

# The Texas Christian Advocate.

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

VOL. XXXI.

GALVESTON, TEXAS, SATURDAY, SEPTEMBER 27, 1884.

NO. 2.

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## Revival News

Conversions, 1,197—Accessions, 939.

**6 Conversions—5 Accessions.**  
B. F. PIERSON, Grand View: We had 6 conversions and 5 accessions at Price's Chapel. Local option carried in Ellis county by 213 majority.

**11 Conversions—21 Accessions.**  
M. E. BLOCKER, Garden Valley, Sept. 19: We held two meetings for Lindale, one at the town and the other three miles distant, resulting in about 11 conversions and 21 accessions to the church.

**15 Conversions—14 Accessions.**  
A. LITTLE, Mt. Enterprise, Sept. 19: We closed our meeting at Lockland last Wednesday night. Results, 15 conversions and 14 accessions. The church was greatly revived. Bro. D. S. Watkins, of Henderson circuit, assisted me.

**7 Conversions—6 Accessions.**  
HASTON TWOMEY, Cent. Sept. 11: Since my last report we have had about 7 conversions and 6 accessions, and the church considerably revived. We have had a successful year so far. The Lord has been good to us, whereof we are glad.

**180 Conversions—120 Accessions.**  
S. B. ELLIS, Waxahatchie, Sept. 17: My revival meetings are over, resulting in 180 conversions, and 120 accessions. Church generally revived. In debt very much to other brethren for ministerial help. Hope to have as good report to make on finance at conference.

**35 Conversions—27 Accessions.**  
C. C. WILLIAMS, Rushton, Sept. 16: We closed a meeting of fourteen days, Sept. 4, which resulted in 35 conversions and 27 accessions. The church was greatly revived. We left a number of penitents at the altar. We thank God and take courage.

**53 Conversions—29 Accessions.**  
J. A. STAFFORD, Dodd City, Sept. 15: This meeting was at Providence and its success was largely due to the labors of Bro. A. C. Moyer, local elder, and Bro. C. P. Williams, of the Cumberland Presbyterian Church. A fine meeting in progress at Stephenville.

**9 Conversions—27 Accessions.**  
E. T. BRASHER, Coltharp, Sept. 18: At my meeting the third and fourth Sabbaths in August, we had 11 accessions and 1 conversion; at Center Hill, fifth Sunday in August, 9 accessions and 8 conversions. At our fourth quarterly meeting, 7 accessions, and a gracious revival at all the above named places.

**24 Conversions—29 Accessions.**  
PLEASANT L. SMITH, Denton, Sept. 20: Our meeting at Garza resulted in 5 conversions and 19 accessions; 4 infants baptized. At Hickory, 6 conversions, 8 additions. Clear Creek, 3 conversions, 2 additions. \$110 was subscribed and raised on conference collections. Very good, considering it is Denton circuit.

**44 Conversions—50 Accessions.**  
C. G. SHUTT, Mountain Peak, Sept. 19: Bro. Lantz and myself have just closed a meeting at Center League church, which was on territory not occupied by our church, between this place and Alvarado. Bro. Tips, of the Methodist Protestant Church, also took part in the meeting. Results, 44 conversions and 50 additions in the churches.

**65 Conversions.**  
H. C. ROGERS, Dexter, Sept. 16: Bro. A. Rodgers, Presbyterian, F. M. Sherwood, J. B. Smith, (Methodist) Trip, (Baptist) and myself just closed a union meeting with the following results: Conversions, 65; accessions, 15. In the three churches, 42 adults baptized, 23 infants; 7. To God be all the glory now and forever. Amen. Bro. Carlton also did us good service.

**12 Conversions—19 Accessions.**  
J. W. LIVERY, Sept. 16: Our fourth quarterly conference is just over. Bro. Hawkins, our presiding elder, with us, greatly to our pleasure and profit. Our work will doubtless report all things full and up soon. We report for this quarter 12 conversions and 19 accessions, 25 children baptized and our work in good condition. Warm and dry and crops very much improved.

**33 Conversions—26 Accessions.**  
J. M. MILLS, Woods, Sept. 18: Our meeting at Carthage last week was a success; 6 additions and the church revived. We had efficient help in Bro. J. M. Smith, W. W. McAnally and D. W. Towns. The Lord has been with us all around the circuit. Up to date we have had 28 conversions, 26 additions. Several meetings yet to hold. Pray for us. May God bless you in your work.

**105 Conversions—90 Accessions.**  
O. P. THOMAS, Kaufman, Sept. 15: I have just closed my last protracted meeting—five in number—with glorious results at all of my appointments. Results: 105 conversions, and 90 accessions. Some of the brethren from adjacent churches have given me efficient help. Terrell district has been in a flame of revival for the past two months, and the good work still goes on.

**12 Conversions.**  
J. S. TUNNELL, Old Round Rock, Sept. 13: Bro. J. W. Pearson, of the Cumberland Presbyterian Church, and myself, held a ten days' meeting near Round Rock, which closed last Sunday night. There were 12 conversions, 13 joined the churches, and all the Christians seemed blessed. There was perfect union of feeling and purpose. To God be all the praise. [To prevent confusion we report only the accessions to our own church.—Ed.]

**6 Conversions—2 Accessions.**  
D. C. STANBRO, Koppert, Sept. 18: My camp-meeting at Andrew Chapel was one of spiritual power. Those of the church that attended the service regularly were graciously revived. We had 6 conversions, 2 additions. I was assisted by Bro. Denton, formerly of the West Texas Conference, and other local brethren. My thanks, Bro. Sharp, of the Congregational Church, did some efficient work.

**115 Conversions—83 Accessions.**  
J. N. H. TRIMBLE, Crawford, Sept. 16: The result of all my protracted and camp-meetings: Received into the church, 115 conversions, 82.

**8 Conversions—12 Accessions.**  
B. T. HAYES, Atlanta, Aug. 16: My camp-meeting at Lively's closed last night, after three days' continuance, resulting in 8 conversions and 12 accessions. God graciously revived the Christians present. We had a feast, all the time, of spiritual things. Bro. J. W. Clark, Graves, Sweet, Fears, Tyson, and Thomas, preacher in charge of Bright Star circuit, Little Rock Conference, labored faithfully. I am so grateful to them. May God's abundant blessings rest on them forever, while God shall have the glory.

**9 Conversions—9 Accessions.**  
J. M. BOND, Axell, Aug. 31: Our protracted meeting at Harper's school-house closed to-day with 9 conversions and 9 accessions. This was the first protracted meeting ever held in this neighborhood. We had the assistance to Bro. Dupur and Henry T. Pitman, the boy preacher, 19 years old. He is a whole team. Bro. Hobbits was there part of the time. We closed to communion Sunday. There have been 13 conversions and 12 accessions on the circuit since March. Pray for us. Five more protracted meetings to hold yet.

**115 Conversions—85 Accessions.**  
J. H. COLLARD, Mexia, Sept. 17: We have had up to date 115 conversions and 85 accessions in the Mexia circuit, besides numerous revivals in which I have participated. I have not, since I have been in the ministry, seen greater displays of divine power. Thank God the Methodist Church is as effective for good in the salvation of the people as ever! I feel ashamed that I have no done more when I hear the songs of triumph and the shouts of victory, coming from all the brethren in every issue of the ADVOCATE. Let us work on until the world is brought to Jesus.

**45 Conversions—39 Accessions.**  
B. V. GALLAWAY, Dublin, Sept. 15: Our camp-meeting at Green's creek was quite a success; 47 conversions and 15 additions. The meeting at Barton's creek was attended with great power; 28 conversions and 26 additions. 97 conversions and 85 additions on Stephenville circuit to date, with great revival in the church. The family altar has been erected, children have been enlisted and many of them have been converted. We have a camp-meeting at Coriath the fourth Sunday in September. Our fourth quarterly meeting will be held at Green's creek instead of Coriath.

**2 Conversions—4 Accessions.**  
G. F. FAIR, Sipe Springs, Sept. 18: Bro. J. P. Hulce, of Pecan mission, and myself held an interesting meeting at Rising Star last Saturday and Sunday in which the church was greatly revived. Result, 2 professed salvation, 4 joined the church, 2 infants and 1 adult were baptized. The meeting continued till Wednesday night. Bro. T. W. Anderson, an exhorter, of Rising Star, is waiting for our Heavenly Father to call him to his reward on high. May the Lord bless and still spare him to us.

**100 Conversions—50 Accessions.**  
A. H. BREWER, Elmo, Sept. 16: Our section has been in a blaze for over two months. A revival at every point on the Kaufman circuit and in every neighborhood save one, which we have not yet reached. In the last six weeks over 100 conversions and 50 additions to the M. E. Church, South. Our Baptist and Cumberland Presbyterian brethren have shared the fruits. Unity of feeling and spirit have characterized the meetings throughout, and the Holy Spirit visited us in power. To God be all the glory.

**54 Conversions—63 Accessions.**  
W. W. HENDERSON, Hason, Sept. 15: We have had some good meetings this year, and some labored efforts with but little visible success. We have much to thank God for. While our efforts have not met our desires and expectations, we praise the Lord for the work he has done for us; and pray for yet greater manifestations of his saving power in saving the perishing and restoring the prodigals of our country. We can report 54 conversions and 63 accessions. We will ever remember kindly and prayerfully the different brethren, for their faithful labors with us. Pray for us.

**2 Accessions.**  
C. H. MALLOY, Oxford, Sept. 16: I have just closed a two days' meeting at Oxford, with two accessions and a good feeling in the congregation. We have been without a place of worship the past year, the former house having been burnt. The good people of Oxford and surrounding community say they will have a house of worship for the next pastor. They have money to purchase the lumber. The field is now white unto the harvest. I pray the Lord of the harvest to send more laborers into the vineyard.

**16 Conversions—9 Accessions.**  
C. H. MALLOY, Pack Saddle, Aug. 25: I have just closed a ten days' meeting on Honey Creek, with good results. Back-sliders were reclaimed and the church revived. The power of the Lord was manifest in convicting the hardest hearts. Persons were converted from 15 to 68 years of age. There were about 20 penitents left at the altar; some with their heads silvered over with the frosts of many winters. May the Lord bless and save them.

**10 Conversions—14 Accessions.**  
GEO. F. FAIR, Sipe Springs, Sept. 16: We have just closed a very interesting meeting at Jewell, Rising Star mission. I was assisted by Bro. J. I. G. Tammes, J. N. Walker, J. B. Womack, S. A. Rodgers and H. P. Mann. The meeting was interesting, in that Methodists, Baptists and Presbyterians united in the good work and "worked together in hope of the glory of God." Interesting because to penitents professed faith in Christ unto salvation; interesting because 14 persons joined the church, four infants and three adults were baptized; interesting to hear the class leader report in the church conference. The whole church sanctified. May the good work go on until the day of full salvation.

**10 Conversions—5 Accessions.**  
T. S. ARMSTRONG, San Augustine, Sept. 15: We have just closed a meeting at Deans, with 10 conversions and 5 accessions. The church was abundantly revived. Bro. Collins, a Baptist minister, was with us and did faithful work. He will share the fruits. Bro. Sullivan, local minister, preached two telling sermons. The power of God was in our midst. One man near sixty years of age was converted. There have been near thirty conversions in San Augustine and Union station this year. We begin to realize that our labor is not in vain in the Lord.

**25 Accessions.**  
W. W. GRAHAM, Rockdale, Sept. 15: Our third quarterly meeting at Pleasant Hill lasted nine days and resulted in 25 accessions. As usual, the old panel were greatly benefited. We had the members' bench and used it freely. Penitents came and stayed until they could go away rejoicing. I never know so large a proportion of penitents to be converted with a shout in my life. Three of the applicants desired baptism by immersion and it was granted, the opinion of some of the advanced thinkers in our church to the contrary notwithstanding. Our county has been remarkably healthy. We have a membership of 331, and only one has died during the year, and he contracted his disease over on Little River, over 20 miles from home. We hope to get you a nice list of new subscribers before conference.

**9 Accessions.**  
FELIX A. KNOX, Laveria Circuit: We held our meeting at Wesley Chapel, resulting in 9 accessions to the church. This makes 22 at that place this year. It was a very dry time to hold a meeting—the people all watering their stock out of their wells. Bro. Stovall, of Uvalde, helped me; also Bro. Coulson, of San Antonio; also my presiding elder, Bro. Thrall, came to my aid during the week. He left to attend quarterly meeting, and I was alone Friday, when who should drive up but Bro. J. G. Walker. I was as glad to see him as I was to see my elder, as I see him both times. Bro. W. remained with me until Monday night. I don't want any better preaching than we had throughout. My printers made a mistake last paper, and made me say "Bro. Thrall preached twice a day his last day," instead of days (plural).

