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NO 5.

THE PRESS.

Among our Exchanges.

The Atlanta (Georgia) Index, a Baptist journal, says:

At Sulphur Springs, Texas, there are thirty-eight households that have no infants in them. Household baptisms there would create no presumption in favor of baptizing infants.

The Richmond Advocate replies:

We take it that these households are people visiting those "Sulphur Springs" for health and left the children at home. At any rate, the odds are ten to one that there is not such another childless community on earth, and the preponderance in favor of infant baptism by the apostles is in that ratio.

The Fort Worth (Texas) Gazette says:

In Iowa a State prohibitory amendment was ratified by the people, and a prohibitory law passed in accordance to it. In the smallest towns where the prohibitionists are strong this law is obeyed. But in the larger cities this law is a dead-letter, and all attempts to secure its enforcement are futile. Its violations are open, and attempts to punish those who violate it break down and end in ridicule, all of which simply adds to the great sum of the proof that liquor-sellers, as a class, have no respect for the laws of God or man.

Senator Coke is needed in Virginia.

The Richmond Advocate says:

The friends of temperance reform have reason to rejoice that both of the political conventions lately held in Richmond have recognized the principle of total abstinence.

The Holston Methodist advocates the use of wit and humor in the pulpit, but adds:

The preacher must be grave. He dare not be a buffoon. If he exhibits wit and humor, let them be spontaneous—natural. They should not be fetched nor a far; they should not be cultivated. They should be sacrificed and only intended to adorn and set forth in an agreeable light the solemn verities of immortal existence.

The Richmond Advocate thinks that the preacher who retails stories only to amuse, or utters odd expressions to make people stare without thought of instructing them, is a poor, vain, and foolish creature, without reverence and verging on blasphemy, but if he has a keen shaft in the arrow on his bow-string, then he may feather it for surer aim by light fancy or wit and humor. It says:

Every weapon that puts to flight the armies of the alien commands itself to the hands of warriors. Gideon's rifeless pitcher, David's sling, Samson's ox-goad, and Samson's jaw of an ass rank with Joshua's trained spear in winning the victory.

Wit and humor in the pulpit may be justified by the example of many eminent men, but as a rule they had better be eschewed. The English pulpit in the sixteenth and seventeenth centuries became coarse and indelicate through this practice. Even Bishop Latimer was heard to say in a sermon, "I have now shown you how to play this card. I will now deal you another from the same suit, and show you how, from their affinity, they must be played together." And Matthew Wilks, successor to Geo. Whitfield in the Tabernacle, Moorfields, one morning announced his text as follows: "'Walk circumspectly, like a cat on a wall covered with broken glass bottles.'" For the average preacher Cowper's advice is best: "He that negotiates between God and man shall beware of lightness in his speech. 'Tis pitiful to court a grin when we should woe a soul; to break a jest when pity would inspire pathetic exhortation; to address the skittish fancy with facetious tales when sent with God's commission to the heart. So did not Paul."

A clergyman, making a correction in a published report of one of his sermons, is credited with the remark:

I do not mind so much being taken for a fanatic, but seriously object to anything which will condemn me as a fanatic.

Says the Michigan Advocate:

This will do very well as a joke; but there are some preachers nowadays who seem to set seriously upon the theory above set forth. They regard it as "light thing" to utter jests at variance with sound evangelical truth, and shaking to orthodoxy, but appear deeply distressed if they fail to attract attention to their intellectual and "social" fitness. Fortunately, such preachers are few, and the consensus of the intelligent Christian public usually estimates them at their real worth.

In another column the same paper says:

There is a tendency in our days to attach an undue importance to a clergyman's opinion on the destiny of a man when he is dead. More especially is this the case when that opinion is favorable to a bright hereafter for the deceased. Let us not deceive ourselves. A preacher's dictum settles no man's destiny. If a man is saved in heaven he is there through the efficacy of Christ's intercession for him; if he is without, it is because he has persistently refused to comply with God's requirements and chose the association of rebellious spirits.

The Central Methodist says:

Does the church know how much it owes to a hard working, conscientious editor of a paper devoted to its good? Years of labor and thought were necessary to understand all the wants of the people, and the matter and form of a paper.

The following from the Advocate gives some idea of one side of "the hard working, conscientious editor's" experiences:

An item was sent to the effect that a certain minister was called to a church in Michigan. This was published. Then a regular church news correspondent wrote that the call had not been made, that it was the mistake of a local paper. Accordingly we corrected the statement. To-day the minister writes a note denouncing, with some heat, why it is not announced that he has declined the call, and asking that his paper be stopped at once!

The character and influence of a large portion of the daily newspaper press could hardly be more forcibly set forth than it is, by implication, in a recent remark made by Superintendent Brockway, of the Elmira (N. Y.) Reformatory. He said:

It would be impossible to accomplish anything toward the reformation of these young men if the newspapers of the day, the leading dailies of the great cities, that give the criminal news of the world, were admitted to this institution.

The daily newspapers are excluded from the Detroit House of Correction also, on similar grounds.

The Arkansas Methodist says:

All our salaries are too large and not in keeping with the rest of the work of the

church. Our foreign missionaries are paid too much and our domestic missionaries too little. We must change this.

PERSONAL REMINISCENCES—NO. 6.

H. S. T.

1843-1846.

The sixth session of the Texas Conference was held in the city of Houston, January 7, 1846, Bishop Soule presiding. This was the last year we received drafts from the Book Concern to assist in meeting the claims of preachers and for the support of our superannuates and widows. The draft was for \$800. We then had no superannuates, and the money was applied to making up deficiencies in the salaries of men in the regular work. Eight preachers received some dividends from the fund. The largest amount to any one man was \$304 to O. Fisher. Bro. DeVilbiss received \$60.

Among those received into the conference at this session, Stephen B. Whipple traveled but one year. W. W. Whitty traveled in 1861, and now lives at Floresville. Thomas Woodruff continued in the itinerancy, though most of the time superannuated, until his death, in 1867. William Young died in 1852. Henry P. Young, in the German work, withdrew from our church in 1857. James G. Hardin located in 1860. His son Wesley has given some notoriety to the name in Texas.

R. Alexander was stationed at Galveston, and O. Fisher at Houston. Three new stations were formed on the frontier. H. S. Thrall was sent to Austin, J. W. DeVilbiss to San Antonio, and John Haynie to Corpus Christi. Bro. Haynie had a hard time. Taylor's army was then at that point, and he had to secure his meals as best he could at restaurants. He slept on some sacks of shelled corn, and preached in a hall in the morning in which a theatrical performance came off at night.

At San Antonio Bro. DeVilbiss secured a small Mexican house, in which he preached, taught school and held Sunday-school. At Austin the writer secured the Capitol building in which to hold religious services; room in the law office of Rowan Hardin, on the floor of which he slept, with some bedding furnished by Bro. David Thomas; and he visited different families for his meals. Among the families that received him kindly were those of Capt. Swisher, A. H. Cook, Judge Webb, A. A. M. Jackson, Mrs. Rector, Mrs. Woodruff, and others. After the adjournment of the Legislature I opened a school in the Capitol building, and after that took regular boarding at the Swisher Hotel. A sad affair happened in the city the first winter. Dr. John G. Chalmers was walking arm in arm along Pecan street with a Mr. Holden. Loud words passed between them, when Holden drew an immense bowie knife and instantly killed the Doctor. No one knew why this bloody deed was committed. Holden escaped to California. Among my school pupils were Alexander Chalmers, killed during the late war in Louisiana; his brother Leigh, now in government employ at Washington, and three of his sisters. William C. Walsh was another student, and the Ross boys, now of Waco; also a number of the children of Col. Kyle, Monroe Swisher and his sister, Anna, and the two Logan boys, stepsons of Col. A. H. Cook, and I know not how many more.

I find some interesting notes in my journal. Under date April 12: "Robert Crawford was to have preached for me, but a committee of the Senate occupied the room so we could have no service." One week later, April 19: "Yesterday and to-day our second quarterly meeting was held. Bro. M. Yell and Father Haynie were with me. We had an interesting lovefeast, and nine joined the church." A week later I find this memorandum, April 26: "Preached in the morning; saw in my congregation Gov. Henderson, General Burleson, ex-President Lamar, Gov. Runtell, Judge Hemphill, E. M. Pease and a majority of the members of the Senate and House." It will be remembered that I was the only preacher in the city, and almost the only occasion that brought out the ladies was preaching. Of course, the other sex flocked to church. Albeit when they had shows, political meetings, balls or other parties they were held in the same useful State edifice. The conference year was an unusually long one, lasting nearly fifteen months.

I have mentioned the family of Mrs. Rector as one of my boarding places. It was my pleasure to marry Bro. Nelson S. Rector to his excellent wife. He now lives at San Saba. His son Arthur is the preacher on the Berne work in the San Antonio district, and another son, W. E. Rector, is missionary on the Paint Rock mission.

The seventh session of our conference was held by Bishop Paine at Cedar Creek (Chappell Hill), March 10, 1847. For the first, and only time in life, I made a request of the Bishop in reference to my appointment. For seven years I had been in the itinerant work. Feeling that it was not good for man to be alone, I had entered into a matrimonial engagement. Austin was too weak a station to support a man with a family, and I asked the Bishop not to return me to that city. Just before reading out the appointments he motioned me to approach the chair,

when he informed me that he did not see how he could supply Austin unless I would consent to return, which I, of course, readily consented to do.

