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THE PRESS.

Among our exchanges.

A new exchange goes on our list: The Southern Methodist Standard, Memphis, Tennessee, Rev. D. D. Moore editor. In this, his first number, the editor says:

We offer the Standard, such as it is, for the use and benefit of the conference and the public in general, and will endeavor to make it worthy of the confidence and patronage of both, and shall expect a fair trial. We are confident of success. We expect not to please all. No one can. No open criticism, however, is feared. Any other is self-refuting. Let us work together to do the Master's will.

We are glad to welcome the Southern Advocate, of Charleston, after the delay caused by the earthquake. It has its full number of pages and is as fresh and bright as ever. In this number the editor, Rev. W. D. Kirkland, says:

The editor of the Advocate feels deeply grateful to those friends who made particular inquiry as to the safety of himself and family after our great calamity, and especially for the kindly offers of home and shelter. Only those who have passed through a like experience can appreciate the value of such offers. We will do in an hour such as we have passed through.

The Wesleyan Advocate "raises the question: "Why is there no roll call of all the members of the church?" and adds:

The traveling preachers are expected to answer to their names once a year, and give an account of their work and have some of their brethren to vouch for their fidelity and good conduct; but the laymen are never called on to endorse their good conduct, except in a negative and very private way. Probably one-half of the members of the church have never heard their names called in the church since they were received into full connection. We are of opinion that there is a serious defect in our method of administration at this point, and (1) no one answers for the good conduct of the members. This defect is in the administration, not in the law. The law provides that a church conference shall be held once a month, or at least once a quarter. This same law provides that a part of the business of the conference shall be "reports from the class leaders." These reports might very well be equivalent to the passage or arrest of character of the members, belonging to the general classes. The church conference is not a court of trial, neither is an annual conference, but in either case a failure to say "nothing against him" may lead to the reference of the case to a committee of investigation. But such a proceeding would look like holding every member of the church to a strict account, and expecting something of him. That is just what we mean. Our loose way of never calling the roll and enquiring into the general conduct of our members neglects them to no account, and to put a low estimate upon their membership in the church. Call the roll and see how many fighting men you have in the ranks ready for duty.

The Alabama Advocate gives an example of "charity (as it were):"

Yesterday we happened to hear a countryman apply to a dry goods merchant for a prescription to rebuild a church which had been recently burned. The merchant was quite impatient, evidently fretted, saying that every week somebody came to him to beg for churches and school-houses, or something else, and that his charity account was too big for his business—he could not stand it. But after a little his face brightened, and he gave \$10 to rebuild the church, and immediately sold \$100 worth of dry goods and groceries to the countryman, who said he would tell all his neighbors that Mr. A. had the cheapest store in town. Charity (as it were).

This leads the Wesleyan Advocate to raise another question:

Has not that kind of giving the promise of reward? What is this? "Bring ye all the tithes into the store-house, that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open unto you the windows of heaven and pour you out a blessing, that there shall be no room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. With the pure lips underlying these two texts temporary, or was it an unchanging principle? If a merchant in a city helps a poor church in the country expecting to gain trade and increase of business thereby, does his expectation of gain vitiate his gift?

The Central Methodist is also fond of "raising questions," and addresses itself to the curious as follows:

If some one will explain to us why local preachers are thus called, when they are in no sense local, we will take it as a favor. A man is licensed as a local preacher, ordained as such, but his authority is co-extensive with that of an elder in the traveling connection, or a bishop itinerant. Perhaps the name is so used to indicate that he is to be the regular itinerant work, and if so it properly expresses the idea. But we will be pardoned for the suggestion, that the authority of a local preacher ought to be confined to a given locality, either the charge with which he is connected or the presiding elder's district in which he lives. The Central Methodist would be glad to hear from some of our ready-writers upon this question.

Drs. Whitehead, McFerrin and Bounds have been discussing the question as to whether a bishop has a right to participate in the debates of a General Conference, and incidentally the question as to where a bishop's membership is. This has provoked the following humor from a correspondent of the Pacific Methodist:

It is a sad thing to see an "elder in the church of God" elected to the office of bishop. In the first place, he is not right in what he holds his membership afterwards. Dr. Whitehead is certain it is not in the General Conference, as that august body adjourned, the other day, sine die, and the bishop's membership sine die, too, we suppose. And then, another sadder feature still, he passes at once over to the silent minority. We are never to have any more "talk" from him! Ah, that suits us! We know many men we should like to see bishops—during a General Conference! Dr. McFerrin contends that a bishop is at home in the General Conference; holds a life membership in it; and, therefore, has a right to make speeches. We have always known that he was quite happy in his annual conference; and from the way he lifted the preachers around, concluded years ago that, perhaps, he held his membership there! This discussion fails to throw any light upon the main question, viz: How are we poor itinerants to so change Kishop Keener's mind that all will have, this session, good appointments? As to where he holds his membership and as to his right to speak in or out of the General Conference, we will cheerfully concede these points, if we can be assured that there is a comfortable passage attached to the next circuit. Selah!

The Richmond Advocate, in a recent number, considers that beautiful feature of the itinerancy—the bond of love which binds each to the other in the sacred band:

Our system brings the laborers into close and kindly companionship. A Methodist conference is a family. In fixing the appointments a tender regard is had for the happiness and convenience of each home-circle. The health of the wife and the education of the children are taken into consideration. Many a time the unmarried minister willingly accepts a minor

position, that the little ones of a true yoke-fellow may have favor. The strong support the weak. The sweetest charity and self-sacrifice find illustration in this household of faith. In other schemes of supplying pulpits the ministers are more or less strangers. Each congregation is, in some degree, a distinct commonwealth. They touch each other slightly, and are the periphery, like cannon-balls in piles.

SOUTHERN METHODIST NEWS.

Rev. Geo. R. Lynch, publisher of the Alabama Advocate, was thrown from his buggy last week and narrowly escaped death. He will be confined to his room for some weeks.

At the recent session of the Kentucky Conference an increase in membership of fifteen hundred was reported. A commission was appointed of twelve preachers and twelve laymen, with authority to determine the location of a male college, to receive bids and propositions, and then definitely to decide next June, at Lexington, whether Kentucky Wesleyan College should remain where it has been at Millersburg, or be removed to some other place, or receive a respectful quietus. The new Missionary Secretary made a fine impression. Among the transfers was L. D. Shaw to West Texas Conference.

The St. Louis Conference has just concluded its session at Piedmont. Bishop McTyeire arrived the second day. Henry Hanesworth was Secretary. Drs. McFerrin, Fitzgerald, John and Morton were on hand. Four were admitted into full connection and six were received on trial. Collections fell below the assessments. Assessed for Church Extension \$1,300; the collections, \$736.69. The anniversary on Thursday night was largely attended, but the collection amounted only to \$41.95. The collections for the conference fund amounted to \$1,700. The interest on the conference invested fund increased the amount distributed to \$2,300. The bishop called attention to the small number of infants baptized, specially in the city charges, and the explanation given by pastors was that there but few births in their charges, fashionable life and city civilization seemed to impoverish and enfeeble the family idea. Children are scarce where modern society and fashion reign. Bishop Galloway preached in the great Metropolitan Methodist Church in Toronto, on the afternoon of September 12. The Toronto Mail says of his sermon, "It was a powerful pulpit deliverance, and created a profound impression on all who heard it."

METHODIST CHURCH OF CANADA.

The General Conference. The debate on the General Superintendency continued during two or three sessions. The committee on the subject recommended that there should be two such officers, but as soon as the report was read a motion was made that there should be only one General Superintendent. It was argued by some that the Superintendency savored too much of Episcopacy; others argued against any Superintendency in consequence of the expense. On the other hand, it was contended that not to appoint one or more General Superintendents would be a violation of the basis of Union. Some would have three General Superintendents appointed.

It was decided to define the duties of the General Superintendency, which having been done, the question was again discussed. It is worthy of remark that those who spoke on the subject were from all parts of the Dominion, and testified to the good which had resulted from the visits of the General Superintendents. All were satisfied that good would follow the visits of the General Superintendents. At length the vote was called for, and a majority decided that there should be two General Superintendents.

EDUCATION COMMITTEE REPORT.

It was recommended that fifty dollars should be allowed to every probationer who may come from Manitoba to attend college in Ontario.

The committee also recommended that there should be a Secretary of Education appointed to devote himself to collecting the amount required for the erection of new Victoria college buildings in the city of Toronto. This question occupied most of a session. All the speeches were of the same opinion so far as the person most suitable for the office was concerned, and the name of Dr. Potts was mentioned. The conference gave a rising vote in favor of Dr. Potts, who, on rising to acknowledge the vote, was cheered again and again, but the Doctor reserved to himself the right of giving an answer in a day or two.

MISSIONARY REPORT.

Less expense is to be incurred in publishing annual reports. The French mission district is to be continued as at present, rather than amalgamated it with the other districts. Dr. Douglas said that if a more liberal policy towards the French missions is not pursued, they had better be abandoned. The French missions have cost the missionary society a great amount of money, and owing to the persecutions to which the converts are subjected among the French people, there does not appear to be such an appearance of success as really exists. In the course of the debate it came out that the Missionary Secretary, Dr. Sutherland, in thirteen

months had traveled twenty thousand miles, he had preached more sermons and delivered more public addresses than the majority of the members of the conference, and he had conducted more correspondence than twenty members of conference.

ELECTION OF GENERAL CONFERENCE OFFICERS.

This question excited much interest. The General Superintendents were first elected. On the first ballot Dr. Carman was elected to continue in office eight years, and Dr. Williams for four years. The rest of the officers were first nominated and then voted for. Dr. Briggs was elected General Book Steward for the Western House; Rev. S. F. Huestis was elected Book Steward in the Eastern Provinces. The Committee on Publishing Interests recommended that there should be only one editor elected for the Christian Guardian. This part of the committee's report was the subject of discussion, which resulted in a vote for only one editor, and the election was in favor of Rev. E. A. Dewart, D. D., who has already been on the tripod for seventeen years. On motion the Rev. Dr. Withrow was elected Editor of the Magazine and Sunday-school Publications. Dr. Luthern was elected Editor of the Wesleyan. Dr. Sutherland was re-elected Missionary Secretary, and John Macdonald, Esq., was elected Missionary Treasurer.

The discussion for the appointment of a General Superintendent for the missions in the Northwest occupied most of a session. The ministers from that country argued in favor of the appointment, the Missionary Secretary opposed the appointment and thought that in the present state of the missionary funds the district superintendent should perform the duties of the officer wished for. The conference decided that a General Superintendent should be appointed.

There has been a good deal of fraternal intercourse with the General Conference. The Presbyterian Church sent a deputation to the conference, who were cordially received. A letter of Christian greeting was sent from the conference to the Anglican Synod meeting in Montreal, to which the Synod sent a most cordial answer.

The British sentiment has always characterized the Colonies. At an early period of the conference it was resolved to send a letter to Queen Victoria congratulating Her Majesty on the fact of this being the jubilee year of Her Majesty's reign. The conference simultaneously rose and sang the National Anthem.

Several memorials having been presented in favor of the extension of the pastoral term to five years, the Committee on Itinerancy having only considered the question, recommended that the term shall be four years. The question was keenly discussed. An amendment was introduced to lengthen the term to five years. There were so many wishing to speak on the question that a motion was adopted to limit the speakers to five minutes. EDWARD BARRASS, TORONTO, CANADA.

FRATERNAL ADDRESS.

Delivered by Bishop Galloway before the General Conference of the Methodist Church at Toronto, Canada, Friday, Sept. 30, 1886.

Dr. Ryckman next read the credentials of Rev. Charles B. Galloway, D. D., Bishop and delegate from the Methodist Episcopal Church, South.

Bishop Galloway, who was received with loud cheers, expressed the pleasure it afforded him to bear the warm fraternal greetings of one million Methodists to those of another branch of the Methodist Church. He assured them he was not a refugee from the land of recent earthquakes—(laughter)—although he must confess to being a little more comfortable in Toronto than in Charleston, S. C. (Renewed laughter.) Neither was he here as a special delegate to settle the vexed and vexing fisheries question, although he hoped to drop a line in our friendly waters—(laughter and cheers)—and have some fruit among us as even among other Gentiles. (Renewed laughter and cheers.) As a representative from the South he returned the fraternal handshake extended to his church, by the able delegate from the Canadian Church, Rev. Dr. Briggs, and wished them God-speed in the works of faith and labor of love. (Cheers.) He rejoiced to be able to tell them that, notwithstanding the terrible havoc caused by the civil war, the star of hope in the South was rising into the heavens. (Cheers.) Factories were multiplying there, capital was being attracted to the country, and the undeveloped resources were being opened up. It was said that in the South there were coal areas containing probably two hundred and fifty million tons of coal, and it was said that their iron mines could supply the civilized world for all time to come. (Laughter.) Although almost overwhelmed by the ruin of the war, yet his people were a chivalrous people, and had revered their allegiance to their common country. (Cheers.) Speaking of his church, he testified to its wondrous growth. The Methodist Episcopal Church, South, had ninety-nine thousand nine hundred and ninety-six members, over four thousand itinerant preachers, five thousand nine hundred and forty-two local preachers, a net increase dur-

ing the last quadrennium of one hundred and thirty thousand two hundred and seventy-seven members. (Loud cheers.) As an outcome of the celebration of the Methodist centenary year there had been a greater effort to preserve the historic spirit of Methodism, and a more intelligent denominational loyalty had been developed. (Cheers.) He repudiated in toto the sentiment he had often heard, "It doesn't matter what church you belong to so long as you are good." He loved the Methodist Church and every thing about Methodism. He was glad to say that his people were true to the traditional policy of Methodism. (Hear, hear.) He could assure his beloved brother from Cincinnati that the people of the South were emphatically conservative—in fact, some one had said that down there the weather was so hot they were too lazy to be anything else. (Loud laughter.) Theological adventures had never been at a premium in the South, and if one happened to come around he had quickly to get out. (Renewed laughter and cheers.) Loyalty to the powers that he was a characteristic of their Methodism in the Southern States, and one of their leading Bishops had informed him that when the last changes were made only one man, out of the vast number, had refused his appointment. (Loud cheers.) The greatest success of his church during the past four years had been in mission work. In Mexico, mission work was flourishing—China, and Japan, the Indians of the far West—all heard the word preached by Methodist missionaries. (Cheers.) While there had been growth and enlargement abroad, there had also been increased liberality at home. (Loud cheers.) In this connection he testified to the great assistance rendered the mission cause by the Woman's Missionary Society. With regard to their Sabbath-schools he might say that nearly one hundred thousand children attended, and the number of conversions among the pupils was greater than in any other period of our church's work. (Cheers.) On the great temperance question the Methodist Episcopal Church, South had taken a high position. All of their preachers were total abstainers—(cheers)—and were bravely leading in the struggle for the legal and constitutional prohibition of the liquor traffic. (Cheers.) That was becoming the burning question in the Southern States. His people were engaged in the same work, with the same weapons, and in much the same spirit as the Methodists of Canada. (Cheers.) The call of God was ringing out and clear for universal Methodism to meet the emergencies of the hour. (Loud cheers.) He hoped the conference would send a fraternal representative to the next General Conference of the Methodist Episcopal Church, South, in 1890, and would conclude his message of greeting with the words of their great founder:

Many are we now, and One, We who Jesus has put on; There is neither bond nor free, Male nor female, Lord, in Thee.

Love, like death, hath all destroyed, Rendered all distinctions void; Names and sects and parties fall, Thou, O Christ, art all in all.

(Loud and prolonged cheers.)

Rev. Dr. Potts moved, seconded by Senator Ferrier:

"That this General Conference has heard with profound pleasure the eloquent address of the Rev. Bishop Galloway, the honored representative of the Methodist Episcopal Church, South. We rejoice in the prosperity vouchsafed to the various agencies of the Methodist Episcopal Church, South, at home and abroad. We beg to assure Bishop Galloway and the great church he so worthily represents, of our joy at their success, and our sincere desire and prayers that Methodism in the sunny South may prosper more and more."