**7 Conversions—12 Accessions.**  
E. W. ELAND, New Salem, Sept. 8: This has been an unfavorable year, owing to wet weather, and high water in the spring and dry weather and sickness in the summer. This work being large and scattering, we have, up to this time, traveled 2245 miles, visited 116 families, held prayer with these families 123 times, organized nine Sabbath-schools, with one other which was already running, having every church save one represented in a Sabbath-school, with a membership of upwards of 300 scholars. We have circulated near 150 copies of the *Johns' Address*, taken twelve new subscribers to the TEXAS CHRISTIAN ADVOCATE, held to date five protracted meetings, had 7 conversions and 12 accessions, baptized by immersion 2, by affusion 13 infants, and each church, where we have held protracted services, greatly revived. Finances have been slow, not having had the missionary cause favorably represented, nor have we received one-fifth of our assessments, but we do not grumble, as brethren are very poor, having but a scant supply of bread in some instances.

**21 Conversions—20 Accessions.**  
J. E. VINSON, Pottsville, Sept. 18: We commenced our meeting at Coffee Chapel, on Red river, Aug. 29, and continued to Sept. 7. The church was revived. The members went into the meeting from their closets. We had 21 conversions, 20 additions, and several back-sliders reclaimed. Bro. Sammy Ashburn, of Sunset circuit, was visiting his brothers among us and resting, but he did us good pulp and altar work. Young Brother Bekham, of the Indian Territory, rendered us efficient service. Bro. Hill, a laborer, labored faithfully with us. Bro. Rickets came in at the last hour and preached a sermon which made sinners feel. After Sunday night myself and wife were taken sick, but the brethren continued with prayer and experience meetings to persuade sinners. On Monday night, Bro. Clark, of Sherman circuit, came and labored until Tuesday night, doing much good and leaving my people much delighted with his sermon on Genuine Conversion.

**60 Conversions—45 Accessions.**  
H. C. TEANMELL, Leon Junction, Sept. 19: We have had two excellent meetings, one two or three miles west of the Grove, Coryell county, and one at the Grove, Leon Junction, near Moffatt, Bell county, which brought together Harmon creek and Bolton circuit, with L. S. Chamberlain and this writer. This was a glorious time; the church is greatly revived; and I hope the social meetings will run all winter. One Bro. said he did not want religion that would not winter. There came the fourth quarterly meeting at Pope's Chapel, in September, with our efficient and impartial presiding elder, Rev. S. S. Scott, in the chair, looking after the interest of both church and preacher. Finances are coming up slowly. This is on account of drought, as the receipts are as good as at this time last year. Assessed for preacher in charge, \$250; paid, \$227.25; deficit, \$22.75. Assessed for presiding elder, \$140; paid, \$25.20; deficit, \$114.80. Our people keep us in provisions and horse and such things as are raised on the farm. We are not the least bit lacking. During the year there have been about 60 to 75 conversions; additions, 45; adult baptisms, 17; infant baptisms, 3. I wish to return thanks to the following brethren for help: Rev. W. W. Hampton, J. W. Hutton, John M. Porter, J. M. Huddleston, L. S. Chamberlain, J. S. Clower, B. H. Baird, Dr. — Farrall, Bro. Seward, and the local brethren of the circuit, and others.

**F. C. STEPHENSON, McGregor, Sept. 11: Bro. Baker (Cumberland Presbyterian) and myself have been holding a protracted meeting at Comanche Springs. On Tuesday night it became my duty to leave and go to Coryell City, where Bro.**

Morrison (Cumberland Presbyterian) and myself were to hold a union camp-meeting. Up to the time I left there were about 16 conversions. There were 9 to the M. E. Church and 8 to the Cumberland Presbyterian Church. The camp-meeting is accomplishing great good. There were 6 accessions on last night to each church. I will give the number of conversions when the meeting closes.

We will hold a meeting at McGregor embracing the fourth Sunday in this month; another at Station Creek embracing the first Sunday in October; also one at Osage including the third Sunday in October. Let every preacher who reads this notice, and who is in reach of us with leisure, come and help us. We will be very grateful for help.

**GEO. S. GATEWOOD, Ables Springs, Sept. 18: In the two past months we had three protracted meetings, in each of which we witnessed a glorious success. Many were the convictions, conversions, and accessions to the church. Many back-sliders were reclaimed, and the church abundantly revived.**

**SOMEWHERE, DON'T REMEMBER COUNTY, Sept. 18: This scribbler thinks brethren ought to be more careful in reporting meetings, so as not to repeat the reports. A meeting of 35 conversions was reported, we think, three times—thus making 105 conversions out of 35. One other is reported twice, with 57 conversions—made out 174. Others of this kind have been noticed. Brethren, be careful at this point; do not report them report too often. It confuses this Scribbler.**

[Special attention is called to the above. We are endeavoring to make the reports in the ADVOCATE reliable; but unless brethren are careful we cannot guard against such errors. One person only should report a meeting. The preacher in charge should either make the report or authorize some one to send it. Again, in giving recollections of conversions and accessions during the year, mention should be made of the fact if any portion of them have been reported on former occasions.—Ed.]

**CONDENSED CORRESPONDENCE.**  
L. Z. T. MORRIS, Chappell Hill, Sept. 22: My address is now Chappell Hill. This old district has at last a district parsonage. The man sent to it hereafter will have a home to move into at once. Would that every charge in our conference had the same. They can if they will.

**J. N. H. TRIMBLE, Crawford, Sept. 16: Our church at Crawford will be completed in about three weeks. The spire is just 68 feet high. We have let the contract at Wood for a church, to be completed in 30 days. It is 32x40 and 10 feet wall. We built a 5000 parsonage at Crawford last year.**

**B. T. HAYES, Atlanta, Sept. 16: I will say farther in reference to the Lives camp-meeting. Uncle Billie Crawford came in the last day of the meeting, full of the Holy Ghost, speaking to the comfort and encouragement of all. His presence was a benediction to the people. I cannot refrain from speaking of Bro. M. C. Lively, who gave the grounds, and led in building the shed last year, and stopped his mill-crew for a week to clean off the grounds and build a number-one tent. There were only five tents. But I think there will be twenty or more next year, if they do what they are sorry for not doing this year. I have two more meetings to hold. Brethren, pray for us. We feel very dependent.**

**W. S. TAYLOR, Cedar Creek, Sept. 17: I organized the church on Onion creek July 31st with 23 members. There are many to come. I think it is a good place for Methodists. When I was there to organize the church I thought it would not be out of place to read our articles of faith. I did so, to the profit of a great many. Some of our good Baptist friends did not know we had a Book of Discipline. I am satisfied we will accomplish a good work there for Methodism. I will return on Sunday to take in more members, 8000 to be baptized who were absent when the church was organized. Now they will join. Bro. Strayhorn, Cumberland, and Harmon, Methodist, held a very interesting meeting at Burdett's school house, and had several professions and accessions.**

**SPECIAL NOTICES.**  
WAXAHACHIE, Sept. 17.—Class of second year of the Northwest Texas Conference will please meet the committee of examination in the city of Waco on Monday night, Nov. 4, 1884. Let all the class try to be present.—L. M. LEWIS, Chairman.

**SAN ANTONIO, Sept. 16.—The preachers of the West Texas Conference will please send me a list of the delegates and others who will attend the session of the conference which meets in San Antonio Oct. 29. Also as far as possible they will please notify me of the time they will arrive.—W. D. REYNOLDS.**

**NO 30 SOUTH ST., SAN ANTONIO.—To the preachers in the missionary union in West Texas: We of the San Antonio auxiliary extend to you an earnest and cordial invitation to attend the annual conference, which convenes at this place this year. If those contemplating coming will kindly send their names to the undersigned it will expedite matters in procuring accommodations for them.—MISS AGNES A. COTTON, Cor. Sec.**

**DAWSON, Sept. 17.—Memorial services, to commemorate the slain by the Indians, Oct. 1838, near Dawson on Battle creek, in Navarro county, will be held the fourth Sabbath in Sept. The funeral sermon by Rev. H. M. Glass, address by Rev. J. Fred Cox; unveiling and presentation address by Capt. W. H. Wayles; and reply by Prof. E. L. J. Wylie; appropriate song service by Dawson choir. Public invited.—H. M. GLASS.**

**MONROEVILLE, Sept. 11.—Would be glad to know the whereabouts of W. T. Cole. When last heard from he was near Larissa, in Cherokee county, Texas. Also the whereabouts of Mrs. Arizona Glenn. When last heard from was near Hampton, on the T. & P. railroad. Anyone who can give me the desired information will greatly oblige me by sending me a card at Montgomery Texas.—JAS. E. FELLOW.**

**A Tribute to the Memory of Rev. T. S. Garrett.**  
To the Advocate.  
Dead? Yes, dead! and our poor hearts are still echoing the falling of the dull, heavy coils upon the coffin-lid. How sad the words, how painful the realization! Oh, my God, can we, *must* we give him up? In the bloom of his life, in the strength of his young and beautiful manhood? Give him up to death and the grave? No, no; but to God, who made him, and gave him to us, and who now claims his own. Yes, into God's hand we can resign him, knowing that he doeth all things well, and that he cannot err in this strange, mysterious providence which claims from earth for heaven one of the purest and best men we ever knew. Our hearts were stricken dumb with sorrow when the flat went forth: "He must die." To realize it was impossible. "Why," we said, "how can it be, one so young, so good, so useful, so necessary to his family and to the church must die? It cannot be, surely. God has not set his seal on him so early in life—will everything to keep him here—zealously following the path the Lord had laid out for him; devotedly doing the will of his God; it must be a mistake." And so arguing and hoping and praying, waited for the end; trusting that God in his abundant mercy would hear our prayers, and spare his servant yet a little while longer to his family—to his wife who leaned upon him for strength, who depended upon him for all the comfort and happiness of life; to the little ones who claimed his love and protection. But oh, how our hearts ached, how our tears fell, when tremblingly along the wire came the whispered words, "He is dead!" We trust the God who made us, we love the Son of God who redeemed us; therefore we cannot doubt the wisdom nor goodness of our Father in this. We can but exclaim, "How unsearchable are his judgments, and his ways past finding out!" May we have grace to accept this strange, this painful dispensation of Providence in the way in which it was sent. Oh God, help us to submit humbly to all thy dispositions. We are thine and not our own; it is not for us to say when and how. We know that all thy works are begun and ended in love. Give us that grace which will enable us to fall before thee and cry out in sincerity and submission, "Thy will, not mine, be done." The Lord will provide for his own; therefore we know the widow and orphan are safe; but we would ask that each and everyone who loves the God whom he served to offer a prayer that the healing balm of his love be abundantly poured into their souls. Can I say more? God has willed to take him, and though our hearts cry out, and our souls faint with very sadness, yet we can but bow with submission to his pleasure.

"For in love, and not in anger. All His chastenings will come."

The church has lost by his death one of her best and truest men, and we who have known him and loved him will appreciate the loss we have sustained.

In peace, dear brother, we weep around thy bier, we lay the pale blossoms upon thy still and silent heart, we bow our heads and hearts before the Hand which deals this blow, and ask for grace to accept that which our human hearts cannot understand. May we live as he lived, die as he died, and our reward is certain.—ONE WHO LOVED HIM.

**AN APPEAL.**  
To the Auxiliaries of the Woman's Missionary Society of Texas Conference.

To the Advocates.  
Dear Sisters—As the conference year is rapidly drawing to a close, it behooves us, as a band of Christian workers, to have everything in readiness for our annual meeting in ample time, lest there should be rush and confusion.

I respectfully request each auxiliary society, at the next monthly meeting, to elect a delegate and a reserve to the annual meeting at Galveston, Dec. 3.

Let each corresponding secretary report at once, giving name and postoffice to Mrs. S. S. Park, 616 East Ave. K, Galveston. This is very important, and let me urge you, dear sisters, to attend to it promptly. I hope the delegates will come prepared to make full reports. Come praying God's blessing upon the meeting; and may we find that our woman's missionary work has made a grand advance movement this centennial year. May each member start with renewed energy and zeal for the coming year. Mrs. A. M. DELAND, Pres. T. C. W. M. S. AT WACO, Sept. 15.

**St. John's Church.**  
To the Advocate.  
Last Sunday was a day of great rejoicing for the people of St. John's Church. For a month past the preacher in charge, aided by a corps of faithful workers, prominent among whom was Mr. J. A. Davis, had been engaged in the effort to pay the troublesome debt which had almost crushed the church. On Sunday the pastor stated the deficiency yet remaining and asked the already liberal contributors to give yet more, and in less than ten minutes more than the amount called for was raised. The tears and smiles of joy, as well as the hearty song and earnest prayer which closed the service, were evidence of the gratitude which filled all hearts.

