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OLD DOMINION LETTER.

TEMPERANCE AND LOCAL OPTION.
There has recently been quite a stir in temperance circles on the subject of local option. Last summer the political parties now dividing the State held their conventions and published their platforms, both of which were, as now shown, intended to be "refuges of lies" to gull the "fanatics," instead of something to stand on and stand by. Both parties had a plank pledging the privilege to those counties and districts desiring the right to test public sentiment by an election to decide for or against license to sell liquor. The temperance people gave up all effort to put candidates in the field, and relied on the public pledges then given that a law would be passed allowing all counties, etc., to hold an election to determine the question of "license" or "no license."

After some delay a bill was passed by the "House of Delegates," allowing the "counties and towns with populations under 5,000" to vote on licensing the sale of liquor, but not on distilling liquor. The clause excluding the towns with over 5,000 population was reluctantly submitted to by many of the best friends of "local option" because they were assured that such a clause would save it in the Senate, where, without it, the bill could not be passed. But here, it seems, there was again deception, for the committee to which it was referred in the Senate put its veto on it very decidedly, virtually killing it. A senator representing one of the best districts in the State, who had been elected on a "local option" platform, made free to designate all such as advocated such a thing as "Sam Joneses," "Old S's," and "fanatics," and local option as a "humbung"—belittling his own people who had, under a special law, adopted it, by saying "prohibition did not prohibit," as his own proboscis, as red as an onion and as rough as an Osage orange, plainly showed. Then the temperance people split on the clause excepting the large towns and cities, some saying they did not want a part of the "loaf" unless they could get the whole, and the others saying they would take what they could get now, and try for the whole the next time. The result is not yet determined definitely, but every friend of "local option" feels that the case is hopeless for the present. In every test vote the two parties divided by strict party lines, with one or two exceptions, thus showing that "political capital" was the governing motive in their legislation, as well as in their "platform" building. So you see that in the Old Dominion we can not "put our trust in princes" that rule the hustings, for such princes stand more in fear of a groggery-keeper or a cur-dog-owner than they do of the highest Doctor of Divinity in the State. When the great masses become thoroughly imbued with temperance principles, then will the so-called leaders (heaven save the mark!) vote for local option or prohibition; till then they are but "straws which show which way the wind blows."

"I'd as soon trust the sleeping sea, Or lean upon a shadow."

as to hope anything good of the majority of our politicians. But, Hope whispers, a better day is coming, to which you and all good people will say, "May the Lord speed it!" Amen!

ONE OF THE DEVIL'S TRAPS.

Since the Richmond theater was burned, causing the death of the Governor of the State and many other notable persons, early in this century, the people of Richmond have not been noted for "theater-going." During the war a huge, ugly building was built, (the only one of any mark built in that period) called the Theater—the only one in the city. Many of the best people of the city have never darkened its doors. But of these there were many who loved music, and were glad to see a "music hall" built this winter, where they could hope to indulge their love for harmony free from the disgusting scenes of the theater, and in an atmosphere where purity and Christianity could breathe freely. This hall was dedicated the first Monday in January by a grand collection of musical amateurs of this and other cities. Thenceforth a weekly musicale was arranged for by the "governors." The first was inaugurated by the opera of "Olivette"—the actors and singers imported. Among the innocent lambs who went, expecting green pastures and pure (if not still) waters, was a minister, who with these lambs had to look for two hours at "half-naked hours," as the editor of the Southern Churchman called them, dancing ballets and "flings." Some acknowledged their disgust by getting up and leaving. The said minister had to "grin and bear it," as the aforementioned editor said: "getting more than he bargained for." The editorial alluded to was rich; yes, it was more: it was brave, manly, and true. Using the occasion as a text, he exposed the present state of theater-management; with all its hideous side-shows and corrupting tendencies. Mind you, this journal is the organ of the Protestant Episcopal Church in Virginia; which some of our church papers hint is not sound on theater-going and "round dancing." I wish all of them were as brave and outspoken as this paper—it could not be

more so. I think the "governors" will not venture again soon to outrage the best people of the city by such "half-naked hours"—shows, with the music thrown in gratis.

THE GENERAL CONFERENCE.

The General Conference, soon to assemble in this city, was not expected to attempt any great amount of new legislation or amendment and modification of existing laws by the Virginia Conference. The Committee on Memorials only recommended some verbal changes in the laws governing trials, the revision of the hymn book, and the following:

Resolved, That we hereby memorialize the next General Conference to organize a general system of colportage for our church.

This indicates very truly church sentiment in the conference. Observance and enforcement of the rules are more important than mending and patching them or making new ones. The church needs to be revived in the sense of becoming what its founder designed it should be: "a reading and working church." Our young people are fond of reading. The church must put before them food healthful and proper, on which they may feed, and by which they may grow and strengthen. What made strong men a hundred years ago will make strong men again. Our Sunday-school libraries ought to be filled with bright books, brimful of "whatsoever things are true and honest and just and pure and lovely and of good report," that the young may read them, and having read, think on them, and seek for them. But thousands of our people have no libraries at their command and only hear preaching once a month. How are these to be fed? If at all, the books and papers of the church must be carried to them. The great agency Mr. Wesley inaugurated and used so successfully, viz: cheap tracts, must be revived and pushed. The Bible and this literature must be put into every home, as seed—which the laborers so using may confidently expect to see bringing forth its fruit in due season. As the next thing to the preached Word this great auxiliary must be used by our church. "The world, the flesh, and the devil" are seeking its destruction with all their snares and allurements. Prelaticism is belittling it as a short-lived schism. Close-communicants are undermining it by the cry of "much water," and "baby baptism," etc. Well-read young people, "exercising themselves (in all church work) unto godliness," will be proof against all these assailants and grow stronger in the conflict.

Our colporteur in this district, this week, reports recent cases where "Mary Singleton," one of our Publishing House tracts, had set several young members of the church right on dancing; and Bishop Pierce's grand sermon on "The World in the Church" had stirred up several stewards to think right and live right. If I were a minister I would always keep the latter tract in my pocket, for by it our "dead Bishop yet speaketh" and speaks in trumpet tones; so loud that, if a Methodist is so dead he cannot hear it, he must be well-nigh past hope.

This is a live issue—something that can be done and must be done. If our itinerants will not sell books and scatter tracts, or can do so only imperfectly, the colporteur must be sent into every home, and work and pray and sing, leaving as he goes the same blessed seeds of truth which were instrumental in converting so many thousands in olden times and making them strong to do the work of the Lord. Will Texas help Virginia to put this agency into active work?

RICHARD IRBY.

DR. GARLAND'S REMEDY.

GILLESPIE.

