considerable experience, let me say that according to my observation, out of ten preachers nine will be found fault with for neglecting pastoral visiting where one will be complained of because his sermons are not interesting. Will preachers please bear this in mind? I beg of you, visit your people; visit them pastorally; pray with families, and speak personally to the various members of the family about the salvation of their souls. Preachers that do this will be sustained, both financially and morally, by their congregations.

Secondly—to whom it may concern. The organization of conference "boards," instead of committees, has greatly complicated the business of our annual conferences. Formerly, committees were appointed annually by the conference, made their reports, which were entered on the journals, and everything thus passed in review in open conference. Now, these boards are constituted for four years; some of them fill all vacancies in their own body, have their own books of record, and in many instances the annual conference journal fails to show either the members or the officers of such an independent and self-perpetuating board. It is much more difficult now to keep the records of an annual conference than it was thirty years ago, when for a quadrennium I was secretary of the old Texas Conference. Certainly the conference journal should show all the doings of its committees and boards; but in some instances there is no formal question that brings these subjects before the conference. A want of these reports has increased the difficulty of preparing our annual minutes for publication. How are they to be obtained I leave to older and wiser brethren.—H. S. T.

DR. F. A. MOOD.

WHEREAS, A great bereavement has befallen us in the death of our regent, Rev. Francis Asbury Mood, D. D., which occurred at Waco, Texas, Nov. 12, 1884; and

WHEREAS, We deeply mourn the loss of one so intimately blended with the fortunes of the university, and whose guiding hand has contributed so much to its success and development; and

WHEREAS, We cannot better rever the memory of the deceased than by conserving, perpetuating and enlarging the heritage bequeathed in Southwestern University; and

WHEREAS, The conditions of success in the past are likely to prove efficient in the future; and

WHEREAS, Nothing has so much contributed to our success in the past as the concentration of the forces of Texas Methodism upon one leading institution; therefore be it

Resolved 1. That in the death of Dr. Mood Southwestern University has lost a most efficient regent, the church an able minister and successful educator, and the public a benefactor.

2. That we will emulate the deceased in maintenance of discipline, scholarship and religion.

3. That we invoke the sympathy and support of the church and the watch-care of the curators and trustees.

4. That to the family of the deceased we attest his uniform courtesy and Christian bearing in all the intricacies of professional duty, and with heightened consideration tender our most sincere condolence and prayers.

S. G. SANDERS, C. C. CODY, J. H. McLEAN, R. F. YOUNG, H. S. BURHEAD, M. CALLOWAY, JR.

SOUTHWESTERN UNIVERSITY, GEORGETOWN, TEXAS, NOV. 17, 1884.

Sunday afternoon, Nov. 15th, 1884, the Sunday-school of the Methodist Episcopal Church, South, at Georgetown, Texas, held a most impressive memorial service for Rev. F. A. Mood, D. D. When Dr. Mood came here in 1873 there was no Methodist Sunday-school in town. He at once organized one, which from a small number has grown to over two hundred scholars, with more than twenty officers and teachers. It was therefore eminently proper that the school should do honor to the memory of its founder.

Addresses were made by the superintendent, Prof. S. G. Sanders; by Rev. E. Hightower and Mr. R. E. L. Knight, students in Southwestern University; and by Rev. A. A. Allison, Rev. J. H. McLean and Rev. G. W. Graves. After this the subjoined preamble and resolutions were adopted by a rising vote.—R. L. PENN, Secretary.

WHEREAS, In the dispensations of an all-wise Providence, Rev. F. A. Mood, D. D., founder of this school and a warm advocate of the Sunday-school cause, has been removed by death from our midst; therefore, be it

Resolved 1. That while we, as a school, bow to this ordering of Providence, we feel that we have sustained a great loss by the death of Dr. Mood.

2. That we will ever imitate his godly example, and heed his words of wisdom that have been so frequently heard in our Sunday-school.

3. That in the life and character of Dr. Mood, as he came in and went out before us, we saw nothing but the "beauty of holiness," and a sweet resignation gently sloping the way to heaven.