Surely the Lord has been with us this year. The congregations have constantly increased, even during the long hot summer. The Sunday-school is large and full of interest. The prayer service is not well attended, and on every occasion God is with us. Forty have been added to the church in various ways since conference. We have had a revival in the membership; many who did not enjoy religion before are now happy in Christ's love, and others have been "pricked in their hearts." We are now looking for a revival among the sinners; we are praying for it. Let every one who reads this dear prayer that God may grant it.—W. J. YOUNG.

**Read and Sell the Bible.**  
Every one who received one of your Bibles through me was well pleased. I think they are elegant, and well adapted for durability.—M. A. WILSON, Devine Texas.

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A TEXAN ABROAD.

MIDDLE TENNESSEE.

Under the sun there are few countries more pleasing and interesting than that which is found in Middle Tennessee. A dash through the never fields and blue grass meadows of this region will long remain to me, a refreshing recollection. Stone walls that have withstood the ravages of both time and war enclose baronial estates that have already become possessed of traditions all their own. A halt at Tullahoma, Winchester and Watriss gave us an opportunity to see something of these historic points and their popular resorts. A gentleman at my elbow, now one of our college presidents, but who served in the military campaigns which made these places famous, has reminiscences of almost every glen and hill along our path. The hotels and private boarding houses at Tullahoma were crowded with visitors, who were enjoying the excellent waters and delightful atmosphere that make this place so attractive. The Tennesseans seem to realize that their wealth lies in the development of the natural resources and advantages of their State. Every village in this section has its chalybeate spring or well, its boarding houses and hotel, and invites the world to come and drink its health-giving beverage and breathe its more health-giving atmosphere. At Murfreesboro we stopped only long enough to get a glimpse of the ancient town and the magnificent national cemetery in its vicinity. This occupies perhaps twenty-five acres of ground, under a massive granite wall, and is said to be the best improved national burying-ground in the Union, with the single exception of that matchless garden at Vicksburg, where a half million of dollars have been expended to make a resting place for the Federal dead. The tens of thousands who sleep beneath the weeping willows here tell more eloquently than pen of history can the fierceness of that conflict that shook our hills with its thunder and baptized our plains with blood. But the graves are all green; the battlefield hard by is laughing with yellow dandelion, and the summer evening air is filled with the soft music of our Southern birds more completely recovered from the ruin and waste of war than Tennessee, and yet none of our people suffered greater loss and privation than here. Grand old State! Her people to-day are worthy successors of the illustrious men she has given to our common country.

NASHVILLE.

There are no new things left for a letter writer to tell Southern Methodists about Nashville, and yet I suppose there are a few things to tell that would not be of interest, so large a part does the city on the Cumberland contain of our ecclesiastical life and machinery. The Publishing House seems to be doing full work just now. All its presses and binderies are being run to their capacity, and the number and value of books and other literature being turned out is unprecedented in the history of the house. This is, however, the season of official vacation, and I found a large proportion of the dignitaries absent. Dr. Fitzgerald was at Chattanooga; Dr. Young was in Kentucky; Dr. Harrison was resting a day or two after his Montevideo labors, and Drs. McFerrin and Cunningham had just returned, the one from the West and the other from North Carolina. They are both in good health and fine spirits. Dr. Cunningham we found at his desk, working with the vigor and industry of a man of forty. The venerable book agent looks much broken and enfeebled by his late severe illness, so much so that one scarcely recognizes in him the stalwart champion of a dozen years ago. Manager Palmer, with his cheery face, and Dr. Kelly, in labors abundant, have been at their posts all along, and, judging from the avoirdupois maintained by Bro. Palmer, there is no more healthful place anywhere than the inside of the Publishing House. Altogether, every thing about the house wears an encouraging and reassuring air, and the agents' report to the autumn conference will, no doubt, reveal a very gratifying condition of our connexional affairs.

VANDERBILT.

Vanderbilt, just now is the picture of desolation. Fellows, tutors, professors, chancellor—all have flown. We found the younger class holding the fort alone. But for all this, it is a time to see the university grounds, building, apparatus and libraries to advantage. No Methodist, of whatever name, can walk upon these splendid structures without feeling a thrill of pride and satisfaction. At a great distance the main building is imposing and architectural in appearance, but once under its shadow, its architecture is too massive to be taken in. The lofty towers, which appeared to such advantage in the early drafts of the building, have been shortened to provide against the danger of storms. The chapel is a marvel of beauty and is adorned with excellent portraits of all our bishops and of the elder and younger Vanderbilts. A holy atmosphere seemed to fill the place as I reflected that here was the scene of the last labors of the sainted Nelson; and when I went out into the "god's acre," reserved in the spacious grounds of the university, and stood beside his lonely grave, His body is the first fruits of death in that sacred spot—a fitting consecration for its solemn use. Already pansies and wild violets have covered the fresh earth that lies so lightly above his head, and I stopped and picked a few of these simple flowers as a souvenir of this sadly pleasing visit.

WESLEY HALL.

From the lofty bed of the prophet we turned and entered Wesley Hall—"the school of the prophets." This structure is but a trifle smaller in appearance than the main building, but its architecture is much less pretentious. Within there is comfort without luxury and convenience without extravagance, though, if found elsewhere than here, such comfort would seem luxury and such convenience extravagance, but, considering the maintenance which placed them here and the great cause they represent, they are eminently fitting and proper. I cannot better express the feeling suggested by a visit to Wesley Hall than by quoting the words of a plain old brother, who had seen for the first time the interior of one of our model city parsonages, with its pastor's study and library: "What preachers we ought to have!" and Wesley Hall has not disappointed the church in the character of the work she has done.

An hour spent in the charming home of Bishop McTyeire brought the shades of evening and thus closed our visit to Vanderbilt. This reminds me that while in Nashville I learned that the Bishop's

Centenary Book would appear in the course of the current month. The church is anxiously expecting this memento of our centennial year, having had a fore-taste of its pages.

THE STATE CAPITOL.

No one who visits Nashville fails to see the capitol. Until a decade or two ago it was thought to be the finest State building in the Union. Now there are several that surpass it, and our own capitol, to be built at Austin, will eclipse it in every point; yet, for all this, the Tennessee capitol still holds a conspicuous place in American architecture. Its grand tower, rising to an elevation of more than two hundred feet, commands a view of every point in the city and for miles beyond. The chief attraction beside the building itself is the fine library and rare collection in its museum; its splendid gallery of portraits, unsurpassed by any collection in this country; its archaeological and mineral displays and its splendid gallery of portraits, unsurpassed by any collection in this country. An amusing episode in connection with this same "well preserved" Egyptian occurred during our visit. On account of the lateness of the hour we had nearly failed of admittance to the building at all; and it was only by dint of persuading and feeling the colored janitor that we gained access. After the lady explained at length upon the wonders and greatness of the withered Libyan before us, and, wishing, I suppose, to give us the full worth of our silver, he blandly inquired: "And now, sir, would you like to see do Gabner." The good natured executive keenly appreciating a joke, insisted that we should darken his sanctum and inspect the curiosity.

THE MORMON TROUBLES.

While in Nashville I heard the details of the bloody affair which occurred in that vicinity some weeks ago, in which several Mormon elders lost their lives. These details have become familiar to all readers of the American daily press. A committee of six other elders had just arrived from Salt Lake City. They came to investigate the case, and made application to Governor Bates for executive interference, but his reply was that their redress was in the courts. They were our fellow-guests at the Nicholson House, and our conversations de trop to Chattanooga. They were evidently concerned about their own safety. All the circumstances in the case are deplorable in the extreme, and while no lover of law and humanity can countenance violence in any shape, it is yet admitted by all that desperate diseases require desperate remedies. These emissaries of Mormonism have entered and polluted some of the best and happiest homes in Tennessee, Alabama and Georgia, and with their fierceness and thirst for revenge, outrage husbands and fathers have sought vengeance in the name of their dejected homes. Mormonism must be exterminated or it will cast its Uvas shade across the social life of this continent.

SEPTEMBER 1884.

Baptizo—The Greek Meaning—The New Testament Meaning.

I hope some of the readers of this Advocate, especially the preachers, have taken some interest in the little friendly discussion of this subject that has incidentally sprung up between Bro. Alderson and myself. The discussion reaches far away beyond anything personal as touching either or both these two men. It involves a very important principle in biblical and ecclesiastical science, one in which we are all deeply interested. I write solely for the edification of the church, being long since convinced that the attempted use of Greek words to prove or disprove something about Christian baptism, was merely furnishing fuel to keep the immersion engines a going. Stop the supply of fuel. But now, having furnished it so long, you must show the reason.

TO THE ADVOCATE.

It is apparent, on a moment's reflection, that if this Greek word and its cognates was used by the Greek writers by the New Testament writers to convey the same meaning, then if you ascertain the former, you have also the latter. But if those two meanings were different—if the apostolic writers changed the meaning, subjecting the word to a wholly or materially different use—then, and in that case, the Greek employment of it can give us no information whatever, but necessarily misleads us. This charge of meaning I affirmed. Bro. Alderson joined the issue and challenged me to the proof. In my last article I submitted some proof briefly, and said, that any further discussion of the question with him must be confined to this specific point. And as Bro. Alderson does not allude to the point, particularly in his last article, the debate ceases.

And now I have some words to say to my brethren who still continue to admit Greek definitions into this controversy about immersion. Why continue to do so? At the very most it is useless, and if useless, it is necessarily injurious. All surmise of every kind, in argument, is injurious and weakening to the side which is trying to maintain the truth, and hence is always resorted to by the side in error. And hence the fundamental rule in logical debate, that nothing irrelevant to the main issue must be introduced. If irrelevant issues be suffered to come in at all, then the question is inconclusive and the dispute interminable. It is said that immersionists insist on the discussion of Greek terminology to this extent. Of course they do, for in no other way could they continue the debate a single nich. But if they can get up a plausible excuse and get you to follow them away yonder in the discussion of some other question, then the debate is end-less.

What is an irrelevant issue? It is a statement presented in proof which, if proved and true, would prove nothing material to the main question. The question here is this: The Baptist affirms that immersion in water is necessary in baptizing. We deny the necessity. That is exactly the issue; and in proof the Baptist says that baptizo in the Greek Testament meant immerse when used by ancient Greek writers. But that proves nothing, if true, on the question before us, for the simple reason that when these writers used that word they did it to represent some use of water with which they were acquainted. Many things are immersed that are not baptized, but that does not prove that everything baptized is immersed. The Greek writer most certainly did not mean to say baptizo.

That word was never written nor spoken by one of those writers. In vain do you look in a Greek lexicon for it. Not knowing the thing, of course they had given immersion to represent it. The New Testament writers now, for the first time in the world, had the thing, and with no human word to name it. This, so far from being a dilemma, is a common occurrence everywhere, every day, on the introduction of any new thing. We give it a name; that is, we make a word. This is generally done by changing the meaning of some existing word. Nothing is more common. Thus of course, for this purpose, we have no further use for the old meaning. There was nothing peculiar in the change of the meaning of this particular word; many such instances occurred then and always.

I then repeat the inquiry to writers and preachers: Why continue this argument about Greek? It leads the subject with a burden of rubbish well-nigh unbearable. For, for the purpose of the argument about Greek immersion, this disturbance of the church would long since have been ended. Let it cease, and let immersionists die the natural death that will soon follow. We are too intelligent and this subject is too plain for its continuance. If some one or more of the wisest of our fathers back yonder, at an unguarded moment, fell into this logical blunder, and scores of others followed without stopping to look for it, that is the reason for its continuance. It is a mistake, and the error, when pointed out, is plainly visible, so plain as to be indefensible. No man with eyes, on reflection, can fail to see that Matthew in this as in other cases, and as many other writers in similar circumstance, must make a new word, for human language did not, and could not possibly contain a word with the meaning we had to express, was I right or brethren. Why continue this logically? There is no good, but much harm in it.

If we would settle questions we must observe the rules of natural logic. We must make issues clear and then admit no incompetent testimony. The Rules of Evidence are as important and as necessary to be observed in brief newspaper polemics about baptism or other doctrines, as in the courts of justice; and the rules are the very same in both cases. If we would understand these rules and their application we must read Greenleaf and other law writers on evidence, or study the subject otherwise. We must confine an opponent strictly to the question, otherwise we are inextricably entangled in a jumble. We have had no little of this lately in not a few attempts to unscramble certain recent publications among us, and to bring up the subject of the seeming differences among us, on the various subjects discussed in the Advocate, would be clear and obtain common consent if authors and critics would write plainly, use fewer words, make no attempts to be super-curious, use the plainest English, and make their points understood. We have too much obscure, enigmatical explanation. We have too much of the "I do not wish to be offended" and "I do not wish to be taken into consideration" and "I think there is some sense for them."—B. ABBEY.