While the Bishop was delivering one of the grandest sermons on Sunday morning to which it ever was my good fortune to listen, he was interrupted by the cry of fire, caused by the burning of a little cotton house in a plantation near the church.

Among the preachers who had come within our bounds by transfer were John C. Kolbe, who, after twelve years' service in Texas, was, in 1858, transferred to the Pacific Conference, and died in Oregon in 1862; M. R. T. Outlaw, after remaining in the conference four years, located in 1850, and died in 1856. Oscar M. Addison is still on the effective list in the Northwest Texas Conference. Six were admitted on trial at this conference. George Tittle, after a few years, took a supernumerary relation, and died in the Confederate army. David Rose, W. J. Wilson and Robert N. Stansbery traveled only one year each.

A. B. F. Kerr, after about ten years in the active ministry, was attacked with severe hemorrhages of the lungs, and compelled to desist from preaching. He died in San Marcos in 1881.

After the adjournment of conference I hastened back to Austin, and immediately took measures looking to the erection of a house of worship. A Board of Trustees was appointed, but the preacher was, in reality, trustee, building committee, contractor, collector and general manager. A lot was secured on Pecan street, just below where the Raymond House now stands, and a frame building erected. The lumber was sawed with a whipsaw in the Bastrop plantations; the shingles sawed out by a little mill owned by a company of Mormons who had settled on the river above the city. I managed on Saturdays to collect money enough to pay the workmen, and to beg such materials as the merchants of Austin kept on hand. During the week I was engaged in the school-room, and seeing my way clear for a support, on the 20th of June I was united in marriage to Miss Amanda J. Kerr, with whom I had been acquainted since my first arrival in Texas.

In November I paid a visit to San Antonio to assist Bro. DeVilbiss at a quarterly meeting. Except one or two houses at San Marcos, and about the same number at New Braunfels, there were no settlements between the two cities. Leaving San Antonio, we both attended a quarterly meeting at Seguin.

Returning to Austin, I found our new church in such a condition that we could enter it. All expenses had been promptly paid, and on the 19th of December it was dedicated. George Rottenstein preaching the dedication sermon. Two days later I attended the inauguration of George T. Wood, the second governor of the State of Texas, and immediately afterward started for conference. Just before I left the city, Bro. W. S. Hotchkiss, who had lived down near Webberville, moved back to the city, where he still lives. Two of his sons are in the itinerancy.

MEXICAN BORDER MISSION AND THE DEBT OF THE MISSION BOARD.

REV. A. H. SETTE-LAND.

Personally, and in the name of the Border Missions, the Superintendent feels in no way responsible for that debt. I never attended but one session where appropriations were being discussed. I was then present by the summons of the "powers that be;" being in Nashville at the time as a member of the General Conference. I took pleasure in answering their questions respecting the Mexican Border Missions. They dismissed me when through with me, and I was as ignorant of what they intended to appropriate to the Border as if I had been in a *jaul* in Mexico. Several times have bishops and secretaries invited me to go to Nashville and present my claims. Just that often have I refused to go. This refusal was based on principle as well as pleasure. It is a principle of mine never to take advantage of an absence. Allen, Patterson, and others, were absent, and so in person could not advocate their claims. Should I take advantage of such and go and use in behalf of the border what little personal influence I have, besides a written statement of our needs? Not I. Nor would it have afforded me as much pleasure to travel over two thousand miles to Nashville and back, as to expend that time and labor preaching to the people of my jurisdiction. Nor have my written statements of the claims of the border been very potential with the Board; as a comparison of the successive appropriations to the different fields of mission work in the last four years will clearly indicate. No, sir; we feel perfectly easy as regards the responsibility of that indebtedness. We regret the debt, and attribute its existence in the main to business-like management. But it will be paid. In two years from now there will be none of it; and with this lesson future Boards will be more cautious and successful.

Let all preachers in charge ever make the assessment on their charges the *minimum* of their collections, and the difficulty is ever obviated. I dare say there are not twenty charges in Southern Methodism overtaxed in these assessments. Many of them—the most of them—can far surpass by their collections the assessments. As a church we ought to wake up to our responsibilities—they are measured by our abilities. These two things are joined together in holy and eternal wedlock; let no man put them asunder.

Speaking of the mission field of the Mexican border, I assure the church that our opportunities are vast. Much, much more could we do were our means adequate to our opportunities. Many new fields lie before us, and in the old

ones many, many additional appliances are needed. God gives men the power and opportunities to make money just for such purposes. And when they appear in the last day before the bar of God's judgment they will find that their failure to use their means has been to their eternal loss. In this world we may trifle with God, his cause, his church, and its claims, but we will find in that day he will not trifle with us. Whatsoever we here sow, we shall there reap. Preachers themselves may not have the money to give, but grets is their opportunity to try to get it. Heroin lies their responsibility.

MAIPFA, TEXAS, Oct. 8.

"WHO IS TO BLAME?"

REV. I. G. JOHN, D. D.

Under the heading the ADVOCATE of Oct. 24 raises some issues which call for a response from some member of the Mission Board. Our mission work is in debt, and it is assumed that some one is to blame. As the Board has supervision of this field, preachers and people naturally look in that direction for information. Dr. Kelley has furnished an explanation in which he traces the origin and subsequent increase of the debt to the action of the Board at its sessions of 1882 and 1884, and states that the Committee of Estimates, at each of these sessions, asked for appropriations of less amounts than the Board decided to make. This apparently exonerates the Committee on Estimates, of which Dr. K. is a member, and places the blame in some other quarter. We accept the statement, and as one member of the Board will cheerfully relieve the committee, if it is desired, of all responsibility in this matter. Blame should rest where it belongs.

Referring to the session of 1882, Dr. K. says, in explanation of its increased appropriations: "Meetings of the Board during General Conference are never characterized by carefulness. Representatives from mission fields are likely to be present and give the urgent side of their wants. New members, with more enthusiasm than experience, help to do the work of appropriation." As one of the older members of the Board I am unwilling to be vindicated upon that plea. True, at General Conference the bishops and other members are often crowded with conference duties, and in 1882 the Board, for a time at least, was left, by the death of its president, Dr. Summers, without the guidance of its old and experienced helpman; yet that is no plea for lack of carefulness. No more important duty rested on the members of the Board than the administration of our mission affairs. But "representatives from mission fields" were present and gave "the urgent side of their wants." So they were, and they furnished much valuable information respecting their work and helped to kindle afresh the missionary zeal of all who heard them. They were in the line of duty, and I am not prepared to shield any alleged mistake of the Board behind the urgent appeals offered by those men in behalf of a cause to which they have consecrated their lives. Nor am I prepared to lay the blame on any "new members" with more enthusiasm than experience." Some of the new members have thrown their weight on the scales, steadily voting for the lowest estimates, while others, with the longest experience, have advocated the largest appropriations. Let each man bear his own burden.

"Who then is to blame?" It will assist in reaching a satisfactory answer, if we examine the work assigned the Board, and the agencies it must employ in its accomplishment. The work, though commanding a much larger field, is similar to that of the conference boards. It must examine the condition and wants of the various missions under its charge, estimate their salaries and the other expenses of the work, and make the appropriations for its support. Some think this an easy task. "Pay as you go," says one who supports we "pay as we go" unless we have the cash in hand? The Board, like a board of stewards of the conference board, must make appropriations from a full treasury, but again, the collections of the coming year. Could the Board determine in advance what the church will contribute, it could easily avoid exceeding that amount in its appropriations. But its members are not endowed with the prophet's ken, and can only bring to the task assigned them judgments which none claim to be infallible. That task calls for two estimates. The first is based on the wants of our large and rapidly expanding work. The second rests on the probable amount our people will be likely to contribute for its support. A certain expenditure must be balanced against a contingent income.

While making up the first estimate each member feels his missionary zeal renewed. He listens to the reports sent up from various fields, representing the work that has been accomplished, and the new fields growing white unto the harvest." The Secretary lays before the Board the information he has gathered during the year, indicating the progress of the work and the prospect of enlargement. The Bishops, who have the several mission districts under their charge, represent the work, and often give to the appeals for help the weight of their mature and godly judgments. Thus Dr. Allen reports the wonderful work that has opened for Southern Methodism in China. Hitherto the mass of the population, especially the educated and influential classes, have been inaccessible to the missionary, but under the providence of God, the way has been opened for the establishment of our Anglo-Chinese University, which secures access to the best elements of the population, and Chinese youth by hundreds are crowding the portals of this Christian institution. Then Bishop McTeyley, who represents this field, gives his judgment respecting the importance of vigor and enlargement. Then it hears the reports from Central Mexico, and these are confirmed by Bishop Keener, who has held under his watchful eye every portion of that wonderful work, which has yielded results that find but few, if any, parallels in the annals of missionary enterprise. Then follow the reports from the border Mexican work, the most successful, possibly, of any mission of the present generation. Only a few years ago Sutherland was sent to pioneer this field, and now an annual conference is awaiting organization on our border, made up of missionaries and converted Mexican preachers. Then Bishop Hargrove, or the Bishop in charge of the western district, reports the wants of that vast field, which reaches from the western tributaries of the Mississippi to the Pacific slope. This

region is fast filling with a population largely made up from the Southern States. They call on us for preachers, and their struggling churches are largely dependent on our people for help. Then from Brazil, from the Indian Nation and from our German work come in reports which tell of the success of the laborers, with urgent appeals that their ranks should be replenished. In listening to these reports the Board hears the voice of the "man of Macedonia" saying, "Come over and help us." They hear another voice! The Master says: "Go preach my gospel to every creature." Unbelief may regard these things lightly, and a worldly spirit may not feel the inspiration of that commission which sends the preacher to a dying world; but this, we trust, will never be the sentiment of those to whom the church commits the cause of missions. As the work passes in review, each member of the Board would gladly adopt the "pay as you go" policy, and from a treasury with "millions in it" draw freely to meet the demands that come from these important fields. Success in this work is always a call for increased appropriations. Wherever the fields grow wide, and the laborers, and each additional prayer for more laborers, and each additional laborer is another call on the church for help. Our mission work has signally prospered, and out of that success arises the demand for more men and means to occupy the field that is opened for our church. Failure to respond is a refusal to fulfill the work our Master has assigned us.