The article on missions, by Dr. Garland, has worked up great interest in the minds of our thinking men, both clerical and lay. His suggestions should be closely and prayerfully pondered. We want to do the best thing for the cause. No one, who is at all level-headed, would willingly run over the established usages of our church—our branch of Methodism. Whatever we do should, perhaps, be in harmony with our usages and our theories, which have stood the test of time and have been thoroughly tested in the open field.

This is conservatism, the conservative view; and yet the most rigid conservatism may not be best for the church and for the missions under our care. Whatever is best for our missions and for our missionary work ought to be done, whether it was ever done before or not. At the last we may have to do that for which we have no precedent in all the history of the past—that which seems to be subversive of our theories and our usages. If it comes to this, we ought to do whatever ought to be done in the love and fear of God, and in humble confidence of the guiding power of the Holy Ghost. It is evident to any thinking man that the time is coming, perhaps soon, when China and South America will need and have each a Methodism or Methodist Church of their own. They need not, and will not, forever be divided on the questions that separate us in this country; and they will not be forever controlled by authorities located in North America, in the United States.

This is evident from the history of the past. Whether the time has come to set up a separate Methodism in these countries or not, is not for me to say; but when the time comes it must be done promptly and without hesitation or reservation.

Methodism, being "Christianity in earnest," will gain universal empire, but not the Southern Methodist Church nor the Northern Methodist Church. These are necessarily local, confined to this country and people. The desire to hold all we gain in one ecclesiastical organization may, after all, be an unholy ambition. The time will come when the Chinese and South Americans must be set free to do for themselves and their countries and peoples what we have done in this country, and among our own people. When that time comes we will have to do what we never did before—something variant if not contrary to our theories, our usages.

While thinking of what ought to be done for our missions now, we may as well ponder what may have to be done at no distant day. The entering wedge along this line of things was driven in when our sister Methodist elected and ordained Dr. Taylor Bishop of Africa. This was a new and strange thing in the history of Methodism, particularly of American Methodism. If our sister church does the same thing for China and Mexico, and other foreign countries embraced in her mission fields, then we will have to fall into line or our foreign work will likely be absorbed.

It is useless now to blink our eyes and say the Northern Church holds a different theory from ours on the general superintendency, or that they have violated one of the fundamental principles of Methodist Episcopacy. This is neither here nor there, so far as the facts of the work are concerned, or the power it will give them in every place where missions have been planted.

The question presented for our consideration is, in many of its aspects, entirely new, and it will have to be dealt with as such. Before we are done with it, we may have to do one or more things we have never done before—things along a line where we will have no precedents to guide us—entirely new things. I am not yet committed to any plan, any way, any particular method. I am pondering the question—waiting for light, and praying for the direction of the Spirit.

I am not a member-elect of the General Conference, do not belong to the Board of Missions, and have no interest in these things other than such as is common to Methodist preachers who love the cause of missions. What I have said is written to provoke thought; to lead to investigation, and not for controversy—logical gymnastics—through the public prints. If we fail to take a decisive step along the line indicated by Dr. Garland, I think we will discover our mistake two years from next May, if we do not see it earlier.

The initial step, the new departure, the thing never done before, will be done by somebody, at some time and in some way. S. raws show which way the wind is blowing.

VERONA, MISS.

A TEXAS BISHOP.

GULLIVER.

It is generally understood that our next General Conference will elect some more bishops, and the preachers and people are full of conjecture as to who are most likely to be chosen to that great office. The common verdict is that, just at this particular time, there are no towering loftiness of bishop timber. There are some lofty elevations along the range of pulpit and executive strength, but few, if any, Mount Blancs that lift their cloud-invading heads above their neighbors round about. The most flattering unctious that we can lay to our souls under the circumstances is that we have so many great men it is impossible to decide just who is the greatest in the kingdom.

This, in a measure, is true. We have five hundred preachers who have more learning and more pulpit ability than some of the bishops who have served our church. We have been fortunate all along in selecting good men for this office, and there was an element of greatness in all of them, but talent and genius have been so distributed in our time that no man nor set of men have a monopoly of those luxuries. The truth is, that if you place most any of our successful preachers in the Episcopal chair and stimulate them with the reverence, love and confidence that cluster about that dignity, they would, as the English say, "manage to get on." There is a great deal in the prestige of the office that gives weight and significance to the utterances of the incumbent. But I turn aside from this line to remark upon the attitude of our Texas people toward the question: Who will be our next bishops. Few have ventured to name any one, but it is generally thought that if justice were done to all alike, the preachers in Texas would have a representative on the bishops' bench. Our people think that our six annual conferences, our one hundred thousand members and our large and intelligent representation in the great legis-

lative body of the church, demand, in equity, that we be represented in the Episcopal College. They point with pride to the results of our labors in this land. They enumerate the difficulties that have been overcome one after another by the unyielding persistency of the Texas preachers. Men who saw the first churches and heard the first sermons preached in the State, in contrasting the then and now, conclude without any of the machinery of Aristotle, that whenever preference presents itself the Texas preachers deserve and should have their share.

Moreover, it is argued, there are certain peculiarities about the work in Texas that necessarily demand a Texan at the helm of ecclesiastical affairs. The last reason presented, and the one that should seem to be the least objectionable, is that there is as much talent among the preachers in Texas as can be found in the same number of conferences anywhere in the connection.

All this sounds well, and would seem at first glance to be in harmony with reason, righteousness and the genius of Methodism; but whatever may be said of its agreement with the first two, it is certain that it is subversive and destructive of the fundamental principles of the Methodist itinerancy. Methodism knows no State. Her conferences are not limited by State lines. Her doctrines, polity, ritual and usages are one and the same everywhere. She is connectional. There is no such thing as Texas Methodism or any other State Methodism. A member may be summoned to sit as a committee-man on a church trial in Texas who holds his membership in San Francisco, and the accused can secure counsel in the person of a brother who lives and belongs to the church at Key West, Florida. If a Texan were elected bishop, it is possible that he would never reside in a Texas conference. Next year his work might be on the Pacific slope and among the Rocky Mountains; and the year after he might be holding conferences and deciding questions of law in the valley of the Potomac or among the pines of North Carolina. A bishop, wherever his home may have been, on his election to the Episcopal office becomes cosmopolitan—a citizen of the world. The world is his parish. There is great danger of allowing ourselves as Methodists to indulge our patriotic sentiments at the expense of our fealty to connectional Methodism. Because a man is a Tennessean or a Texan he is neither better nor worse than his brother from Virginia or South Carolina. I have been shocked at missionary anniversaries by hearing of "Tennessee money" and "Georgia money," as though it made any difference to God or man whether the bills had been given in exchange for corn or peanuts. There is demagogism right along here, and the sense of our better nature and the unity of Southern Methodism proclaim with one voice that such things "ought not so to be."