YARDO CITY, MISS.

What I Dislike to See.

With regard to Methodist usage, there is a growing tendency to ignore the simple customs of our fathers, both among ministers and laity. A half century ago it was customary among the laity, when they entered church, to kneel in silent devotion, or bow the head at least and offer a prayer to God. Alas! many church members fail to kneel in time of public prayer, while the minister invokes heaven's blessing on his congregation. The truth is, proxy worship is obtaining to an alarming extent all over these lands. What say they? Do we not pay the preacher to do our praying? Surely we do not expect an angel to do our praying after we have paid another to do it? Nay, verily. We will sit up and fan our faces, and scan the dresses and latest fashions of all who enter the church; or glance over the latest news to see what is the rise or decline in stocks, exchange, futures, etc. No wonder we fail of success when it requires a week's labor to get the church in working order, and many cannot be induced to come up to the help of the Lord with all their might. Let us be the friends of Jesus would work with a will, as did some of the young converts recently, how it would swell the number of the saved. It is like coming in contact with an iceberg to meet with many who profess to know God. The dead formality, the worldly-mindedness, the frothy conversation, and conformity to the maxims and customs of the world, show that God has but little or no place in their affections. The tree is known by its fruits. Out of the abundance of the heart the mouth speaketh. One thing must be taken to all: that our old standard hymn-book has been compelled to take a back-seat, or is being displaced altogether by such doggeral as is found in the "New Life," "Grace and Glory," "Gospel Hymns," etc. While I admit that are a few good compositions in each of these, there is much that is worthless; nothing but a petty endless repetition, which I consider sacrilegious, if nothing worse. Take an example: That beautiful hymn, beginning "Now look at the repetition: filled with blood; filled with blood, four times in singing the first two lines, when the time would sound better to leave out the repetition.

TO THE ADVOCATE.

Such a play upon the precious blood of Christ; I dare not say all. Take another example: "One Drop of His Blood; One Drop of His Blood," etc. If our Savior condemned vain repetitions in prayer, would he not condemn it in singing also? It is a well-known fact that Mr. Wesley would not allow the singing of figurative tunes in his congregations. What would he think, were he to walk into some, you, most of our churches on Sunday morning? No doubt he would turn away in disgust, unless, as is frequently the case with the writer, the blowing of the organ so drowned the voices of the singers that he could not tell what they were singing. It is an established fact by those competent to judge, that our standard hymn-book contains the best body of divinity now extant outside the Bible. Yet in many places it has nearly gone into disuse. The fact is, many of our pastors have entered to the use of our hymns, we have to sing them almost alone, from the fact that the young people have not been taught to sing them. Frequently the pastor will catch up one of those books already mentioned, and use it in preference to our standard book, from the fact that the young people have been taught to sing in no other. Any one can see that in this practice con-

ues, in a few years more our hymn-book will go entirely into disuse. Why not teach the children in the Sunday-schools to sing and love our old songs? Many of them are available for this work. The "Zion's Hymns" and "Select Melodies," are far superior to those being used. When I was a traveling preacher I sold more of these books than any other. In these are words calculated to comfort the mourner, to strengthen the feeble-minded, to confirm the weak and encourage every believing soul. How often have I seen the penitent lifted out of the pit, and his feet placed upon the rock, by singing a few appropriate verses, while a whole congregation has been set on fire by singing a few verses calculated to strengthen their faith. Such scenes now are few and far between. St. Paul taught us to sing with the spirit and with the understanding. But if a mere congeries of sounds constitutes such singing, I have mistaken the whole matter. Some years ago I was addressing a church where the young man, Dr. Fisher preached every day. He invariably, on reading his hymn, made the request: "Please sing the air alone." But in every instance, the preacher in charge, as soon as the tune was raised, would pitch in and sing the bass clear through. This, I think, to say the least of it, was treating that venerable man with but little respect. It is patent to all the elders of our church that his singing is not near so spiritual as of yore. You say singing has been reduced to a science. This I grant. But if the spirit must be in the letter lost, deliver us from such a science. It used to be conceded that the negroes of the South were the best singers in the world; yet they knew nothing of the science of music. Some years ago, when our now sainted Bishop Pierce was on his way to California, he stopped with us a few days, and on Sunday I prevailed on him to preach to my negro congregation. They had a song of their own that they called "The New Ship of Zion." After the Bishop had preached I exhorted a little, and called for mourners and a number came forward. I launched for them their new ship, and while under full sail, I turned to look at the Bishop, who sat behind me, and saw that the tears were streaming down his cheeks and it required a little effort on his part to suppress a loud shout of praise. What was it that affected the Bishop so? The mere sound of their voices? No! no! It was the beautiful sentiments of the song, expressive of their faith in God.

I often think of the case of Rehoboth, who forsok the advice of the aged men of his day, and followed the advice of the young men, and brought up the ruin consequent upon his course. Bishops Paine, Kavanaugh, and Pierce and his father, were almost the only links that united the present with the past of Methodism, and I fear another link will arise who knows not Joseph. The old landmarks of Methodism are fast being obliterated, and perhaps long ere another centennial God will have to raise up other Wesleys to bear the flag of Scriptural holiness to the ends of the earth. Thank God there is yet some life and vitality in the church. Thousands through her instrumentality are being converted; but look at her facilities! Suppose Mr. Wesley could have had such facilities at command as we have; what think you would have been the result by this time? O that the spirit of our Elijah may rest upon each and all of our preachers, that they may preach holiness of heart and grand every interest of the church.—T. A. LANCASTER.

REPLY TO BRO. SUTHERLAND.

What Does Justification do for a Man According to Paul?

For my good brother of the border districts I have great respect, and am disposed to give attention to all he says. The question is, "What does Paul say as to the spiritual holiness of justification in his epistle to the Romans?" We will ask whether he teaches anywhere else the doctrine of a second, distinct blessing, which eradicates human depravity, but what does the epistle to the Romans teach? Is the condition of one who is justified by faith. He says: 1. "He has peace with God. Here there is no difference of opinion; but there are other sequences than this." "He is given over to him." "The Holy Ghost dwelleth in him." "Who is the man who is justified by faith, 2. "The Holy Ghost sheds abroad God's love in the heart of the believer." Does Bro. Sutherland question these two facts? Is not a man born of the Spirit? Is it not true that he that believeth hath everlasting life—is sanctified by the Spirit? 3. "He rejoices in hope of the glory of God." 5. "He glories in tribulation." In the next chapter he states distinctly that we are not under law, but under grace—dead to sin and alive to God. The question now is: Does this exalted experience belong to him who has come to Christ for salvation and has been freed, in theological parlance, converted? or does the apostle refer to a second and subsequent work? He says we have been justified by God, and we read a state of grace when we stand, and which he describes. Does he mean that the one may exist without the other? I certainly think not. What say some of our best commentators? Mr. Wesley says: "This is the sum of the preceding chapters; being enemies of God no longer, we have peace, hope, love and power over sin—the sum of all the fifth, sixth, seventh and eighth chapters. These are the fruits of justifying faith. When these are not, that faith is not." He says: "Into this grace—this state of favor." He says, in commenting on the next chapter: "Dead to sin—free from the guilt and the power of it. 'Sin shall not have dominion over you.' It has neither right nor power. Being then set free from sin, we may see the apostle method thus far at one view: 1. bondage to sin. 2. The knowledge of sin by the law. 3. The revelation of the evil of sin through the gospel. 4. The center of all faith. 5. Justification whereby God freely accepts the sinner. 6. The gift of the Holy Ghost. 7. The free service of righteousness.

TO THE ADVOCATE.

Paul, in the sixth chapter, discusses this question, and urges each one to whom he writes to reckon himself dead indeed unto sin, but alive unto God. This state of conscious peace with God, lifted and our hearts made to rejoice as described by us, and which he describes. Does he mean that the one may exist without the other? I certainly think not. What say some of our best commentators? Mr. Wesley says: "This is the sum of the preceding chapters; being enemies of God no longer, we have peace, hope, love and power over sin—the sum of all the fifth, sixth, seventh and eighth chapters. These are the fruits of justifying faith. When these are not, that faith is not." He says: "Into this grace—this state of favor." He says, in commenting on the next chapter: "Dead to sin—free from the guilt and the power of it. 'Sin shall not have dominion over you.' It has neither right nor power. Being then set free from sin, we may see the apostle method thus far at one view: 1. bondage to sin. 2. The knowledge of sin by the law. 3. The revelation of the evil of sin through the gospel. 4. The center of all faith. 5. Justification whereby God freely accepts the sinner. 6. The gift of the Holy Ghost. 7. The free service of righteousness.

Generous Gifts from Noble Hearts.

Our house and all effects having been destroyed by fire, the following list of blessings will show how the cloud was lifted and our hearts made to rejoice: Brandon neighborhood, where we live: \$125.00  
Wax shackle City 50.00  
Hillsboro 25.00  
Reno 10.00  
Smith Chapel, on our work 104.00  
Midway 25.00  
Midway 25.00  
Winn 15.00  
Making a sum total of \$529.00  
Of the amounts contributed there was \$150 in money. For these timely blessings so kindly bestowed, the Lord Jesus, whom we preach, remember and reward thee.—N. A. KEENE.  
DIXON, Sept. 12.

thousands of members of the Christian church are in bondage to sin and fear; they have never been fully justified. They have not reached up nor come near to this standard, and yet they count themselves as Christians, and complacently say that when they get a second blessing, and are sanctified, then, and only then, will they begin to live aright and be happy.

Why should the time element enter into this question? Is a man holy? Is the question—not when did he become so? If Bro. Sutherland, or any other brother, was anxious after his conversion that he needed a second work to complete the first, that he did not cry out for the clean heart when he sought God, and did not receive it, who is to blame him for seeking it now? If one of them, or one who, converted, thought sin was dead, should fall into sin and lose his peace, who shall refuse him access to the cleansing fountain? Who shall refuse to admit his testimony if he says: God has blessed me, I was blind; now I see. I was not peaceful; I am so now. I did not love God; I do now. This testimony must be heard; but should some man modestly say that when God forgave his sins, he cleansed him from all unrighteousness, enabled him to rejoice in the hope of the glory of God, and he gave him power to be a Son of God, made him dead to sin and alive unto God, who shall prohibit him from saying it? What the church needs, my dear brother, is a true, deep, thorough conversion, including pardon and cleansing. It needs to confess its sins, that they may be forgiven, and that it may be cleansed from all unrighteousness.—G. G. SMITH.

Methodism.

To the Advocate.

I have always lived a Methodist, and have thought for years I could not join the Methodist Church any better; but I must confess it gets better to me every year; especially this centennial year. I feel that it has done more to convert the world than all the other denominations. It does not number so many as all others, but it saves as it goes. It is like fire in this dry Texas grass. It burns its way and never stops on account of water. It always has plenty, and never runs dry. It is always organized and in trim. Its pastors can meet a sinner on the highway, hold a revival meeting, call up a mourner, have a conversion and join him into the church, and he can go on his way rejoicing, whether anyone else be present or not.

I attended a meeting, held recently by our good Baptist brethren, between the times of their monthly meetings, and they had a revival a number came to see altar and they had a prayer or two. The mourners were very much affected and needed help right at that juncture; but they had to stop just there and organize into a conference, or church, or body, before they could open the doors of the church, and when they did this the revival influence cooled down. Is it possible that they are only a church for their pastor is holding his regular monthly meetings? The found of the Methodist Church must not only have been a wise and good man, but an inspired man. I am not a very fine critic, nor very acute in judgment; but I am not able to detect any defect in the machinery of our church. (I am a machinist by trade, I find its great driving wheels and engines all right, and its boiler power past finding out. Give us a little water and plenty of fire and we can run the world. If the human family would prove the fact, let them take a thorough ticket at the ticket office of mortality and get on board, and they will land safe in the port of life. There is no danger of accidents on the track. It is safe—well thrown up—above mud and water, with steel rails, good timbers; no switches for lay-over purposes to wait for certain ordinances, and outward forms. I attribute all this to the fact that it depends upon an inward power, and does not forget the outward agencies.

