

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

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

TO PREACHERS, \$1.00.

VOL. XXXII.

GALVESTON, TEXAS, SATURDAY, OCTOBER 31, 1885.

NO 7.

THE PRESS.

Among our Exchanges.

The Alabama Advocate says: From the TEXAS ADVOCATE we learn that two of our preachers in Mexico have lately suffered cruel persecution from the fanatical Romanists. Prayers should be made continually for them and for all other missionaries and Christians who are in danger of mockings and cruel scourgings.

The Colorado Methodist discusses at some length the missionary status. It is in favor of decreasing the appropriations for foreign fields and spending more money in the West. In the course of the article it says:

We think it very strange that our missionary writers do not tabulate the matter any way. We believe that the action of Boards, and General Conferences, and Bishops, should be a matter of criticism and observation, as well as presidents and cabinets, by the secular press. If this were done it would result in much good.

Of the debt of the Mission Board, the Southern Advocate, Charleston, says:

It is said that this is so; and suggestive. It means that our leaders have led faster than we—the rank and file—have followed; or, in other words, that they have had more faith in us than we have shown in the victorious Christ in his onward march to the conquest of the world. We feel more in the humor of complaining that the church hasn't followed her leaders, than that our leaders have gone too fast. But we must take matters as they are, and do the best we can in the face of the difficulties before us.

The St. Louis Advocate is decidedly of the opinion that debts should not be created in our church operations; that all our church boards should manage their affairs on a generous, but economic and cash system, with prudence, wise foresight, and an avoidance and abhorrence of debt. It adds:

We do not know who is to blame in this matter, nor how. We are strongly inclined to think no one is to blame, that the appropriations were made in a fit of enthusiasm, but this Board are not the first men who have mistaken enthusiasm for an overweening confidence in the generosity of the church for faith, and have found in the end, to their chagrin and mortification, their mistake. We are not much concerned how it was made. We have all confidence as to the purity and wisdom of the men who made it; if the making was not praiseworthy it is hardly blame-worthy.

With this we perfectly agree, and we repeat with emphasis the words with which our conferees closes:

This matter is urgent, it must be met at once; let each one do his whole share, thereby provoking a pious emulation as to who shall do the best by doing the most and doing it quickly.

"WHO IS TO BLAME?"

REV. L. G. JOHN, D. D.

I am glad so much of my article on the "Missionary Status" met the approval of the editor. I shall be more happy if it meets no larger censure from the preachers and people to whom it was addressed. The "few sentences" which the editor says "appear to admit of further explanation," and his comments, involve so much that a further explanation is imperative. The editor says: "If the question be: Who is responsible for the failure to raise the annual assessment, then Dr. John's answer is just and complete." This question certainly constitutes a very large and essential part of the issue involved. There are two parties in this affair: The Board, to which is entrusted the task of estimating the appropriations for our mission work and dividing the same among the conferences, and the church, which, by its own act, has assumed the obligation of meeting those assessments. If the appropriations were not lavish, but far within the pressing demands of the work; if the assessments were not in excess, but far short of the duty and ability of the people, then the fault of failure must rest on the people, because that failure was their act.

"If, however," continues the editor, "the question be: Who is responsible for an annual appropriation which proved to be larger than the liberality of the church, the answer does not meet the case." But it does meet the case, unless it can be shown that it was through fault on the part of the Board that the appropriation "proved larger than the liberality of the church." It is the duty of the Board to see that the appropriations are within the demands of the work and the duty and ability of the church; and its fidelity at these points stands unchallenged. The liberality of the church is exclusively its own affair. It is absolutely under its own control. The failure was its own act; and for that act it must bear its burden of blame.