On this score we might profit by the example of the Jesuits. That great brotherhood, with all its faults, has never been arraigned for inefficiency as an arm of the Roman See, and one secret of its marvelous success was its cosmopolitan attitude to everything but the Catholic Church. If a Spaniard at Madrid was needed in Mexico, the next vessel sailing from his nearest port found him on board. If the Pope needed an Italian Jesuit to further the interests of the hierarchy in India, in due time he was unpacking his trunk at Calcutta. He was a servant of the general church, and though he might sympathize with the "English because he was born in the island, yet, as an obedient son of Rome, he must needs oppose the Parliament. We may safely and truly say that with the Jesuit the end did not justify the proceedings, but our object is to "spread" Scriptural holiness over these lands, and a devotion to this work that will rival the industry and abnegation of the Jesuit is the fundamental idea in our Methodist economy. In this course there may be, and there is, "diff-erences of administration, but the same Lord; and our oath of allegiance to this King of all kingdoms necessarily makes us "pilgrims and strangers in the earth."

No; let us not be lulled. We are not yet ready for diocesan episcopacy. We are not ready to commence the ordination of archbishops. Beware of a reb-ward toward the place from whence we came. Just now as the English Establishment is tottering and "Nodding Lion waits the impending fall," let us not turn back to the weak and beggarly elements that have worked its ruin. Now that the world has its eye upon us, and the false prophets who predicted our ruin have been put to shame by the astounding achievements of our wonderful system, let us not paralyze our strength by aping a dying hierarchy, nor stultify our endeavor with a local itinerancy.

GREENVILLE, TEXAS.

METHODISM IN LONDON.

The late Dr. Punshon was accustomed to declare that the evangelization of London would be followed by the evangelization of the world. The more the facts are realized the more indisputable does Dr. Punshon's dictum appear. All roads now lead to London, and the influ-

ence of London is felt in every land. London contains more Roman Catholics than Rome itself, more Jews than the whole of Palestine, and more Irish than Dublin. London has over 1,000 ships and 10,000 sailors in its port every day. Perhaps there is no more significant index of the intellectual and moral influence of London than the simple statement that four hundred daily and weekly newspapers are published in this city. It is impossible to realize what a mass of life is expressed by the statement that 5,000,000 of human beings live within a fifteen miles radius of Charing Cross. But some inkling of its significance may be found in the solemn facts that a birth takes place in London every five minutes and a death every eight minutes. The same supreme necessity which made it the crowning purpose of St. Paul's life to preach the gospel in Rome now demands that the Christian church should consecrate her best gifts to the evangelization of London. All the great communions are realizing this. The Bishop of London and the Bishop of Rochester are raising gigantic funds, and are attracting the most gifted clergy to London. The Church of England never had, and has not now anywhere else, such a body of learned, popular and enthusiastic ministers as she has wisely drawn together in London. The Presbyterians have robbed Scotland of some of her best sons in order to captivate London, and the result has been an amazing success. London has always been the stronghold of Congregationalism, but under the skillful and energetic direction of the Rev. Andrew Mearns, London Congregationalism is putting forth unprecedented efforts both in the fashionable suburbs and in the destitute slums. Mr. Spurgeon has achieved in London a world-wide triumph for the Baptist faith, which even he could not achieve anywhere else. And what has Methodism been doing? As Dr. Rigg stated last year, in one of those historical speeches which we wish he would more frequently deliver, a great many of the London Methodists went back to the Church of England when Wesley died. Moreover, Wesley never witnessed in London the marvelous triumphs which gave Methodism so powerful a hold of the west and of the north of England. London was always the weak point in British Methodism, and a quarter of a century ago Methodism was positively in danger of becoming extinct in the metropolis of that Anglo-Saxon world in which Methodism is the most numerous Christian community. At that dark and perilous hour in our metropolitan history, the Rev. William Arthur and Sir Francis Lyett started the Metropolitan Chapel Building Fund. The mantle of Sir Francis Lyett's princely generosity and irrevocable determination has fallen upon the shoulders of Sir William McArthur, whose services to Methodism in London are as inestimable and unique as those by which he has placed the mark of his courage and enthusiasm upon any department of Methodism in Ireland. Since 1861 the fund has contributed £170,000 toward the erection of sixty-six chapels, each to seat a thousand persons. The total cost of these large structures is £229,000. This has simply revolutionized the situation, and for the first time in our history, as the Thanksgiving Fund proves, London Methodism occupies its right place at the head of our church.—The Methodist Times, London.

METHODISM IN AFRICA.

Africa is the land to which the eyes of America and Europe are now turned. It is furnishing a field for enterprise of every kind. Travelers have risked everything, even life itself, to penetrate the mystery that has for centuries hung about its central portions. It has offered the most seductive temptations to the commercial spirit of our times, which has determined to make it tributary to the wealth of the world. The missionary has found its millions in ignorance of the one true God appealing to his heart with singular attractions. There have been nowhere more devotion to Christ's work in saving the world than in the "Dark Continent." Moffat and Livingstone have been succeeded by one who combines the rare qualities of a missionary leader in a remarkable degree. In the person of Bishop William Taylor of the Methodist Episcopal Church, they would have recognized a true yoke-fellow of the indomitable faith and courage needed for the work, and have willingly committed to him the work that filled their hearts, but which they had only inaugurated. Bishop Taylor is in Africa with the zeal and singleness of purpose that has marked all his work. The enterprise is environed by difficulties, and recent developments tend to produce the conviction that the expectation of the church can hardly be realized. But he has not faltered nor lost faith in the work to which he seemed to be providentially directed. Bishop Taylor's missionary company at the first consisted of forty-four persons, men, women and children. Of these three men, three women, and five children have returned. Besides, one of his company, under the auspices of the Friends has also returned, and one has died. Thirty-one therefore remain in the field. Of these, fourteen are men,

five of whom are married and have their wives with them; there are twelve children, two of whom render some service as teachers. This company has been settled at six stations. Mamba, a native town, where a mission house has been built; St. Paul de Loanda, the West coast headquarters of the mission, a Portuguese town of ten thousand or more population; Dondo, the head of steam navigation on the Coanza river, a town of five thousand people, the point where the caravans receive freight for the interior; Nhanguepo, which has been made a recruiting station, and where through the generosity of an English friend of Bishop Taylor's, houses have been procured, a press established, an industrial farm, a school for the mission children and a native school; Pungo Audongo, thirty-seven miles further in the interior, a town of two or three thousand people, and Malangee, sixty-two miles still eastward, which is intended as the point of departure for a line of stations to the center of the continent. It will be seen, then, that Bishop Taylor has not been idle. Since this exploration was made he has visited the kings of Portugal and Belgium, and London in the interest of his work, and returned to Liberia, where he held the Liberia Conference, at Lower Buchanan, on Feb. 5. After this he will devote himself to the never missions. He hopes during this year to gather recruits for the missions already planted, and to make a missionary expedition up the Congo and Kasai into the Tushelange country in the south. The outlook is hopeful for these missions although they are yet in the stage of experiment.—Condensed from Central Advocate, St. Louis.