A few questions before I close. We read that "John baptized in the river Jordan." Which was the river, the water or the trough in which the water ran? We read that "John baptized in the wilderness." Was the wilderness water? We read that "Christ went away into the plain where John at first baptized and abode there." Did Christ dwell in the water? We read the glory of the Lord shall cover the earth as the water covers the sea. Which is the sea—the water or the great gulf in which the water is? We read of the man who was felling the tree in Jordan and his axe came off the handle and fell in the water. We read that we are baptized with the Holy Ghost. Are we baptized in Holy Ghost?

Let doubtful Methodists reconcile these things and harmonize them with many others, and take the divinely appointed way, and then Methodism, with its religion, will adjust itself to all our moral and spiritual wants.—T. M. FOWLER.  
JEWELL, TEXAS.

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DIXON, Sept. 12.

"Vote A: You Pray."

To the Advocate.

A good motto; but how can a good man vote now as he prays? He prays that "wise and good men may be given us to legislate for us, to rule over us, and to execute the laws;" but the tribe of public office-seekers, for the most part, seem to be atheists, drunkards, gamblers and debauchees; besides this, there are only two great national parties, and both of them have protruded a plank in their political platforms to invite the liquor vote of the nation, and both national conventions have selected for their chief leaders men of tarnished moral reputation. How, then, can a good man vote as he prays, if he votes at all? It may seem strange, indeed, that the two great national parties could not find men of spotless reputation to lead before the American people for their suffrages. Among all the learned statesmen of the nation could not as many as two be found whose morals might be safely commended to the imitation of a civilized nation? If not, then let the fire and tempest fall upon Sodom! Multiplied thousands of Christian men, and of moral and true men, are going to vote with their party in the November elections—just as they always have done—directly in opposition to their prayers, if they pray at all. Such praying in the face of such voting is not less than trifling mockery with God. In justification of such an antithetic attitude it is said, we vote for principles, not for men. Such logic! A bad man to represent good principles! It is more than folly in the sight of God. Can evil be friendly to the good? Principles, indeed! Where are they, and what are they? Two elements lie at the bottom of all the great destructive evils of the nation: atheism and intoxicating liquors; and both national parties court the favor of the latter, and, perhaps, have inhibited the sentiments of the former. Ah, yes, principles! There they are! A good man cannot vote for them and retain a good conscience. Atheism and licentiousness allied to "Never! Atheism, debauchery and drunkenness, will break down the best governments wisdom and virtue may build up. Take no part in the evil! Stand aside, and let it tumble! A fall is inevitable.

This writer is approaching too near the great judgment to ever vote for mere party victories. A golden Democrat can not get his vote unless he is robed in a spotless moral reputation; nor can a silver Republican, when he wears a garment of moral pollution; nor can an advocate of ardent spirits ever enter into office by the help of our vote. Nominated, or not nominated, we shall select wise, good and true men, and vote as we pray. Each vote thus cast will become the parent of many thousands in the next decade. Constant dripping in the ages wears away the solid stone.

A convention for Gaudalupe, Caldwell and Hays counties, met at Seguin to nominate men to represent them in the next legislature of the State of Texas. Three names were in nomination for election, one of whom was Gen. Henry E. McCulloch, a man known all over Texas for his love, patriotism, and great moral merit; but he was rejected by a few friends of whisky. Few in the State have done more to advance the cause of his borders than Henry McCulloch. Most of his early soldier comrades are gone. Some who voted against him were not born when he was fighting Indians over these western wilds. His high moral worth and settled opposition to liquor defeated him. If this writer lives to attend the election he shall scratch off unacceptable names from his ticket and insert others, who will vote as he prays.—H. A. GRAYSON.  
SEGUIN, Sept. 10.

The Parrot Wonderer.

Two sailors went with a parrot to a show in Tokyo, and a Japanese was giving an exhibition of slight-of-hand, interspersed with acrobatic feats. At the end of each trick the sailors would say, "Now isn't that clever? Wonder what he'll do next?" With each act of the performance their astonishment increased, and they kept muttering, "Wonder what he'll do next." The parrot heard this exclamation so often that he picked it up of his own accord. Presently the Japanese undertook to keep in the air a number of balls, one at each end, but having his attention attracted by a movement in the audience, he allowed one of the balls to drop. Unfortunately it fell upon the head of one of the spectators, which exploded, blew out the walls, blew off the roof, scattered the audience in all directions, and sent the parrot flying into feathers, and one eye about four hundred yards. As the bird came down with a flop, it shrieked: "Wasn't that clever? Wonder what he'll do next?"

The Jute Interest.

The jute manufacturing industry in Scotland, which forms a large portion of the output of Dundee, is threatened with serious competition on the part of German manufacturers. Recently published show that the late manufacturing of Germany have added 1,000 spindles to their existing machinery, giving a capacity for turning out 70,000 hundred weight per annum, and the capacity of the industry is now nearly equal to one-half the capacity of all the mills in Scotland.

The Health of the Jew.

The Jews of Marseilles number about 100,000, and have been afflicted by a disease which has been life-long invalids; one was ninety-seven years old, and two others had not observed the Jewish law. The *American Hebrew* ascribes the comparative health of these people to the dietary laws of Judaism, which is probably the correct key to the problem. The laws forbid the eating of swine, to avoid the blood of animals as much as possible, because taint can be transmitted more powerfully that way.

Farms in France and England.

"There are millions of farms in France containing from a quarter of an acre to four acres," writes a correspondent from Dijon. "I had that about an acre and a half is the most ambitious man wants. The rent for land is always one-half the crop. The land is worth about \$500 an acre, or if it grows vines soak. This is why France is the garden of England. There are 25,000,000 land owners; in France there are 1,000,000 land owners."

A Prominent Minister Writes.

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and an honest man.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir, I can walk half a mile without suffering the least inconvenience. Mrs. E. H. BLOOMINGDALE, Griffin, Ga.  
Dr. Mozley's Lemon Elixir, prepared at his drug store, 141 Whitehall street, Atlanta, Ga. It cures all biliousness, constipation, indigestion, headache, malaria, kidney disease, fever, debility, impurities of the blood, by regulating the Liver, Stomach, Bowels, Kidney and Blood. Lemon Elixir and constipation, I have been cured by four bottles of your Lemon Elixir, and an honest man.  
Prepared by Dr. C. DAVIS, Editor M. E. Church, South No. 25 Tenth St. Atlanta, Ga.  
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Fifty cents for one-half pint bottle, \$1 for pint and half bottle, sold by drug stores, general gro-

Advertisement for Dr. Jacob's Oil and German Remedy for Pain. The text includes the product name 'JACOBS OIL' and 'THE GREAT GERMAN REMEDY FOR PAIN', along with a list of ailments it treats such as Rheumatism, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, etc. The advertisement also mentions 'GERMAN REMEDY FOR PAIN' and 'CURES'.

Uncle Ike's Department

GRANBURY, Sept. 7.—Dear Uncle Ike: I am a little girl nine years old. I have two half-sisters, and one little brother six years old. I have not read as much in the Bible as I ought to have. I want to join your Bible class. I have been to school very little; am going now. I love all my teachers. I love to go to Sunday-school. Miss May Robinson is my teacher. Papa died when brother was eight months old. We are all "home again," but we miss papa so much. Bro. Henry is our minister. Pray for me that I may be a good little girl. My papa was a preacher, and I want to meet him in heaven.—CROWELL COMPTON.

Uncle Ike is glad to welcome Crowell into his class, and hopes she will love her Bible, for if she makes it her guide, it will lead her to that beautiful land where her papa is waiting to welcome her.

CISTERS, Aug. 23.—Dear Uncle Ike: I have just come home from the well, where my sister and I have been watering cattle this morning. We drew water for twenty-five head, and if you could have seen us after we were through, perhaps you would have taken us for Campbellites (and don't you reckon I would have dreaded to meet Bro. Hotchkiss?). I have been to several good meetings this summer and I hope we will attend several more. I never get tired going to church.—NANNIE McLENDON.

Watering the cattle made me think of the days of Isaac and Jacob, when Rebekah and Rachel drew water from a well for their father's flock. The splash of clear, cool water on the clothes is a little matter when a child is helping her parents. No doubt that is what Bro. Hotchkiss would have said. Uncle Ike hopes the good meetings Nannie has attended have helped her to be a better Christian.

The Contented Herd Boy. In a lovely dale a herd boy kept his sheep, and his heart was joyous; he hills echoed back his song. One morning the king, who was out on a hunting expedition, spoke to him, and said, "Why are you so happy, dear little one?" "Our king is not richer than I," answered the boy. "Indeed?" said the king. "Tell me of your great possessions."

"The sun in the bright blue sky shines upon me as brightly as upon the king. The flowers on the mountain and the grass in the valley grow as a bloom to gladden my sight as well as his. I would not take a hundred thousand ducats for my hands; my eyes are of more value than all the precious stones in the world; and I have food and clothing too. And I, therefore, as rich as the king." "I said the king, "but your greatest treasure is a contented heart. Keep it so, and you will always be happy."—GEM.

"I'll sleep with him to-night." Sometimes I believe the little ones say the best things after all. I know a little family in Detroit who are heart-broken and sad this Saturday night. They were three last Saturday, but to-day only two are left. The tie that bound them more closely than that which the clergyman drew has lately been loosened, and the light of their eyes went out only the other day.

The father is a railroad man, whose duties call him away from home nearly three-fourths of the time. It was his habit when about to start for home, to telegraph his wife, apprising her of the fact. In these telegrams he never failed to mention the name of the little four-year-old, and the dispatches usually ran as follows: "Tell Arthur I shall sleep with him to-night." The baby-boy was proud of the telegrams, which his mother read over and over to him, and he considered the "telegraph" a great invention. The other night, when the father had done its work, and the mother was sobbing out her anguish, the little one turned calmly in his bed and said: "Don't cry, mamma; I'll sleep with Dad, 'no know. Send Dad a telegraph, and tell him I'll sleep with him to-night."

But the message went straight up there without the clicking of wires or a rustling of wings.—Schedel. "On Earth as it is in Heaven." Joseph was not in a very good humor that Sunday, though it was her birthday, her tenth birthday. In the first place, a Sunday birthday was a dull sort of thing, she thought; and then baby Fritz had been so sick that mamma had had a chance to get any little present ready for her. It is true that was only put off, the present was to come, but still Joseph felt out of sorts.

And when mamma called her to get her Bible verses, she broke into a regular pout, and grumbled out that it was hard case she couldn't have any fun at all on her birthday, not even a holiday from Bible verses. Mamma at once shut the Bible and laid it on the table. "I can't let you learn your verses while you are in a bad humor, daughter," she said, "so I will preach you a little sermon instead: "Once there was a little boy who used to beg his father every morning to keep him away from the bees; but instead of helping his father to help him, he went straight out and played with their hives, and of course, they stung him again."

"Well, what next?" asked the little listener. "That's all," said mamma. "All? Why, I don't call that a sermon." "Yes, it is a sermon," answered mamma, "but it is a short one, and it has my little daughter for a text." "Now, mamma, you know I never do anything like that," exclaimed Joseph. "I think I can show you that you do something very much like that every morning. When you are repeating the Lord's Prayer, what do you say after 'Thy kingdom come'?" "That is, 'Thy kingdom come on earth as it is in heaven,'" repeated the little girl, briskly. "That is, you ask God to make you do his will, just as the angels do. How do you suppose the angels do God's will?" "I don't know," said her listener, slowly. "Of course we don't know exactly, but of some things we may feel confident. I am sure they do it promptly; I am sure they do it cheerfully; I am sure they do it perfectly." "The angels know just what God's will is, but I don't," answered Joseph.

who felt as if she needed somehow to defend herself. Her mother pointed to an illuminated text hanging on the nursery wall: "Children, obey your parents." "There was a long, quiet time then, in which mamma drew her little girl to her knee, and kissed her tenderly. "I won't give you any verses to get to-day," she said gently, "but I give you this little sermon to 'learn by heart.' Every time you say 'Thy will be done on earth as it is in heaven,' remember that you are asking God to make you do what you are told—promptly, cheerfully, perfectly. And then you must help the Lord to answer this prayer."—Churchman.

Saying "Please." Who could help loving fair-haired, bright-eyed little Bonnell? He is one of those mischievous eight-year-olds that one must get in spite of one's self. And yet he is not all mischief, either. Now and then he makes one's eyes open with astonishment, and one's hands go up with the exclamation, "What a child!" Bonnell's pa is rather careless about religious matters and sits down often at the table without thinking of the blessing.

"Pa," said the little fellow the other day, "ma says God made you. Did he, pa?" "Yes, he made me." "Well, pa, are you glad he made you?" "Why, Bonnell, of course I am; what questions you do ask." "The child's mind was evidently working out a problem, but he did not exactly know what it was. After a pause: "Pa, what does Uncle Sam ask a blessing at the table for?" "I reckon because he wants to."