Carried unanimously.

The congregation sang the doxology, Dr. Williams pronounced the benediction, and the proceedings terminated.—Toronto Mail.

SOMETHING FOR NOTHING.

REV. M. H. WELLS.

David, the king, became vainglorious. Job, the captain of the host, protested. He saw the hand of Satan in the movement to number Israel. But how perverse and self-delusive is spiritual arrogance! "And the king's word prevailed against Job, and against the captains of the host," and on went the evil work. The time of reckoning came. The prophet of God was among them and received his message, delivered it to the erring king. Pestilence came. David saw his mistake, repented and implored God to stay his hand. The angel of destruction stayed his hand "by the threshing place of Araunah the Jebusite." Seventy thousand of the people had perished. Wrath from God was manifest. But that any of the people were saved was a miracle of mercy. The staying hand of the angel was a signal interposition of divine clemency and called for some conspicuous act of gratitude. God is on the scene again and directs the main features of the offering. The details are left to David's personal sense of propriety. It is such a handsome reserve. We are allowed to name

the quality and quantity of our expressions of thankfulness. Araunah was surprised to see the king and his servants coming to him. Straightway David made known the object of his coming. He wanted to buy the threshing-floor where the angel halted and build an altar unto the Lord that the plague might be stayed from the people. For so worthy an object Araunah would gladly make a donation. But David protested that he could not afford to receive something for nothing. He was not a deadhead and had not come to deadbeat his way on a mission of gratitude. It is related of a certain very poor woman that she was only able to contribute four pennies on collection days, but searched among her gathered pennies for the brightest and best and gave them.

There was a feast in the house of Simon the leper. Mary had a box of spikenard, "very costly," and broke it and anointed the Master. She gave the best to her Lord. There were those present who suggested waste. Why expend such large sums when substitutes are cheap? Why build these elegant and attractive meeting houses? Why buy an eligible and attractive site for your church when you can get lots donated? Did not this same king protest that it did not look right that he should live in a celled house and the worshippers of God in a tent? The enterprises of the church are beneficent in their influences upon society. Every man, woman and child in the land is a beneficiary. Do do any of these receive something for nothing? Church membership has its reflex and positive benefits. Are there not among us some deadbeats—people receiving benefits without paying for them? Are there not church parasites receiving much but giving nothing?

OUR MISSIONARY MACHINERY.

The Quarterly Conference. "The systematizing of the entire work of missions, as connected with our congregations, with our Sabbath-schools, and with all the children of the church, so that they may be formed into societies auxiliary to the Foreign Board, and contributing regularly to the Foreign Missions, is of great moment, not only to the present efficiency, but the future solidity of this aggressive arm of the church of God."

These words, from the Bishops' Address at the late General Conference, outline the policy our church must adopt before it takes the place the Master has assigned it among the agencies engaged in the world's conversion. Special plans are demanded where extraordinary emergencies arise, but the line of enlargement and sustained success will be found when the agencies the church has provided are brought into systematic and vigorous operation.

The quarterly conference is constituted by the Discipline a Board of Managers to which is entrusted the duty of devising "modes and plans" by which the missionary assessment on each pastoral charge shall be raised.

Many official members consider it the special duty of the preacher in charge to raise the missionary collection, and imagine that the quarterly conference has no responsibility in the matter. Art. XVIII of the Missionary Constitution reads: "It shall be the duty of the presiding elder to bring the subject of missions prominently before the quarterly conferences of each circuit and station, and to see that efficient and well-defined modes and plans be adopted for raising missionary funds both for the General Board and for the Conference Mission Board." The preacher has his work to do. He must take up a collection for missions in each congregation in his charge. He will be confronted at annual conference with the question, "What has been contributed for missions?" and must answer the question no matter how humiliating his failure. But the duty imposed on the preacher does not release the quarterly conference from its responsibility. It is often a cross for the preacher to appeal to his people for money. He needs at this point the moral support of his official board. It should say: "The cause of missions is the cause of Christ. He died to redeem the world. He commissioned his church to send the gospel to every creature, and we must do our part." If with this spirit its members will unite with the preacher and presiding elder in devising plans for raising the missionary collection, the preacher will bear the inspiration of their devotion into the pulpit, and the congregation will feel the power of his appeal. Unhappily, every official board does not render the pastor this support. They listen listlessly, not to say impatiently, to the question, "What is doing for the cause of missions?" and remain silent when the presiding elder seeks to bring the subject prominently before them. No wonder a cloud rests on the preacher's faith. The chill atmosphere of this quarterly conference follows him into the pulpit, and often his appeals in behalf of missions sound like an apology for presenting the subject before the congregation, rather than the echo of the Master's last command, "Go preach my gospel to the nations."

If each quarterly conference, impressed by its responsibility, will endeavor to perform its duty, the preacher and presiding elder will gladly carry out the plans it may adopt. They will preach on missions; will press its claims on every congregation; will appeal to the members personally; will circulate missionary literature; will appoint collectors to aid them in the work; will bring the subject before the Sunday-schools, and organize them into missionary societies; and, by every agency that can be devised, bring the cause of missions before the people.

We do not believe there is a charge in our church that will fail to send up its assessment to the annual conference if each quarterly conference will faithfully carry out the provision of Art. XVIII of our Missionary Constitution. If we succeed in "systematizing the entire work of missions" all our official boards must "work in line." We need missionary quarterly conferences. We need official members whose hearts are in sympathy with the work to which the church is called by the command of Christ. Can we have them?

We would be glad if every pastor and Sunday-school worker in the church would read Arts. VI and XV of our Missionary Constitution. We must bring the Sunday-schools into line.

SECRETARY.

NASHVILLE, TENN.

CHINA AND JAPAN.

The address of the Bishops to the General Conference is one of the grandest ecclesiastical papers that has adorned the pages of church history. With your permission, Mr. Editor, I will take the liberty of noticing one or two points. In speaking of planting a mission in Japan they say: "A superintendent, Rev. Walter R. Lambuth, M. D., and two assistants have been appointed to this inviting field." One of these "assistants" is J. W. Lambuth, D. D. I do not for a moment suppose that any discourtesy was intended towards a venerable missionary who, for thirty-two years, has been the pioneer and pillar of Methodism in the Orient; but to a brother who has had four children born under his roof, and who has found in him and his home the fulfillment of the hundredfold promise, the term "assistant" seems a little inappropriate. To the Bishops has been given, as to Peter and James, the privilege of laboring around Jerusalem, while Dr. Lambuth has been a chosen vessel to bear the gospel to the Gentiles. Sorrow fills the hearts of one thousand missionaries that this holy man, great itinerant, faithful preacher, loving shepherd, and distinguished translator of the Bible and thirty volumes of Christian literature, is now sent forth from the land of his choice, and many tearful farewells were given him. The poor native converts are disconsolate. Is this the reward that Southern Methodists give to the father of all their spiritual work in China, and who for ten years received no support from home; that now, at three score, he must go to another Empire to undertake the herculean task of learning a new language? From Virginia to Texas, let warm-hearted Methodists demand the return of this faithful man to China, that the mellow years of his ministry may be given to this people.

The exodus of eight missionaries, male and female, from one of the smaller missions is a startling event in the foreign field. Why the ominous silence of the Bishops about preaching in China? We rejoice in all the good done in the Shanghai school, where eighty or one hundred boys, commencing with the alphabet, remain for the most part a year or two (and may the Lord bless it!). Though we could but desire that the many thousands it costs annually were expended in preaching and itinerating, yet when the Bishops speak of teaching English as an "inviting approach of the gospel to the people of China," as a missionary of the cross, I take issue fair and square. If your forty-five hundred itinerants were assigned to grammar schools, is it likely that there will be a net gain of one hundred and thirty thousand before the next Conference? If Wesleyans "Go out into all the world," let them obey the risen Lord and preach.

HAMPDEN C. DUBOSE, Southern Presbyterian Mission, Soochow, China.

SOUTHERN METHODIST OPINION.

Rev. A. G. Haygood, D. D., Oxford, Ga. Prohibitionists can enforce the law; even if it needs men to take the place of martyred Haddock.—Wesleyan Advocate.

Bishop C. B. Galloway, Brookhaven, Miss. The success of our Publishing House for the past eight years is a marvel of church financing.—Fraternal Address.

Mrs. Juliana Hayes, Baltimore, Md. The painful conviction has forced itself upon me, that the women of our church are not doing what they can and ought to do for the cause of Christ.—Central Methodist.

Rev. Angus Dowling, Ozark, Ala. Immersion as baptism is ceasing. The time will come in our church when it will wholly cease, and it will be taken out of our book of Discipline in theory.—Alabama Advocate.

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OLD AND YOUNG. HAPPINESS.

Is happiness a plant of mortal birth, Which, shrewdly cultured, grows in gracious earth? Rather a heavenly glory, or bright dew, Slipped from the bosom of the cloudless blue, On some fair morning to the soul's surprise, Fresh with the fragrance born in Paradise.

THE WIFE.

C. L. SPENCER.

O what a treasure is a wife! At least is mine, I own with pride; For through the varied scenes of life Our trusting hearts in each confide, And beat to each other true.

Like two approved chronometers; And, unretired life's journey through, Mine varies not one beat from hers.

Thus have we lived, thus have we marched To fight life's battles in our prime; And if in health or fever parched, Her step with mine kept even time, And were I ill or she me hung.

By day and night with anxious care, And loving heart and soothing tongue, As if my ills in part to bear.

And often have I watched by her With trembling heart and bated breath, And felt alternate hope or fear, As gaining life or nearing death;

For in her life my own is bound, In each pulsation of her heart; For she my wedded life has crowned With bliss no other could impart.

Thus through the scenes of life have we Together drunk of joy and grief; And joy and grief it still may be; No matter, life itself is brief.

And teaches us that love so sweet, Like dewy roses of the morn, E'er its fruition is complete, May, possibly, reveal a thorn.

But should a thorn our love reveal, So transiently is the pain, That we its presence scarcely feel Ere happiness returns again, And consecrates it as a band.

That closer binds our wedded life, While marching onward hand in hand, With her, my noble, generous wife.

What pleasant journeys home we made! Her little pattering feet by mine; For her dear hand in mine not laid, The tempting pleasure I decline; For pleasure I could never know, Unless her heart could feel its glow, And take its sweetness there with me.

She is the keystone of the arch That makes secure our happy home, And in the binnacle of the march, From her my heart can never roam; But gains new strength each day from her To animate me in the strife; What courage does it not confer To battle for a noble wife?

So life has been one pleasant scene, Except love's tribute to our ills; And even when they intervene, Intense love our bosom thrills.

For each tear by affection shed Love turns into a brilliant gem, The richest fur of heart or head, That graces Hymen's diadem.

DEATH OF THE OLD WIFE.

She had lain all day in a stupor, breathing with a heavily-labored breath, but as the sun sank to rest in the far-off western sky, and the red glow on the wall of the room faded into dense shadows, she awoke and called feebly to her aged partner, who was sitting motionless by the bedside; he bent over his dying wife and took her hand, wrinkled hand as it was, "Is it night?" she asked in tremulous tones, looking at him with eyes that saw not.

"Yes," he answered softly. "It is growing dark."

"Where are the children?" she queried; "are they all in?"

"Poor old man!—how could he answer her?—the children who had slept for long years in the old church-yard—who had outlived childhood and borne the heat and burden of the day, and, growing old, had lain down the cross and gone to wear the crown, before the old father and mother had finished their sojourn."

"The children are safe," answered the old man, tremulously; "don't think of them, Janet, think of yourself; does the way seem dark?"

"My trust is in Thee; let me never be confounded. What does it matter if the way is dark? I'd rather walk with God in the dark than walk alone in the light. I'd rather walk with him by faith than walk alone by sight."

"John, where's the little Charlie?" she asked. Her mind was again in the past. The gravestone of twenty years had lain on Charlie's golden hair; but the mother had never forgotten him! The old man patred here and there—hands that had labored so hard that they were seamed, and wrinkled, and calloused with years of toil, and the wedding-ring was worn to a mere thread of gold—and then he pressed his thin lips to them, and cried. She had encouraged and strengthened him in every toll of life. Why, what a woman she had been! What a worker! What a leader in Israel! Always with the gift of prayer or service. They had stood at many a death-bed together—closed the eyes of loved ones, and then sat down with the Bible between them to read the promises. Now she was about to cross the dark river alone.

And it was strange and sad to the old man, and the yellow-haired granddaughter left them, to hear her babble of walks in the woods, of gathering May flowers and strolling with John, and putting down with a strong, resolute hand; of wedding feasts and death-bed triumphs; and when at midnight she heard the Bridegroom's voice, and the old man bending over her cried pitifully, and the young granddaughter kissed her pale brow, there was a solemn joy in her voice as she spoke the names of her children one by one, as if she saw them with immortal eyes, and with one glad smile put on immortality. They led the old man sobbing away, and when he saw her again the glad morning sun was shining, and she lay jubilant with the song of birds, and she lay asleep on the couch under the north window, where he had seen her so often lie down to rest while waiting for the Sabbath bell. And she wore the same best black silk, and the string of gold beads about her thin neck, and the folds of white tulle. Only now the brooch with its miniature was wanting, and in its place was a white rose and a spray of cedar—she had loved cedar—she had loved to sing over her work:

"O my love, in His courts be seen, Like a young cedar fresh and green."

But what strange transformation was there! The wrinkles were gone. The traces of age, and pain, and weariness were all smoothed out; the face had grown strangely young, and a placid smile was laid on the pale lips. The old man was awed by this likeness to the bride

of his youth. He kissed the unresponsive lips, and said softly:

"You have loved Heaven first, Janet, but you'll come for me soon! It's our first parting in more than seventy years, but it won't be for long—it won't be for long!"

And it was not. The winter snows have not fallen, and there is another wedding, and to-day would have been their diamond wedding; they had planned much for it, and I wonder—I wonder—but no! Where they are there is neither marriage nor giving in marriage.

JOE BLACK.

The first time I ever saw Joe Black he was out on the sidewalk in front of the house where he lived. It was a sharp winter morning.

There were a number of boys on the sidewalk, too, and Joe was looking on to see them play, rather than playing with them. Some of them were sliding along on the ice in the gutter, others were snowballing, and all seemed to be having a fine time.

Pretty soon a game came along. Joe was busy watching the boys, and did not see or hear the man until he was close upon him. The man had a heavy bundle upon his shoulder, and called out rather angrily: "Get out of the way." Joe was a little frightened at the harsh tone in which the man spoke to him, and got out of the way as quickly as he could. Some boys would have answered this man rudely back, and perhaps would have hit him to get out of the way himself; but Joe took the roughness very meekly.

The next morning Joe was out again; only this time he had not got so far as the sidewalk, but was standing on the door-steps, looking up and down the street, and wondering what he should do. While he was so standing and wondering, the same man came along who had spoken so unkindly the day before. He had what looked like the same bundle on his shoulder. The man did not see Joe, but Joe saw and recognized him. Presently the man, as he walked along, put his hand in his side pocket and pulled out his handkerchief. In so doing he pulled out one of his mittens too. It fell unobserved by his owner upon the sidewalk. When he put his handkerchief back in his pocket he did not miss the mitten. There it lay just where it fell, the man walking faster and faster away.

Some boys in Joe's place would have been glad that such a cross man had lost his mitten, and would have hoped that he might never find it.

Not so Joe Black. It took him but a moment to decide that he ought to go and restore the mitten to its owner. I don't know that he so much as thought of the cross way the man had spoken to him the day before. If he did, he did not cherish any resentment.

So off he started down the steps and along the walk until he came to the mitten. Picking it up, he ran after the man as fast as his legs could carry him. Instead of calling out to him, he waited until he got close up behind him, and then gently touched his hand. The man turned around to see who touched him. There stood Joe holding the mitten.