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Stolen, on the sixth of February, one ROAN HORSE, four years old, bay bands high, branded on left shoulder with C O. I will pay above reward for the delivery of the horse to me. The horse is not mine, but I was to use him for this year.
REV. J. A. KIDD,
Creyer Creek, Navarro County, Texas.

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124 Fourth Avenue, Louisville, Ky.

A Case Not Beyond Help.

Dr. M. H. Hinsdale, Kenesaw, Ill., advises us of a remarkable cure of Consumption. He says: "A neighbor's wife was attacked with violent lung disease, and pronounced beyond help from Quick Consumption. As a last resort the family was persuaded to try DR. WM. HALL'S BALSAM FOR THE LUNGS. To the astonishment of all, by the time she had used one half dozen bottles she was about the house doing her own work. I saw her at her worst, and had no idea she could recover."

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DR. YOUNG writes: "That mission debt is now manageable small. Stir all Texas for March and let us pay out and have a jubilee." And now let "all Texas" say amen—and raise the money.

The greater part of our Texas correspondence is unavoidably delayed until next week. Do not cease to write. It is our business to find the space. We hope to exercise better generalship after this and avoid another like delay.

MISSIONARY expenditure would go much further and count for much more, says an exchange, were it not for rum, gin, and other spirits shipped to heathen lands from England and America, and for opium sold to benefit the British Indian exchequer. The great missionary societies should lead the opposition to this cause, which is so vast a hindrance to their work.

SENATOR COLQUITT has prepared a bill to be introduced into the Senate of the United States allowing the people of the District of Columbia to determine by vote whether liquor shall be sold at retail. Congress, as is well known, legislates for the District of Columbia, and this bill will lead to a discussion that will be followed with great interest by the people of the whole country.

It has been proposed in England to publish a selection from John Wesley's Journal, at a cheap rate, suitable for general reading. "It would be a great boon," says the Methodist Times, "if such a book could be put into the hands of all the young people of Methodism. It would fascinate, instruct, and bless them. The selector should be selected; that is an important item. It is said that so many of the Methodists of the last twenty years know nothing of Wesley's works, and have no idea of the riches, humor, incident, and godliness of his journal."

The Christian Convention, conducted by Moody and Sankey, began on Sunday morning at 8 o'clock at the Beach Link, and is in progress at this writing. The hall seats three thousand, and is well filled in the day and overflows at night. A spacious platform provides room for a choir of more than a hundred voices. All the evangelical churches are heartily co-operating in the movement. The results thus far are about two hundred penitents and more than thirty conversions. A full review of the meeting and its results will be given next week.

A LETTER is just at hand from the Rt. Rev. C. T. Quintard, Protestant Episcopal Bishop of Tennessee, which we take pleasure in printing. For the report which our correspondent corrects, the Nashville American is responsible. We do, indeed, "know enough of newspapers and newspaper reporters to know that they are not infallible," but we confess that it did not occur to us that the Nashville American would, for the sake of a day's sensation, deliberately misrepresent an aged and honored clergyman. But here follows the letter, which carries its own explanation:

My Good Brother—Peace and Benediction! Some one has kindly furnished me with a copy of your paper of Feb. 11, in which you notice editorially the report of a wedding in my house. Surely you know enough of newspapers and newspaper reporters to know that they are not infallible. You comment on the fact that the wedding day began with a celebration of the Holy Communion in my private chapel and ended "with a carpet dance"—whatever that may be. Yes, the day did begin with the administration of "the most comfortable Sacrament," but I was too ill to attend it, and the Rev. Davis Sessions—not unknown in Galveston—officiated for me. As for the "carpet dance," there was no dancing of any sort, kind or description at my house or at any hall or on the mountain the day of the marriage. Everything was done reverently, decently and in the fear of God. As for the "rare wines," the only wine used was made here on the place—cost \$1 per gallon. It is rare—i. e., valuable to a degree seldom found—and if you will come to Seawater and put your shanks under my mahogany, I will not only give you a little of this rare wine for your stomach's sake, but you shall have a royal-hearted welcome.

The reporter also stated that "Mrs. Geo. Quintard's English servants" did this and so. Well, my poor boy George has no "misses," and consequently the "English servants" are a myth. Will you kindly let my friends in Texas know that we are doing our best up at Seawater to walk honestly before men and humbly before God; and if you can find room in your paper for this letter you will greatly oblige one who believes that you would not intentionally misrepresent the truth. With all good wishes, I am faithfully yours in our dear Lord, CHARLES T. QUINTARD, Bishop of Tennessee, Seawater, Tenn., Feb. 14, 1886.

CAUSES OF INDIFFERENCE TO MISSIONS.

We quoted recently, in the press review, the following from the Wesleyan Advocate:

While we believe that the home church is more generally awake to this subject than it has ever been since the days of the apostles, yet there are tens of thousands who seem to have no heart in the matter. The missionary who goes abroad is more zealous than the church member who stays at home.

This statement cannot be gainsaid. It fairly reflects both the bright and the dark side of the missionary outlook. We have certainly made some progress. We give hundreds where once we gave tens; and while at the beginning of this century all the gifts in this country to missions could be summed up in thousands, that sum must now be stated in millions. Yet we are not by any means doing what we should do. Opposition and indifference in various forms abound. Perhaps, in every section of the country, of all the collections ordered by the church, that for foreign missions is the most difficult to lift. Why is this? Why are we so little moved by these mighty considerations of justice, gratitude and truth.

One of these causes is evidently a want of missionary intelligence. We take little interest in that of which we know little or nothing. Do our people know that we have missions among the Indians with well-equipped schools and organized conferences? Do they know that, as a result of this work, thousands have died in the faith, giving witness to the power of Christ to save to the uttermost, and that thousands are now in the communion of the church, peaceful, orderly, taking pleasure in religious service and evincing every capability for a Christian civilization? Do our people know that we have missions among the Germans in Texas and Louisiana and among the Cubans in Florida? Do they know of our success in China, Brazil and Central Mexico, and of Sutherland's work on our own border? There are books, of course, and papers that are designed to supply all this intelligence, but do our people read them? How many members of our church in Texas have read Bishop Wilson's "Missions of the M. E. Church, South," or Peterson's "Hand-Book of Southern Methodism"? How many of them read the two Advocates of Missions? And how can they take interest in that of which they do not know, and how can they know unless they read?