"He says he wants to thank God for his dinner, but I told him that you worked for your dinner, and made it. God does not give it to you, does he, pa?" "Well, yes; I suppose he gives me mine, too." Bonnell looked up with astonishment, and then fell to vigorously with his knife and fork. Suddenly he asked again: "Pa, does God want Uncle Sam to thank him?" "Yes, child; I suppose so."

More silence. "Pa, I'm mighty glad God is not like you, for if he was we would never get anything more to eat and then we'd starve." "Why, Bonnell, what do you mean?" "I was just thinking. You would not give sister that apple, 'cos she would not give 'please,' and if God is that sort of way, he would never give us anything more, because we do not thank him, like Uncle Sam."

"Be quiet, Bonnell, you do not know what you are talking about." The rest of the meal was eaten in silence, but that very night, too, Bonnell's father astonished his family by saying "Please" to God.—Evelyn.

A Plucky Boy. The boy marched straight up to the counter. "Well, my little man," said the merchant, "completely he had just risen from such a glorious good dinner—'what will you please to-day?'" "O, please sir, mayn't I do some work for you?"

It might have been the pleasant blue eyes that did it, for the man was not accustomed to parley with such small gentlemen, and Tommy wasn't seven yet, and small of his age at that. There were a few wisps of hair about the edges of the merchant's temples, and looking down on the appealing face, the man pulled at them. When he had done tweaking them he gave the ends of his cravat a brush, and then his hands traveled down to his vest pocket. "Do some work for me, eh? Well, now, about what sort of work might your small manship calculate to be able to perform? Why, you can't look over the counter."

"O, yes, I can, and I'm growing, please, growing fast—there, see if I can't look over the counter?" "Yes, by standing on your toes—are they copped?" "What, sir?" "Why, your toes. Your mother could not keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir," and the voice hesitated. The man took pains to look over the counter. It was to much for him—he couldn't see the little toes. Then he went all the way around. "I thought I should need a microscope," he said, very gravely, "but I reckon if I get close enough I can see what you look like."

"I'm older than I'm big, sir," was the neat rejoinder. "Folks say I am very small for my age." "What might your age be, sir?" responded the man, with emphasis. "I am almost seven," said Tommy, with a look calculated to impress even six feet nine. "You see, my mother hasn't anybody but me, and this morning I saw her crying because she could not find five cents in her pocket book, and she thinks the boy who took the ashes stole it—and I have—not had—any—any—breakfast, sir." The voice again hesitated, and faints came to the blue eyes. "I reckon I can help you to a breakfast, my little fellow," said the man, feeling in the vest pocket. "There, will that quarter do?" The boy shook his head. "Mother wouldn't let me beg, sir," was the simple answer. "Humph! Where is your father?" "We never heard of him, sir, after he went away. He was lost, sir, in the steamer 'City of Boston.'"

broken stairs that had a twist through the whole lot, and creaked and trembled under the weight of a small boy, or perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck, those in that tenement house enjoyed themselves thoroughly that morning. "I've got it, mother! I'm took. I'm a cash boy. Don't you know when they take parrels the clerks call 'Cash?' well, I'm that and the man said I had read 'pluck'—courage, you know. And here's a dollar for breakfast; and don't you ever cry again, for I'm the man of the house now."

The house was only a little ten by fifteen room, but how those blue eyes did magnify it! At first the mother looked confounded; then she looked—well, it passes my power to tell how she did look as she took him in her arms and hugged him, kissed him, and tears streaming down her cheeks, but they were tears of thankfulness. From an English Journal.

Our Little Missionaries.

GONZALES, Sept. 6.—Dear Uncle Ike: It has been some time since I have made my report from the "Busy Bees," but I would not have you forget them, or imagine from my silence that they had suspended work. I have been absent from home the greater part of this year, which is one reason I have not made my regular reports to your column, and then I argued with the children that I thought you would appreciate a letter from one of them, and I was quite sure the readers of Uncle Ike's column would enjoy it much more than one from me, and though they did not exactly agree with me, one of the boys promised to write, and as I told them on my return, each week as the Advocate was received it would turn to the missionary column, anxiously expecting that promised letter, but was so often disappointed. No, there has been no suspension of work during the summer months in our hive, which you can readily believe when I tell you that the Busy Bees have since January sent to Dr. Patterson, for the support of their school in Mexico, silver and Christmas we expect to send them \$50 more. At least we shall try very hard to have the amount ready. You will attend next month, and could you not give us a day or two on your return? I will assure you of a most cordial reception from your friends, and not only the Busy Bees, but a large number of bright, happy-faced children would meet you at any hour you would appoint to give them a talk, for Uncle Ike is a great favorite with the children. I neglected to mention that, beside the \$100 which the B. B.'s have sent to Dr. Patterson, they have contributed \$10 to the centennial monument. They meet regularly the first Sabbath afternoon in each month, and we try to make each meeting as attractive as possible, not only to the members, but to visitors, who frequently are in attendance, and we hope that the seeds which are being sown now in and by this little band will bring forth an abundant harvest. We ask an interest in your prayers.—S. S. BELDING.

Uncle Ike would be glad to visit the Busy Bees, but he cannot promise just now. Perhaps next year he may be able to visit them. He wishes there were hives of Busy Bees in every Sunday-school.

UVALDE, Aug. 23.—Dear Uncle Ike: With pleasure I announce the Juvenile Missionary Society at Uvalde. It was organized by Bro. J. W. Stovall, preacher in charge. The following are the officers: Miss Alice McLaughlin, president; Miss Elan Guyon, vice-president; Miss Claud Bowles, secretary; Miss Emma Bowles, recording secretary; Helen West, treasurer. We meet the first Sunday in every month.—ALICE McLAUGHLIN, Pres.

Uncle Ike will look for a good report from this juvenile missionary at Uvalde. He is glad Bro. Stovall is at work with his little people.

About an Ape. A gentleman was suffering from an ulcerated sore throat, which finally became so swollen that his life was despaired of, when his household came to his bedside to bid him farewell. Each person grasped his hand for a moment, and then turning went out weeping. A pet ape, which had modestly waited till the last, then advanced, and grasping his master's hand for a moment, also turned and went away with his hands to his eyes. This assumption of deep grief—which it is hardly possible the animal could have felt, since it could scarcely have comprehended the problem of mortality there so powerfully presented to the human mind—was so ludicrous in its perfection that the patient himself was seized with an uncontrollable fit of laughter, which broke the ulcer in his throat, whereby his life was saved.—Phylogeneticon.

Strength of Insects. The strength of insects is simply prodigious. M. Plateau has been testing their powers and announces as the result of his experiments that the smallest insects are the strongest proportioned to their size, and that all are enormously strong when compared with bulk, with vertebrates. A horse can scarcely bear two-thirds of its weight, while a small species of June beetle can lift ninety-nine times its weight. Were the strength of a man in proportion to that of a beetle he could play with weights equal to ten times that of a horse.

A relic of the war in Georgia is the ox-eye daisy, which farmers declare was first brought there in the hay used to feed Sherman's horses. It is, they say, worse than original sin, and it is not to be seen every bit of the weed upon the soil of the Northern young women who are so fond of it.

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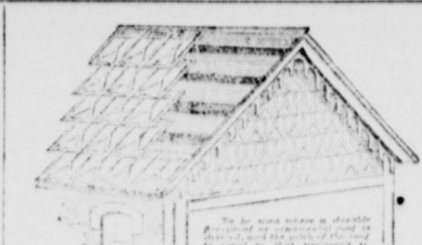
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Texas Christian Advocate.

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THE SUMPTUARY SUBTERFUGE.

An epidemic broke out in a seaport, interrupting its commerce and peopling its graveyards. An investigation discovered the fact that the disease was introduced from a neighboring port, and also that the city was foul with filth, which generated a deadly miasma and fed the fatal pestilence. Quarantine laws were at once enacted, and health officers appointed to inspect the streets and the premises of every citizen, and require the removal of all the garbage that could generate disease.

There is an epidemic in this country more destructive to health and more fatal to life than any plague that ever spread its pall over the doomed inhabitants of any land. It requires no sanitary commission to trace it to its source. The still-house and the saloon are the fountains which send the streams of disease and death upon the nation.

It is estimated that 60,000 men and women die every year from alcoholism in the United States. Hard on the heels of this vast army of dead men a host of 600,000 moderate drinkers and confirmed drunkards are moving on to the same doom with footsteps as unflinching as the approach of death.

Let the political economist calculate the loss the productive force of the nation sustains in the death of 60,000 men, taken from every rank of life, and in the depreciation of the business and working forces of the nation, caused by the drinking habits of 600,000 moderate and confirmed drinkers, and the sum will swell to hundreds of millions of dollars every year.

The records of crime show that three-fourths of the cases of manslaughter and murder which darken the dockets of our courts are directly or indirectly connected with the sale and use of intoxicating liquors. "Whisky did it" has become a familiar head line or closing paragraph in the reports of the deadly affrays which appear in every issue of the daily press.

There was much yelling at the Beach Park Sunday evening over the game between the Galveston and Fort Worth base-ball clubs. The News says the "Galveston nine crowns itself with glory." How much money was lost on the game? How much beer was drunk that Sunday afternoon at the beach beer saloons?

Another exhibition of the Mexican Automaton Band was given at the Beach Hotel Sunday evening, under the auspices of the Galveston Street Car Company. The usual amount of beer was drunk.

A CITIZEN, in the Galveston News of Sept. 22, complains that the Galveston Park, which, by the way, faces the courthouse and jail, is rendered unsafe for children and their nurses who seek its cool shade and green grass for rest and recreation, on account of the bad language and unprovoked liberties of loungers and hoodlums who frequent the place.

They drain the laborers' wages more relentlessly than all the monopolies in the North or South. They breed more lawlessness than all the communism that pours in with the tide of immigration from foreign lands. They are the source and inspiration of every vice that festers in American life.

They create more pauperism than misfortune, sickness or old age. They have slain more men in modern days than have died in battle, have dug more graves than the pestilence, and desolated more homes than any other cause that wars on human happiness.

No man defends the drinking habit of the nation. All sensible men pronounce it the great American curse. Yet when the people, weary of the woes the liquor traffic entails on the individual and the nation, appeal to our statesmen for relief, they are informed that all such legislation is sumptuary in its character and that the only deliverance the land can have from this curse must be brought in moral suasion.

For nearly two generations the people have appealed to moral suasion, and in the face of all the moral forces employed, the liquor power has grown to such colossal proportions that our great national parties dare not voice the moral sense of the people, but are found obsequiously bidding for the support of the beer and whisky magnates of the nation. The demands of liquor associations are potential in every convention, and their trail is visible on every platform. Drunkards were never made so rapidly nor died so fast as at the present day.

There is not a village in the land where the threshold of a saloon or the pavement of a street has not been red with blood shed in a drunken brawl. The evil is growing every day, and moral suasion is powerless to arrest its course. Liquor will be sold as long as the law licenses the saloons, though every wine-cup were dripping with the blood of broken hearts; and men will shake their fatal thirst through a picture of the drunkard's doom, painted in the colors of hell, should flame from the wall of every bar-room in the land.

The plea of sumptuary legislation is the subterfuge by which the demands of a wronged and outraged people have been persistently evaded, that political leaders may ride on the ballot into place and power. If it is legitimate to enact sanitary laws in a crowded population, to establish a quarantine against yellow fever, to prohibit the importation of opium from China, or of rags from any of the infected ports of Europe, most certainly the State can legislate for the restriction or prohibition of the liquor traffic, which multiplies evils equal to any other that may afflict our race.

If the State can enact laws which will command the arrest of a man who has shed human blood in a drunken affray, and can try him for his crime, and imprison him if guilty, or break his neck, it has also the right to refuse its license to the cause that impelled him to his murderous deed. To license the saloons, knowing that whisky fills men with the murderous frenzy, and then to hang him for the drunken deed, is the most stupendous folly that marks our modern civilization. It is worse than folly—it is a crime.

There can be no question before the American people more important than the solution of the liquor problem. Parties and politicians may evade it for a time, but the people, weary of the rule of the liquor interest in political conventions and legislative halls, will demand, in tones that may not be disregarded, that statesmen shall confront this gigantic curse and provide relief against the evils it has so long entailed upon the land.

TEXAS TOPICS. We are requested to call the attention of the "class of the second year" of the Northwest Texas Conference to the call under head of Special Notices. The committee will expect to meet the class.

THE Brenham Banner is not remarkable for its pious proclivities, yet it gives its opinion of the "national game" in the following style: As much "jockeying" is done in base-ball games as on the race track, and the outsider who bets on a professional game takes as much chance as he does in betting on a horse race.