4. That we tender our heartfelt sympathies to the members of his grief-stricken family and commend them to God "who doeth all things well."

5. That a copy of this preamble be sent to the family of the deceased, to the Williamson County Sun, and to the Texas, Nashville and Southern Christian Advocates, for publication.

S. E. BURHEAD, A. S. HOWEN, R. L. STANFIELD.

The report of East Texas Conference failed to reach the ADVOCATE office in time for this week's issue. The appointments will be found in another column. Beaumont was selected as the next place of meeting.

Annual Report of W. M. S. of North Texas Conference.

The fourth annual meeting of the Woman's Missionary Society of the Methodist Episcopal Church, South, met in Sulphur Springs, Texas, Thursday afternoon, Nov. 13, 1884, at which time opening exercises were held in the Presbyterian Church, by Rev. J. Clark Smith.

Roll-call, by Corresponding Secretary; Officers present—Mrs. E. J. Robinson, President; Vice-presidents—Mrs. M. J. Dashiell, Mrs. Texana Patton, Miss Anna Lane; Mrs. F. E. Howell, Corresponding Secretary; Mrs. Viola Hunt, Recording Secretary.

Auxiliaries represented as follows: Decatur, Kaufman, Bethel, Lamar St. (Dallas), Paris, Mesquite, Denton, Pilot Point.

The minutes of the last annual meeting were read by Recording Secretary. Address by the President, Mrs. E. J. Robinson. Annual Report of the Corresponding Secretary. Six Auxiliaries organized. The number now stands at 45, and the Juvenile Societies 10, making total number 55. The total membership 1714. The number of life-members remain the same as reported at last annual meeting—15. The number of subscribers to Woman's Missionary Advocate, 199. Monthly dues, \$405.04. Special donations, \$442.44—making total amount collected and forwarded to conference treasurer, \$847.48.

The report of the treasurer and its endorsement by the auditors was read by the Recording Secretary. Bro. Sutherland was invited to speak. He gave encouraging reports from the Mexican border work—especially Larado Seminary—of Miss Holding, and our dear Miss Toland, who nobly, quietly goes on with her life-work—of Miss Hendershot at Monterey. Naturally our thoughts wandered a little farther to Saltillo, where Mrs. Corbin toils; and yet farther still, in the central work, is another of the daughters of Texas, Mrs. Alma Norwood; and there is yet another—our missionary to China—Miss Dona Hamilton, who perhaps will reach to-day or to-morrow her destination. God bless our priceless Texas women.

SECOND DAY.

At the close of the devotional exercises the meeting was opened for business. Roll-call. Minutes of first day's session were read and adopted. The annual reports of the conference auxiliaries were read as follows: Bethel, Paris, Mesquite, Pilot Point, Kaufman, Decatur, Denton, Montague, Terrell, Lindler, Chinn's Chapel, Lamar St. (Dallas), Grapevine, Wilson's Chapel.

Greetings from Mrs. Heartsill, Corresponding Secretary of East Texas Conference, were read by the Recording Secretary, to which the President moved a response to be sent to their annual meeting at Longview.

A plan by which to raise a contingent fund was discussed, and it was decided that each member pay ten cents.

Remarks by Rev. D. C. Kelley were both impressive and instructive. The doxology was sung, and the session closed with benediction by Dr. Kelley.

THIRD DAY.

At 3 p. m. the Woman's Missionary Society met in the Presbyterian Church for the closing session of the fourth annual meeting. Devotional exercises conducted by Rev. A. C. McDougal.

After roll call the minutes of the previous day were read and approved. Reports from McKinney Auxiliary and Juvenile Society were presented.

Paris Auxiliary is the banner society, having paid during the year \$116.12.

A series of resolutions were offered expressing thanks to the residents of Sulphur Springs for the gracious hospitality enjoyed by the members; also to the officers of the Presbyterian Church, which they so kindly threw open for our occupancy during the session; to the ministers for a helping hand, and greetings of reply extended to Mrs. Heartsill, corresponding secretary of East Texas Conference.