"Well done!" said the man, recognizing the mitten, and feeling in his pocket at the same moment.

"Well done! Where did you find that?" And he took the mitten and put it back in his pocket.

Joe only wagged his tail, for he was nothing but a great Newfoundland dog, and he could not speak a word.

But I have sometimes thought that he was more of a gentleman than the man who dropped the mitten. At any rate, he knew how to return good for evil. Do you?

WHERE IVORY COMES FROM—ITS USES.

Chamber's Journal.

Mammoth tusks of ivory occasionally come to this country from Siberia, but as these have been lying exposed for centuries, and probably for many thousands of years, and often buried in ice, the "nature" has gone out of them, and they are not fit for the carver's use. The teeth of the walrus and hippopotamus are used in considerable quantity, and being of suitable size, are used whole for making expensive carved handles.

Ivory of the best quality comes from the west coast of Africa under the names of Cameroon, Angola and Gaboon ivory. This is brought down from the interior, and retains a large proportion of the "fat" or gelatine, from the fact, probably, that it is more recently from the animal. In this state it is called "green" ivory. It is more translucent and not so white as the Egyptian and other kinds, called "white" ivory, that have been lying a longer time and in a more sandy region, and exposed to the heat of the sun until the animal matter has disappeared.

The excellence of the "green" ivory consists in its greater toughness, and in its growing whiter by age, instead of yellow, as is the case with the whiter ivory. Yet buyers of cutlery, through the ignorance of these qualities, usually prefer the whiter kinds, which, on that account, are more in demand for the Sheffield trade, and have more than doubled in price since 1870.

The sales of ivory occur every three months at London and Liverpool, and sales are also held to a limited extent at irregular intervals at Rotterdam. At Liverpool only ivory of the best quality and from the west coast of Africa is offered. Buyers from Germany and France and agents of American customers attend these sales, and it is estimated that about one-quarter of the whole amount goes to Sheffield, another quarter to London, and the other half to Germany, France, and the United States.

THE ABACUS.

While standing in a Chinese laundry recently, I was much interested in watching a young Chinaman as he calculated the price to be put upon various bundles of clean linen which lay on a little counter before him. The mysteries of mental arithmetic had evidently never been revealed to him, neither had he learned to "do" his sums on paper or slate with a pencil.

A small rectangular frame lay before him, filled with little wooden balls that slipped on wooden rods. Through the frame and near to one side of it ran a piece of wood which served to divide the balls into two sets, there being five balls on each rod on one side of the separating piece and two on the other side. By means of this "calculating machine" the Chinaman performed his little problems, and so ascertained the amounts which his customers were to be charged.

A numeral frame somewhat similar was used 2,000 years ago by the Romans. These old inhabitants of the seven-hilled city cared more for conquest and robbing than for cultivating the art of computation. Indeed, we are told that they considered the operation drudgery, fit only for slaves; so a knowledge of the abacus, which we now regard almost as a child's plaything, a frame somewhat similar being used in our primary schools, was about as far into the science of mathematics as many of those old warriors and pleasure seekers ever cared to look.

BIRDS' EGGS.

A curious feature of the National Museum in Washington is the zoological section, or the department devoted to birds' eggs. It has about forty-two thousand birds' eggs packed

away in little trays placed in cases along the walls of the building. The eggs in this collection vary in size from that of the tiniest humming-bird to that of the giant bird, whose remains are found in Madagascar. There is a little egg of a tiny humming-bird lying in a diminutive nest. The humming-bird that made the nest and laid the egg is the smallest bird in the world. The little egg has a length or long diameter of three-tenths of an inch, and a short diameter of three-hundredths of an inch. The nest is one-twentieth of an inch across one way and ninety-two one-hundredths the other.

A BEAUTIFUL INCIDENT.

Miss Lizzie C. Cowan, of Braceville, Ohio, gives this beautiful incident:

"Last week I spent a few days with a farmer. A little wren had built under the porch roof. Something had disturbed the nest, and one bird fell out. Jennie, a kind-hearted Scotch girl who helps in the family, took a wire trap, and put the nest with five little birds into it. She then hung the trap to one of the rafters of the porch, where the old birds daily fed them, singing so sweetly, until they were able to fly. Then Jennie set the trap on the ground, and all flew away as happy as birds could be."

LOVE FOR JESUS.

P. E. M.

No apostle by one of the little readers of the Letter Box "expressly for the ADVOCATE."

This love is a flower, a beautiful flower, That blooms in the time of youth; And it flourishes and blooms so fair Because its gardener is "Truth."

Grace is sent down from heaven As dew upon this flower, And though it is so wondrous fair, It blossoms in an hour.

But not like earthly flowers, To fade as quick away, For its beauty is everlasting— It never can decay.

Nourished by the words of truth, Fed with grace from heaven, This wonderful love, so like a flower, To Jesus should be given.

Has he not given us A love unselfish and true? Did he not die up on the cross To save "even me and you?"

And has he not promised Salvation unto all Who obey the teachings of his word, And follow at his call?

And we can give but one thing To him in his home above, Then, let us give it now— This wonderful, beautiful "love."

LETTER BOX.

Sivell's Bend.

This is my first attempt to write to any paper. I am fourteen years old; am a member of the church and attend Sunday-school. My teacher is Sister Free Allen. I am living with my uncle. He takes the ADVOCATE.

Salmon was the father of Boaz. A. R. HADDOX.

Wild Cat.

I am a little girl ten years old. Pa takes the ADVOCATE. I love to read the children's letters. I go to Sunday-school; my teacher's name is Mrs. Ella Spark, and I love her. I have two brothers and two sisters. I am the baby.

I will close by asking: Who was Joshua's father? ANNE THOMPSON.

Ennis.

I am seven years old. I go to Sunday-school at Smith's Chapel. Bro. Shutt, preacher in charge. Pa takes the ADVOCATE. My parents and three brothers are members of the M. E. Church, South. I am the oldest girl at home, and have my hands full, washing dishes and nursing Mittie Love (the baby) for ma.

Where is "uncle" found in the Bible? MATTIE KENNON.

Luling.

This is my first letter. I will soon be twelve years old. I am a member of the M. E. Church, South, and a member of the Sunday-school also. Mr. Wassennick is my teacher, and papa is my pastor. I like him, of course. I have one brother and one sister.

I will ask a question: How many times does the word "envy" occur in the Bible? Wishing the ADVOCATE much success, I am BERTHA BLACK.

Granger.

This is Sunday evening. I have been reading the children's column and I thought I would answer some of the questions asked this week. Julia Bond asked, "Where was Moses buried?" He was buried in a valley in the land of Moab, over against Beth-peor. It can be found in Deut. xxiv:5. The answer to Lou and Anna Chambliss is: Aaron's sons wore "bonnets" when they were anointed.—Leviticus viii:12, 13.

How many sons did Ahab have? ALICE HOLSHOUSE.

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Columbus.

I am nearly six years old. My grandmother takes the ADVOCATE. I go to Sunday-school. My teacher is Miss Lena Wooten and our superintendent is Mr. Binkley. Our minister is Bro. Duncan. I will start to school next month. CARRIE TUTWILER.

Longview.

Papa takes the ADVOCATE, and I am always glad when it comes. I love to read the Letter Box. I hope to be benefited thereby. Bro. LeClere is our pastor. I like him very much because he is so kind.

I will answer one of Mollie A. Chaney's questions: It was Moses' rod that turned into a serpent.—Exodus iv:3. I will also answer Lem Scarborough: Jesse was David's father.

How many times is "pulpit" mentioned in the Bible? JULIA R. SMITH.

Cedar Bayou.

We take the ADVOCATE and like it very much. We have a church and a good Sunday-school; my father is the superintendent, and my teacher's name is Miss Sophrona Davis. We all like her very much. Our pastor is Bro. Savage. He is a good preacher, and we all like him.

I will answer Ernest Arthur Fatheree: "The Lord thy God" in capital letters is found in Deut. xxviii:58, and "children" is mentioned 98 times in Ezra ii. Lela Hocutt's answer is found in II Tim. ii:5; Billie Midkiff's, the father of Boaz is Salmon, and "bonnets" were put upon Aaron's sons" will be found in Leviticus viii:13.

Where in the Bible is "Jehovah" found in capital letters, and where is "peacock" found? LUCY M. BROOKS.

Fredonia.

This is my first letter. I am twelve years old and live in Mason county. I help papa and mamma do their work. Our pastor's name is R. M. Leaton. Our presiding elder is J. M. Stevenson. Our district conference has just closed. Bishop Key presided. He looked like an angel to us Western people. We had a glorious revival.

Howell Carter, "Mathias," Lem Scarborough, "Jesse," Cora Wamble, "mana," Mollie A. Chaney, "Moses," "Zeremiah," Sallie Oxford, Psa. xxxiii:7; Antoinette Thomason, "St. John," Cora Wamble again, "Melchizedek."

The above are my answers to my dear little cousins' questions. I love all little children and good newspapers. MAGGIE H. GOODALL.

Red River Station.

I am seven years old. I have one brother and two sisters home with me, all younger than I, and a loving little sister that is gone home to heaven where God is, and I am going to meet her.

Bro. Jackson is our preacher. He is not able to preach, but is here to fill his place and has Bro. Perkins to do the preaching. All like him very much. My pa and ma and grandpa and grandma all went to Bro. Shanks' meeting in the Indian Territory.

I will answer Billie Midkiff: Salmon was his father. What king slept on an iron bedstead? This is the question I will answer to-day at Sunday-school. This is my first letter. Pa takes the ADVOCATE. DAISY ROBERSON.

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LETTERS ON PROHIBITION.

On our table are quite a number of letters, called forth by the editorial of last week. Some of them are private, while others are sent for publication. We should be glad to print them all, but have not the space. We select for publication those that seem to us more likely to make clear to our readers the different shades that characterize the present state of popular opinion. We do this with the hope of casting some further light upon the whole situation, of defining our position more clearly, and, if possible, of giving some aid to many who are deeply perplexed.

The first letter comes from Kingsbury. We quote a paragraph:

The writer claims to be as strong a friend of prohibition as anybody can be, but he must agree with the ADVOCATE that the Dallas convention was "born out of due season."

We have received a number of letters expressing the same sentiment. In this connection, however, we must be allowed to remind our readers that we are making no war upon the Dallas convention. The Prohibition party is now organized and has a ticket in the field. That party will receive fair treatment from this paper. We thought it best to advise against it, but now that it is set on foot, the ADVOCATE must say to this, as to the other parties, "If you pursue a good, God speed."

The next letter is from Ennis. Our correspondent says:

In looking over the Editorial Brevities of the ADVOCATE for September 16, I notice you quote from Bishop Galloway's Hand Book of Prohibition. After setting forth resolutions not to entangle prohibition with party politics, the convention also resolved not to support any drunkard for office. Will you not inform the Democratic and Republican Prohibitionist of Texas what they must do when drunkards and endorsers of drunkards are nominated by these parties for officers from constable to governor? How shall they vote consistently? Must they scratch the drunkards and endorsers of the whisky traffic? Or, to be consistent, must they swallow the nominated ticket, drunkards and all?

This is a matter our correspondent must decide for himself. As for the writer, he has his own opinion and does not hesitate to express it: It has been his custom for years to scratch every drunkard and every endorser of drunkard-making from the ticket that he votes. This paper, however, is not the editor's personal organ, nor has it any control over the conscience of its readers. It can and will say this much: to vote to place in high public office men who, by their habits and alliances, are unfit for it, is not the act of a patriot and a Christian.

The next letter is from San Marcos. We quote a paragraph:

The Democrats are in power and have been for years. What have they done? When petitioned, not for a law, but for permission for the people to settle it, they said, "No, the people do not know what they want, are not capable of self-government." I claim to be a Democrat, but also favor prohibition, the Sabbath law and the Bible. And when I am asked to vote for a whisky man or a Sabbath-breaker just because he was nominated by the Democratic party, I say no, and will save Coke, Mills or Terrell the trouble of putting me out of the party.

Now this brother is in no perplexity whatever. He settles the matter in short order. It is his privilege to take this course. The ADVOCATE, however, can neither endorse nor condemn it. We can state principles, but our readers must apply them according to their best judgment, and the above is given only to show one phase of public opinion.

Here is a brother who is cast into much perplexity. Writing from Bremond, he says:

I am a Democrat. I sincerely believe that the perpetuity of our Republican form of government, and the peace, prosperity and general welfare of our people, as a nation, depend upon a strict adherence to the principles of the Democratic party as promulgated by its fathers and founders. Entertain the sentiments, as a patriotic citizen I am attached to and bound to the support of that party. I am also trying to live the life of a Christian. I am an humble member of the Methodist Church. I believe its doctrines and teachings are in accordance with the Book of God. I further believe that the liquor traffic is the great evil of the day; that it is the Pandora's box of modern civilization, out of which issue more of the evils which afflict society than from all other sources combined. I believe it does more to corrupt government, to increase crime, poverty, ignorance, human suffering, and to send immortal souls to hell, than all other evils. Believing this, I am in favor of prohibiting the sale of liquor by means of local option laws. I sincerely believe that my highest duty to my God and my country, in the exercise of the elective franchise, is to vote for local option whenever the opportunity presents itself, and, at all times, to lend whatever of influence I may have to that cause. I was a member of the State Democratic Convention that nominated Gen. Ross for governor. I did not support him in the conven-

tion because he opposed local option in McLennan county. I was, however, partially reconciled to his nomination because of the concessions made to the friends of local option in the platform adopted, and because his friends assured me that in the campaign preceding the local option election in McLennan county, he favored the liquor traffic, but because he thought legislation was not the most effective way to suppress the evils of intemperance. Since then I have seen extracts from a speech he made in that county during that campaign, in which he urged arguments as extreme in favor of the liquor traffic as any advanced by Coke and Mills, except that he did not call on the people to "scourge back" the preachers. That he was the advocate of the liquor traffic in McLennan county can neither be denied nor explained away. That he lent all his moral, political and personal influence to the support of that cause there can be no doubt, and that he had great influence in defeating local option in his own and other counties is equally true. Now, my brother, all these things being so, I confess I am in a dilemma. As a Democrat, and a member of the convention that nominated Gen. Ross, I feel that I ought to support him in the canvass and at the polls. But, as a friend of local option, and as a Christian, how can I contribute my influence and vote to the support of a candidate for the highest office in the State, who has in the past, and doubtless will in the future, do all in his power to perpetuate and fasten upon my country this great, overshadowing evil and curse of the age? I am a subscriber and regular reader of the ADVOCATE. I love to read it for the instruction and good advice and encouragement I receive from it. I have great respect for its opinions; and, as I think many of my readers are in the same perplexed condition, I respectfully request you to point out to me and to them the plain path of duty. I feel that if I fail to vote for Gen. Ross I must sacrifice my Democracy—a thing I do not wish to do; and, on the contrary, if I vote for him, I must sacrifice a moral and Christian principle—a thing I dare not do. What shall I do?

Our brother is in the thick of the old fight into which every follower of Christ is plunged. Our Lord has given us only principles; the application we must settle for ourselves. We can take him by the hand in honest sympathy and say, "Brother, your battle is ours also," but we cannot give a specific answer to his question. It is the Catholic Church that proposes to furnish its adherents with a spiritual director. Protestantism is the spirit of inquiry guided by the word of God. Hence, every Protestant must be plunged almost continually into sharp conflict. In the dead sea of an infallible church there is peace of course—if peace it may be called; but the followers of evangelical Christianity must pay the price of their freedom by continual struggle. But we are not alone. The Holy Spirit of God is with us, and in answer to prayer wisdom comes. Let our brother be assured that the duties of the patriot and the Christian do not conflict. Let him seek prayerfully what is best for the good of his country, and then fearlessly obey his conviction. We are responsible, not to each other, but to God.