This issue the editor states again, and in words which he assures us were not written carelessly: "The Board is responsible for obligating itself to pay more than it was sure of receiving." We accept that as one of the fairest statements we have seen of that view of this question which holds the Board responsible for the failure of the church. No qualifying word is employed. Positive certainty that the assessments will be met is made the basis of the appropriations. This rule, though formulated in a few words, is far more radical than some, at first sight, may suppose. It demands a complete reversal of the plans and methods upon which the Board hitherto has transacted its business. It has always made the appropriation the basis of the assessments. After estimating the wants of the work, it has fixed the appropriations for its support, and then divided the amount among the several conferences. Its appropriations are based on the collections of the coming year. "Yes," says one; "and so long as the Board runs this business on that plan it is liable to run the church in debt. The collections are subject to all the fluctua-

tions that may rise from bad crops, financial convulsions, or the ebb and flow of the liberality of the church. No one can predict a year in advance what the collections will be." "And this," answers another, "is the cause of the present trouble. The Board made its appropriations before the money was in sight. Let it change its policy. Let it pay as it goes, and the trouble will be over." In language more exact the editor lays down the rule: The Board shall not assume an obligation to "pay more than it is sure of receiving."

And this many think is an easy task. The Board has only to reverse its rule of action, and instead of making the appropriations the basis of assessments, adopt the "pay as you go" policy and hereafter base the appropriations on the assessments made out by the Board, collected by the preachers and in sight, or in the hand of the treasurer. But let us stop and think. Before the Board adopts so radical a change in its policy it may be well for it to ascertain whether it has the power to do so. The rules under which it transacts its business have been prescribed by a power greater than itself. The church, by the provisions under which the Board was organized, has settled the rule, which requires the Board to make the appropriations the basis of the assessments. In Art. IV., Chap. XI., of our Discipline we read: "The Board shall meet, annually, to determine what fields shall be occupied as missions, number of persons to be employed in each, and to estimate the amount that may be necessary for the support of the missions under its charge, and to divide the same among the several annual conferences." The appropriations under this plan, fixed by the law of the church, must precede the assessments and collections. The Board is required to do precisely that thing which has called forth so many censures respecting its "unbusiness-like management." The rule is not a mere suggestion which the Board can set aside at will. It is mandatory. The Board must either do the work assigned it or disband and go home. If the policy is wrong, the wrong lies not at the door of the Board, but upon the church, which is in this instance again the responsible party. The Board is not a legislative, but an executive body. Its action must be judged, not by the wisdom or folly of its administration.

Just here another point or two. The editor says: "The annual assessment is one thing, the appropriation is another." But the Discipline, in the article we have just quoted, says they are "the same." The Board is required "to estimate the amount that may be necessary for the support of the missions, and to divide the same among the several annual conferences." It is the same thing, viz.: "the amount necessary for the support of missions." It holds two relations; one toward the mission field it is designed to support, the other toward the church which has pledged itself to raise it. A thing can hold several relations and not lose its identity.

He says again: "The annual assessment is what the Board calls on the church to give; the annual appropriation is what the Board obligates the church to pay." My brother must pardon me; but he again fails to be exact. The appropriation is what the Board obligates itself, as the agent of the church, to pay for the support of the several mission fields; and the assessment is what the church, by the provision under which the Mission Board is created, has obligated itself to raise in order to meet the indebtedness the Board has assumed. The assessment is not a mere gift which the Board is instructed to ask at the hands of the church, but it bears with it the sacred obligation of a debt. In creating the Board, and empowering it to make the appropriations and divide the same among the several conferences, the church placed upon itself the obligation to raise that amount. The church having, through its authorized agent, the Board, assessed upon itself the amount needed to meet the appropriations, must bear the responsibility of the failure. This again rests the blame where I placed it—not on the Board, because its appropriations were so large, but on the church, because its contributions were so small.

Having laid down the rule of action for the Board, the editor next maps out its work: "We look to the Board to make large demands upon us, but we look to it also to exercise foresight enough to save the cause of Christ, as far as possible, from the evil results of our own pitiable failures." That is looking for a good deal. The Board must make "large demands," such as will represent the claims of divine benevolence; yet at the same time make them so little that the "narrowness and cupidity that linger in the church," can take them all in. It must voice the cry of the "man of Macedonia," and yet consult the selfishness of worldly-minded men. It must make the wants of the work the basis of its appropriations; but adjust its assessments to the stinginess of the church, and this must be done with "foresight enough" to save the members of the church, who refuse to respond to this call, from the discovery that, religiously, they are nothing but "pitiable failures."