But another estimate must be made. How much will the church contribute to send the gospel to a dying world? The field is open, the nations are waiting, Christ bids us "go or send;" men of God are willing to consecrate their lives to this work; but will the people furnish the means needed for its support? If any one imagines it is an easy task to adjust the demands of divine benevolence to the narrowness and cupidity that fingers in the church, his imagination has wandered wide of the mark. There is a vast difference between the gifts of God, furnished so freely in the gospel of Christ, and the gifts the church does out so reluctantly to send that gospel to a dying world. The Board has been listening to the plea in behalf of perishing souls; but now it must listen to the voice of human selfishness protesting against appropriations which have been adjusted to the lowest demands of the work.

"Sealing" has become a familiar term in the Board. It comes into use when the Board approaches its second estimate. After surveying the different mission fields and appropriating to each one what seems, in the judgment of those most familiar with its wants, the smallest amount actually demanded for its support, the figures are footed up, and when the aggregate is announced the heart of every member aches, because he feels the Board must "seal" the appropriations until they come within the limits of the liberality of the church. In doing this it must surrender many a valuable ground gained by the heroic toil of the missionaries, and sacrifice many an enterprise that is full of promise in most important fields. 'Tis the position of the Board as it approaches, at each session, its closing work. These conflicting claims pressed upon it with peculiar weight in the session of 1884, when, as Dr. Kelley tells us, our debt reached its culmination. The church had increased its collections. We were in the midst of the centenary of American Methodism, and all hearts recognized our debt to the Great Head of the church, who had crowned this Western world with such wonderful success. An offering laid on the altar of missions was felt by all to be an appropriate expression of our gratitude. The reports from every field were full of promise. Allen's appeal in behalf of the Anglo-Chinese University had kindled afresh, in the Atlantic conferences, the flame of missionary zeal, and offerings were freely coming in to inaugurate that noble enterprise. The field west of the Mississippi was expanding as the tide of population poured across our Western plains, while the calls from Mexico and from our border mission, where the work of God seemed burning like fire in dry stubble, sounded like the voice of the Master when he pronounced the great commission from Mount Olivet. It is not strange that when some hesitated, fearing the church would not respond to a call which each member of the Board felt was from the Great Head of the church, that Bishop Pierce, with his heart aglow with zeal for the cause to which his life and splendid gifts were consecrated, should "struggle to his feet" and make one of the last, and possibly, one of the most effective, appeals for missions that should ever fall from his lips.

The Board voted \$250,000. The collections fell far short of the assessments. We are in debt. Who is to blame? The Board? somebody else. In what respect? Did it appropriate more than was demanded by the actual demands of the work? No! Our Treasurer tells us: "Not one dollar of this debt was for enlargement last year; but only to provide for what we wanted." If the Board could have commanded \$500,000, it could have made a wide appropriation of every cent. Not to have made the appropriation was to have retroceded from the fields where our labors had been crowned with signal tokens of Divine approval. Was a backward step the appropriate form in which Southern Methodism should celebrate the centenary of its history, and especially in an hour when it was achieving its noblest triumphs in the mission field? That backward step meant that we should recall our victorious forces from fields already won, and that at a time when God was stirring the hearts of young men of noble gifts and Christian culture who stood before the Board saying: "Here am I, send me." For the Board to lay its hand on the ark of God when it seemed to be moving on under Divine escort, was a responsibility that few will covet who realize what tremendous issues are involved in the spread of the gospel through a perishing world. The advance made by the Board in 1884 assured the success of one Anglo-Chinese University, and that alone involves far more to our mission work in China than the debt it helped to bring upon the church.

Were the appropriations larger than Southern Methodism could meet? Who says that? We have nearly a million of members, and they are prosperous beyond the average populations of Christendom. We have the gospel, and Christ has laid on us the burden of bearing it to the "regions beyond." Had the appropriations been doubted, their payment would not have cost our membership the sacrifice of a single luxury. Who, that estimates the value of human souls by the standard Christ has established, will say that the Board drafted too heavily on the liberality of our

people when it assessed thirty cents per member on the Southern Methodist Church?

Did that appropriation transcend the claim that Christ has on his people? Let each preacher read the Great Commission and answer for himself.

But "the centenary year fell \$87,000 short of the appropriations based on the lopped-off collections," and we are in debt. "Who is to blame?" We are glad somebody asked the question. Somebody ought to reply. Others are silent, and I will say the answer that satisfies my judgment and conscience is an answer I am willing to carry up to the bar of God. The blame does not rest on the Board, because its appropriations were so large; but on the church, because its contributions were so small. The blame rests on every pastor in our broad connection who fails to press the claims of missions faithfully and prayerfully upon his people; and on every member of the church who, out of his abundance or out of his poverty, fails to respond to the call of the Master to send the gospel to a dying world. The member of the Board from Texas might plead that he was not present in 1884 when, under the inspiration of Bishop Pierce's trumpet-blast, "the limit of our indebtedness was while the enthusiastic voted an appropriation of \$200,000." He started in time to have reached his post, but high waters on the Mississippi delayed the train, and he did not reach Nashville until the last day of the session, and in time to share its closing work. But he enters no such plea. He has not the slightest doubt that had he been present and heard the reports from the field, and listened to the dying voice of the now sainted Bishop, he would have shared with the majority the inspiration of the hour, and voted for an advance all along the missionary line. He does not share, however, the apprehensions of some of his brethren who are so alarmed over the debt that now confronts the church. There are times when preachers and people must be startled out of their indifference and aroused to the responsibilities Christ has laid upon them. The fact that Southern Methodism failed, in the year 1884, to sustain its missionary work is sad enough, and the grade that should have marked the centenary year of our history, that failure should send every preacher to his knees in earnest prayer that God will arouse our people to a sense that, on every side, is being opened to the church of Christ. Instead of rebelling the complaints of human cupidity, the preacher should take up the burden of the prophet Malachi, who rebuked the people who brought their stearlings to the store-house of God, and should exhort them that the people should take gifts upon his altar, and then the richest blessings of heaven will descend upon his people. Let each preacher see to it that every dollar of his assessment for missions is made, and the distress of this debt will pass away and the pathway be opened for larger triumphs of our Master.

HEMLOCK, Oct. 2, 1885.

LEMON ELIXIR.

A Christian Editor's Experience.

Rev. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham writes: "I have used over the State and my friends say they find Dr. McLean's Lemon Elixir a most excellent medicine. My bookkeeper and foreman both use it in place of calomel, pills, etc.

W. A. James, Bell's agent at Birmingham writes: "I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir did me more good than all the other remedies I tried. Dr. W. E. Bingham, Druggist, North Port, Ala., writes: 'Dr. McLean's Lemon Elixir does more than any other medicine I have tried. It is sold by druggists, 50 cents and \$1 per bottle, prepared by H. McLean, M. D., Atlanta, Ga.'

THE PILLOW-INHALER!

All-Night Inhalation.

Cures Croup, Whooping Cough, Asthma, Bronchitis, Catarrh of the Throat, Sore Throat, Hoarseness, etc.

This is the only inhaler that will cure all the above mentioned ailments. It is the only one that will cure all the ailments of the throat, and is the only one that will cure all the ailments of the chest, and is the only one that will cure all the ailments of the lungs, and is the only one that will cure all the ailments of the bronchial tubes, and is the only one that will cure all the ailments of the trachea, and is the only one that will cure all the ailments of the larynx, and is the only one that will cure all the ailments of the pharynx, and is the only one that will cure all the ailments of the esophagus, and is the only one that will cure all the ailments of the stomach, and is the only one that will cure all the ailments of the intestines, and is the only one that will cure all the ailments of the rectum, and is the only one that will cure all the ailments of the bladder, and is the only one that will cure all the ailments of the ureters, and is the only one that will cure all the ailments of the urethra, and is the only one that will cure all the 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Texas Christian Advocate.

SMALLER DISTRICTS.

I was pleased with the views of Dr. Abbey in the last number of the Advocate...

odists, unless, indeed, they organize for themselves a new school of Close-Communion Methodists.