Here is another letter that must not be omitted. A conservative brother writes: "Keep cool." That is perhaps as good a motto as can be adopted. It is never good to be excited; no possible benefit can be derived by it. Temperance leaders should keep cool and trust to the truth of things. Excitement has done immense harm in the world. It is mental intemperance, and intemperance of the mind is as bad as that of the body. Do not be in a hurry, kind folks, in this great undertaking; but remember that all things work together for good to those that love and serve the Lord. Hear this: "Success is always inglorious, but to truly great minds never intoxicating." If we are wise men we will treat the world as the moon treats it—that is, we will show only one side at a time. Let us be sure to show the side that is calm, cool and polished. One has well said, "Keep cool and you command everybody." Adversity borrows its sharpest sting from impatience. Try to think twice before we let words slip that will hurt. With some men, however, there is no such thing as keeping cool. Goldsmith said of Dr. Johnson: "There is no arguing with Johnson, for if his pistol misfires, he knocks you down with the butt end of it."

There is some good advice in this paragraph. We will not say how much. It is not apt, however, to hit the mood of the thousands who will read it. To make an honest confession, it does not hit ours. We would like to "keep cool," but how is it to be done? A young man, gradually led into crime by drink, came at length to the gallows. His mother is said to have gone to his prison cell to bid him farewell. When asked by the broken-hearted woman if he had any word he would like to leave them, the doomed boy said: "O, mother, I didn't want to kill him; I was crazed with drink. It was the saloon did it. O, mother, tell the temperance people to be in a hurry!" Only last week we read of another, who, too intoxicated to be sure of his footing, attempted to leap from a train before it had fully halted at the station and was fatally crushed by the wheels. When he was told that he must die he hissed through his shut teeth: "Damn the whisky!" In dark alleys, in squalid garrets, in poverty-stricken homes, in jails, in penitentiaries and in hell, that cry is going up, "Damn the whisky!" Keep cool? How can we? Nay, nay, rather "tell the temperance people to be in a hurry!"

THE TEMPERANCE SABBATH. The convention of the Woman's Christian Temperance Union held in Philadelphia, October, 1885, appointed October 16 and 17, 1886, as a temperance Sabbath and a day of prayer. They were led to this through the urgent request of twenty-one pastors of that city. This "a movement in the right direction." There are many reasons why all the friends of this great reform movement should unite to keep this day. There is no question as to the ultimate abolition of the saloon. Its fate is sealed. But how long shall it be before the influences now at work shall accomplish its overthrow? That will depend upon the purity of our mo-

tives, the unity of our efforts and the wisdom of the measures we adopt. At all these points it is possible for us to make mistakes, and so delay that for which we labor. At all these points we are already on trial. Not only secular papers, but religious journals of wide circulation and influence, are charging that political ambition has more to do with our methods than a love of temperance; that the supporters of the movement are hopelessly divided; and that our policy is unintelligent and even hostile to the cause it purports to serve. We shall not surmount these troubles by disputing among ourselves. Let us seek wisdom where it never fails to be found when sought aright. Let us keep in mind this temperance Sabbath and assemble in our churches and observe it. Let us make it a day of prayer for the triumph of our cause. Assembled with one accord and in one place, God's blessing shall descend upon us and we shall go forth stronger, wiser and more united than ever before.

IDEAL POLITICS.

A novel political campaign is in progress in Tennessee. Two brothers, Hon. Alfred A. Taylor and Hon. Robert L. Taylor, are the candidates of the Republican and Democratic parties for Governor of the State. The brothers are sons of an eloquent Methodist preacher, who himself served two terms in the lower branch of congress; and their mother is a sister to the Hon. London C. Haynes, the greatest popular orator ever developed by East Tennessee atmosphere and scenery. By mutual consent, the two brothers have adopted the red and white rose as their colors. The Democrat, Bob, wears the white, and the Republican brother, Alf, the red. The campaign was opened recently in Madisonville, where the brothers met in joint discussion. Their conduct was so brotherly and dignified, though each contended earnestly for the principles of his party, we are prepared to say, with an exchange, that if they continue in that spirit to the end of the canvass, our sister State will have a worthy and honorable Governor, no matter which one is elected. We give an extract of the report of the meeting as found in the daily press:

The Taylor Democratic and Republican candidates for Governor in Tennessee opened the campaign here to-day in a joint discussion. The people of this and surrounding counties turned out en masse, and a crowd of several thousand heard the novel but dignified discussion of the points at issue between the parties, with nothing of a personal or unpleasant nature. Hon. Alfred A. Taylor, Republican, was first introduced, and made an eloquent presentation of Republican principles. He was presented with a bouquet at the close, and, after a brief intermission, introduced his brother, Hon. Robert L. Taylor, Democrat, who, he announced, would have the proud honor in November of being a Governor's brother. In opening, Mr. Bob Taylor said: "Fellow Citizens: In the days of the Roman Empire it was the custom of the emperors to amuse themselves and their subjects with cruel and bloody entertainments called gladiatorial contests. It is possible that many of you have come here to-day with the fear that you may witness a similar exhibition of brutality between two brothers scrambling for the same office. In this country there are two great ideas of free government—the Republican idea and the Democratic idea. The representative of the Republican idea in this campaign is my brother. It devolves upon me as the choice of the Democratic party of Tennessee, to represent the Democratic idea. Is there anything improper, indelicate or unbrotherly in our meeting to discuss publicly the interests of a great state and a great nation under these two ideas? We have not met to wrangle or quarrel or scramble for the high office for which we have been made candidates. The tender blood of brotherhood is neither severed nor abraded by our differences of opinion in politics, nor can the discussion of political questions disturb the delicate relations. The red rose and the white rose bloom together and shed their odors upon the same atmosphere, and, gently struggling for supremacy, glorify the twilight hours. My brother represents to-day the red rose and I represent the white. Our political histories vary in this, that in my brotherhood I was transplanted by tender and loving hands into the sweet gardens of pure Democracy; while he, like the 'last rose of summer,' in the desert of Republicanism, was left blooming alone."

THE LAST OF THE WARRIOR-CHIEFS. A few days ago the conquered Apache Indians, sixty-three men and three hundred women and children, entered Florida, guarded by United States soldiers. The old story of King Philip, Brant, Black Hawk and Tecumseh is repeated, and Geronimo, the last of the warrior-chiefs, succumbs to the inevitable.

The story is a long and a sad one, with very little to relieve its dark features. Missionaries like Eliot have now and then carried the gospel into their lodges; women like Helen Jackson have tried to tell the world the story of their wrongs; some schools have been built, some money spent, some churches established; but over against this must be set neglect, indifference, cruelty, brutality sufficient to make this the darkest page in the history of the American Church and Nation. Our hearts have been moved with pity toward the Hindoo, the African, the Chinese and the dwellers in the islands of the sea. Money has been poured out like water and precious lives have been given to help those whom we have never seen, while here at our own doors a man and a brother has been permitted to perish, soul and body. We do not, of course, mean that our enthusiasm for foreign missions has been mistaken. It was our duty to do even more than we have done in this direction, but we should not have left the other undone. No doubt Geronimo's hands are stained with innocent blood; no doubt he has been guilty, as his captors declare, of many fiendish cruelties. But what more can we expect from the course of the government toward him? When a

plant is cultivated with the sword and watered with blood and whisky, it is not strange that its fruit should be rapine and murder. The story that comes this week from Minnesota is a sample chapter of the history. Messrs. Wright and Larabee, of the Indian commission, which has been arranging treaties with the Indians of Northern Minnesota, report a most determined effort on the part of the men interested in the sale of whisky to Indians to prejudice them against the commission. Their theory is that so long as the Indians can be kept off the reservations and open to the advances of whites, they can be led to part with the money they make from the sale of rice and blueberries for whisky. The Indians of the Beach Lake reservations sold this season \$10,000 worth of berries, and the commissioners state that a large part of this goes to buy whisky. At Whiteoak the Indians were found in a most deplorable condition. In some instances they had been so completely demoralized, so entirely robbed of the means of subsistence, that they would eat the dead bodies of diseased horses. The men were in a revolting condition, while the women were made articles of merchandise. The last scene that the commissioners witnessed as they pulled out their canoes from Whiteoak point was touching as well as terrible. Upon the bank of the lake, in the midst of a chilling rain, sat a poor Indian woman adding her tears to those that nature seemed shedding. Her husband had just sold one of her children, a young girl not more than fifteen years of age, to some lumberman for a sack of flour.

The Alabama Advocate, in the current number, discusses this question in a thoughtful way and closes with this significant paragraph: One of the strangest of all the facts of history is that the negro, a savage from Africa, has been transplanted to America and fostered into a man, civilized, educated, Christianized, while the native Indian has been wronged and butchered and exterminated. More thought has been given to the improvement of the negro in America, and more blood has been shed for his freedom, than any other race of the whole human family have ever received from another race. With one hand the American people have lifted up the negro, and with the other they have crushed the poor Indian. Is it not time that the Indian should receive a full share of Christian sympathy and help? Is it not time that the church should awake to its duty to these poor people? Is it not time that the government should cease to kill, and begin to comfort and educate them?

PROTECTION OF WOMEN.

We have received from the Woman's Christian Temperance Union a form of petition to the Senate and House of Representatives designed for use in any State, praying for the "protection of women." It is a shame that there should be need for such a petition, but the shame will not become less by ignoring the fact. The law does not permit a girl to take possession of her property or to make a legal contract until she is eighteen years of age, while in some of the States she may consent to her own destruction when only ten years old. Until she is competent to make a contract she should not be competent to consent to her ruin, especially when such competency is less a grant of freedom to women than a grant of security to villains. But here follows the petition. Cut it from this column, paste it upon a blank sheet, sign it, get others to sign it, and send it to your representative in the State Legislature:

PETITION OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF WOMEN.

To the Senate and House of Representatives: The increasing and alarming frequency of assaults upon women, and the frightful indignities to which even little girls are subjected have become the shame of our boasted civilization. A study of the statutes has revealed their utter failure to meet the demands of that newly awakened public sentiment which requires better legal protection for womanhood and girlhood. Therefore, we, women of ———, State of ———, do most earnestly appeal to you to enact such statutes and shall provide for the adequate punishment of crimes against women and girls. We also urge that the age at which a girl can legally consent to her own ruin be raised to at least eighteen years; and we call attention to the disgraceful fact that protection of the person is not placed by our laws upon so high a plane as protection of the purse.

EDITORIAL BREVITIES.

The Joint Board of Publication will meet in Waco, Texas, Wednesday next, Oct. 6th.

To the list of charges that have paid their foreign missionary assessment we add this week San Marcos, Rev. B. Harris, pastor.

READ Bro. J. Fred Cox's acknowledgment of the amount he has received for our preachers in the West; then read Bro. J. T. L. Anderson's letter from Abilene district; then get down on your knees and ask God if you have done your duty.

ACCOUNTS of the massacre of Catholic missionaries and converts in Southern China show that the race of martyrs is by no means extinct. Father Terrace, who had lived for nine years in Yunnan, when a mob surrounded his house at night, gathered his followers in the chapel, gave the last absolution, went to the door, and presenting himself to the rabble, said: "Here am I to answer for all." He was at once cut down by sabres. Father Bechet, a young priest in Tonking, saw a number of his converts beheaded, and then, refusing to be bound or blinded, offered his neck to the executioner without a tremor. Father Chatelet, ordered to descend to the place of execution, as hundreds of his converts had done, said: "I shall not go so far. If you want my head come and get it." The swords made short work of him where he stood.

THE nervous breakdown of Secretary McCabe leads the Northwestern Advocate, of Chicago, to say: "The old adage, 'It is better to wear out than to rust out,' may be correct, but we grieve that the golden mean in labor did not extend these valuable lives. At any rate, the church must learn to take 'no for an answer' when it piles up demands upon promi-

nent men for lectures, dedications, sermons, and like general service. In the particular instance of Dr. McCabe, rupture of health and loss of rallying power were lost by a persistent call for 'a song' after the man had done his full work. It would have been better had been in his 'trundle-bed,' rather than singing about it. Now we can but hope that he will recover in part, and hereafter do a fraction of his former work."

THE Western Advocate, of Cincinnati, prints the appeal in behalf of the Charleston Methodists, and says: "Let us help our brethren of the Methodist Episcopal Church, South. Charity knows no bounds."

PAPERS like the Fort Worth Gazette endorse high license because it is an antidote to prohibition.

The general opinion of the American press seems to be that Mr. Parnell adds to his prestige every week, and in political and parliamentary wisdom seems to be the equal of the wisest men in England. So far in this session he has made no mistakes, but has gained by every move.

PROFESSOR TAYLOR, a man of eminence and unblemished character, was principal of the High School in Rochester, N. Y. He took a stand against the Casino, gave respectable theatrical exhibitions, and sold liquors in an adjoining saloon, on Sunday nights, thus exposing thousands of the youth of Rochester to danger. He is no longer principal of the High School. The rum power put him out. It is just such acts as this that hasten the day when men like Professor Taylor will put the rum power out.

A copy of a sermon preached by John Knox 321 years ago was sold recently in London for \$3076.—Killean Bonner. The greatest sermon ever preached since the morning stars sang together for the first time was delivered on the top of a little mountain in the far East nearly 1900 years ago, by a wandering Nazarene, but it can be bought, including the whole book containing it, for only a few cents.—Greenville Bonner.

In the Advance, the editor, the Rev. Robert West, tells of a Methodist Church in Kewanee, Ill., which has a woman as regular pastor, named Miss Downer. Mr. West found her spoken of in the highest terms by all denominations as an educated, earnest, and convincing preacher, and says: "Now, I want to know why this woman is not licensed. I want to know why she cannot administer the sacrament, as ministers do, and solemnize marriages? I want to know why, and I should like to have an answer from some one competent to speak for the Methodist Episcopal Church. We love that organization, admire its history, and thank God for its work. But this is a remnant of high-churchism, and I think it a disgrace."

To an infidel who expressed a desire that all the churches of England, beginning with Spurgeon's, were swept off the land, Dr. MacEwan is said to have made the following crushing retort: "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's Orphanage?"

The Central Methodist still explains why Northern Methodists moving South promptly unite with our church: "When, in 1844, the Methodist Church was divided into two co-ordinate jurisdictions, the one in the North and the other in the South, provision was made to prevent their lapping the one upon the other. The principles involved in the Plan of Separation were re-affirmed by the Cape May Commission, and Methodists moving from one section to the other, not only act wisely by uniting with the Methodist Church of that section, but carry out the spirit of the agreement when the division was made, as well as that of the Cape May settlement. The people seem wiser than their teachers."

The Christian Guardian, of Toronto, of the 15th inst., says of the reception of fraternal delegates by the Canada General Conference: "The service for the reception of fraternal delegates, held last Friday evening, was a time of much interest. The addresses of Dr. T. B. Stephenson, of England, Dr. Joyce, of Cincinnati, and Bishop Galloway, of the Methodist Episcopal Church, South, were all interesting, eloquent, and instructive; yet each was wholly different in style and line of thought from the other. Dr. Stephenson's address was full of instruction, and marked by many fine touches of noble Christian sentiment. Dr. Joyce presented vividly some current phases of the conflict between Christianity and its enemies. Bishop Galloway was at some disadvantage in coming after two such able and lengthy speeches, but his graceful and telling address secured and held the interested attention of the audience to the close."

The New York Advocate says: "A few months ago Mr. Martin Irons kept this country in great excitement for many weeks by his energetic management of a strike that extended over a large system of railroads. We all remember how anxiously the country looked from morning to morning to see what Mr. Irons would next do. Last week he occupied a cell in the Kansas City jail on a charge of drunkenness. His influence is gone, and he whose edict was once obeyed by thousands now finds none so poor as to do him reverence."

The Minister to China, Mr. Denty, says, in his report on the last outrages in China on Americans: "This is a serious case, and may be a test one. It grew, as all our evils in China do, out of troubles in the United States."