Another reason why these considerations fall of their proper effect is a want of faith. The gospel that is to save the world must be a gospel of Pentecost as well as the gospel of Calvary. The first disciples went forth to face heathendom and to create Christendom, clothed with the Holy Ghost. Panoplied with omnipotence, they had neither fear nor doubt. After the war Admiral Dupont was explaining to Farragut why it was that he did not enter Charleston harbor with his ironclads. "Ah, Dupont," said the old sailor, "the real reason was that you did not believe you could do it." Since the world stood no man ever did a great thing without faith. "Go stand to-day," says one, "before heathendom with a reform, a philosophy, an education, a cultus, and what hope have you? But assault the devil's kingdom with the Word of the Risen Lord, and the gates of hell shall tremble before you." When Judson returned to this country he was asked if the prospects were bright for the conversion of Barmah. Said the dauntless old hero: "Bright as the promises of God." "We have believed and therefore have spoken," must be the history of every success in missionary work at home and abroad. The disciples went from Pentecost, and so must we. If we cannot find those who will go to foreign lands, let us go ourselves, and if we cannot go in any other way, let us go with nothing but ourselves and God. That is the way the old Norwegians went. They went to India and said: "We have come to teach you Christianity." "Who sent you?" "Nobody." "What have you to live upon?" "Nothing." "How do you mean to live?" "We mean to do you all the good we can, and surely you will not let us starve." "But suppose we have nothing?" "Then we will stay and have nothing along with you." There was no answer to that argument. The Norwegians meant it, and sat down and did it. So must we.

But, after all, the chief reason of our indifference to this great cause is a want of personal love for Christ. It was because Paul had seen the triumphs of the gospel; it was because he too had met Christ, heard his voice and had beheld the glories of the only begotten of the Father; it was because Christ had saved him, that he was able to say, "I have seen and do testify that the Father sent the Son to be the Savior of the world." And so must it be with us. To cause the true missionary spirit to burn within our hearts we must have Christ himself. We must see Christ and know him as our personal Lord and Savior. The gospel which is to glory this world at last with millennial glory, must be winged to its consummation by a passionate love for "him that loved us and gave himself for us." This "divine flame, which all the seas cannot quench," has burned in the breast of every true missionary from St. Paul to the last consecrated man or woman whom the church has sent out. Look into that negro kral in the depths of Africa. See David Livingstone dead, upon his knees. Open the diary by his side and read almost the last entry: "March 19, 1872—Birthday. My Jesus, my king, my life, my all. Again I dedicate my whole life to Thee." All England, yea, the world, waited with throbbing heart at Westminster Abbey to do

honor to the greatest of modern explorers. But when the angels came down to that negro kral in a chariot of fire and turned the steeds toward the city of the King, who doubts that all the home population of heaven crowded the walls and gates to see a servant of the crucified King who had toiled to open through the Dark Continent a shining pathway for his pierced feet? No, as we said last week, if we have lost interest in Christian missions, it is because we have had a greater loss than that—we have lost Christ. If the streams of our missionary benevolence are growing thin, it is because the cold is settling on the heart and the streams are freezing at the fountain. Let us go to his feet and ask him to supply this vaster loss—Himself. "Let us kneel before the cross, that our eyes may see his beauty and go forth saying, "We cannot but speak the things that we have seen and heard."

SAM JONES IN CINCINNATI.

Sam Jones closed in Cincinnati, February 14th, what is perhaps the most extraordinary religious meeting which he or any other man ever held. The telegraphic dispatches say:

It is not an extravagant estimate to say that 50,000 people sought admission to Music Hall to-night. At 5:30 o'clock a large crowd had already gathered in front of the building, and at the opening of the doors, at 6 o'clock, when the crowd had been so augmented that within ten minutes 10,000 people were jammed, and packed into every nook and corner of that immense building. A few minutes later the doors were shut and bolted, it being dangerous to admit any more of the throng who were struggling to get within the building. At 7 o'clock Elm street from Twelfth to Fourth was one single black sea of humanity—the locked out. That no one was crushed to death is a miracle.

The Western Christian Advocate, of Cincinnati, printed a most cordial welcome to the evangelist before he came, filled from two to three columns each week with reports of his meetings, and now says:

We believe that no such crowds have ever attended the ministry of any other man in Cincinnati for the same length of time, and the tremendous throngs which the preacher has uttered have produced a profound impression upon the city. There are some persons who have been familiar with Cincinnati for many years, who say that nothing like the religious services which Sam Jones has ever been witnessed here. The number of converts reported is quite large up to this time, while the general impression made is very profound, and of a permanent nature. A final itinerant, and in abundance, in the not distant future.

The evangelist goes home to rest, and in two weeks begins at Chicago. This course will compel him to cancel the most of his engagements in the South. We regret this. We rejoice that the great cities in the North are being blessed by his labors, but we cannot but feel that God has raised up Sam Jones to do a special work in the South.

THE QUARTERLY REVIEW.

The January number of this periodical is at hand with a good table of contents. At the close the editor says: We are not unmindful of the possibility that our constitution, which has borne unharmed the weight of a century, may be unequal to the demands of the future. Hence it is our purpose to abandon this line at the General Conference; near at hand, if that body will assume the Review; but if not, then we will continue our year's engagement and retire.

Dr. Hinton has, at his own risk, sustained the Review for four years. Engaged in the regular work, with but little time to canvass for subscribers, and no agent to do that work for him, he has nevertheless kept the Review afloat without financial loss and possibly some profit. These facts move the Wesleyan Advocate to say:

We believe that the General Conference ought to assume the Review. We further believe that the present editor has fairly won the right to be continued in the conduct for the next four years. We do not know his mind in regard to this matter, we are not in his confidence, we only speak our own mind about it.

THE PRESS.

Among our Exchanges. Judge J. Wofford Tucker, and others who were appointed a committee to represent the Florida Conference, have contracted with the Sanford Publishing Co., Sanford, Florida, to print and publish the Florida Christian Advocate. It will be a four-page paper, with nine columns to the page. The prospectus says:

Experience has shown beyond controversy that, with the peculiar configuration of our State, the long stretch of distances between points of our work and workers, some added facility for communication; some bond to bind us sensibly nearer; some spiritual telegraph to connect us with each other, and to hear the rallying cry of our comrades, engaged in the conflict with evil, in the cause of the Master, is almost indispensable to the largest success.

We wish the new paper great success. The Nashville Advocate has been compelled to issue a memorial number in order to print more than two hundred obituaries which had accumulated in the office. This piece of journalistic enterprise moves the Alabama Advocate to say:

We understand that there is an idea about Nashville of so running that paper as to break down all the other Advocates. The principal purpose may not be to break down the other Advocates, but if the idea should be put into practice this would be the inevitable result. Now, suppose this should take place—what then? It would mean that the other Advocates, but if other communications would be delayed and finally rejected. And, secondly, the independent spirit of the church press would be crushed completely. The church press should not capriciously criticize the doctrines or discipline of the church. On the contrary, these should be upheld in the most decided manner, and if an agency as powerful as the press should not be subjected to too much temptation. We fear that only one or two papers in all the church world work more harm than good.