The following officers were elected: President, Mrs. E. J. Robinson, Paris. Vice-presidents: Dallas District, Mrs. A. Allen; Paris District, Mrs. C. H. Garrett; Jefferson District, Mrs. F. DeJernett; Sherman District, Mrs. F. C. Dillard; Terrell District, Mrs. M. J. Dashiell; Sulphur Springs District, Mrs. T. Patton; Gainesville District, Mrs. F. E. Bonner; Montague District, Mrs. N. A. Jackson.

Corresponding Secretary, Mrs. F. E. Howell. Recording Secretary, Mrs. Viola Hunt. Dallas, Treasurer, Mrs. G. M. Swink. Dallas, Auditor, Miss Anna Lane, Jefferson.

Mrs. Viola Hunt was elected as reserve to attend the meeting of the Woman's Board in the absence of Corresponding Secretary.

Adjourned to meet at time and place of conference. Mrs. VIOLA HUNT, Rec. Sec.

MRS. E. J. ROBINSON, Pres.

NOTE. A missionary anniversary was held on Sunday night. Exercises conducted by Rev. J. E. Goodley, St. Louis. Minutes and summary of work by secretaries. Addresses by Mrs. Robinson and Dr. Kelley. Rev. L. P. Smith made his mother, Mrs. H. M. Smith, a life member, with request to send the amount to Seminary Academy. Mrs. L. L. Pickett, Miss Dona Hamilton, and Mrs. Anna Corbin were made life members. Money paid in during the season makes an aggregate of \$1126.30.—V. H.

To the West Texas Conference:

DEAR BRETHREN:—I herewith send the assessment of this conference for the cause of education on the basis of five cents a member. I am sorry this collection has been so much neglected by our preachers. This ought not to be so.

The figures below are made upon the numbers in society as reported October, 1883.

There have been some changes, and considerable increase, and how easy it would be for every preacher to multiply his present membership by five cents and bring up the whole amount to the conference:

Table with 2 columns: Members and Am't. Rows include San Antonio District, San Sabo, San Marcos, Victoria, Corpus Christi, Mexican Work.

Total, \$142 30. Is not this a very small amount for the great cause of education in a conference so large as ours? Very truly your brother in the love of Christ—JOHN W. DEVLIN, Secy.

PALO BLANCO RANCH, NOV. 15.

St. John's Church.

The debt of St. John's church, after much unavoidable delay, was paid in full, Nov. 19. The receipt is in the hands of the treasurer. The people rejoice greatly.—W. J. YOUNG, Nov. 21.

Instrumental Church Music.

Under the above caption Father Lancaster contributes an article in the last issue of the ADVOCATE which I read with more sorrow than surprise. All who know Bro. Lancaster love and venerate him; and this makes it harder for a young man to challenge his opinions and arguments. He, however, knows me sufficiently well to be sure that I am no friend to formalism; and also to be certain that if I combat his arguments, it is purely in the interests of what I conceive to be the truth, and not in any capricious spirit.

He commences his article with the assertion, "Instrumental music in church does not meet the approbation of God." This is purely gratuitous on his part, and is utterly unsupported by anything that follows. He quotes Amos 3: 2, as an instance of the effects of instrumental church music on the morals of the Jews. There is no reference to church music or temple worship in the whole passage. The reference is to social habits and customs.

The same is exactly the case in Isaiah 5: 12, which he quotes. He asserts that the Jews were so bent on backsliding, because they had introduced drums into their worship that tended to divert the mind from the proper object of worship, and then assumes that those things were trumpets and cymbals.

He is still more unfortunate in his reference to 2 Chron. xxix, when he says (on the authority of Dr. Clarke), "God ordered the Levites to praise the Lord; but it was by the orders of David that so many instruments of music were introduced into Jewish services. This is not true. Read verse 23: "And he [Hezekiah] set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for so was the commandment of the Lord by his prophets."