The Constitution of the United States was adopted September 17th, 1787. On Friday, September 17th, the governors of ten of the original thirteen States met to make arrangements for the hundredth anniversary of that year. It will be held, of course, in Philadelphia and the Government of the country and all the States are asked to participate.

DEATH OF REV. F. W. McCURDY.

Rev. F. W. McCurdy, died in peace at his home yesterday morning, Friday, Sept. 24, at 3 o'clock. He had been a faithful soldier of the cross for sixty-six years. L. Z. T. MOHRIS, WILLIS, TEXAS, Sept. 25th 1886.

LETTER FROM BISHOP KEY.

The following letter, received during the progress of the Holiness meeting at Alvarado, was not designed for publication; but its writer stresses with such admirable judgment the salient points connected with the teaching as well as the professing of sanctification that the association requested it for the ADVOCATE, and Bishop Key kindly consents to give it to our readers.

B. F. GASSAWAY.

DEAR BRO. GASSAWAY—I have been patiently waiting for the Master to open my way that I might enjoy with you the blessings of your Alvarado meeting. It is now demonstrated that I cannot be liberated, and as I have turned it all over to God, I accept it as his will, and hence am content. Until to-day I have cherished the hope of meeting with you. In the anticipation, many, many points impressed me as very important to be considered. Indeed, such meetings as you are about to hold are occasions for

study and prayerful inquiry. Let me beg you, my brother—

1. Urge the brethren to abstain from controversy and wrangling. The precious experience of perfect love is inconceivable with a selfish or contentious spirit.

Strife for mastery may succeed in worldly contests, but is fatal in propagating holiness. How patient and loving should those be who are both teachers and illustrators of the Christly spirit! We are oftentimes misunderstood, sometimes unjustly condemned, and not unfrequently persecuted. These things ought to drive us close to our Lord, and keep us prayerful and humble. What patience we should have with brethren who misjudge and ridicule and obstruct us, for did we not owe to these things ourselves? It humbles me now when I remember how foolish I was, and stubborn; how I would not consent to receive the Wesleyan formula, thinking I knew a better one; how critical I was, and captious, and fault-finding. But the dear Lord bore with me, and brought me out of the darkness into the light. So we, who are examples of the truth, should be long-suffering, gentle and forbearing.

2. Insist that both in the understanding and statement of entire sanctification, brethren be definite and distinct. How much we suffer for the want of a right understanding. I dare believe our chief trouble is just here. How much we need plainness of speech and simplicity! We teach and claim salvation from sin—from all sin, received now, by faith. Let us stand by that simple statement, and not obscure it by fanciful theories, or load it down with side issues, which may or may not be true, but are not inseparable from the great truth. Deliverance from sin is what we seek, and the hope of it we lift up to every struggling soul. Oh, my brother, let us hold the church to that. God has always blessed that effort, and always will.

3. You cannot too much stress holiness in living. Our mightiest appeal is in the purity and sweetness and joy of those who claim to have received a full salvation. Therefore I would counsel: be careful and clear in confessing the work of entire sanctification. Harm has resulted in many instances from hasty and premature professions. To be cleansed from all sin is a wonderful fact. So much depends on it, in every aspect of it, that we ought to demand the highest proof, and then give this proof the severest testing. Then, having claimed and acknowledged the cleansing, "what manner of persons ought we to be in all holy conversation and godliness?" "Lights of the world," "epistles of God, known and read of men," we are to bear a steady, consistent, convincing testimony. How much the cause of holiness has suffered by the inconsistencies of its profession! Heavily we have more to fear from within than from without. All that the devil, and the world, and a worldly church can do to defeat us is vain and trifling compared to the bad temper and imprudent speech and selfishness and pride of those who claim to be wholly cleansed from sin and entirely consecrated to God.

Opposers are quick to mark this discrepancy, and never fail to use it against us. "One fact is worth a thousand arguments"—especially in support of our cherished view. To be saved from all sin—purified thoroughly—to be filled with the Holy Ghost—to be kept thus by His presence and power in us and over us—these results are so wonderful, so far above human thought and observation, that men hesitate to receive them, and require, in addition to Scripture, an argument, a demonstration in personal experience and life. "Show me the purified man," they say. And they are right in their demand. If holiness is not practicable and demonstrable in daily life, it is tantalizing to present and urge it. "Can I be holy?" is the universal heart cry. And this is followed by the inexorable question, "Is there one who has ever reached it?" One clear witness answers the question and meets the demand. But, oh, if you or I should be selected as the exemplar, and the testimony of our lives be faulty, and the proof fail to satisfy the enquirer, of what value are we to the world? We are witnesses for Christ in the highest courts, and on the most vital of all causes. Who of us can confidently trust our life witness as St. Paul did? "Ye are witnesses, and God also, how holily and justly, and unblameably we behaved ourselves among you."

Do, my brother, reprove, rebuke, exhort," with great earnestness on this important point. I will detain you now only long enough to stress the vital necessity of humility both in our lives and conversation. Boastfulness, self-confidence and self-assertion are utterly removed from a pure heart, and the slightest appearance of these things in the speech or conduct of professors of holiness is justly shocking. That which we ought to strive for more than for ought else is the exaltation and glory of our Lord—"unto Him that loved us, and washed us from our sins in his own blood—unto Him be glory and dominion forever and ever."

What horrible sacrifice to allow our contemptible self in any way to rise up and detract from the glory due only to Him? Now, my brother, I am concerned greatly to see our people purged from all appearance of this evil. Therefore I beg that in all our testimony of God's dealing with us we be especially careful to exalt him and hide ourselves. It is to be expected that in the cases of beginners extravagant speech and imprudence will occur. This is to be set down to zeal and ignorance and exuberant joy. But those of us who are older in the cause should correct these as fast as possible, and pray much for deliverance from these evils ourselves.

Nothing grates so harshly upon others, and nothing is so used against us, as the apparent boasting and self-glorifying of some of our brethren. I say "apparent" because in most cases I believe it is only apparent, not real; but the impression made is all the same. Now can we not tell to the praise of God's grace what great things he has done in us and for us so as to exalt him only? Urge this, my brother. The times are favorable for the lifting up of a standard of holiness. The people are ready, and our great captain bids us go forward to "spread Scriptural holiness over these lands." For souls' sake and for Christ's sake let us not mar our work and defeat ourselves by eccentricities and extravagance, by imprudent zeal, by equivocal statements, or by any conduct liable to be misunderstood and condemned.

I do pray earnestly that our Lord will bless your coming together at Alvarado. Great results are possible to you. The work of the church in Texas for years to come may be affected, and will be, by the spirit you have and by the conclusions you reach. Seek diligently for the mind

of Christ. Pray constantly that the Holy Spirit may lead you as he will. Oh, that you may find your Pentecost at this time. Why not? You surely need it, and it is scripturally possible to you now as much as to the early church ten days after the ascension. I do verily believe if now, as then, you are all of "one accord in one place," and will empty yourselves of all things opposed to his will, there will come the baptism of purifying and of new-born miracles. And now let me beg you to pray for me. Ask all the brethren to join you in this. Oh, how much I need grace and guidance. I am coming soon to labor in Texas. Pray for me that God may use me as to him may seem best.

"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Christ Jesus, to whom be glory forever and ever. Amen."

MAISON, GA. JOSEPH S. KEY.

ABILENE DISTRICT.

The Abilene district lies in the very center of the drouth. Not one county of this large territory but has been parched.

I have received many private letters of sympathy, and some material help for my people.

But I have refused to hasten into print, knowing that hasty and unguarded articles from this region would injure the country. And except the quotations found from a private letter of mine to the editor of the ADVOCATE, nothing has been seen from me. As I am now closing my quadrennium I will review the drouth in this district.

The presence of forty delegates and preachers at the district conference, with the drouth pressure on them, evidenced, it would seem, a good interest in the welfare of the church. The result of the drouth—that lasted from the 28th day of May, 1885, to the 20th day of August, 1886—was fearful, and greatly injured all classes of business; and, as a matter of course, no one felt it more keenly than the pastors. It was not so much contributions this section needed as a proffer of help in the shape of a loan; the poor were no more helpless than the rich.

All had more or less of property, but could not hypothecate a loan upon it because of the distressing reports from this section. The provisions being sent here, if they are to be distributed to those acknowledging themselves paupers, will go slowly.

But if all had been permitted to buy wheat, oats, corn, or other necessities, on a twelve months' credit, even with a low rate of interest and approved security, the country would not have been so badly damaged in character, and the industrious and worthy would have fared better. Not a cow has died, so far as I know, in my district because of the drouth, yet none were fat enough to go on the market, nor could they be driven for want of water; hence, no sale, no money. Our cattlemen were all in debt, and were pressed, not because they did not have the property, but because they could not sell it. But little of the land has been paid out of the land office, and while we are forced to pay both interest and taxes, could not use it in business. Splendid and general rains fell about the 29th of August. Our grass has grown wonderfully, and if frost comes as late this year as it usually does, our cattle will go into the winter with better prospects than for many years. But many of our best men will be financially ruined.

Now, I hope that the foregoing will lead no one to conclude that this burnt district does not, nor has not, need help; it most certainly has, and will, but it needs it in a broader and better sense than as yet applied.

But these general statements refer to the country and not to our preachers. There will be but two of the fourteen pastors of the district receiving their salaries; both are on good stations. A very large majority will not receive fifty per cent of a salary already too small. The people have, could not use it in business, with which to pay; hence, they are the men of all others that need help in the way of contributions. They have no houses, no land, no cattle, nothing from which they could hope to repay, yet here they have labored, and never thought of quitting the field. Some have traded off such little articles of household furniture that they could spare; others have bought a little provisions on a credit, hoping something would be done to bring relief. I have one preacher that is in great trouble. His field has been among an agricultural people. He bought in the spring in the hope of a crop, and now that there is no crop he is distressingly distressed. Another one has lived this year, with a wife and four or five children, on a mission with an hundred dollars appropriated that, up to the close of the third month, had paid less than one hundred dollars.

How is this man of God to live? You say, echo answers, how? The church will solve the problem. Our brethren of the East, our Mission Board, President and Secretary, our ADVOCATE, are all awakened to their responsibility, and the problem will be solved.

The district has been run on money borrowed from a national bank, due Oct. 8th, at one and a half per cent, per month; and yet we are all happy and hopeful—no complaints, no murmurings. We are glad to say we think the district well organized. In the fourteen pastoral charges, four of which have been organized during the past four years, we have nine church buildings—one was completed and two under way of construction when we came here. We have four parsonages—two good, one very good; all built within the past three years. Our membership has increased all the time. We have every charge classed, leaders and class-meetings, prayer-meetings, love-feasts and baptizing of infants—all of which, we think, indicates a healthy condition of the church. We have quarterly conference journals, church registers, etc., all faithfully kept. We have a large per cent. of our members with family altars. Two of the four years we have been the banner district on all collections (members considered) in the conference. And all this done by the unsophisticated plow-boy preachers that "Gulliver" lashed so unmercifully last winter. Had statistics been examined assertions would not have been made.

In conclusion, we have had glorious revivals. Think, Mr. Editor, of our sparsely settled country; think of a work five hundred miles around, and not more than that many—no, not more than three hundred—souls in the circle, our best county, voting, perhaps, not yet more than eight hundred votes. And not some

of our country works have had as high as two hundred conversions this year. The new college building at Belle Plaine is completed at a cost of \$12,000. But, sorry to say, there is a debt hanging over it not one cent of which would exist but for the fearful depression in finances. To relieve this will doubtless be my work for the next year. The preachers of this district are faithful and true, consecrated and loyal—ready for any work; any field, near or afar off—in populous city or staked plains. I am not mistaken, there is not a man among them that would think of refusing the hardest appointment. I know this to be true of the old guard. Many of our stewards and laymen are true to the core. Our policy has been upward and onward—our war waged directly on sin. But our tactics must be changed and our batteries turned for a season on those that refuse to live in peace themselves or let anyone else. The doctrines and polity of our church must be boldly and fearlessly preached, for a time at least.

With a hope and expectation never again to attempt the labors—yes, fearful, unceasing labors—and responsibilities of such a place, I close by asking God's forgiveness for all sins, mistakes and failures made, and the forgiveness and prayers of my brethren and friends.

J. T. L. ANNIS.

BELLE PLAINE, TEXAS.

MONEY FOR THE BORDER.

The following amounts have been received for the preachers in the drouth district of the west since my last report: John Williams, Williamsburg, \$13.86; Rev. J. D. Aultin, Waxahachie, \$5.25; Rev. W. M. Shelton, Sherman, \$20; Rev. C. S. McCarver, Sims and Glenwood, \$12. Total to date, \$98.08. J. FRED COX.

ENNIS, TEXAS.

"TWO OR THREE THINGS."

I write to make brief mention of two or three things. And first, of the completion of our new parsonage. I should, perhaps, have written of this before, for we have been occupying since the middle of August the most complete and convenient parsonage in the Texas Conference, and perhaps in the State. Then let me say, for the edification of the brethren, it was built without overburdening the pastor—so unlike the usual experience in such enterprises. The members and friends of the church generally contributed to the enterprise. Then a noble, generous spirit took charge of the whole matter, planned the house on a liberal scale and in a good style, made the contract, paid the bills with all the extras, had a barn and carriage-house erected, and when all was finished, put wood in the yard, provender in the barn and said "move in." So we are "in" what I know you and all the brethren at conference will say is a complete and elegant parsonage.

The second thing I wish to say is that the ADVOCATE grows in interest. I find increasing pleasure in reading each successive number. Would that it could be placed in every home in this great State. Then the third and last thing I have to say now is that your position on the great prohibition question is certainly right, as I see it. I have long held, and acted upon, the view presented by your correspondent; that while zealous for prohibition and praying for it, I may not advocate any political party in the pulpit. He rightly says "your paper is your pulpit." The church has set you in her lofty pulpit that you may ring out upon a hundred thousand ears the same message, the same gospel proclaimed from her thousand different pulpits in the land. How then could you preach any other gospel, or form any alliance, advocate any party platform or candidate in your pulpit that I may not in mine.

What a picture the pulpits of the land pleading for Mr. So-and-so for governor, for congress, etc., because he belongs to this or that party! How long would it be until the pulpit would become secularized, demoralized, aye, and subsidized to the interest of the highest bidder and strongest party? Away with all such vain conceits. Let the ark of God alone. When will even Christians quit tampering with it? The pulpit is in the world, but not of the world. It may not form any alliance with the world, its governments or its parties. Its great work is to watch over all for good and to cooperate with all in bringing glory to God and good to man. But my pencil has run a little further than I intended. I only wished, in my "thirdly," to endorse your course as editor of our ADVOCATE.

A. E. GOODWIN.

BRENSHAM, TEXAS.

THE ADVOCATE.

Allow me to congratulate our editors on the ability with which they are conducting our ADVOCATE. The leader on "Political Parties and the Church Newspaper" has the true ring, and, I doubt not, will be entirely satisfactory to the great majority of the patrons of the paper. The last issue of the ADVOCATE is brim full of good reading. The outside contains able and interesting correspondence from Missouri, Kansas, Canada, Arkansas, Florida and Texas, while the revival intelligence is gratifying and full of encouragement. I bid you God-speed. The ADVOCATE is rising. Excelsior is its motto. With the substantial support which a hundred thousand Methodists can and ought to give, why should we not have one of the very best papers in the country?

A. F. COX.

KINGSBURY, TEXAS.

REVIVAL AND OTHER NEWS.

From Five Conferences. —W. Vaughan, Dresden circuit, Sept. 20: Have closed my round of protracted meetings. Results: Seventy-eight conversions; fifty added to the church by profession and nine by letter.

—Geo. R. Hughes, Hemphill, Sept. 15: Hemphill mission is on a revival boom; one hundred conversions, with fifty-eight accessions, and six other meetings to hold. We don't string all our fish; the Baptist get a good share.