The paper just quoted regards Dr. Rosser's suggestion, that the next General Conference create the office of evangelist, as worth considering. On this question the Louisville department of the Central Methodist says:

We believe that each pastor ought to have a revival the year round. For this we labor and pray. We direct in our efforts to this one great end. We never accomplish all that we desire. We are often baffled in our efforts to stir the people and win souls to Christ. It is so with others. Then give us the evangelist, so that we may bring into active use all whom God has called.

The Nashville Advocate has this to say of a preacher who will indulge in

words and tempers unworthy of a disciple of Christ, and then go into the pulpit and preach a grand sermon:

His eloquence may be admired, but it is short of half of its power for good to some of his hearers who cannot help contrasting the sublime teaching of the pulpit with the flippancy and the irreverence of the social circle, or the peevishness and bitterness of home. He is an eloquent man, but a pitiful man, not also a harmless one. That negative quality would double his capacity for doing good in his holy calling.

The paper just quoted had recently the following paragraph:

There is an ex-vice-president alive, it seems, whom everybody has forgotten for many years—David R. Atchinson, of Missouri.

Bro. Lafferty, always wide-awake, replies: "It seems" that everybody knew that this gentleman was dead except the Hon. Mr. of the Nashville Advocate, who has, "it seems," been holding.

The New Orleans Advocate cannot be persuaded to favor a resident bishop, whether elected in the old way or for a foreign field. It says:

A resident bishop would not strengthen the bond of sympathy between the home and foreign fields, but would administer the useful, and the one announced purpose of this "re-act." Annual or biennial visits of our bishops to the different missions would absolutely assure this result. The history of the great and growing missionary operations of the Methodist Episcopal Church proves its wisdom. They have made larger missions than our church, and have administered them upon Methodist usage, an anomaly in our history as a church, and assails the grand theory of the bishopric which made necessary the Methodist Church, South.

The Wesleyan Advocate completes this week its review of Dr. Garland's paper. We quote a paragraph:

Annual or biennial visits to China and Brazil and Mexico, with brief interviews with the missionaries, will not meet the demands of the Wesleyan or Asborean idea of "itinerant superintendency." American Methodism would have gone to the wall long since, if it were under that sort of supervision. Consider what we have now in China: About twelve of our best educated, consecrated, zealous, and lay helpers, serving several millions of people, and needing not only what they all have, but the highest quality of executive mind, to co-ordinate it with the work of the men—day schools, boarding schools, high schools and colleges, and its value to the establishment of the form of Christianity. Consider the ten or more women and their diversified work, and the prospect of their number being doubled at an early day. The superintendency cannot ignore the work of the women, and to co-ordinate it with the work of the men without despising providence, and proving the inability of a church of the age of our years ought to quadruple all this, and more, but the outcome will depend largely upon the superintendency. Short visits, though frequent, cannot suffice. Actual itinerant superintendency according to our discipline is what is needed in China. So, also, in Brazil and Mexico, and, for the matter of that, in New Mexico, Colorado, and Los Angeles. Why might not a bishop spend several months of the year in Brazil, and hold two or three of the year conferences in the States during the remaining five months? Why might not a bishop reside in China, and come to America every two years, and hold conferences and spend five months here? It is not far now to China. Our last letter from Shanghai came to Macon in less than thirty days.

The same paper has this to say on the revision of our hymn-book:

The question of revising our standard hymn book will be considered by the next General Conference. We have now the same book without addition or subtraction of any kind. In that time the hymnology of other churches has undergone revision, but ours has remained unchanged. Such conservatism we approve as a principle. The hymns of a denomination ought to express its evangelical spirit and conserve its doctrinal integrity. The present book with others, we give it the preference. But the hymnology of the church develops with its growth. This age has produced a number of hymns and songs, and others of excellent quality, which must not conclude that a collection of hymns is as fixed as the canon of the sacred Scriptures. Our book contains many hymns that are out of date, and others of excessive length, that cumber its pages and increase its expense. Then others are excluded that have a worldly popularity. In order to use them our congregations purchase other volumes of sacred songs, the tendency of which is to depreciate our own standard hymn book. We must revise it, or see it grow into disuse.

The following, from the Christian Leader, is both original and sharp: "The strongest argument against capital punishment is the simple fact that the wrong men are hung. Nine murders out of every ten are committed by men infuriated with rage. The greater criminals are the friends of capital punishment, and the more they give it the preference. But the hymnology of the church develops with its growth. This age has produced a number of hymns and songs, and others of excellent quality, which must not conclude that a collection of hymns is as fixed as the canon of the sacred Scriptures. Our book contains many hymns that are out of date, and others of excessive length, that cumber its pages and increase its expense. Then others are excluded that have a worldly popularity. In order to use them our congregations purchase other volumes of sacred songs, the tendency of which is to depreciate our own standard hymn book. We must revise it, or see it grow into disuse."

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ADMINISTRATION OF MISSIONS.

I am in favor of proposing to the M. E. Church, North, that we organize our churches in China and Japan into an Oriental M. E. Church. Let them elect a bishop, and let a superintendent from each of the M. E. Churches in the United States unite in his ordination. Let the Board of Missions of the O. M. E. Church represent their wants to our Foreign Board, and let our board say how much we will try to raise for them, and forward the money to them as it is collected. Let us abandon the absurd assumption, that we can control and superintend missions five thousand miles from home, speaking a language that not two members of our board understand, better than the wise and godly men who are on the ground and know the language. If the M. E. Church decline to co-operate with us, let us organize such a church ourselves. Ordain Lambdin, Allen, or some other wise and godly man, and start the work on that line. It will cost us no more to support it than it now does. Doctor Garland's views will be carried out without a constitutional embarrassment. I devoutly believe the M. E. Church would co-operate in some such movement should we propose it. I cannot see that explaining the difference between "the cause and the occasion" of the separation in 1844 is preaching the cross to the heathen. And I rather think it would take John Chinaman a thousand years to so fully understand the thing as to decide which was right, or whether both were. As soon as it is practicable I would like to see a similar movement to that recommended above, in Mexico, Brazil and the Indian Territory.

I am also in favor of withdrawing from Indiana, Illinois, and the Northwestern States. The Northern Church is fully competent, in every respect, to occupy those fields, and we need the money we are spending there for our foreign missions.

GENERAL RELIGIOUS. Three Unitarian Churches in Cambridge, Mass., have consolidated. The Jewish Ministers' Association has established a system of circuit preaching.

There are 6,377,602 Jews in the world, of whom 5,407,601 are in Europe, and 300,000 in America.

The Fulton Street daily noon prayer-meeting, of New York, has existed now twenty-eight years.

Bishop Ferguson, of West Africa, has baptized the King of the Cape Palmas, Greboes and his wife.