THE Catholic Monitor, published under the auspices of Bishop Gallagher, not only defends the "national game," but commends it as a suitable way of spending Sunday afternoon after having spent the morning hours in the Catholic Church.

THE San Marcos Free Press reports 220 pupils enrolled by the Coronal Institute, and says the outlook of this superior school is better than ever before. The Free Press also commends in warm terms a recent sermon by Rev. B. Harris on the importance and dignity of labor when imbued with the Christian spirit.

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saloons and gambling hells of the city. If a man wants a policeman in Galveston he strikes out for a saloon or place of kindred character. The officers know where bad order originates.

Our old friend, Rev. Wesley Smith, now of Abilene, writes a strong argument for prohibition in the Galveston News. Among other things, he says: "But the Democratic platform says: 'We oppose sumptuary laws, which vex the citizens,' etc. What class of citizens would be vexed by a law prohibiting the manufacture and sale of intoxicating liquors? How many of the hard-drinking members of the county would be vexed by such a measure? I can imagine, would be seriously vexed but the liquor dealers themselves—say one out of every thousand citizens."

In reply to pointed questions by a reporter of the News, Mayor Fulton tells how he intends to enforce the late law enacted by the City Council for the suppression of gambling. He said: "I mean just this: I shall instruct the chief of police to proceed to the suppression of gambling shops. Whenever he knows of the existence of such a place, I expect him to close it; but I do not propose to convert the police force into a lot of spies to pry around to hunt up places where cards are played, if there is no riot or parade made over it. So far as making a burlesque of the law, I have no intention of doing such a thing."

Gambling is an offense against the law, which Mayor Fulton and the police are paid to enforce, as clearly as stealing. Does he give similar instructions to the police respecting the latter offense? Does he brand the faithful officer who trails up the sneak-thief or shadows the midnight burglar and drags the offender to justice as a spy? Mayor Fulton and his force were elected to enforce the law and if they are so high-toned as to decline the task assigned them, let them get out of the way and the people can find officers who understand their duty and respect their oaths of office.

A WOMAN at San Antonio became desperate over her husband's drunken habits, and on his coming home recently on Sunday morning, without a cent of his wages, and in a state of intoxication, she warned him if he did not reform she would follow his example. A few days ago he returned home drunk and with empty pockets. The wife borrowed a dollar of a neighbor, invested it in whisky, and drained the pitcher of its contents, after forcing the babe at her breast to drink a portion of the fiery liquor. The husband returned home and found his wife insensible on the floor and the babe beside her in a stupor. A physician was called in and informed the miserable man that his child would never recover from the injury in its spine, caused by its fall from its mother's lap, and that his wife would in all probability die. From intimations, that husband and father would vote for prohibition if it would restore the wife, whose happiness his drunken habits have wrecked.

A SPECIAL to the News states that gold has been found in a well on the premises of Mr. Tom Ellis, in Denison. A piece the size of a man's hand was pulverized in a crucible and about forty cents worth of gold extracted. Ellis talks of organizing a stock company to develop the mine. If gold is there they will have it.

THE Henphill Reporter recently mentioned "Rev. D. A. Leak, of the Christian (Campbellite) Church." Mr. Leak, with more sharpness than sense, informs the Reporter he does not like to be called a Campbellite, and adds: "It shows low breeding to call people by nicknames." The "State press" man, in the Galveston News, talks common sense in commenting on this item:

According to Noah Webster and general usage the word Christian includes all who are born in a Christian country, and all countries are called Christian which do not profess the religion of Mahomet, Buddha, or some other great religious leader. The co-religionists of Alexander Campbell surely know that it is the difficulty of identifying them and no lack of respect that leads the secular press to use the repudiated name. Methodist was originally a term of derision.

THE Campbellites claim to be a peculiar and separate people, and superior to the common herd of Christians, and if they do not assume a name which distinguishes them from others, they may be sure others will do it for them.

THE Waco Day says: "The \$50,000 endowment to be raised by the Baptists of Texas for the Waco University is complete." We congratulate the Baptist Church. What is Texas Methodism doing for the Southwestern? It ought to have \$200,000 to meet the educational wants of the people.

Noblesse oblige is a motto but few men of noble birth can write upon their shields. King Humbert, of Italy, seems to be an exception, and by his efforts to alleviate the sufferings of the victims of the cholera in Naples, and in sharing the perils of the plague in the atmosphere of hospitals, has shown that he recognizes the obligations of rank. Father Tonello, the priest who accompanied the King to the bedside of a patient in Busca, has died. The King not only contributed liberally to the relief of the sick, but has given to measures of relief his personal supervision. Long live such a king.

MAINE has adopted the prohibition amendment by 40,000 majority. This does not look like prohibition has been such a failure in Maine as the liquor dealers and secular press are so fond of proclaiming.

"MY all was in that bank." It had failed and she was in despair. Perhaps, in her deep distress, the unhappy lady, reduced suddenly from wealth to poverty, expressed more than she meant. A human soul is in sad condition when its "all" is in an earthly estate. No bank is safe. No security can guard against misfortune. Happy that soul that places its most valuable deposits in heaven.

JEFFERSON STATION.

Dr. Finley's Pastorate.

Dr. F.'s labors in Jefferson began with the conference year, 70-71. Rather, I should say, his pastorate; for I think he and the people of Jefferson had an acquaintance and a mutual appreciation before his pastorate began.

My work as presiding elder of Jefferson district began with his pastorate. Upon the occasion of the first quarterly meeting a kind lady, no doubt taking me for a lad from the prairie, very courteously seated me with her pupils in the Bible-class. The Doctor was bending, thus early, all his energies for the advancement of the Sunday-school. His workers spared no one. At the time mentioned the pupils in the school had increased from about fifty to one hundred. At the second quarterly conference the school was reorganized. Rev. J. B. Tullis, deceased, was elected superintendent by acclamation. Rev. F. J. Patillo (peace to the memory of a good but erring brother) was elected assistant and second superintendent by ballot, and W. H. Cook, secretary. Bros. Schluter, Bateman and Durr were appointed a Financial Committee. This was considerable machinery, but it worked very well, for at the next quarterly conference the report states: "The Sunday-school numbers full two hundred or more, and may be considered prosperous." The Financial Committee had raised the sum of \$200 for the cause.

Other interests were not overlooked. The sum of \$750 (gold) had been collected and paid to the preacher in charge, and a corresponding sum to the presiding elder.

At the third quarterly conference the pastor's report on the general state of the church says: "The effort to restore class-meetings has not been a success. Only one class meets regularly, and that is not largely attended. The congregations have been increasing slowly, and some twenty or more have been added to the church."

At the second quarterly conference Dr. Finley offered a series of resolutions, which were adopted without opposition, in regard to starting a paper at Jefferson, to be styled the Texas Methodist. R. S. Finley, R. Lane and K. D. Bateman, were appointed an Executive Committee to carry out the purpose of the resolutions. Myself and P. M. Graham were added to the committee. The committee prepared and sent forth a circular in aid of the enterprise.

At the third quarterly conference Dr. Finley, as chairman of the committee, reported to the quarterly conference the action taken. The conference approved the same, and re-endorsed the measure, committing it to the discretion of the committee. It may be remembered that Rev. F. J. Patillo, under the auspices of G. A. Kelly, was then publishing the Home Advocate, a small but spicy paper; independent in politics and religion, devoted to the moral and educational interests, especially of children and youth. The success of this small sheet, and the interest manifested in it, as a local enterprise, suggested the utility of having a paper—such as the Texas Methodist was designed to be—in Jefferson, which was then a city of growing commercial importance. Add to these considerations the absolute and now almost inexcusable inefficiency of the United States mail service, and then the reader may perceive why the Texas Methodist was projected, and why (pardon the digression) the Home Advocate was enlarged to double its former size, placed under a different editorial control, and devoted more directly to Methodist service.

Such a paper as the Texas Methodist was expected to be is not now needed in this locality, nor would it be easy to sustain one. At this time we have railroad and telegraphic, not to mention telephonic, communication, well-nigh annihilating space. Centralization is now the true theory in church journalism, whatever aversion we may justly have to it in matters pertaining to State policy.

But I return to the theme, "Dr. Finley's pastorate." The plan met the amounts estimated for ministerial support, viz.: \$1500 (gold) for the preacher in charge and \$225 (gold) for the presiding elder. The accounts were kept in gold because United States currency was at a heavy discount, if I remember correctly.

At the fourth quarterly conference for the second year of his pastorate Dr. Finley reported that within a few days past there had been 34 conversions. The collections reported this year were as follows:

Table with 2 columns: Item and Amount. For support of ministers, including presiding elder and preacher in charge, \$2,317.50. For Sabbath-school cause, 351.00. For missionary cause odd debts, 100.00. For missions, 165.43. For bishops' fund, 40.63. For conference collection, 282.00. Total, \$3,206.56.

The value of real estate belonging to the station was estimated at \$30,000.00. The camp-ground was not included in the station after Brother Thompson's term ended.

At the conference held in the fall of '71 Rev. J. H. McLean was appointed presiding elder, this writer preferring to become editor of the Home Advocate, contrary to the earnest remonstrance of Bishop Marvin.

Dr. Finley was reappointed to Jefferson station. The amount estimated for the support of the pastor this year was \$2,100.00. The sum to be raised at Jefferson for the presiding elder was fixed by the district stewards at \$250.00, making a total of \$2,350.00. \$1175 was raised the first quarter.

The building of a second Methodist Church in Jefferson was still contemplated, and a lot was donated for that purpose by Mr. M. L. Crawford and wife; and a committee, consisting of A. G. Clopton, P. M. Graham and J. A. Norsworthy, was appointed to solicit contributions to build said church.

Perhaps it is well that the enterprise did not succeed. I never grieved over its failure. That church, had it been built, would have become an important part of the Jefferson mission, of which Bishop Marvin had kindly appointed me preacher in charge, which indeed was almost a nominal appointment, enabling me to edit the Home Advocate, and retain my relation meanwhile to the conference. This committee was appointed at the second quarterly conference of Dr. Finley's third year.

In his report on the general state of the church, submitted at this conference, mention is made of the fact that some of the young members of the flock had been dancing. The pastor had tried to reform them by private and public instruction, without the exhibition of harsher measures. He was at the time the report was written less sanguine than formerly, from having learned that overtures had been made to these offenders to unite with other churches, with the understanding that they might dance therein with impunity. They had been given to understand clearly that other churches would gladly receive them and would never exclude them for so trivial an offense as dancing. Under these circumstances Brother Finley besought the co-operation of the official brethren in an effort to cure the offending members by exhortations, but intimated that if they proved incurable excommunication would follow. The presumption is they were cured, as there is no record of their having been cut off. The reader, and especially my brethren in the ministry, will please note these points. I am not yet quite ready to emphasize the fact that the records of this station for eighteen years past, as far as I have been able to find, do not mention even one excommunication.

In view of the probability of his pastorate nearing a conclusion, the Doctor, in his report on the spiritual state of the church, begs "leave to specify that there are but few houses in which the evening and morning sacrifice is offered by the heads of families, and this he fears is true when applied to some official members. An improvement is desirable. It should not be delayed." The collections for the year were as follows:

Table with 2 columns: Item and Amount. For the ministry, \$2,284.00. For church repairs and incidentals, 397.25. For Sabbath-schools, 349.25. For missions, 140.00. For bishops' fund, 40.00. For conference collection, 16.00. Total, \$3,446.50.

With this year terminated a three years' pastorate, which must be regarded, however poorly I have presented it, as eminently successful. Brother Finley was at that time in the zenith of his intellectual and pulpit power. As the readers of this Advocate know, Brother F. well retains his mental vigor.—H.

A MAN was hung last week in Chicago for murder. He had quarreled with his employer in a settlement over one dollar, went off, armed himself and returned, without warning shot his employer dead. He claimed that he had been drinking heavily and was not responsible for the deed. The law said he was, and it hung him. The law was right. No man has the right to make himself a madman and then say that he is not responsible for his acts. But then the law licensed the saloon that made him drunk, and the law is responsible for its part of a transaction that killed one man with a bullet, and another at the end of a hangman's rope.

The preacher who places in the hands of young converts the literature of the church provides them with safeguards against a decline in zeal which may bear them out of the church, or render them dead and useless to the church.

THE Catholic Ecumenical, of Brooklyn, takes strong ground against "Sunday excursions." It says: "The Catholic Church distinctly forbids them." This will be news to many Catholics in Texas. It is a different song from that sung by the Texas Monitor on 'Sunday base-ball playing.