—J. M. Mills, Brushy Creek, Sept. 16: The Lord is still blessing us on Kickapoo circuit. Closed a meeting last night at Shady Grove; organized a society with twelve members. A good meeting at Keosaukee last week, with eight accessions to the church. Two meetings yet to hold. May the last be the best, is my prayer.

Thanks to Bro. J. W. Blackburn, of Bowie; also Bros. Yelton and Burch, local brethren from a distance, together with all who kindly assisted me in my meetings. People in a distressed condition on this work; no money, no corn, no wheat, no oats. Many are leaving for Arkansas. May the Lord help them and us too.

—Samuel P. Wright, Waco, Sept. 22: I thought a layman of skill in such matters intended to acknowledge the valuable aid rendered the writer and the cause of the Master at our camp-meeting at Mastersville, by Bros. Bourland, McLennan, Morris and Armstrong, and hence the omission. May God bless these brethren.

—B. Harris, San Marcos, Sept. 18: San Marcos clears her decks. Yesterday every cent was raised for this year's assessments, with a margin. I had taken up the one-fourth and forwarded to Dr. Kelley early in the year, besides some on conference claims. My financial report will be a good one. This station will pay her ministry, and contribute \$1000 to other objects this year. God be praised.

—J. D. Cockett, Groesbeck, Sept. 21: Owing to the rain and other unfavorable circumstances, our presiding elder left us Monday. So we have been running a week without ministerial help. We have had nineteen conversions and twelve accessions; fourteen penitents, eleven conversions and six accessions last night. The meeting continues to grow in interest. We raised a collection day before yesterday, amounting to \$80.25 in cash and gold subscription. Also organized a Ladies' Aid Society to raise money to improve the parsonage.

—L. P. Smith, Henrietta, Sept. 22: We have just gotten through with some protracted meetings in the country, in this (Clay) county. The following were the results: The first was a camp-meeting, on Red river, which lasted six days. Twenty-three professed conversion and seventeen adults were received. The second was a protracted meeting, which was converted and reclaimed, and a church was reorganized with six members. The third was on Beaver creek, where a class was organized with twelve members. Bros. Yelton, of our church, and Decherd, of the Cumberland Presbyterian Church, assisted.

—S. H. Brown, Milano, Sept. 17: The spiritual state of this work is good. One hundred and nineteen additions to this time; seventy-seven infants and seventeen adults baptized, and 48 others to be baptized and received next Sunday. Now for the financial: Assessment for preacher in charge, \$50; receipts to date, including corn, meat, etc., \$165; balance due, \$340. For presiding elder, \$70; received, \$1230. As yet nothing has been raised for any conference collection, though they will be paid in full. One appointment, where we held our first camp-meeting, assessed \$75; paid in cash, corn and fodder, \$107.50.

—S. L. Ball, New Boston, Sept. 17: I have just reported the results of our work on Boston circuit. I have held several protracted meetings. The Lord was with us to revive and save at most places. Though we have not had a great many conversions, the church has been considerably revived. We have had about thirty conversions and reclamations, with thirty-four additions to the church since conference. Others will join. Among the converts were one man, eighty years old. We have organized and held our first camp-meeting on Boston circuit this year, which was a success; eight conversions, but only two accessions. Thanks to Bros. Jones, Wyatt, Rogers, McDougal and the local brethren. To the Lord be all the glory. We have two other meetings to hold.

—James McDugald, Daily Springs circuit: The fourth quarterly conference just held. The following statistics were reported: One hundred and seventy conversions, thirty adults and ten infants baptized, thirty members received by ritual and twenty by letter; one new church built and completed except windows and doors, two church debts—one \$106.81, the other about \$130, no parsonage, finances three fourths in arrears, collections ordered by the annual conference three months full in cash and good subscription. Daily Springs circuit has not had smooth sailing this year, but we think the sunlight of a brighter day in church matters on this charge is now shining. My presiding elder preaches well, works well, and is fully equal to Bro. "Reklaw" in sowing and reaping.

—F. V. Evans, Aurora mission, Sept. 21: We have just closed our round of revival meetings, which resulted in one hundred and thirty-seven conversions and the church greatly revived. Our converts were one hundred and seventy-nine to three hundred and four since we came on the work. We feel greatly disappointed that our people have failed in crops this year, for it has stopped our parsonage and church enterprise, but we have secured some church property. Our finances will necessarily fall very short. None of our people have made enough to supply them another year. Some will suffer without help. One more round of this sort will be ready for an appointment from our new Bishop. I feel as I did when I was admitted—the great desire of my mind is for plenty of work to do for the Master. I have had all I could do, so I am well pleased. Success to our beloved ADVOCATE.

—R. H. Adair, Marystown circuit, Sept. 23: Bro. Stockton has just closed the third quarterly meeting for this circuit. It was at Egan and was a time of refreshing from the presence of the Lord. Three persons were converted. We have had a glorious revival during the year, and sixty have joined the M. E. Church, South. We have had over one hundred conversions. Our finances are coming to the front. We have two more protracted meetings to hold. Sister Hollingsworth, district secretary of the Woman's Missionary Society for the Fort Worth district, is a member of the Marystown church, and we bespeak for her a hospitable reception and an earnest attention to the noble work of the woman's missionary society work. In conclusion, we must speak words of gratitude for the assistance of Bros. Pearson, Sullivan and Rodgers, local preachers on the work. May God revive and bless his church everywhere.

—J. M. Martin, Spring Hill, Sept. 17: On Saturday before the first Sunday in September Bro. Geo. R. Hughes, our much esteemed pastor, commenced a protracted meeting at old Spring Hill, which continued till the night of Sept. 7th. Many were made happy in a Savior's love; many penitents at the altar asking the church to pray for them. On Monday night Bro. Hughes could not get the chance to preach. The brethren started a prayer-meeting, and from that they got to shouting and praising God, and con-

tinued to shout. In fact, we didn't need any preaching. We think the Lord, most of the preaching. Bro. Hughes would try to open the doors of the church, but most every one was shouting louder than the preacher could talk. At the close of the meeting there were sixteen additions to the Methodist Church; some were members of other churches. The time is drawing near when Bro. Hughes will have to leave us. During his four years' stay he has done a great deal of good for Hemphill mission.

—J. J. Harris, Paluxy circuit, Sept. 15: Since my letter of August 3, I have held three camp-meetings—one at the Rock Church—fifty-six conversions, forty-five additions. There was a remarkable contrast presented in one of the classes of members received at this meeting. I asked the oldest looking man in the class, "What is your age?" He said "Sixty-nine." I turned to the youngest looking one and said, "How old are you?" She said, "Six years old." My next meeting was at Morgan's Mill—sixty-two conversions, eighty-two additions; then at Bethel—eleven conversions, six additions. We were rained out to date I have had two hundred and sixteen conversions. At a meeting held in the bounds of my work by Bros. K. Z. of the conference, and Roberts and Havens, of the local ranks, and over sixty-two conversions; making in all on my work, two hundred and seventy-eight conversions and one hundred and ninety-seven additions. I am indebted for valuable aid to Bros. Paine, Father Morton, Daver, Roberts, Haver, Kiker, young Morton and Boman; also Bro. Hill, of the local ranks. These brethren, and Lang of the conference. To God be all the glory.

—C. C. Davis, Bagwell, Sept. 16: Bro. I. M. Woodard, of the Rosalie circuit, commenced his meeting at Lone Star on Saturday night before the first Sunday. I went down on Monday and stayed with him till the meeting closed. I have been in several good meetings this year, but I don't think I ever attended such a meeting before. One man over sixty years old was converted and joined the church. Two others about fifty years old were converted, and one of whom joined our church. There were several others, from thirty years old and downward to nine, who found the pearl of great price. We know of seventeen conversions. There were twenty accessions—all by ritual, I think. The meeting seems to have done good in another direction, for the Good Templars Lodge at this place received eighteen propositions for membership and initiated thirteen members at their next meeting. Let all our preachers preach "temperance" as well as "righteousness" and a "judgment to come." Bro. Ashburn, of Clarksville and M. Kerzle station, wrote me a card asking me to help him in a meeting at Carroll's school house, four miles north of Clarksville, to begin the fourth Sunday in August, which I did. Notwithstanding the sickness in Bro. Ashburn's family, we carried it on till the next Sunday night. We were blessed beyond our expectation. Ten persons testified to having found the pearl of great price. Seven were added to the church at Clarksville. We have no organization at this place. There was a resolution passed by our district conference at Ladonia to organize a mission, which, if organized, will include this place. I hope it will be organized. I think we could get a church of at least thirty members here now.

—J. B. Adair, Madisonville, Sept. 16: The Lord has done great things spiritually for us, whereof we are thankful. The Madisonville charge has been blessed with a revival throughout the work. We have held five protracted meetings, each from eight to fourteen days. We cannot say that all of our members have been revived and brought nearer to God. It has been accomplished on this work this year, eternity alone can reveal. We do not know how many conversions there have been. Seventy-two have joined our church by profession and twenty-eight by letter—one hundred in all. Have lost several members. Bro. Powledge preached three sermons for us. At Elwood we were assisted by Bros. Walker and Boyd, local preachers, who made full proof of their ministry. At Oxford we were assisted by Bro. J. G. Mickie. He did us some of his best preaching. He will long be remembered by the people of Oxford community for his earnest and faithful work for the Master. We have organized one church this year, four miles north of Madisonville. The future prospect is very encouraging for this new society. We have recovered our church at Midway, and have taken steps toward building a Methodist Church at Oxford. Here we are worshipping in a union house, and also a school-house. The present one is not large enough, nor is it comfortable. Our people there are now in the spirit of building a Methodist Church, which object, if it is met, will be accomplished. The drouth has cut the crops very short in this county (Madison). Crops will not be more than half of an average. At present the future is very dark to a great many of our people—that is when we look at the human side. Finances are very much in the rear, but we are trying to bring them up; cannot say how near up we will come, and will not prophesy, for we might prove to be a false prophet. All in all, this has been a very successful year to us. To God be all the praise.

CHAPPELL HILL,EMALE COLLEGE

is now in first-class working order. The enrollment of students at this date (Sept. 20) is ninety, with others yet to come. The new Music Hall is almost ready for use. All departments of the college are in the hands of thoroughly competent instructors. The department of music, under the direction of Prof. J. A. Brown, with two assistants, offers every advantage for voice culture and instruction on piano. The college home, Centenary Hall, is supplied with good furniture and better fare. We have yet room for twelve young ladies, with no uncomfortable crowding. \$236 in advance will cover expenses for board, washing and tuition, in literary and music departments.

When baby was sick, we gave her Castoria, When she was a Child, she cried for Castoria, When she became Miss, she clung to Castoria, When she had Children, she gave them Castoria.

CHANGE OF TIME.

To the Preachers of West Texas and German Mission Conferences: By request, and for good reasons, the West Texas and German Mission Conferences will be postponed 23 to the order of their meeting. German Mission will meet Nov. 11; West Texas will meet Nov. 17. JOSEPH S. KEY.

THE PRAYER LEAGUE.

We have traveled extensively the past spring and summer, and halted at many places to work for the Lord, and in every place of importance and in the cars men have said to me: "I have thought several times I would send you my name for the Prayer League, but just did not do it." Now, my brother or sister, whenever you think that thing again just sit down and for Jesus' sake send your name, and it shall be recorded among the best God-fearing people in the State of Texas. One brother said to me: "My brother, you ought to have ten thousand men and women who have power with God in the League." Now it is estimated that we have in the Methodist Church alone one hundred thousand praying men and women. Suppose only one in ten of these praying men and women spend one hour each day in prayer to God for each other, and the work of God and the workers, do you not know they would be a power for good? Just think of it. Ten thousand men and women pray to God each day for a specific purpose. I tell you, Christian friends, such prayer as this would be felt in heaven, earth and hell.

God does hear prayer, and it seems to me that we have of late more certain answers to prayer than ever before in our time or in the history of the church. Just look at the work now being done by consecrated men, both in and out of the ministry. Look at the work God is doing with our own Bureau and Mulkey, to say nothing of others their equals in consecration and power. Suppose all these workers knew for a certainty that ten thousand men and women were holding them up before God every day, would it not strengthen their hearts, heads and hands? It certainly would.

Sam Jones says one cause of his success is that twenty thousand Christians are praying for him and his work. Why do we not receive at least one thousand names within ten days after this notice is read? I see no good reason for it. Sinners are going to hell all around us, and shall we be unconcerned and never put forth an effort to save them? Heaven wake us up! JAS. A. GRAVES.

MISSIONARY MATTERS.

Seeing a call for a meeting of the Board of Missions of the Northwest Texas conference, reminds me to suggest humbly, it is by far the most important meeting of that Board in its history. By reason of drouth and storms, a large area of our territory has been impoverished and depopulated to some extent. Heretofore the support of our preachers has been meager and uncertain in all that region. For the coming year this Board will have to be mainly chargeable with the support of the gospel in several districts. It is hoped that by special appeals, supplementing the appropriations of this year and the scant salaries offered those not in the service of the Board, may prevent absolute suffering. Likely, this done, all will be done, that can be accomplished by special appeal. For another year they are looking to this Board for help. To meet this enlarged demand there must come to the Board increased ability. How they are to attain this extra help they have not yet made public. Two ways are open: Where God has given the ability, there can be collections this year in excess of the assessments. This can be followed by increased assessments upon the favored regions for next year. The second method of relief is in the abolishment of many missions in other sections of the conference. This can be done by subscription. Let the conspicuous circles take these struggling appointments into their "plans." In many instances they can be "raised" into circuits and forced to become self-supporting. During the "fourth round" this ought to be arranged and for this reason early attention is called to the matter. "The smiling face behind a frowning providence" may be seen when the Board shall be rid of these dependencies. Many of these missions are among thirty people. Some good people have thought it questionable policy to help those so able to help themselves. The Board will find not only a good excuse, but a necessity, for compelling these children to set up housekeeping for themselves. Some special provision is to be made for supplying this "sun dried" country with preachers for a year or two to come. M. H. WELLS.

MISSIONARY INTELLIGENCE.

To the Pastors of the N. W. Texas Conference in Charge of Missions: DEAR BRETHREN—The Conference Mission Board, charged with the duty of "disseminating missionary intelligence among the people," needs and must have your assistance in this most important work. Please, then, each one of you, in addition to the usual statistics prepared for the annual conference, write for the Mission Board a brief report of your work. In addition to the statistics, give the conditions of the country in which you labor, as affected by the drouth, or otherwise; the financial condition of your people; the name of the county or counties in which you operate; the status of your mission, whether large enough to be divided—self-supporting or not; if not, the appropriation needed next year, and anything else you may think of interest. Please take time and prepare this report before starting to conference; have it in your pocket, and hand it to the undersigned at an early hour after the opening of conference. You will thus help the cause of missions, and greatly oblige. OSCAR M. ADDISON, Sec. Bd. of Miss. N. W. T. C.

The Woman's Board of Missions have resolved that every auxiliary shall have an agent for the Missionary Advocate, authorized to solicit subscriptions for the paper, and said agent is allowed to retain ten cents out of every new subscription and five cents out of every renewal.

Gout has various names according to the parts affected, as podagra, when in the feet; chagra, when in the hands, etc.; but whether the attack is first felt in the feet or the hands, rub with Sarsaparilla Oil at once. It annihilates pain. Price 25cts.

Popular trials show the worth of every article, and 43 years' constant use has proven the great efficacy of Dr. Bull's Cough Syrup; it has no superior.

THE ANNIVERSARY AT RICHMOND.

You remember that when you were a boy and heard some good news you would try to get ahead of the other boys to tell it. Well, little girls are the same way, and women are "only girls grown tall." So it has been hard for me to await this opportunity to tell through the ADVOCATE that the meeting of the Texas Conference Society, at Richmond, was a great success and a feast of good things to those so fortunate as to be present. I shall not give particulars, for that is the duty of our Recording Secretary, who doubtless will do it good style.