Bro. Lancaster may well ask himself whether his views on this matter are the result of "the prejudice of education," if he can twist the above quotation into any other meaning than that of a divine endorsement and appointment of instrumental church music.

Bro. L. proceeds from "wise saws" to "modern instances." He gives us "nine different churches" where there was no revival, while revival flames were burning all around, and this he attributes to the unfortunate presence of an organ in these said churches. I should say the cause rather lay in the dead formality which Bro. L. so persistently links with the organ in the organ itself. Granted that organs are greatly abused and become a hindrance to hearty and spiritual worship in some instances, this argues nothing against their proper use, and the efficient aid they render when in the hands of competent and pious players.

A pastor in charge has, we presume, charge of public worship. And if a number of young, skillful people, calling themselves the choir, attempt to prostitute their position by selecting tunes that the congregations cannot sing, or by squalling operatic voluntaries more fit for a concert-room than a church, surely the pastor should have backbone enough to stop it at once. Nearly all the troubles with organs and choirs have arisen from the fact that in most cases pastors have left them to themselves; and their first worst enemy, one of censure or complaint, instead of an earlier word of kindly advice and a wise pastoral oversight. Let the pastor interest himself in the weekly singing practice, working with the singers, and suggesting suitable tunes; let him take all the interest he ought in the praises of God, and he will find that properly prepared songs will be almost as profitable as properly prepared sermons.

As to the supposed inseparable connection between an organ in a church and spiritual coldness and barrenness, I deny it altogether. Forty years ago the English Methodists had to get special permission from conference to put an organ into any chapel. And many shook their heads and prophesied all kinds of calamities when permission was given to trustees in certain cases to bring in the suspected and dreaded "praising machine." Now they are almost universally used, but what has happened? No evil, but good. Bright, lively, interesting services, good singing, full congregations, displays of divine power and saving grace, and our beloved Methodism in a position it has never before held. No, sir, organs do not kill; but droning minor tunes in the slow, nasal manner that largely prevail amongst us, is enough to extinguish the most ardent flames of zeal and devotion. Such singing is a burlesque on praise.

In theory, I am in favor of purely vocal congregational singing. But in twenty years of pastoral experience I have found that an organ in the hands of a skilled and reverent player is a great help to pitch the tune and to keep the congregation together during the song. Choirs are not needed. They are the outcome of religious apathy. Many congregations prefer to have their singing done by proxy. With hymn books in their hands, and a perfectly familiar tune being sung, they will not exert themselves to join in the song. The congregation should be the choir. But if they have lost the spirit of song, and have no joyous experience that prompts to spontaneous praise, it is evident that to get through a service in which singing forms so prominent a feature a choir must be called into requisition. Here we really get to the root of the evil complained of. Back of the organ question is the main one of vital personal godliness of the membership. The voice of joy and rejoicing will always be heard in the tabernacle of the truly righteous. But a pseudo-Christianity brings with it a bogus offering of services and praise. What we need is a baptism of soul-converting power, a full and abounding life in Christ that lifts the soul above the mere ritual of worship, and sets the joy-bells ringing in it in such measure and volume that the "joy unspeakable and full of glory" becomes our own. This alone is the true remedy for formalism in worship.—GEO. HINSON, GOLFARD, NOV. 19.

French "Brandy."

The report of the United States Consul at Rochelle on French brandy ought to help in the strengthening of the bands of service of the Ribbon Society. French within the last three years has ceased to be brandy, being for the most part alcohol of grain, potatoes or beets. The proprietors of the various services themselves have become so clever in its fabrication that it is almost impossible even for honest merchants to buy a pure cognac when they wish to do so. When the bottle is inverted or labeled 1849 or 1850, it only means that the article has been made to resemble the brandy of that year. The school which has taken the place of the genuine spirit of the grape is described as a most pernicious liquor, producing an intoxication which inclines the patient to rage and physical violence, while prolonged use of it leads to insanity.—Brooklyn Eagle.