A NEW DEPARTURE REBUKED.

Paul wrote to Timothy: "Now the Spirit speaketh expressly that some shall depart from the faith."

hosts," and that there is to be "a gracious revelation of all their good works."

father. One or two of our old brethren were hurt at some of his remarks...

COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various brands of baking powder: ROYAL (Absolutely Pure), GRANT'S (Alum Powder), RUMFORD'S, etc.

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder. I have tested a package of Royal Baking Powder...

IS FAITH THE GIFT OF GOD?

In a late number of the Advocate our good Brother, (or sister) Q. S. gave Sam Jones a severe lashing for intimating that faith is not the gift of God.

1. Are not the same faculties of the mind used in the rejecting or disbelieving a proposition that are used in accepting or believing it?

2. If faith is the gift of God, how can man be condemned for not believing?

3. If faith is the gift of God, how can any Christian say that he has faith when it is God who has the faith?

4. Is faith a substance or an act of the mind?

A WORD FROM AN IMMERSED METHODIST.

I hold that a true Methodist cannot be exclusive upon the subject of any mode. Bro. Jas. P. Rogers asked: Why should the Methodist Church consist of itself upon mode?

PERSONAL LIBERTY IN PUBLIC SCHOOLS.

The use of speech is not only a natural, but a personal right, and modes of expression are matters of taste. Being a "personal liberty" advocate, I insist that it is my personal right to select such mode of expression as suit my taste and purpose.

REMINISCENCES OF A TEXAS ITINERANT—NO. 10.

The tenth session of the East Texas Conference was held at Tyler, in November, 1884, Bishop Early presiding; the writer elected secretary.

HUMPHREYS' SPECIFICS.

Manual of all Diseases, by F. HUMPHREYS, M. D. CLOTH AND GOLD. Mailed Free.

- List of Principal Diseases: Fever, Cholera, Intermittent, Worms, Cholera, etc.

HOMEOPATHIC SPECIFICS. Sold by Druggists, or sent postpaid on receipt of price.

GRANULA. An incomparable Food. Ready for immediate use. Unexcelled for children and invalids.

Richardson's New Method FOR THE PIANOFORTE!

The success of this celebrated instruction book has been phenomenal. After more than a quarter of a century of trial, amid a multitude of competitors...

A NEW BOOK FOR CHURCH CHOIRS McPhail's Anthems

The aim of the author has been to provide music for choirs of every degree of proficiency, and for all the various uses of the church service...

THE JOHN CHURCH CO., CINCINNATI, OHIO. J. CHURCH & CO., 55 East 12th Street, New York City.

THE BUYERS' GUIDE is issued Sept. and March, each year. 22-222 pages, 8 1/2 x 11 1/2 inches, with over 3,500 illustrations.

WANTED: Agents for the GOLDEN DAWN: GREAT FUTURE SCHOOL TEACHERS, STUDENTS, YOUNG MEN AND WOMEN.

Man Wanted SALARY \$75 PER MONTH. In his own right. Send for circulars. Address: GAY & BROS., 15 Barclay St., N. Y.

NOTES OF TRAVEL IN TEXAS—NO. 17.

REV. JESSE HORD.

My sixteenth closed with a frank confession of an unpleasant motion of the nervous system, caused by the confused noises of infuriate wild beast.

Its universality. By the transgression of Adam the entire human race became spiritually dead in trespasses and in sins—were lost and condemned.

ITS UNIVERSALITY. By the transgression of Adam the entire human race became spiritually dead in trespasses and in sins—were lost and condemned.

Monday morning—Went across the Colorado river to the San Bernardo, with whom and family I passed a profitable and pleasant day.

Tuesday morning—Took breakfast at Maj. Geo. Sutherland's, having reached here about three a. m., from which time I rested in sleep till called to breakfast; after which I went to the house to hold up Jesus as the only hope of salvation, both at noon and at night.

With the views expressed in this theory before us, we can readily see the relevancy of Christ's language when he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

As long as we remain in this state of faith, it can be said of us that, "being justified by faith, we have peace with God through our Lord Jesus Christ."

THE ATONEMENT. It is with much trepidation, and with some dread of captious criticism that the following views are presented for examination.

1. The actual redemption and regeneration of the entire human race, and the restoration of God's original plan of purifying unto himself beings rendered

acceptable by successfully passing through the crucial test of personal, continuous and abiding faith in God, voluntarily exercised. This plan was, for the time being, frustrated by the fall of our first parent.

By the transgression of Adam the entire human race became spiritually dead in trespasses and in sins—were lost and condemned. Rom. v:18. They were without God and without hope in the world, and had no power of self-resuscitation.

Monday morning—Went across the Colorado river to the San Bernardo, with whom and family I passed a profitable and pleasant day. At five o'clock p. m., Sister S. gave me a supper, after which I left for a night's ride en route for Texana.

With the views expressed in this theory before us, we can readily see the relevancy of Christ's language when he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

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THE CHILDREN.

THE LITTLE RUNAWAY.

The church was dim and silent With the hush before the prayer; Only the solemn trembling Of the organ stirred the air.

Without, the sweet, still sunshine; Within, the holy calm, Where the priest and people waited For the swelling of the psalm.

And a little baby girl, Brown-eyed, with brown hair falling In many a wavy curl.

DEAR LITTLE FOLKS: As you seem to find nothing to say about "Martin Luther," we print below an article from a good friend of yours, from which you may learn many things about that great and good man.

Martin Luther was born Nov. 10, 1483, at Eisleben in the Duchy of Mansfeld, Germany.

As long as we remain in this state of faith, it can be said of us that, "being justified by faith, we have peace with God through our Lord Jesus Christ."

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propound a new doctrine, and reform the Roman Church; for he relies on the Word of Jesus Christ, and no one can subvert that either with sophistry or philosophy.

When on one of his visitation tours as vicar he first heard of the traffic in indulgences, this vile system roused Luther's indignation, and he set himself to vehemently oppose it.

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The midsummer sun shines down upon the Adirondack mountains with as much ardor as on the city streets.

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Dr. Price's Special Flavoring Extracts. Most Perfect Made. Purest and strongest Natural Fruit Flavor.

SAVE THE CHICKENS BASS' Celebrated CHICKEN CHOLERA CURE FOR CHICKENS, TURKEYS, DUCKS, &c.

RED STAR COUGH CURE. A PROMPT, SAFE, SURE CURE FOR Croup, Whooping Cough, Bronchitis, etc.

ARTIFICIAL LIMB MANUFACTURING COMPANY. Adjustable Lacing Socket Limbs.

REWARD! OF \$100 to every valuable information of person sending us reliable information of school vacancies and needs.

ANGLO-SWISS MILK FOOD. For Children's Fast Teething. Write for testimonials of the medicinal properties regarding it.

Neuralgia. CAN BE CURED WITHOUT THE USE OF OPIUM OR MORPHINE! The Medical Dept., published at St. Louis, Mo., in the June, 1884, issue.

A Square Offer! No Cure! No Pay! The Only Honest Way to do Business. PARR ENGLISH PAD. In introducing this valuable Remedy, offer to send, upon certain conditions, a trial Pad FREE—NO CURE, NO PAY—

Texas Christian Advocate

REV. G. W. BRIGGS, EDITOR

ASSOCIATE EDITORS: REV. R. S. FINLEY, D. D., East Texas Conference, etc.

SHAW & BLAYLOCK, PUBLISHERS

THE MISSIONARY STATUS.

The two papers on the debt of the Board of Missions, which appear on the first page of this issue, will be read with great interest...

The blame does not rest on the Board, because its appropriations were so large; but on the church, because its contributions were so small.

If the question be: Who is responsible for the failure to raise the annual assessment, Dr. John's answer is just and complete; if, however, the question be: Who is responsible for an annual appropriation which proved to be larger than the liberality of the church, the answer does not meet the case.

If anyone imagines it is an easy task to adjust the demands of divine providence to the narrowness and cupiditas of the members of the church, his imagination has wandered wide of the mark.

Yet is not this the very task, difficult and delicate though it be, which the church must set before its Board of Missions? We look to the Board to make large demands upon us, but we look to it also to exercise foresight enough to save the cause of Christ, as far as possible, from the evil results of our own pitiable failures.

THE CASE OF GALILEO.

The case of Galileo, as stated by themselves, has been a sweet morsel to the enemies of Christianity. The church, we are told, denounced the Copernican or heliocentric theory of astronomy as contrary to the teachings of the Holy Scriptures...

It is not necessary to recite the history of Galileo, the details of which may be found in any good encyclopedia. It is sufficient to recall the facts that he lived in Italy during the last third of the sixteenth century and the first third of the seventeenth, and that he made a number of very important astronomical discoveries...

It may seem rather a startling assertion that of the four hundred and sixty retail liquor dealers doing business in Galveston—this number including the corner groceries where liquor is sold—there is only one operating under a license.

him, however, with sleepless vigilance, and when in certain expositions of the relations of physical science to the Holy Scriptures, he very unwisely strove to confound his opponents, who were ecclesiastics, by striving to confirm the new scientific theory by passages out of the old Bible, his scientific opponents, always on the alert, seized the pretext. The pulpits thundered. The inquisition was invoked. A systematic persecution was organized and prosecuted.