I shall speak first of the clerical attendance—one of whom was a delegate, the proxy of his wife, acting under orders; then some of the lady delegates took their husbands with them. In all, we had seven preachers, and they did us good work in the pulpit. The best of all was, God was with us, and the next best, Bishop Key was with us. The women of the missionary society in Texas have reason for great thankfulness that Bishop Key has been sent to us. He understands our work better than any Bishop I have met; and he does not think because the untrained women of St. Paul's day were advised to keep silence in the business meetings of the church that the holy and cultured woman of this day should be debarred from the share she is fitted to take in advancing Christ's kingdom on earth; and I hereby warn my brethren of the "cloth" of the danger ahead if they oppose our work. Bro. Shepard said he had noticed that in the new Discipline the woman's missionary work had a place, not in the front nor in back of the book where it might be considered a loose appendage, but was near the middle, showing it to be an integral part of Methodism, and he thought a preacher opposing it could be charged with maladministration, and our young champion, Bro. Buchanan, said he proposed to test the matter if the opportunity should come. Our astute Secretary, Sister Park, said she would "prefer opposition to indifference." So I think it would be wise for the ministerial brethren to rub up their zeal and be on the alert to "help those women" who want to organize in their churches. Verbum sat sapienter. But laying pleasantly aside, we were rejoiced to find our new Bishop so kind and his spiritual and we who are preachers' wives came away feeling that we are willing to trust our next year's destination to his godly judgment, and rejoiced that our State would have his holy precept and example. Bless God for holy lives!—the salt of the earth, God's living temples on earth; the reflection of his righteousness on them shows the sin-stained spots in our hearts and leads us to the fountain where they are cleansed and where we all may be kept clear.

Our meeting was truly a season of refreshment. I think none of us will soon forget our love feast on Sunday morning, when we all spoke honestly and freely of our spiritual state and of our heart longings. God grant they may be so deep and permanent that we may find ourselves on higher ground when we meet again.

Sister Ireland having sent her resignation, we elected Mrs. B. F. Follen, wife of the presiding elder of the Galveston district, to fill her place as President, and I think we have cause of thankfulness to have one so eminently fitted by piety and executive ability to preside over us. Of course we retained our business-like Secretary, Mrs. S. S. Park. How would we do without her? and how would she do without the work that office to which she gives her whole time and energy without pecuniary compensation, as do all our workers, except our editor, Bishop Key gave as an evidence that this work was under God's own hand, the fact that none of the officers of the Board had ever proven inefficient or unworthy; that with scarcely an exception the original ones still hold the offices; and so we trust God will still guide us in this important matter.

I must not omit the entertainment, on Friday night, by the Richmond juvenile society, which was very impressive and reflected credit on their lady manager, Mrs. J. Blakey, and also on themselves. I entertain a fond hope that this work among the children will give us a class of young men and women in the near future that will not hold the theater and the dance as their highest enjoyment in life, but who will fill their places as sons and daughters of the Most High, trained and ready to take the work from our hands and prosecute it with tenfold more efficiency and success. Then let us give our juvenile department our best efforts. We left Richmond Monday, praying God's richest blessings on the church and societies that had so generously entertained us, hoping and believing that they as well as ourselves had been richly blessed by our annual meeting.

Mrs. H. W. ARMSTRONG.

Why Is It That the sale of Hood's Sarsaparilla continues at such a rapidly increasing rate? It is—first, because of the positive curative value of Hood's Sarsaparilla itself. Second, because of the conclusive evidence of remarkable cures effected by it, unsurpassed and unexcelled by any other medicine. Send to C. I. Hood & Co., Lowell, Mass., for book containing many statements of cures.

Holston Methodist: Holston Conference has never had a resident bishop, and it is much desired that Bishop Hargrave shall select a home in our midst. Practiced jokes are like lung troubles, there is a pain in the jest.

POND'S EXTRACT. That the sale of Hood's Sarsaparilla continues at such a rapidly increasing rate? It is—first, because of the positive curative value of Hood's Sarsaparilla itself. Second, because of the conclusive evidence of remarkable cures effected by it, unsurpassed and unexcelled by any other medicine. Send to C. I. Hood & Co., Lowell, Mass., for book containing many statements of cures. POND'S EXTRACT CO., 70 5th Av. N. Y. C.

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 Entered at the Postoffice at Galveston, Texas
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 ONE YEAR.....\$2 00
 SIX MONTHS.....1 00
 THREE MONTHS.....50
 FIVE CENTS (half price).....1 00

ANTI-LIQUOR REPUBLICANS.

The Convention held in Chicago, Chicago, September 16.—The first National convention of the anti-liquor Republicans began its session in this city this forenoon. The convention was held in the Madison Street theater. When the convention was called to order there were about 300 delegates on the floor, with only a sprinkling of outsiders. A few ladies and gentlemen were in the gallery. The convention was called to order by Albert Griffin, of Kansas, who asked Rev. Arthur Little, of Chicago, to open the proceedings with prayer. Mr. Griffin then said he was requested to suggest the name of United States Senator H. W. Blair, of New Hampshire, for temporary chairman; J. C. Shafer, of Illinois, temporary secretary; S. R. Elliott, of Kansas, assistant secretary; and E. R. Hutcheson, of Des Moines, Ia., reading clerk. The gentlemen suggested were elected unanimously. Ex-Congressman Frost of Massachusetts, ex-Congressman Price of Iowa, and Judge Taylor, of Indiana, were appointed to escort Senator Blair to the platform. In addressing the committee, Senator Blair said: Gentlemen of the Convention—I feel highly honored in being asked to preside over this great and historic convention, which I firmly believe will live in the annals of all time. We are here for the destruction of the rum traffic throughout this country and throughout the world. I think I speak the sentiment of the convention when I say that as between free rum and low license we are in favor of high license. [Cheers.] That as between high license and prohibition we are in favor of prohibition. [Great cheers.] Mr. Blair went on to say that they also met as Republicans. They were in that party and could not be driven out, and he was one of those who believed that it was only through the Republican party that the suppression of the liquor traffic could be secured.

The call of the States was then proceeded with to form committees on permanent organization, credentials, order of business and resolutions.

The committee on resolutions was composed as follows: Rhode Island, H. B. Metcalf and John V. Foster; Indiana, Thomas B. Redding; Illinois, R. E. Jenkins; Wisconsin, James Sutherland; Minnesota, J. S. Smith; Kansas, T. D. Thateher; Massachusetts, R. S. Post and G. M. Mead; Michigan, Albert Dodge; New York, John I. Platt.

The committee on credentials reported that 187 accredited delegates were present, as follows: Illinois 40, Iowa 20, Kansas 30, Indiana 18, Maine 1, New York 6, Rhode Island 7, Michigan 3, Wisconsin 12, Massachusetts 12, Nevada 1, Minnesota 15, Texas 2, Dakota 1, Pennsylvania 1, Ohio 1, New Jersey 7, New Hampshire 2.

The speaker said he would look at the question solely from a political standpoint—not from a moral standpoint. The saloon was in politics with its assessments and money. It was the open ally of anarchy. It day controlled the politics of every large city. "It elects your mayors," said the speaker. "In Minnesota the Democratic party had nominated for governor the very incarnation of saloon interest." He then spoke for thirty minutes on general issues. He touched on the Prohibitionists and said it was his view that they could carry out their purposes in a better way.

In following the lead of the Republican party they would find that that party had said slavery should extend no farther, and on that platform slavery was absolutely abolished. If the Republican party would declare for high license and local option, and recognize the right of people to vote on the question directly when they wish to do so, all lovers of temperance should follow that lead.

At the conclusion of Wiggins' address the convention adjourned until 2 p. m.

When the convention reassembled in the afternoon the committee on resolutions was not prepared to report, but later submitted the following:

The Anti-Saloon Republicans, by their representatives in national convention assembled, declare as follows:

1. That the liquor traffic, as it exists today in the United States, is an enemy of society, a fruitful source of corruption in politics, an ally of anarchy, a school of crime, and with its avowed purpose of selling to corruptly control elections and legislatures, is a menace to the public welfare, and deserves the condemnation of all good men.

2. That we declare war against the saloons and hold it to be the supreme duty of the government to adopt such measures as shall repress it, control its influence, and at the earliest possible moment extinguish it altogether.

3. We believe the national government should absolutely prohibit the manufacture and sale of intoxicating liquors in the District of Columbia and in all Territories of the United States.

4. We believe the best practical method of dealing with the liquor traffic, in the several States, is to let the people decide whether it shall be prohibited by the submission of constitutional amendments, and until such amendments are adopted by the passage of local option laws.

5. That inasmuch as the saloon business creates a special burden of taxation upon the people to support the courts, jails and almshouses, therefore a large annual tax should be levied upon the saloons, so long as they continue to exist; and that they should be made responsible for all public and private injury resulting from the traffic.

6. That the Republican party wherever and whenever in power, will faithfully enforce whatsoever ordinances, statutes or constitutional amendments may be enacted for the restriction or suppression of the liquor traffic.

7. That we approve of the action of Congress, and of those States that have done so, in providing for the teaching of the physiological effects of intoxicants in our public schools, and that we earnestly recommend to every state legislature the enactment of such laws as shall provide for the thorough teaching of such effects to our children.

8. We demand that the Republican party, to which we belong and whose welfare we cherish, shall take a firm and decided stand as the friend of the home and enemy of the saloon, in favor of this policy and these measures. We pledge ourselves to do our utmost to cause the party to take such stand, and we call upon all temperance men and friends of humanity of whatever party or

name to join with us in securing these objects and in support of the Republican party, so far as it shall adopt them.

Some opposition was provoked by the fifth resolution, on the ground that it recognized the taxation of the liquor interest. It was opposed by Mr. Wright, of Iowa, and Mr. Dodge, of Michigan.

The resolution was defended by delegates from New York, Kansas and Rhode Island and several other States. It was finally adopted, and the resolutions adopted as a whole with only three dissenting votes.

During the interval between the reassembling of the convention and the receiving of the report of the committee, Hon. Hiram Price, of Iowa, spoke of prohibition as an ultimate result of the present agitation. This was illustrated by a careful study of the history of the country during the past fifty years.

Mr. Dunn, of Maine, said the Republican party was amply able to enforce prohibition. In Maine the people had no faith in the Prohibitionists as a political party, but in the Republican party for the creation, and enforcement of the statutes governing the sale and manufacture of liquor.

Speeches were also made by Rev. E. Lathrop, of Minnesota, General Nettleton, of the same State, Judge S. Tyler, of Indiana, and other, holding to the general view that the practical hope of the temperance people rested with the Republican party.

A national committee was appointed and the convention then adjourned sine die.

Saving by Electricity.
 A bat driven by electricity has made the trip between Dover and Calais and return. She is thirty-seven feet long, seven feet wide, and three and a half feet deep, and can seat forty passengers. No accident occurred, the little vessel was easily managed, and some who doubted whether electricity could be utilized for this purpose were convinced of its availability for small vessels, and possibly for tugs.

A New Boycott.
 The danger of the labor orders is not that the organizations exist, but that bad men may, through these bodies, mislead multitudes, and that some good men may advise their fellows unwisely. For instance, Grand Master Workman Powderly, who seems to be a well-meaning man, is reported to have made this foolish speech recently: "Any bottle brought into my house does not go back. I cannot smash a beer-bottle, because I drink gingerale; but the bottle never goes out alive. That is a small thing; but if 90,000 men who get bottles were to destroy them it would make a big hole." It would make a big hole sure enough, and through this hole all their earnings would pour out like water. Unless Mr. Powderly means for all the working-men to go to making bottles and none of them to use bottles, his method would do them no good in the way of increasing wages. There is no more sense in a man breaking an empty bottle in order to help the glass blowers than there would be in burning his breeches when he takes them off in order to help the tailors. Such destruction, if made universal, might raise wages, but in the same degree it would raise prices. What good would that do?—Nashville Advocate.

Trotting to its Fall.
 New York, Sept. 24.—When Anarchist Most wrote the incendiary articles for the Freiheit (newspaper) he was paid well, and Most lived in high style, but during his present enforced sojourn in the penitentiary, the articles written by John Miller have been so tame that the circulation has fallen from 3000 to 300 copies. The office was besieged yesterday with creditors. Miller went to the penitentiary and had a serious talk with Most. John Miller returned to his office, sat pondering over his desk, and wrote a column editorial under the heading, Shall the Freiheit Be Supported? The article urged that the anarchists should not give the capitalists a chance to boast that the publication of the paper was suspended for lack of support, but by smoking one cigar less, or drinking a glass of beer less, save a five-cent piece necessary for the purchase of the paper. The article closed with a threat that unless the circulation is speedily increased the paper will be suspended, and the anarchists abandoned to their fate.

Tice and Wiggins.
 The late Prof. Tice, who dabbled in prophecies a dozen years or so ago, gained some momentary notoriety by predicting a tidal wave which was to enter the Gulf of Mexico and pretty much overflow and destroy all this section and this city. New Orleans specially was to be submerged and blotted out, so to speak, from the face of the earth. The wave failed to show up and New Orleans has outlived the direful prediction until the present speaking. Now comes another charlatan and so-called prophet seeking the bubble notoriety even in the earthquake shock—Wiggins, the fellow who has made more dire predictions and scored more failures than any of the numerous latter-day prophets. He sees Tice's tidal wave and goes one earthquake better—an earthquake that is predicted almost to an hour, with limits accurately defined, and only the slaughter and financial loss left somewhat indefinite. Such fellows as Tice and Wiggins seem to understand one thing thoroughly—that there is no limit to human credulity.—Times-Democrat.

Poisoned by Sewer Gas.
 WASHINGTON, Sept. 22.—The workmen engaged today in tearing the plumbing out of secretary Manning's private office found in a little closet in a corner a pipe 4 inches in diameter, besides several small pipes, leading directly to the sewer without, and a trap of contrivance to prevent the sewer gas from coming into the room. These pipes strike the sewer just at its head, where the greatest amount of gas is formed. In the winter, when the doors and windows were shut the air was most oppressive, and sometimes in the coldest weather Mr. Manning was forced to open the window. His physicians pronounce his disease blood poisoning from sewer gas, and say it was brought on beyond doubt by his sitting in that little room.

More Money Needed.
 CHARLESTON, Sept. 24.—Letters having been received from all parts of the country asking whether the period of great distress in Charleston has not passed, the statement is authorized that the relief committee, through the generosity of their fellow-countrymen, feel themselves in a position to furnish subsistence and temporary shelter to all who need it, but at the same time the committee estimate that the relief funds at command or prospect will fall short of the money needed to put in habitable condition the homes of persons who are unable to repair their buildings without public aid.

If they continue shooting the Niagara rapids somebody may get hurt, and it probably will not be the rapids, either.

The Personal Memoirs of Gen. Robert E. Lee
 are about to be issued in book form to be sold by subscription. The book will be an important one, and will have a very large sale. Persons desiring to purchase should address the Historical Publishing Co., St. Louis, Mo.

"THE HIGH CHURCHMAN DISARMED."

Ever and anon some ecclesiastical Ishmaelites, in want of better employment, let fly the shafts of sectarian warfare against every one who does not symbolize with himself. In such a case loyalty to truth calls for defense. Recently some shafts have come hurdling upon the armor of Methodism from the High Church battery, and by the timely publication of the above named volume, Rev. W. P. Harrison, D. D., our Book Editor, turns them aside, broken and powerless for evil. The promise in the title is triumphantly justified in the pages of the book. It will live as a Methodist standard, and will keep company with McTear's History of Methodism. The bishops have wisely put it in the course of study for the fourth year as a book of reference. It is a treasury of information upon the main question at issue, as well as upon collateral and kindred subjects, and is a most interesting literature. We heartily commend it to every one that wishes to be well read upon the subject discussed. Order it from the Southern Methodist Publishing House.