The Rev. George F. Babbitt, an able Universalist clergyman, of Malden, Mass., has renounced the doctrines of Universalism.

Of the more than 3,000 parishes in the Episcopal Church, last year 1,600 made no contributions for either foreign or domestic missions.

Pere Hyacinthe feels aggrieved because he has been refused the use of a Protestant oratory in Paris to deliver a lecture on Christianity.

At no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present.

The Rev. Edward Bickersteth, son of the Bishop of Exeter, has given up a very comfortable parish in Suffolk, England, to go out as Missionary bishop of Japan.

Ten thousand people were present for worship at the opening of the Western yearly meeting of Friends in Indiana. Nine persons were about to start for foreign missions.

The bishop of Ossory, Ireland, has lately issued a pastoral in which he communicates all Roman Catholics in his diocese who contract marriage with Protestants, and even those who are witnesses of such marriages.

The American churches which call themselves evangelical claim 11,318,287 communicants, and within a year have contributed \$3,830,931 for foreign missions. The number of missionaries employed in the field by them is 2,393.

REV. JACOB MATTHEWS.

Rev. Jacob Matthews, of the Texas Conference, died in great peace this morning at his home near this place.

Sad changes take place. On last Sunday he occupied his accustomed seat at church. It being missionary day, he took unusual interest in the services, and at the close offered a most fervent prayer for the salvation of the world—a fitting close of a public ministry of about fifty-seven years.

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HORACE BISHOP, WACO, TEXAS.

CHERRING NEWS FROM EL PASO.

I am happy to say that Methodism has a very hopeful outlook in El Paso. The closing days of the old year, and the first of the new were signalized by a visit from Mr. Dixon C. Williams, a Cumberland Presbyterian evangelist of rare gifts. The Methodist, Presbyterian and Baptist churches united in the meeting, under Mr. Williams' leadership; and though the net results, as far as additions to the churches are concerned, were not large, there was notwithstanding a religious upsurge. As the result in part of this meeting, seven persons—four young ladies and three young men—united with our church, on profession of faith. These, with nine received from Mr. Williams' visit, make sixteen added to our membership since conference. Others are expected to come in soon; and as our town seems to be growing rapidly, and the religious tone of society is rising higher, "El Paso American mission" will become El Paso station ere many months. Our Ladies' Aid Society has recently added a great improvement to our auditorium by purchasing a very handsome outfit of gas-fittings. Our church is now brilliantly lighted. Congregations continue to grow. I have wide-awake and efficient stewards, who will raise every dollar of the amount assessed for pastor and presiding elder. As our missionary and conference collections last year were nearly fifty per cent. in advance of assessments, we do not expect to fall behind this year. The Sunday-school has now a larger average attendance than ever before; and our prayer and class-meetings are lively and refreshing. A parsonage lot is in view, and a building enterprise will soon be projected.

Recently we have been favored with a visit from our veteran mission superintendent and presiding elder, Bro. Sutherland. His visit was a benediction to the church and pastor. Surely God is with him. Both in the pulpit and in social life, he is a man of rare spiritual power. Every successive visit endears him still more to our people.

We have also been favored with a visit from Rev. W. M. Patterson, D. D., superintendent of our Central Mexican Mission, en route to the City of Mexico. He gave us a warm gospel sermon last Sunday morning a week ago, and an entertaining sermon on Mexico in the afternoon. Earnest, practical, prudent, wide-awake, well-balanced mentally and spiritually, Dr. Patterson is the right man in the right place.

FOR A DELICIOUS AND SATISFYING BREAKFAST... Nothing equals Girdle Cakes raised by means of the Health Preserving Pure Yeast of Dr. J. H. Warner's Safe Yeast, to be had of all Grocers.

CONDENSED LIQUID BEEF TONIC... It 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.

REMEMBER THE NAME! GOLDEN'S Liquid Beef Tonic... Sold by leading wholesale druggists and retail by druggists generally. Price, 51 per bottle 6 for \$5.

DANGER SIGNAL... When a person places your commercial interest in jeopardy a crime against the law and your personal interests is done. It is a crime against the law and your personal interests.

Contagious... I am a native of England, and while I was in that country I contracted a terrible disease, and for two years was under treatment as an out-door patient at Nottingham Hospital.

HUMPHREYS' VETERINARY SPECIFICS... Horses, Cattle, Sheep, DOGS, HOGS, POULTRY. In use for over 20 years by Farmers, Stockbreeders, Horse R. & Co.

HUMPHREYS' SPECIFIC No. 28... Nervous Debility, Vital Weakness, and Prostration, from over-exertion, and all other ailments of the system.

LADIES WANTED to work for us at their own homes... PATENT THOS. P. SIMPSON, Wash. Irving, D. C. No. 1400. Write for inventor's Guide.

DEVOTIONAL. "THOUGH IT BE A CROSS." The great congregation is waiting before the Lord in his house. The minister reads with solemn emphasis the weighty words of a familiar hymn.

These are the words they sing—words full of passionate desire after the living God, and breathing a spirit of burning devotion and complete submission.

Here are also mature Christians who have borne the burden and heat of the day. They have suffered with Christ in the fellowship of love and service.

Then let the beautiful heart-song be sung. There is no way of approach to God so dark that he will not light it with joy.

THOUGHTS BY THE WAY. Do not pray for crutches, but for wings. If you cannot be great, be willing to serve God in things that are small.

Oneness with God is the sole truth of humanity. Life parted from its causative, life would be no life; it would at best be but a barren corruption.

Life is wasted if we spend it holly dreaming and waiting for God. Through deepest joy of his love, in our grief to him we turn.

The distance between our holiness and fatalism is not very great. The devil is always tempting us to jump off the pinnacle of the temple.

Dr. Theodore L. Cuyler gives the following valuable recipe for securing sunshine in the soul: 1. Look at your neighbor with both eyes; at your trials and troubles with only one.

In praying for the salvation of a single soul, we pray for more than the whole world and its glories, more than the empire of the world, more than all possible inanimate creations.

MARRIAGES. WOODS-EDLINS.—At the residence of 1804, Guilford, Hays county, Texas, Jan. 26, 1896, by Rev. W. J. Joyce, Mr. Eugene Woods and Miss Callie Edlin.

WILSON-ROBINSON.—At the residence of the bride's father, Feb. 7, 1896, by Rev. J. H. Chambliss, Mr. W. B. Carter and Miss Cora Pierce.

SMITH.—At the residence of Mr. May, Feb. 10, 1896, by Rev. J. H. Chambliss, Mr. J. M. Fields and Miss Lucella Smith.

radio, Mitchell county, Texas, Feb. 4, 1896, at 3 p. m., by Rev. H. B. Henry, Mr. M. R. Sautpelt and Miss Edna Robinson.