After explaining the changes which the law has undergone and its present requirements, the News adds: It has been the habit of liquor-dealers for years, and it still is their custom, to pay merrily to the State, which provides that all liquor tax shall be paid annually in advance, and it was at the last meeting of the board reported.

The local in reference to delinquent liquor-dealers, published in our issue of the 10th inst., is a revelation to many. Notwithstanding, however, that all traffickers in liquor were to be compelled with in the case, they have, so far as known, failed to meet the emergency, as only two came forward yesterday and secured their licenses.

Notwithstanding the qualification of this amazing statement, the following facts remain: that a majority of the liquor-dealers of the city of Galveston have not paid any tax whatever; that one hundred and sixty have only taken out beer licenses, thus evading two-thirds of the tax; that this has been their custom for years; that it is difficult to get evidence against them when they break the law, and that as a rule they are all tardy in obeying it.

THE DAY BREAKS.

After a night of doubt and difficulty the day begins to break upon Paine Institute. The commissioner writes:

We are authorized to present to the church a proposition for the firm establishment of the Paine Institute. A brother, whose personal character and financial ability makes his offer especially valuable, has offered to endow the school if the church will furnish grounds and buildings.

Bishop McTear, in a recent letter to the Nashville Advocate, urges the church to carry through this enterprise before the next General Conference.

The amounts asked of the Texas Conferences are as follows: East Texas, \$325; North Texas, \$575; Northwest Texas, \$550; West Texas, \$150; Texas, \$250. These amounts should be raised before the conference sessions.

The Tennessee Conference gave \$1000 to Paine Institute last week. This far exceeds the \$15,000 asked for raised in the amount of their city licenses quarterly instead of annually, thus making the payments easier.

It is not class myself with the old preachers of Texas, but I was born upon Texas soil fifty-four years ago, and I have also been a continuous reader of the ADVOCATE from its first existence; personally acquainted with its founder, and I do not think I have ever seen a single thing from the pen of Dr. John, or the present editor, that attacked me, or that I wish to say that I do not fully and honestly endorse every article in the ADVOCATE that is published in its mission against evil.

asked. We feel sure the Texas Conference will respond liberally to the call, and that the full amount will be raised.

A BETTER WAY.

Discussing the practice of calling for so many collections at the sessions of the annual conferences, the St. Louis Advocate says:

Is there not a better way? Ought not all this to be done in the different charges before the conferences are held, and would not that be the better plan, better in every sense of the word? The plan now pursued is open to some serious objections, not the least of which is, its oppressive character on the people where the conferences are held.

WHAT IS FARE?

Should the newly-appointed minister to Spain chance to see a copy of the Galveston News of October 9th, he will receive a practical illustration of the vanity of human ambition.

The newly appointed minister to Spain is an eminent Methodist preacher. Will he be thankful and generally pleased at the court of "his most Catholic majesty"?

What is best for Dr. Curry under the circumstances we do not know, unless, indeed, he can console himself as did Dr. Buckley, of the New York Christian Advocate, in a similar experience.

Here let our organist, Solomon Grundy, Who'll sing and play to more on Sunday. See transi gloria mundi!

SENATOR COKE IS NEEDED IN ENGLAND. Cardinal Manning has written an article for the Dublin Review, entitled, "How Catholics Ought to Vote in the Coming Election." The Cardinal defends Parliament and the Constitution. He praises Liberalism, which is devoted to the care of the poor, change of the land laws and the enforcement of local option.

A HEBREW Christian church, claiming to be the first ever built in America, was dedicated in New York city, Sunday, Oct. 11. The services were conducted by Bishops Harris and Nicholson and Drs. Crosby, Sabine and Vincent. There was a very large congregation present.

MORE RETURNS.

Rev. J. S. Clower, Orange: I do not class myself with the old preachers of Texas, but I was born upon Texas soil fifty-four years ago, and I have also been a continuous reader of the ADVOCATE from its first existence.

Rev. J. F. Corbin, Saltillo, Mexico: Three times three cheers for the ADVOCATE by its war on drunkard-makers. Will the Methodists of Texas discontinue the Galveston News? If not, why not?

Rev. M. S. Hoehs, West Point: I fully endorse your course against the liquor traffic. Let the war go on. Heed not the slanderous insinuation of the Galveston News, that the ADVOCATE in its mission against evil.

Rev. E. C. Cox, Co. Travis: Go on; give them hot shot, grape and canister. Bro. John sated the News pretty heavy and you are putting pepper on the wounds. I am an old Methodist, in my seventy-fifth year. I say again, go on.

Rev. Saml Morris, Mount Calm: We all approve the course of the ADVOCATE on prohibition. I would rather go to the poor farm than to keep silence on prohibition, and I am a Methodist in my seventy-six years at that. Let us keep up the fight.

Rev. E. L. Armstrong, Moxleyville: Your course in the prohibition contest is endorsed by the men and women of our church in this district (Waco). You have surely achieved a decided victory over the News, for men and you have the support of the Methodist Church.

Rev. J. L. Findley, Harmony Hill: Every issue of the ADVOCATE is more and more appreciated on account of the high ground and determined stand taken in reference to the prohibition of the traffic. All true Methodists and friends to humanity are with you in this fight.

Rev. W. A. Moore, Nechesville: We are pleased with the ADVOCATE, and proud of the stand it takes on all moral questions. We are just like flaming our hats high in the air whenever we think of the fearless, faithful, and unflinching service it has rendered in the cause of temperance. Long live the ADVOCATE!

Henry Parrish, Hebron: Although I am not a member of your church, I feel that you have made a most and eminently successful contest with the News. I think every man in the State who desires peace and prosperity should come to the front with your stand against whisky, and especially whisky dealers and whisky politicians.

Rev. W. W. Graham, Rockdale: This is one revolution that will not go backwards. The opposition would be glad of a truce, but we cannot afford it; and, as for falsehood, they have no ground upon which to stand. Keep it up of politics, if possible, but do not let Haydon's aid: "If none of the good parties will hear us, then good men can but."

Rev. J. P. Magee, Cedar Bayou: I have been voting with the Democrats fifty years in support of the principles of the party. If they force us to it, I say, go, Texas Democrats, but give me Prohibition! I occupy the position of farmer Jones, (I am a farmer on a small scale) and praise the doctrine of the Evangelist Sam Jones, particularly his reply to the saloonists: "Better stand that retail whisky." Every prohibitionist on this Bayou—about one hundred—are Democrats; all of whom I have talked with since this subject has been agitated, say: "I go prohibition."

Rev. G. H. Rice, Georgetown: Lay on and hit the liquor traffic a lick every time you get a chance, and be assured that the better class of the people are with you. I expect to fight it out on that line for the future. I wish the ADVOCATE could be put in the hands of every man in Texas. It is doing a good work wherever it is sent.

Rev. R. J. Winn, M. D. Neita: I have long since discovered that age does not mean qualification, nor does the prefix, Rev., give authority, nor does the State from which a man chances to originate give him the right, either in religion, politics, or morals, to dictate to any free citizen of this country. I am now eighty years old; came from Georgia; joined the South Carolina Conference in 1827; have been a minister in the M. E. Church, South, until now, without a single charge of immorality having been brought against me; and I here venture the assertion, that Bro. Scott, like Pike's Peak, in the Rocky Mountains, stands gloriously alone among old or young Methodist preachers on the temperance reformation of the day.

fains, stands gloriously alone among old or young Methodist preachers on the temperance reformation of the day. The Methodist and Baptist ministers of this section, so far as known to me, are as one man against the would-be dication of Col. Mills, Senator Coke, or anybody else, dictating to them what they believe in religion, do in politics, or anything else. We all bow to the authority of law, but to no Judge man.

Rev. J. H. Shepard, Columbia: I do not like to appear in print, but as the News has made the call I will respond. I was seventy-eight years old last June; have been in Texas fifty-one years; been a temperance worker forty-two years; have been a preacher in the M. E. Church, South, thirty-eight years; have affiliated with the Democratic party through life, and never knew any other party that to a good Democrat I must be fully in line with Ingersoll and Beecher.

Rev. Hiram Walker, Midway: I do not like to appear in print, but as the News has made the call I will respond. I was seventy-eight years old last June; have been in Texas fifty-one years; been a temperance worker forty-two years; have been a preacher in the M. E. Church, South, thirty-eight years; have affiliated with the Democratic party through life, and never knew any other party that to a good Democrat I must be fully in line with Ingersoll and Beecher.

Rev. John W. Stevens, Hillsboro: I don't know whether I am entitled to be considered one of the old preachers of Texas, or not, but as I was born upon Texas soil fifty-four years ago, and I have also been a continuous reader of the ADVOCATE from its first existence; personally acquainted with its founder, and I do not think I have ever seen a single thing from the pen of Dr. John, or the present editor, that attacked me, or that I wish to say that I do not fully and honestly endorse every article in the ADVOCATE that is published in its mission against evil.