AFTER all the wit the press has expended over the piety and prayers of Gen. Gordon, who went to the relief of the Soudan with a walking-stick, he seems to be fully equal to the occasion. Advice from the French Consul at Khartoum confirms the news that the siege of that city has been raised and that the country in its vicinity has been cleared of rebels, so that food can be obtained with but little difficulty. Gordon, Stonewall Jackson and Cromwell belong to the same order of men. With profound piety and unflinching faith in God they were wise in council and brave in battle.

A BROTHER writes that the ADVOCATE kindles within him afresh the revival spirit, and enlarges his zeal for the conversion of sinners. We are aiming to keep its columns in line with the great work now going on in Texas. We hope each preacher will aid in extending his sphere of usefulness.

Bishop Andrew. The life of Bishop Andrew is a benediction to anyone who will read it. Such a portrayal of a lively, consecrated life will do much good. Parents can make no better investment of money than to buy such a book for their children. No one will ever regret the purchase of the Life of Bishop Andrew.—J. H. CHAMBLISS, Cold Springs, Texas.

Price \$1.50. Splendid terms will be given any one on 5 to 10 copies. Agents wanted. Address W. A. SHAW & Co., 151 Strand, Galveston.

The Fisher Memorial Window. To the Advocate. Please announce the following contributions to the "Fisher Memorial Window" received since my last report: Mr. T. W. House, Houston, \$7.50; Mr. S. M. McAshan, Houston, \$2.50; Brother Heiner, Travis county (I failed to get this good brother's full address), \$5; Rev. Wm. Shepard, Austin, \$5.

We are waiting patiently for a still larger donation. We have now \$90.—A. M. IRELAND. AUSTIN, Sept. 13.

BISHOP McFERRIN'S HISTORY OF METHODISM.

The theme, the year and the writer unite in rendering Bishop McFerrin's History of Methodism one of the most valuable contributions to Methodist literature issued from the press for many years. The entire church recognized the singular fitness of the historian for the task assigned him. No superficial work passes through his hands. His decisions upon every question are reached only after full and faithful investigation, and his judgments are ever formed from the most impartial standpoints. The volume that now lies before us will measure up fully to the expectations of the church. To the Southern Methodist it will be of special interest and value, because it is the first historical statement of Methodism in the South that will command the calm and unprejudiced judgment of the Christian world beyond our borders. It was not until the Southern Church met the other members of the Wesleyan family in the Ecumenical Conference assembled in the cradle of Methodism that our English brethren and our brethren on the other side of the line began to apprehend the true spirit and mission of the Methodism of the South. Its work before the warring the slaves of the Southern plantations, and the generous recognition of this work of Southern Methodism by the representatives of the different colored organizations represented in that body, was a revelation, especially to the English delegates, respecting the fidelity of the Southern Methodist Church to the great trust God, in his Providence, had committed to their charge. No mind in the church has comprehended more fully than that of Bishop McFerrin the importance of the standpoint Southern Methodism secured in that first convocation of all the Methodisms of the world. The volume before us is written from this standpoint. The author brings the Southern Church, and its work into its true relations with that great religious movement which finds no parallel since the days of the apostles. In the first part of his work, which comprises "a view of the rise of this revival of spiritual religion in the first half of the eighteenth century and of the principal agents by which it was promoted in Europe and America," he travels a road familiar in its leading landmarks to every one who is acquainted with that heroic period of Methodist history. It is when he places on record an impartial statement of the questions involved in the division of the church, and gives from a questionable authorities the circumstances and causes which led the Church, South, to go out into the wilderness, misapprehended by the entire Christian world, rather than abandon its mission to the whites and blacks in the South, that he opens a page in the history of Methodism which many thoughtful members of the family in other sections and lands will now read for the first time. The story of the work performed by Southern Methodism is its best defense; and it is fortunate in possessing a pen so impartial to tell the story. We see in its pages no trace of the partisan, but the fearless impartiality of the historian. He tells of Whitefield's ownership of slaves; but there is no taint in his statement. He gives the facts. He tells of the pressure placed on the South when separation was made inevitable; but there is no trace of bitterness in the record. He speaks of the dark days of marching and of battle, of an impoverished people and a church with all its material interests prostrate; but he utters no reproach. He tells of the policy which wrenched, for a time the churches of Southern Methodism from their rightful owners, and he had to tell the story or his history would have been incomplete; but he brings no railing accusation against his brethren. Thoughtful men of every section will respect the manliness with which he records these painful historical events without yielding to the invectives of partisan or sectional bitterness. If he then assumes a loftier tone as he recounts the wonderful success of Southern Methodism since the days when it came out of the wilderness, sharing the poverty of a ruined people, the most unimpassioned reader will respond to the writer's grateful emotion, for it is a recognition of God's hand in the work his people have wrought. He brings us to the era of fraternity which marks our present day, and leaves us there, with a tender glow of love for every branch of the Wesleyan family, though differing in policy or sundered by seas. May this spirit ever abide with us. Every Southern Methodist should read the book. We hope it will have a wide circulation among the Methodists of every land.

A note from Dr. McFerrin requests us to mention the following as the prices: Cloth, without engravings, \$2.00; cloth, with engravings, \$2.50; half morocco, with engravings, \$3.00; full morocco, gilt, with engravings, \$4.00. Address J. B. McFerrin, Agent, Publishing House, Nashville, Tennessee.

The Fisher Memorial Window. To the Advocate. Please announce the following contributions to the "Fisher Memorial Window" received since my last report: Mr. T. W. House, Houston, \$7.50; Mr. S. M. McAshan, Houston, \$2.50; Brother Heiner, Travis county (I failed to get this good brother's full address), \$5; Rev. Wm. Shepard, Austin, \$5.

We are waiting patiently for a still larger donation. We have now \$90.—A. M. IRELAND. AUSTIN, Sept. 13.

LETTER FROM ST. LOUIS.

To the Advocate. Your many readers in Texas who hail from Missouri may not be displeased at an occasional letter from their old State...

The season of conferences is upon us. The Missouri meets at Shelby, Sept. 17, and the Southwest Missouri at Jefferson City, Oct. 1.

The St. Louis Conference meets at First Church, this city, Sept. 25, under the presidency of Bishop Hargrove.

anough. We should thank God for having permitted their light to shine so long in our tabernacle, and implore him to raise up others in their places.

As to secular matters, our new Exposition and Music Hall was formally opened on Sept. 3. The building is of brick with terra-cotta and stone trimmings...

It gives me great pleasure to state that this exposition is to be run on Christian principles. A large majority of the directors are members of the church...

Tyler District, East Texas Conference. To the Advocate. I have attended six camp-meetings on this district, and while I cannot make an accurate report of the number of accessions...

There was one peculiarity about Bishop Pierce. He had more spiritual magnetism than any man with whom I have ever met.

Dr. Wilson, after years of successful educational work in Alabama and Kentucky, was transferred to his eight years ago.

On last Sunday night union services were held at St. John's in memory of Bishop Pierce. A large congregation was present, and several addresses were made.

loved him; that the country feels itself poorer now that he has gone. Though he lived in Georgia and in Texas, yet a feeling of loneliness possesses me while I think he is no more in the earth.

The Local Preachers.

Please say to "Octavus Vesper," in the Advocate of Sept. 13, not to be in the least uneasy about any antagonism or separation of interest with the local and itinerant ministry in Texas.

BIBLE DISTRIBUTION IN TEXAS.—In August, 1884, by thirteen co-partners of the American Bible Society...

A Hog Ranch. Near Waterloo, Neb., an extensive swine ranch is in operation. It comprises one acre of ground, with an adjacent water supply.

Destructive Floods. The reported drowning of 20,000 persons by a recent flood in China recalls the flood which broke in the delta in England...

German Railways. In Germany the railways are the property of the State. The national revenue from this source alone in this year's Budget amounts to more than one-half of the total estimated revenue.

The Tornado Hour. It is a curious fact that tornadoes occur in the afternoon, 4 o'clock being called the tornado hour.

Good King Humbert. During the reign of King Humbert Italy has made great advances in wealth and standing among the nations.

Married in haste. A marriage in haste in Albany has just been announced at the County Court.

Peach Crop. It is estimated that 2,000,000 bushels of peaches were shipped by rail in Delaware last year.

Corn and wheat. The wheat crop of the United States this year is estimated at 50,000,000 bushels, which is an advance of about five bushels for every living soul in the country.

PERSONAL. Jerry McAuley, whose conversion from a wicked life and subsequent labors to save lost men and women have been a part of the religious history of New York...

Chas. W. West, who several years ago gave \$300,000 for the purpose of founding an art museum in Cincinnati, died in that city Sept. 21.

The widow of Santa Anna is living in the City of Mexico. She married him when in her thirteenth year, and shared all the changes of his fortune.

Rescued from Ruin. The following from the New York Herald shows how a young girl with careless parents and a bad home life was rescued from ruin.

BURN

EVILION

THE FAMILY SAFETY OIL!

Queen Victoria has just reigned on the forty-eighth year of her reign. Henry IV. reigned 54 years; Edward III, fifty; and George III, sixty years.

Handy and Handsome. The Handy Companion is an excellent statistical compendium. J. K. P. Dickson, White-wright, Texas.

What Texas Thinks. I regard Prayer and Praise the best collection of sacred songs I have ever seen.

Talman's Sermons. Delivered and printed by their reading and study. Full of pathos and power.

LADIES. LOOK HERE! No preparation ever discovered has been so successful as Forley's FEMALE TONIC.

Bryant and Stratton's Business and Short-hand School. Students are successful in getting employment.

Oriental frames are now introduced in this country with remarkable facility. The majority are made of splinter with a thin shell of glass.

ARCHITECT. 167 Market Street, Galveston, Texas. Plans, estimates, and superintendence furnished on short notice for any description of public or private buildings.

A recent letter says: France is literally one garden. Every inch of soil is cultivated.

CASTORIA. For Infants and Children. Castoria prevents that Disordered and Overcome Indigestion, Constipation, Sour Stomach, Biliousness, and Feverishness.

CENTAUUR LINIMENT—an absolute cure for Rheumatism, Sprains, Bruises, Cuts, &c. The most Powerful and Penetrating Pain-relieving and Healing Remedy known to man.

\$500 CASH, FREE! We offer the above amount of money and THIRTY-FIVE GOLD WATCHES, Free to the first 100 persons who answer the following questions.

THE UNCOLORED ROYAL TEA. This tea is made from the finest quality of tea leaves, and is a most refreshing and healthful beverage.

Children, entered. Inside a girl with a pretty face was dancing a jig to the delight of the rough spectators. She was the girl the officers were seeking.

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THE UNCOLORED ROYAL TEA. This tea is made from the finest quality of tea leaves, and is a most refreshing and healthful beverage.

The oil tanks in the Pennsylvania region are uniformly twenty-eight feet high, ninety feet in diameter, and cost \$800 each.

MoShane Bell Foundry. Manufacture of all kinds of castings. Tower Clocks, &c. &c. Prices and particulars on application. Address: H. MoShane & Co., Baltimore, Md.

The Great Instruction Book? RICHARDSON'S NEW METHOD For the Pianoforte.

This wonderful book continues to sell immensely, and among others of the quality may fairly be termed the LEADER, having had more years of continued large sales.

Handy and Handsome. The Handy Companion is an excellent statistical compendium. J. K. P. Dickson, White-wright, Texas.

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THE UNCOLORED ROYAL TEA. This tea is made from the finest quality of tea leaves, and is a most refreshing and healthful beverage.

27 PER CENT DIFFERENCE.

The "Royal" the Strongest and Purest Baking Powder.

Our attention has been called to publications from the Price Baking Powder Co., the obvious purpose of which was to rid themselves of the recent exposure of the inferiority or low test of the baking powder manufactured by that house.

As to whether the Price baking powder is equal to the "Royal," the facts are that when the cans were purchased on the open market, and examined by Prof. Chandler, of the New York Board of Health, the report revealed the fact that Price's powder contained twenty-seven per cent. less strength than the "Royal."

When compared in money value, this difference would be as follows:

One pound can Royal Baking Powder worth 50 cents.

One pound can Price's worth 36 cents.

The Royal Baking Powder Company has been fighting for years past to break up the practice of substituting Alum, Phosphate, Lime, etc., as cheap substitutes for cream tartar, as well as short weights, and low test in baking powders, and the "stop tref" cry will not deter us from pointing out all who are engaged in the nefarious business of palming upon the public cheap or injurious baking powders at the same price at which a pure and wholesome article is sold.

The Royal Baking Powder has the commendation of the most noted chemists in the country for its purity and freedom from any substance of an injurious nature, being manufactured from grape cream tartar, in which no lime exists.

J. C. HOAGLAND, Prest.,

ROYAL BAKING POWDER CO.