ROBERTSON.—At the residence of the bride's father, near Sibley Springs, Comanche county, Texas, Jan. 31, 1896, by Rev. H. S. Anglin, Mr. J. T. Rose and Miss E. J. Doty.

ROBERTSON.—At the residence of Mr. Gibbons, in Bandera, Texas, Feb. 10, 1896, by Rev. Jas. Hammond, Mr. G. A. Gilbert and Miss Laura B. Robertson—all of Comanche county, Texas.

HARRINGTON-CONNALLY.—In Jefferson, Texas, Feb. 7, 1896, by Rev. R. S. Gorline, Mr. W. P. Harrington and Miss Alice Connally—all of Kildare, Texas.

FRANKLIN.—At the residence of Capt. J. M. Wilson, in Orange, Texas, on the evening of Feb. 11, 1896, by Rev. J. C. Calhoun, Mr. W. J. Lewis and Mrs. Arbama Hall—all of Orange, Texas.

FRANKLIN.—At the residence of Mr. G. W. and S. L. Franklin, died Jan. 29, 1896, at the age of seven years. She was unusually bright, beautiful, affectionate and intelligent.

GANDY.—Bro. Nicholas W. Gandy died at his home near Elm Creek, in Milam county, Texas, Dec. 2, 1895. Bro. Gandy was born in South Carolina, in 1847, in the State of Mississippi.

COLMAN.—Sister Nancy M. Colman was born Feb. 18, 1852, departed this life Jan. 18, 1896. She died at Bowie, Montague county, Texas, of pleurisy, having been a member of the Methodist Church for over forty years.

HEATH.—Irene, son of J. G. and Fannie S. Heath, died of cramp Jan. 25, 1896; aged four years, eight months and nine days. He was an affectionate child, well loved by all who knew him.

MASSIE.—Whisper, the absence of our dear brother, Wm. A. Massie from this quarterly conference, of which he is an honored member, is caused by the recent death of his beloved wife, Laura Ann Massie, at her home on Long Creek, Parker county, Texas, on Jan. 18, 1896.

MOON.—Martin E. Moon was born in Montague county, Texas, Feb. 25, 1840; possessed religion and joined the M. E. Church, South, in the year 1873, and remained a consistent, faithful member of the same to the time of his death, which occurred Feb. 5, 1896.

KNAPP.—Bro. E. Knapp was born in the State of Ohio May 22, 1836, moved to Mississippi in 1859, where he was married to Miss Martha J. Goodrich, with whom he happily lived for nearly forty-four years.

SMITH.—At the residence of Mr. May, Feb. 10, 1896, by Rev. J. H. Chambliss, Mr. J. M. Fields and Miss Lucella Smith.

PENNINGTON.—At the residence of Mr. Pennington, Northham, Feb. 3, 1896, by Rev. C. W. Hildrey, Mr. Robert Pennington and Miss Jessie Northlington.

MALONE-LAMBETH.—At the Baptist Church in Brownwood, Feb. 10, 1896, by Rev. John F. Neal, Mr. John W. Malone and Miss Iren H. Lambeth.

to depart and bewitch Christ, and he prayed: "Come, Lord Jesus, and receive my spirit." He fought manfully the battle of the Christian.

WOOD.—Died, in Henderson county, Texas, Feb. 2, 1896, Mrs. Malinda K. Wood, wife of Bro. J. M. Wood. Sister Wood was born of Christian parentage in Fayette county, Ala., Dec. 28, 1826.

WARE.—Wm. E. Ware, son of B. F. and Mary W. Ware, was born in Henderson county, Texas, of Christian parents, on the 14th day of May, 1858.

ROGAN.—Gretchen Rogan was born Feb. 15, 1866, and died Jan. 25, 1896, aged seven months and eleven days. She had been a member of the M. E. Church for a number of years.

CHAMBERLAIN.—Died, in Henderson county, Texas, Jan. 2, 1896, of pneumonia, Mrs. Sarah C. Chamberlain, daughter of J. M. and Malinda K. Wood.

ZYMPLEMAN.—Resolutions adopted by the Austin Auxiliary Woman's Missionary Society at their meeting on Feb. 15, 1896.

WELLS.—Died, in Henderson county, Texas, Dec. 25, 1895, aged ten years, Lou Weir, daughter of Mrs. Edith Weir and Granddaughter of Bro. J. M. Wood.

MORGAN.—Little Morgan was born Sept. 7, 1885, and died at the residence of his parents, W. D. Morgan, near Sibley Springs, Comanche county, Texas, on Feb. 10, 1896.

DAVIS.—Mrs. Rebecca Jane Davis, nee Pickett, was born in McMinn county, Tenn., Dec. 17, 1829. When she was about four years of age, her parents moved to the State of Alabama, where she grew to womanhood.

ESTEY ORGAN. STANDS ALONE as the Leading Organ of the World. For delightful quality, purity and exquisite sweetness of tone, variety of effects and great durability, it HAS NO EQUAL.

GERMAN REMEDY FOR PAIN. THE GREAT PAIN EXPELLER. RHEUMATISM, NEURALGIA, MIGRAINE, BRUISES, BURNS, SCALDS, COLIC, DYSPEPSIA, HEADACHE, TOOTHACHE, BRUISES, BURNS, SCALDS, COLIC, DYSPEPSIA, HEADACHE, TOOTHACHE.

ESTEY & CAMP, Manufacturers and Dealers, 203 N. BROADWAY, ST. LOUIS, MO.

LADIES CAN DO THEIR OWN STAMPING AND MAKE MONEY BY STAMPING PATTERNS, which are easily transferred to fabric.

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of whom preceded her to the better land. The others rise up and call her blessed, and say: "If we could just live as our mother lived, we could meet her in heaven."

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R. R. RADWAY'S READY R. R. RELIEF. NOT ONE HOUR. After reading this advertisement none can suffer with R. R. RADWAY'S READY R. R. RELIEF IS A CURE FOR RHEUMY PAIN.

Dr. Radway's Sarsaparillian Resolvent, The Great Blood Purifier. For the cure of all Scrofulous, Skin and Blood Diseases, \$1.00 a bottle.

Dr. Radway's Pills, For the cure of all disorders of the stomach, Liver, Bowels, Kidneys, etc.

Dr. Radway's Pills are a cure for this complaint. They restore strength to the stomach, and make it perform its functions.

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

Dr. J. BRADFELD'S Female Regulator. A purely vegetable compound, and is intended for the FEMALE SEX.

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

RED STAR COUGH CURE. TRADE MARK. SAFE. SURE. PROMPT. 25 Cts. THE GREAT PAIN EXPELLER.

HOME. SPECIFIC! ERADICATES MALARIAL POISON. Cures all forms of Malaria, Fever, Chills, Headache, Stomach, Female, and all other ailments.

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