Richard Coke and R. Q. Mills have done entirely too much for Texas to be credited with a mistake, if indeed they are mistaken. They are men whose private lives are as pure as their public lives, have been useful, and their native intelligence, moral integrity, and training, most certainly entitle their opinions to the respectful consideration of all right-thinking people. There is not a more honest-hearted man in the M. E. Church, South, than Bro. R. Q. Mills. I have watched him and depended on him ever since he professed religion, as well as I remember, was absent from the same time that he renounced the doctrines of Know-Nothingism and joined the Democrats. Up to this time he has never once disappeared from my sight, and I am free to say that I will never vote for any man sure which he tells me is at war with the principles of personal self-government, and I am unconvinced by competent testimony that he is neither.

Rev. J. M. Searns, pastor of St. James Church, Galveston, left the city for a two weeks' visit to the interior. He is accompanied by his wife.

Rev. O. C. Pope, D. D., one of the editors of the Texas Baptist Herald for nearly eight years, resigned his position to become superintendent of missions.

Rev. J. D. Crockett, Breckenridge, writes that he has been "booted." The boots were a fine pair, however, and the preacher has no grudge against Bro. John R. Smith.

Rev. W. B. Godbey has closed his work at Texarkana. Fifty-one were converted, thirty-five were added to the church and several professed sanctification. His next point is Sulphur Springs.

Rev. M. C. Blackburn, writing from Gainesville, Oct. 10, announces the death of Sister Anna B. Crutfield, wife of Rev. I. N. Crutfield, of the North Texas Conference, which sad event took place Wednesday, Oct. 8.

Rev. B. H. Adair, writing from Stall, Oct. 10, announces the death of his son, Clinton, Thursday, Oct. 8. He adds: "The dear boy was just brought to Christ a few weeks ago under the blessed labors of Bro. R. A. Hall. God bless the true brother in Christ."

Rev. D. C. Kelley, writing in the Nashville Advocate of Miss M. Ada Allison, deceased, says: "Whatever my position may be, I will by God's help help it well. He sometimes gives us lowly duties to perform, and if we perform them well, he will, if he deem it well, assign us higher"—the maiden lips which uttered in death the words "Perfectly clear, papa"—were ready then for the higher duties. We rejoice with you, beloved friends, in her ripeness and her fruitfulness.

Rev. R. M. Leaton reports a meeting at Walnut, Blanco county, with two accessions.

Rev. L. C. Ellis has just held at Canton, near Wills Point, his seventh meeting for this season. There were two conversions.

Rev. E. C. DeJernett has closed a meeting at Decatur with sixteen conversions and reclamations and eighteen accessions as results.

Rev. D. C. Stark reports a meeting at South Pecan, Callahan county. Results: four conversions, four additions and two children baptized.

Rev. A. E. Goodwyn, Austin: I have no penchant for controversy; prefer peace to war, and have ever sought to keep all "stirres of words." But I should feel as if I had a Sam Jones' cotton string down my back instead of a spinal column, were I to remain silent in the face of a thrust from a man whose name I should have known as a preacher and teacher of religion. I, therefore, rise to a question of privilege, and ask Senator Coke what right of citizenship he has that he have not a rank of the Senator at my own answer; I want no whinpering about the sacredness of my calling and the purity of the Senator's self-constituted committee of one to sit in judgment on these matters. The average preacher knows as much about these things as the average politician, and I am as much as they as sincerely and carefully as any other politician. I call on the Senator, in his place as a statesman, to answer my plain question: If I have not the rights of a citizen that the Senator can claim for himself—and he dare not say that I have not—then I demand of him a retraction of his offensive and restrictive speech concerning me, as an unprivileged and unimpeachable citizen of the State of Texas. Failing in this endeavor honorable, I for and will hold Senator Coke guilty of an indignity to a fellow-citizen, with the manhood to right the wrong he has voluntarily sought to do me. I am well aware of the possible and even probable fact that the Senator, in his swelling pride, may smile back at me with content, but "a man's a man for a' that," and my character and manhood, my life and my life's work are as much to me as Senator Coke's can be to him, and for aught I know are worth as much to society and to humanity. Be that as it may, my manhood asserts itself equally with the Senator's and demands of him due recognition, or a just reason for the indignity he offers to it. As to the prohibition of the sale of intoxicating liquors by a vote of the people, Mr. Coke knows as well I do, that it is simply a police regulation and not a political question. Justice Hunt, of the Supreme Bench, says: "Prohibition has no more to do with politics and Democracy than the hog law." And Senator Coke knows that as well as Judge Hunt does. To refer to prohibition or local option as "sumptuary," to betray an ignorance about which a town constable should blush. If the people want the saloons closed and the money that would be ruined removed from society, they will vote for it and it will be done. The preachers and the good people of this land have set their hearts on this "consumption of duty" to be wished, and for its accomplishment they will pray and preach and work. Let Senator Coke and all others take due notice thereof and govern themselves accordingly.

TEXAS PERSONALS.

—Rev. J. W. Hill, McKinney, is happy. All his collections for 1885 are up and over.

—Rev. Lacy Boone, Woodville, has just recovered from a severe attack of Dengue.

—Rev. W. R. D. Stockton will preach the sermon at the dedication of the new church at Arlington, Oct. 18.

—Flonina Argus, Oct. 8: Rev. J. B. Sears went to Eagle Lake on Monday to assist in a protracted meeting.

—Rev. S. G. Shaw, Gonzales, has succumbed to the prevailing malady, Dengue. We hope he may get off lightly.

—Rev. B. W. Brown, of Longview, paid the ADVOCATE a visit last week. The editor is sorry to have missed him.

—Waxahachie Mirror: The "wheat and the tares" was the subject of a most instructive sermon by Rev. J. Fred Cox Sunday night.

—Rev. H. M. Searns, pastor of St. James Church, Galveston, left the city for a two weeks' visit to the interior. He is accompanied by his wife.

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—Sabine Pass Times, Oct. 8: We were very much pleased with a discourse at the Methodist Church, at Beaumont, on the "Beatitudes," by Rev. W. H. Crawford, of Orange.

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—Belton Reporter, Oct. 7: There was service at the Methodist church on Oct. 12 Sabbath morning, but none at night, as Bro. Nelius was not sufficiently recovered from his recent severe attack of the dengue to hold two services on one day.

—Rev. I. Z. T. Morris, presiding elder of Chappell Hill district, writes Oct. 12: "Bros. Tarrant and Green are well of course. Bros. Moore, Law, Graves and myself are yet down on it. Say to the brethren, as soon as I get able I will be on duty."

Rev. R. H. Adair, writing from Stall, Oct. 10, announces the death of his son, Clinton, Thursday, Oct. 8. He adds: "The dear boy was just brought to Christ a few weeks ago under the blessed labors of Bro. R. A. Hall. God bless the true brother in Christ."

—San Marcos Free Press, Oct. 8: Rev. B. Harris preached an excellent sermon at the Methodist church on Sunday from the text "Let your light so shine." It was delivered with impressive earnestness and unction, and was a good sample of the sort of preaching demanded by the times.

—Dr. D. C. Kelley, writing in the Nashville Advocate of Miss M. Ada Allison, deceased, says: "Whatever my position may be, I will by God's help help it well. He sometimes gives us lowly duties to perform, and if we perform them well, he will, if he deem it well, assign us higher"—the maiden lips which uttered in death the words "Perfectly clear, papa"—were ready then for the higher duties. We rejoice with you, beloved friends, in her ripeness and her fruitfulness.

REVIVAL NOTES.

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—There have been to date, on Pecar mission, Brown county, Rev. W. A. Gilliland, preacher in charge, twenty-five accessions by letter and six by profession.

—A three days' meeting just held at Clear Creek, Jasper circuit, Rev. R. M. Stewart, preacher in charge. Results: Twelve conversions and sixteen accessions.

—The meeting recently held by the "Holiness Association" in Waco reports no visible results, but Rev. M. L. Moody writes that great good was undoubtedly done.

—Rev. J. M. Smith has held eight meetings on Beckville circuit. Results: Sixty-five accessions, sixty-five conversions, thirty-three children baptized to date.

—The meeting at Cottdale, Wise county, resulted in thirteen conversions. Rev. I. L. Mills organized a church of thirty-four members. Report of that charge to date: Eighty-three conversions.

LITERARY.

Princes, Authors and Statesmen of Our Time. This book is edited by James L. Patton. The articles are from the pens of Canon Farrar, James T. Fields, Archibald Forbes, E. W. Whipple, James Parton, Louise Chandler Moulton and others.

The Old and the New Man. or, Sin and Salvation, by Rev. Anson West, D. D., North Alabama Conference. The contents and purpose of this book are indicated by the title.

Hand-Book of Logic.—This volume, by Rev. J. J. Tiert, of Vanderbilt University, is a concise body of logical doctrine, including modern additions, with numerous practical exercises.

The Sabbath.—This volume, by W. W. Everts, D. D., with a very suggestive frontispiece of the Sabbath—its rest and worship, will be welcomed as a breaker against the flood of Sabbath desecration that is sweeping over the country.

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Chantiqua Press.—This is a department of Chantiqua University, and under its direction will aim to provide books for its students and a library of choice literature. The books of the Press will embrace books of standard character, edited and introduced by modern, competent and widely-known scholars, as well as the publication of original works of special merit.

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About a Broken-Down Invalid, and How he Recovered his Health. One of the busiest citizens in Philadelphia, who most thoroughly devoted to his work, is now a broken-down invalid, who is now in his 40th year, and who has been unable to perform any of his duties for the past several years.