Slight Earthquake Shocks
 CHARLESTON, Sept. 24.—There was a slight shock at Summerville, last evening, possibly two during the night. There was none in Charleston.

"Was your husband on the stand yesterday?" asked a lawyer of a woman. "In case my husband and wife were witnesses, "No," she answered, with a snarl, "he wasn't on the stand. He was on the jury. That's the kind of a man he is, whenever there's anything to set on, from a satin sofa to the top rail of a warm fence."

The pain-banisher is a name applied to St. Jacobs Oil, by the millions who have been cured of rheumatism and neuralgia by its use.

The man who goes to a summer resort for change and rest, often finds that the waiters get all the change and the landlord the rest.

Those who are trying to break up the baneful habit of intemperance will experience great benefit from the use of Prickly Ash Bitters. It purges the system, Prickly Ash Bitters will remedy the ill results and restore the brain, stomach and liver to healthy action, thereby strengthening the will power and purifying the blood, and removing every taint of disease. It is purely a medicine and while pleasant to the taste, it cannot be used as a beverage by reason of its cathartic properties.

China and Japan buy our dried apples freely. Thus does American industry help to swell the population of the Orient.

There is nothing that adds so much to personal beauty as a set of Pearly White Teeth. It is the crown of the face. By using MORLEY'S ORRIS-TOOTH THE TEETH ARE MADE PERFECT ORDER AND A FRAGRANT BREATH ASSURED. Only 50 cents a box. Liquid and Powder. At All Drug and Fancy Stores.

Tramp: "I have lost an arm, sir; will—"
 Passenger (in great haste): "Sorry, but I haven't seen anything of it."

Save the Chickens
 By using Cass, Chicken Cholera Cure. The only certain remedy. Try it.

An occasional want of animation may be excused in a clergyman, who reflects that he is only addressing lay figures.

LADIES, LOOK HERE! No preparation ever discovered has been so successful as MORLEY'S T-X-S TONIC CORDIAL, the Great System Renovator. In the cure of all diseases, whether of the stomach, bowels, and general system, such as weakness, Debility, Melancholy, Whites, Falling of the Womb, and every form of Nervous Prostration. Only 50 cents a bottle. Sold everywhere. Entirely satisfied of the truth of our assertion.

Too much is being written about the Chicago Anarchists. One line for each of them is enough.

ANOTHER CASE.
 CHARLOTTE, N. C., Jan. 9, 1885.
 The B. B. medicine has done more good for my kidney affection than any I ever used. Its action is speedy, and it is a fine tonic.

St. Nicholas tells of a dog that can count. But it can't equal a cat in running up a column.

Save the Chickens
 by using Cass, Chicken Cholera Cure. For sale by all druggists.

Stranger—"Why was a monument erected to this man?"
 Native—"Probably because he hadn't any."

The greatest Calasaya and Iron Remedy is the Home Sanative Cordial.

At Coney Island—"Oh, Isaac, see how beautifully the waves rise and fall!" "Now, Rebecca, don't talk shop."

A GOOD HOTEL.
 The Grand Union Hotel, opposite the Grand Central Depot in New York City, is conveniently located for the accommodation of travelers, and is especially adapted for visitors, as it is near the depot and easy of access from all parts of the city. The accommodations are of the first order—the rates moderate, and the service attentive and commodious, and the attendants courteous and polite. It enjoys a large patronage and is worthy of its popularity.—Poughkeepsie Enterprise.

Food for the Fockiller.
 When the first killer pays his next visit to Ottawa, his foil-victims will be Wiggins and Astro-Meteorological Smith.—Times-Democrat.

Henry George.
 Henry George is a short, sturdy man, with a good physique, upright head, full red beard, a big bald spot, and blue eyes. He was born in Philadelphia on Sept. 2, 1825, of American parents. His ancestors are part English, part Scotch and part Irish, with a bit of German blood. He went to school until he was fourteen years old, and then went to an office, and afterward to sea. When he was eighteen he was a printer in California. He began as a compositor, changed to reporter, rose to be editor, and then became proprietor. In 1869 he ran for Assembly in Sacramento, where he was the editor of the Sacramento Reporter. He was a Democrat, and sided with Gov. Haught in the fight against the railroads and other California monopolies. The railroads defeated him out of the editorship. In 1877 he began to write his work on "Progress and Poverty." It took him until 1879, and when published lifted him at once into prominence. He went to Ireland in the dark days of 1880 as correspondent of the World, and wrote a series of letters to that paper. In 1881 he went to England on the invitation of the English Land Restoration Society, and in the winter of 1884 and 1885 he went to Scotland on the invitation of the Scottish Land Restoration Society. He delivered lectures giving his views on the land question all over Great Britain, where his book attained an enormous sale. He has also written books on the tariff and articles in the Nineteenth Century, the North American Review and other magazines. At present he is a publisher, with an office at 76 Astor Place.

There is considerable of a firmness in Bolivar, but Prince Alexander appears to have taken the cake.

The world is filled with men whose chief occupation is parting their hair and arranging their neckties.

Bookkeepers say they find by observing their customers that "a man may smile and smile and still be a villain."

WEST TEXAS CONFERENCE.

To Presiding Elders and Preachers: Will the presiding elders of the West Texas Conference please send me as early as possible the names of delegates elect from their several districts, also of candidates for admission on trial and for readmission, and of local preachers who will be present at the annual conference for ordination.

Preachers who expect to bring their wives are requested to notify us at once. All who purpose coming by private conveyance should write us how many horses they will bring. Most of the horses will have to go to pasture, but grass is good and water plentiful, and we will secure good, safe pastures.

Notice.
 The Northwest Texas Annual Conference will meet at Lampasas Nov. 24. As we expect to be very liberal as possible in this regard, in a pleasant manner, we desire all who expect to bring wife or daughter to inform us at Lampasas at your earliest opportunity. If any come by private conveyance, please give number of horses, so we may make arrangements for your entertainment. If you have changed your mind since conference, let me know by postal.

Huntsville District Parsonage.
 By resolution of the district conference the above enterprise was placed in my hands, and I desire to state briefly as follows: 1. Let everybody who can pay and those who have promised to pay any amount to this cause either hand it to their pastor or remit to me by postoffice order at the place at which they will consider all the places which have been asked for, as instructed by the committee, and locate it as soon as I get enough to make a payment thereon. 2. I desire to take a collection at all the quarterly meetings on my fourth round and hope the brethren will come prepared to pay their share at such meetings. 3. In this connection I desire to give notice that at all my quarterly meetings this year I want to organize a parsonage society for the benefit of the district, and please give extension work. See Discipline, pages 200-203.

Personal.
 As I have many calls from the brethren for evangelistic work, I take this method of informing all about my whereabouts. Commence at Arkadelphia, Saturday, before the fourth Sunday this month; thence to Locksburg, Hope, Warren and perhaps Monday morning meeting at each place, ending at Wadley Tuesday night; twenty or twenty-five conversions, eight sanctifications, eighteen additions to the church.

Dedication at Hearne and Reagan.
 Bishop Key will dedicate our church at Hearne on the fourth Sunday in September, and the church at Reagan on Tuesday, the 28th of September. Two local brethren will be at Reagan for ordination to elders orders.

A Missionary Celebration.
 There will be a missionary celebration for the West Texas District on the fourth Sunday in September, at Thornton. The Little workers will march under their banner, each one wearing a badge upon their breast. We invite the editor of the TEXAS ADVOCATE to be present.

Mrs. Clardy's Appointments.
 Mrs. Mary M. Clardy, of San Antonio, Texas, will address the people on temperance at the following places and dates: Crockett, Texas, Sept. 26, 27; Palestine, Texas, Sept. 28, 29; Longview, Texas, Sept. 29, 30; Marshall, Texas, Oct. 1, 2; Jefferson, Texas, Oct. 3, 4; Seary, Ark., Oct. 5; Poplar Bluff, Mo., Oct. 6; Charleston, Mo., Oct. 7; Fredericktown, Mo., Oct. 8; Dallas, Ill., Oct. 13; Minneapolis, Minn., Oct. 17.

Who can endure dyspepsia? Dr. Bull's Baltimore Pills promptly relieve and cure the disease.

You can give your baby Dr. Bull's Baby Syrup without the least injurious effect. It costs 25 cents.

As a cleanser and invigorator for hogs Day's Horse Powder has no equal. Farmers should use it.

Unequalled in merit, Drexel's Bell Cologne.
 "No news is good news," is an old, time-honored saying, but it won't do to practice it often on the man who pays for his paper.

M. P. Hennessy,
 Hardware and sole agent for Grand St. Louis, Mo., for the West Texas District, at Hearne, Texas, Oct. 1, 2; Jefferson, Texas, Oct. 3, 4; Seary, Ark., Oct. 5; Poplar Bluff, Mo., Oct. 6; Charleston, Mo., Oct. 7; Fredericktown, Mo., Oct. 8; Dallas, Ill., Oct. 13; Minneapolis, Minn., Oct. 17.

UNANSWERED LETTERS.
 Sept. 15.—Geo H. Phair, sub. M. A. Black, change Saml Morris, sub. J. R. Nelson, sub. M. H. Neely, sub. at half price.
 Sept. 16.—J. M. Woodward, sub. E. H. Sweet, sub. G. S. Wyatt, sub. W. G. Connor, sub. J. H. Colard, Jr. sub. J. M. Mills, sub. I. Z. T. Morris, sub.
 Sept. 17.—Geo C. Stovall, sub. A. C. Benson, sub. J. K. P. Dickson, sub. Eugene T. Bates, sub. J. W. Holt, sub. N. A. Keen, sub. B. Harris, sub. Lucy Boone, sub.
 Sept. 18.—C. H. Smith, sub. L. F. Collins, sub.

Sept. 20.—C. V. Oswald, will have attention.
 Sept. 21.—W. A. Samspey, sub. I. G. Rogers, sub. have attention. Horace Bishop, sub. J. B. Adair, sub. J. R. Taylor, sub. J. M. Mills, sub. R. V. Galloway, sub.
 Sept. 21.—W. W. Horner, sub. B. T. Hayes, o.k.

Sept. 23.—Jno A. Wallace, change C. J. Oxley, sub. previously received, and paper going. E. H. Hookbrook, sub. J. C. Weaver, change made. H. H. Vaughan, sub. A. J. Frick, sub.
 Sept. 23.—Sam'l P. Wright, sub. R. T. Wood, sub. A. L. P. Green, sub. T. F. Dimmitt, sub. W. H. Crawford, sub. G. Powell, sub. W. H. Ardis, sub. and change.
 Sept. 23.—J. A. Wyatt, sub. H. B. Henry, sub. J. S. Gilbert, sub. C. H. Smith, sub.
 Sept. 23.—B. M. Mims, sub. B. W. Hopper, sub. Jas W. Hill, correction made. W. J. Jackson, change will be made. C. R. Carter, sub. C. W. Thomas, sub. J. D. Hartgraves, sub. W. Kizzell, sub. A. Samspey, change made. M. D. Long, sub.
 Sept. 28.—W. T. Burk, sub.

HUNTSVILLE DISTRICT—FOURTH ROUND.
 Huntsville sta. at Crockett..... Oct. 2, 3
 Fairfield cir. at Fairfield..... Oct. 3, 10
 Buffalo cir. at Buffalo..... Oct. 10, 17
 Jewett cir. at Gum Springs..... Oct. 17, 24
 Centerville cir. at Evans Chapel..... Oct. 24, 31
 Madenville cir. at Madenville..... Oct. 31, 7
 Zoon cir. at Hedley..... Oct. 7, 14
 Bryan cir. at Weston..... Oct. 14, 21
 Pleasant Grove sta. at Sandy Creek..... Oct. 21, 28
 Cold Springs cir. at Shepherd..... Nov. 14, 21
 Willis sta. at..... Nov. 21, 28
 Plantersville and Montgomery, at Pantersville, Nov 14
 Millcreek and Wellborn, at Millcan..... Nov. 21, 28
 Navasota and Anderson, at Navasota..... Nov. 28, 35
 Spring Creek sta. at Kirby Chapel..... Nov. 28, 35
 Much depends upon the persistent efforts of the stewards as to whether the preachers will be paid in full or not.

Notice.
 The following changes are made in the fourth round of appointments for Palestine district: Crockett circuit, Nov. 24, 21, change time to Nov. 27, 28; Grapeland circuit, Dec. 4, 5, change time to Nov. 30, 31; Palestine circuit, Nov. 27, 28, change time to Dec. 4, 5.

Notice.
 The third quarterly conference for the Nacogdoches charge will be held at Timpon, on Tuesday, Sept. 28, at 9 a. m. I am authorized to announce this change by Bro. Johnson, the presiding elder.

Notice.
 The fourth quarterly conference for Salado circuit will be held at Belle Plains instead of Salado. This change is made to avoid conflict of appointments with another church.

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100 Doses

One Dollar. Hood's Sarsaparilla is the only medicine of which this can be truly said; and it is an unanswerable argument as to the strength and positive economy of this great medicine. Hood's Sarsaparilla is made of roots, herbs, barks, etc., long and favorably known for their power in purifying the blood; and in combination, proportion, and process, Hood's Sarsaparilla is peculiar to itself.

"For economy and comfort we use Hood's Sarsaparilla." Mrs. C. BREWSTER, Buffalo.

"Hood's Sarsaparilla takes less time and quantity to show its effect than any other preparation I ever heard of. I would not be without it in the house." Mrs. C. A. M. HUBBARD, North Chili, N. Y. 100 Doses

One Dollar
 Hood's Sarsaparilla cures scrofula, salt rheum, all humors, boils, pimples, general debility, dyspepsia, biliousness, sick headache, catarrh, rheumatism, kidney and liver complaints, and all affections caused by impure blood or low condition of the system. Try it.

"I was severely afflicted with scrofula, and for over a year had two running sores on my neck. I took five bottles of Hood's Sarsaparilla, and consider myself entirely cured." C. E. LOVEJOY, Lowell, Mass.

"Hood's Sarsaparilla did me an immense amount of good. My whole system has been built up and strengthened, my digestion improved, and my head relieved of the bad feeling. I consider it the best medicine I have ever used, and should not know how to do without it." MARY L. PEARLE, Salem, Mass.

Hood's Sarsaparilla
 Sold by all druggists, \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.
 NATURAL TARRANT'S CURE FOR EFFERVESCENT Seltzer CONSTITUTION

Sick-Headache AND DYSPEPSIA.
 TARRANT'S Seltzer Cure is a perfect substitute for any other Seltzer water. It is made from a diseased stomach or constipated bowels, and is a perfect substitute for any other Seltzer water. It is made from a diseased stomach or constipated bowels, and is a perfect substitute for any other Seltzer water.

HEMORRHOIDS OR PILES.
 Can be cured permanently without the knife, ligature or caustic, by a safe and almost painless application.

How PRINTING-PAYS
 The Proof of the Printing, do not allow to be taken from you. It is a sure proof, from the Bible, that printing pays. It is a sure proof, from the Bible, that printing pays.

VALVERT DISTRICT—FOURTH ROUND.
 Kesse cir. at Kesse..... Oct. 2, 3
 Fairfield cir. at Fairfield..... Oct. 3, 10
 Buffalo cir. at Buffalo..... Oct. 10, 17
 Jewett cir. at Gum Springs..... Oct. 17, 24
 Centerville cir. at Evans Chapel..... Oct. 24, 31
 Madenville cir. at Madenville..... Oct. 31, 7
 Zoon cir. at Hedley..... Oct. 7, 14
 Bryan cir. at Weston..... Oct. 14, 21
 Pleasant Grove sta. at Sandy Creek..... Oct. 21, 28
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COMMERCIAL.

GALVESTON, SEPTEMBER 27, 1886.
 EXCHANGE AT GALVESTON.
 Official quotations at the Cotton Exchange.