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Annual Conference Announcements. North-west Texas. The presiding elders of the North-west Texas Conference will meet at the Methodist Church in Corsicana Tuesday, Nov. 10, at 2 o'clock p. m.

The Woman's Missionary Society of the North-west Texas Conference will meet in Corsicana, Tex., on Saturday, Nov. 15, at 10 o'clock a. m.

To the Members of the W. M. S.: The Woman's Missionary Society of the North-west Texas Conference will meet in Corsicana, Tex., on Saturday, Nov. 15, at 10 o'clock a. m.

To the Presiding Elders of the North-west Texas Conference: Dear Brethren—Please send names and post-office of all lay delegates, all applicants for their names, or all delegates to the North-west Texas Conference.

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SHERMAN DISTRICT—FOURTH ROUND. Beils and Savoy, at Va. Point, Oct. 17, 18. Van Alst, at Porters, Oct. 17, 18.

HUNTSVILLE DISTRICT—FOURTH ROUND. Cold Springs, at Cold Springs, Oct. 17, 18. Navesota, at Navesota, Oct. 17, 18.

CHAPPELL HILL DIST.—FOURTH ROUND. Dearyville, at Hill Chapel, Oct. 17, 18. Leobeth, at Leobeth, Oct. 17, 18.

GALVESTON DISTRICT—FOURTH ROUND. Columbia, at Sandy Point, Oct. 17, 18. San Felipe, at San Felipe, Oct. 17, 18.

WEATHERFORD DISTRICT—FOURTH ROUND. Vernon, at Weatherford, Oct. 17, 18. Weatherford, at Weatherford, Oct. 17, 18.

BROWNWOOD DISTRICT—FOURTH ROUND. Indian Creek, at Brownwood, Oct. 17, 18. Brownwood, at Brownwood, Oct. 17, 18.

MONTAGUE DISTRICT—FOURTH ROUND. Belknap, at Montague, Oct. 17, 18. Montague, at Montague, Oct. 17, 18.

SULPHUR SPRINGS DIST.—FOURTH ROUND. Lake Fork, at Pleasant Ridge, Oct. 17, 18. Sulphur Springs, at Sulphur Springs, Oct. 17, 18.

SAN AUGUSTINE DIST.—FOURTH ROUND. Beckville, at Pleasant Hill, Oct. 17, 18. Carthage and Concord, at Bellamy's chapel, Oct. 17, 18.

TERRELL DISTRICT—FOURTH ROUND. Rockwell, at Chaslin's chapel, Oct. 17, 18. Abie Springs, at Abie Springs, Oct. 17, 18.

TYLER DISTRICT—FOURTH ROUND. Lindale, at Harris' chapel, Oct. 17, 18. Larissa, at Bullard, Oct. 17, 18.

MARSHALL DISTRICT—FOURTH ROUND. Church Hill, at Pleasant Hill, Oct. 17, 18. Hixson, at Hixson, Oct. 17, 18.

ABILENE DISTRICT—FOURTH ROUND. Castle Peak, at Abilene, Oct. 17, 18. Abilene, at Abilene, Oct. 17, 18.

STEPHENVILLE DISTRICT—FOURTH ROUND. Clifton, at Stephenville, Oct. 17, 18. Meridian, at Meridian, Oct. 17, 18.

WACO DISTRICT—FOURTH ROUND. East Waco, at East Waco, Oct. 17, 18. Waco, at Waco, Oct. 17, 18.

EASTLAND DISTRICT—FOURTH ROUND. Comanche Peak, at Eastland, Oct. 17, 18. Eastland, at Eastland, Oct. 17, 18.

PARIS DISTRICT—FOURTH ROUND. Honey Grove, at Paris, Oct. 17, 18. Brookston, at Brookston, Oct. 17, 18.

BEAUMONT DISTRICT—FOURTH ROUND. Newton, at Farr's chapel, Oct. 17, 18. Jasper, at Magnolia, Oct. 17, 18.

FORT WORTH DISTRICT—FOURTH ROUND. Nolan River, at Fort Worth, Oct. 17, 18. Fort Worth, at Fort Worth, Oct. 17, 18.

VICTORIA DISTRICT—FOURTH ROUND. Yorktown, at Forest Home, Oct. 17, 18. Concrete, at Burns Station, Oct. 17, 18.

GEORGETOWN DISTRICT—FOURTH ROUND. Salado, at Georgetown, Oct. 17, 18. Lempas, at Lempas, Oct. 17, 18.

WAXAHACHIE DISTRICT—FOURTH ROUND. Sims and Glenwood, at Waxahachie, Oct. 17, 18. Oak Park, at Cedar Hill, Oct. 17, 18.

SAN ANTONIO DISTRICT—FOURTH ROUND. Pleasanton, at Benton, Oct. 17, 18. Pleasanton, at Benton, Oct. 17, 18.

GAINESVILLE DISTRICT—FOURTH ROUND. Denton, at Denton, Oct. 17, 18. Denton, at Denton, Oct. 17, 18.

WEATHERFORD DISTRICT—FOURTH ROUND. Vernon, at Weatherford, Oct. 17, 18. Weatherford, at Weatherford, Oct. 17, 18.

BROWNWOOD DISTRICT—FOURTH ROUND. Indian Creek, at Brownwood, Oct. 17, 18. Brownwood, at Brownwood, Oct. 17, 18.

MONTAGUE DISTRICT—FOURTH ROUND. Belknap, at Montague, Oct. 17, 18. Montague, at Montague, Oct. 17, 18.

SULPHUR SPRINGS DIST.—FOURTH ROUND. Lake Fork, at Pleasant Ridge, Oct. 17, 18. Sulphur Springs, at Sulphur Springs, Oct. 17, 18.

SAN AUGUSTINE DIST.—FOURTH ROUND. Beckville, at Pleasant Hill, Oct. 17, 18. Carthage and Concord, at Bellamy's chapel, Oct. 17, 18.

TERRELL DISTRICT—FOURTH ROUND. Rockwell, at Chaslin's chapel, Oct. 17, 18. Abie Springs, at Abie Springs, Oct. 17, 18.

TYLER DISTRICT—FOURTH ROUND. Lindale, at Harris' chapel, Oct. 17, 18. Larissa, at Bullard, Oct. 17, 18.

MARSHALL DISTRICT—FOURTH ROUND. Church Hill, at Pleasant Hill, Oct. 17, 18. Hixson, at Hixson, Oct. 17, 18.

ABILENE DISTRICT—FOURTH ROUND. Castle Peak, at Abilene, Oct. 17, 18. Abilene, at Abilene, Oct. 17, 18.

STEPHENVILLE DISTRICT—FOURTH ROUND. Clifton, at Stephenville, Oct. 17, 18. Meridian, at Meridian, Oct. 17, 18.

QUESTIONS ANSWERED!!! Ask the most eminent physician. Of any school, what is the best thing in the world for allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike refreshing sleep all night?

QUESTIONS ANSWERED!!! Ask any or all of the most eminent physicians. "What is the only remedy that can be relied on to cure all diseases of the kidneys and similar organs; Bright's disease, diabetes, retention of inability to retain, and all the diseases and ailments peculiar to Women?"

QUESTIONS ANSWERED!!! "What is the most reliable and sure cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malaria, fever, ague, &c.," and they tell you "Mandrill or Dandelion!!!"

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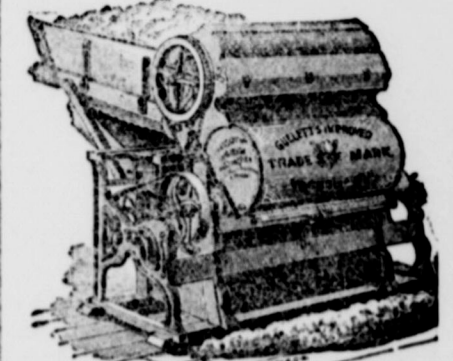
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SUFFERING WOMEN! Read what the Great Methodist Divine and Eminent Physician Says of Dr. J. BRADFIELD'S Female Regulator.

GULLETT'S MAGNOLIA GIN The Foremost Standard COTTON GIN OF THE WORLD.

Dr. J. BRADFIELD'S Female Regulator. Dr. J. Bradfield, Dear Sir—Some fifteen years ago I examined the recipe of Female Regulator, and carefully studied authorities in regard to its components, and then as well as now pronounced it to be the most scientific and skillful combination of the really reliable and remedial vegetable agents known to science, and that it acted directly on the womb and uterine organ, and the organs and parts sympathizing directly with these; and, therefore, providing a specific remedy for all diseases of the womb, and of the adjacent organs and parts. Yours truly, JESSE BORING, M. D., D. D.

CAUTION! The country is flooded with cheap nostrums, containing IRON and other injurious ingredients, which claim to cure everything—even Female Complaints. Beware of all such!

CONCENTRATED CRAB ORCHARD WATER. The Great Renovator. USED, RECOMMENDED AND INDORED BY PHYSICIANS ALL OVER THE WORLD.

THE LIVER, THE KIDNEYS, THE STOMACH, THE BOWELS. —SURE—SAFE—STEADY. Possesses the Combined Medical Virtues of All the Famous Natural Waters.

W. N. HALDEMAR President of the Great LOUISVILLE CURE. WINTERSMITH'S CHILL CURE. OFFICE OF THE CURE: LOUISVILLE, KY.

DON'T YOU WANT CHICAGO SCALE CO. FORGE TOOLS & ETC.

JOSEPH GILLOTT'S STEEL PENS. Sold by ALL DEALERS throughout the WORLD. GOLD MEDAL PARIS EXPOSITION—1876.

GUNTS CHEAPER THAN EVER. Having spring or running water can buy the water conveyed to their premises by using a Hydraulic Pump. More than 50 different sizes of pumps, fire engines, etc.

Baltimore Church Bells. Having 144 casted for Superiority over others are made only by the best material and workmanship. J. H. BELL & SONS, Baltimore, Md.

BUCKEYE BELL FOUNDRY. Water Wheels, Millstones and Portable Mills. A BIG OFFER. To introduce them we will give away 1000 copies of our Self-Operating Washing Machine. If you want one send us your name, P. O. and address at once. The National Co., 211 Broadway, N. Y.

AGENTS WANTED FOR DR. SCOTT'S Sample Free. Terrific given, satisfaction guaranteed. Address DR. SCOTT 842 Broadway, N. Y.

R. R. D. Radway's Ready Relief.

A Curio for All SUMMER COMPLAINTS. A teaspoonful in half a tumbler of water will...

MALARIA IN ITS VARIOUS FORMS. There is not a malarial agent in this world that will cure Fever and Ague...

DR. RADWAY'S Sarsaparilla Resolvent, The Great Blood Purifier, FOR THE CURE OF ALL CHRONIC DISEASES.

DR. RADWAY'S Regulating Pills, Purely Vegetable, Perfectly Tolerable, for the cure of all Disorders of the Stomach, Liver, Bowels...

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and AGUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

DR. JOHN BULL'S SMITH'S TONIC SYRUP, BULL'S SARSAPARILLA, BULL'S WORM DESTROYER.

Cancer of the Tongue. A Case Remembering that of Gen. Grant.

When the threshold of your heart is sore with the tread of departing joys, remember that Christ is emptying you of all else, that he may fill you with himself.

DR. SANFORD'S INVIGORATOR. THE GREAT SKIN CURE, AND CUTICURA SOAP, AN EQUINE SKIN BOASTER, EXTRACTS, AND CUTICURA RESOLVENT.

DR. SANFORD'S INVIGORATOR. The Best & Cheapest. BLACK & RED WHISKER DYE, Hair and Whisker DYE, Hair and Whisker DYE.

DEVOTIONAL. FROM DAY TO DAY.

My days are stales that lead to life's great end, And one by one I steadily ascend. Climbing with purpose true the upward road That brings me to the city of my God.

And enter through the open parkly gate, Where, with our King, souls watch for me and wait.

The Soul Rejoicing in God. Religious satisfaction and joy in God is one of the few things—almost the only thing—that, having possessed, we can really keep.

Divine Allotments. It is a blessed truth that, when the soul comes into full fellowship with God, there is an immediate readiness to accept his providential plan.

Thoughts by the Way. I have been benefited by praying for others; for by making an errand to God for them I have gotten something for myself.

When the threshold of your heart is sore with the tread of departing joys, remember that Christ is emptying you of all else, that he may fill you with himself.

The voice of reason is more to be regarded than the bent of any present inclination; since inclination will at length come over to reason, though we have never force reason to comply with inclination.

I need a Savior to save me. I have no salvation till I find a Savior. A person I must have. The highest truth will not save me, further than as it brings me to the Savior, that he may give, and I may get eternal life.

If to wish and to have were one, my dear, You would be sitting now With not a care in your tender heart.

What better security can we desire for a livelihood, than the providence and promises of God? How sweetly do the birds sing, yet they have no barns; they know not one hour where they shall have provision for the next; they have nothing but what the providence of God giveth them.

We cannot rival God in power; the angels cannot; or in the measureless infinitude of his knowledge. But in that which is grander than power or knowledge, in the character of sovereign and unspokeable glory, to which all else in Him is subordinate, men are required by this religion to rival God; through perfect love to be as holy as himself; as the single drop, in its crystal sphericity, is as perfect as the ocean; as the single sun-ray slanting through the crevice, is as perfect in its intrinsic splendor and measureless floods of solar effluence.

MARRIAGES.

HALL—JAMES—At the residence of the bride's parents, on Cedar Bayou, Harris county, Texas, Sept. 22, 1885, Mr. James A. Hall and Miss Virginia A. James—all of Harris county, Texas.

OBITUARIES. The space allowed obituaries, twenty to twenty-five lines, or about 120 to 180 words.

STACEY—Walter R., son of Melville B. and A. H. Stacey, was born at Fayetteville, Texas, March 10, 1885, and died Sept. 22, 1885.

PIERCE—Bro. A. G. Pierce was born in Barton county, Tennessee, in 1822; died at his home near Ebenezer church, Polk county, Texas, July 10, 1885, with congestion.

BECKLEY—Charlie Beckley was born Dec. 19, 1880, and died Sept. 19, 1885. He talked about dying sometime before he was sick, and when the hour of death was at hand, he said, "My mother clasped his arms around his mother's neck and said, 'Mamma, sing me to sleep.'"

YATES—William Avery Yates professed religion and joined the church at a meeting held by Rev. C. G. Shull near Roberts' chapel, Waxahatchee circuit, Sept. 3, and died after a short illness on the 27th inst. at his residence, near only twenty-three days after his conversion.

SHILLEY—The sad intelligence has been communicated to us, the Methodist Sunday-school of Ector county, that our sister, Mary Shilley, daughter of Mrs. P. M. and Sister Mary Shilley, departed this life on yesterday, the 16th inst. Today her soul is vacant and she lies in sweet rest, awaiting the summons of the Lord.

McWILLIAMS—Mary Ann McWilliams, the wife of Ed. McWilliams, deceased, died at her daughter's, Catherine Miller, Sept. 27, 1885. Mother McWilliams was seventy-seven years of age, Native born, of South Carolina, Newberry district; moved to Texas in 1842, to Shelby county, where she lived and died.

GOBLEY.—The following preamble and resolutions were adopted at the third quarterly conference in session at Cedar Bayou, Sept. 15, 1885.

MURPHY.—It has pleased Almighty God, in order to give us a brighter prospect for our future, that our beloved brother, Rev. W. H. Murphy, who was a member of this conference:

MOORE.—Sister Ellen Moore, wife of Thos. Moore, daughter of William and Nettie Moore, was born in Grant county, North Carolina, March 27, 1808. Her parents afterwards moved to Edgewood, Kentucky.

ROANE.—Died, June 2, 1885, at her residence, in Harris county, Texas, after a protracted illness from consumption, Mrs. Mary Roane, consort of Dr. T. Roane, deceased.

PEARLINE.—The Great Invention, FOR EASY WASHING, IN HARD OR SOFT, HOT OR COLD WATER, Without Harm to FABRIC or HANDS, and particularly adapted to Warm Climates.

this fond mother merited this grateful daughter's beautiful tributes. It is said that during her long affliction that she never murmured, but was fully resigned to the will of the Lord.

WESLEY, GEORGE, late of the Texas Conference, was born in Fayetteville, Texas, Dec. 15, 1851, and died in San Marcos, Texas, Sept. 6, 1885.

PARISH.—Another noble layman in our church goes to his reward on high. Nestorian H. Parish, the subject of this sketch, was born in Kentucky, March 18, 1814; was married to Harriet Ann Beck, of Kaufman county, Texas, April 22, 1839, and had seven children.

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A TOILET LUXURY.

Ayer's Hair Vigor is the most cleanly of all preparations for toilet use. It is a delightful dressing for the hair, arrests the tendency to baldness, is agreeably perfumed, and is an effective remedy for all diseases of the hair or scalp.

FRESH GROWTH OF HAIR. Ayer's Hair Vigor restores the hair from falling out, or if already fallen, will cause a new growth. It is the most effective remedy for all diseases of the hair or scalp.

CURES SCALP DISEASE. Ayer's Hair Vigor imparts a healthy vitality to the scalp, and restores it to its normal condition.

RESTORES VITALITY. When the hair begins to fall, grows gray, becomes weak, thin, brittle, and harsh, the vital forces of the organs, on which it depends, may be reestablished by the use of Ayer's Hair Vigor.

PREPARED BY Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass. For sale by all Druggists.



A WONDERFUL AND SCIENTIFIC DISCOVERY. These Glasses are chemically treated to the process of manufacturing, and possess the property of keeping your eye in good condition.

BEWARE OF COUNTERFEITS. The Medicated Glasses are not subject to the ordinary effects of dust, dirt, or any other substance.

WE DON'T SELL TO PEDDLERS. Dealers Supplied Wholesale at Liberal Discounts.

A. ANSELL. Successor to H. Housah. Address all Letters to A. ANSELL, 55 St. Charles Street.

COBENS SWEET GUM. WHY WILL ANY ONE SUFFER FROM COBENS? COBENS IS A REMEDY FOR COBENS.

HENRY LINDENMEYER. PAPER. WARE HOUSE. International RAILROAD!

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