In other words, the Board must not make the appropriations until they "are sure of receiving" the full amount. The church will have to send to heaven and bring down Elijah and some other of the prophets before it can make up a Board that can perform that job. It is indeed an "arduous and difficult task" the editor would lay on the Board. The prophetic age is past, but he asks of the Board the exercise of prophetic foresight. The "demands of divine benevolence and the narrowness and cupidity that linger in the church" are as wide apart as the poles, and yet he calls upon the Board to blend them in harmonious union. And yet this task, with its impossibilities and contradictions, is precisely the task, as the editor asserts, that the church expects the Board to perform. And it is precisely the task that the Board most laboriously undertakes at each of its annual sessions. With singular exactness the editor has described the Board when wrestling over the question: "How can we meet the growing wants of the mission fields, and yet be sure that our assessments will not exceed the annual collections?" Our Missionary Secretary, with his ample vocabulary and his well-known precision of speech, could not draw a more graphic picture of the Board after it has made its first round of estimates, based on the actual wants of the work, and then begins to scale them down until they will come within the narrow limits of the liberality of the church. If the editor can put the Board upon a plan that will make it "sure of receiving" the amount it obligates itself to expend on the work, he will make every member a life-time friend. That is the problem they ponder every time they meet. They have never solved it, and I believe they never will.

The fact is our present plan is fashioned after the great gospel plan inaugurated by Christ some nineteen centuries ago. Standing on Mount Olivet he surveyed the world and said to his chosen messengers: "Go preach my gospel!" and they went; yet none were "sure of receiving" a salary that would ensure their support. He sent St. Paul to the Gentiles, and the grand old preacher, with no Missionary Board to back him, conquered, single-handed, a mighty spiritual empire for his Master. Christ runs his church on the same plan to-day. Its outward organization is more complete, but the plan is unchanged. Christ surveys the field, selects the laborers, says to them "go," and an army of Methodist preachers, among others, have obeyed this call; and, in a few weeks, they will go out to their appointments, and all will be supported on the same plan upon which the Mission Board is required to transact its business. The assessments are based on the appropriations. Their expenses are estimated, their salaries are fixed, and the collections, like that for the support of missions, will run through the coming year. Many boards of stewards fail in their collections. Many are now hustling around among the delinquents, seeking to make up the arrearages in the preachers' salaries. The steward has a hard time. He has to run against penuriousness and stir up the stingy; but all good Christians have their crosses to bear. So has the Board of Missions. The church has failed to pay the assessments, and now it is pressing the church to meet the claim. The people grumble, the worldly-minded find fault; but the work is our Master's work, and every preacher and every true-hearted Christian should know his duty, and endeavor in the fear of God to meet its obligations.

If our brethren who are hasty in censuring the Board could estimate, in all its proportions, the burden of responsibility the church has placed on it, they would be, at least, more forbearing. We commend this suggestion especially to the consideration of Bro. Sutherland, who, in last week's ADVOCATE, said: "We regret the debt, and attribute its existence, in the main, to unbusiness-like management." No reason for this judgment is assigned. The Board is in debt, and its action is pronounced "unbusiness-like." In what respect? The Board heard the reports, and adjusted as wisely as it could the appropriations to the possible collections. Among those reports was that of Bro. Sutherland. It told of the wonderful work upon our Western border. It called for enlarged appropriations to enable him and his co-laborers to carry on the work in a field so "white unto the harvest." It was a story of heroic toil, and kindled the missionary zeal of all who heard it. He intimates that the appropriations were often far less than the actual wants of the work; and I can testify to the truth of this statement. If they were less than what the Superintendent called for, it was, however, no fault of the member from Texas. Standing in my place, I pleaded for the largest appropriations I could secure for that field; but the Board often said, "No! we have gone as far as we dare on the line of appropriations with any well-grounded hope that the collections will cover the aggregate amount. They made the same response to the appeals of Allen and Patterson and other representatives from the field. It was these reports, however, and the pleas offered in their behalf, that impelled the Board to ad-

vance its appropriations until they passed beyond the liberality of the church.

"If that is so," says some one, "then Bro. John was instrumental in part, at least, in swelling the appropriations to that point that has led us into our debt." It does look that way. I cannot go back on my record. I have hitherto congratulated myself in the belief that my appeals before the Board have added considerably to the appropriations to the Mexican Border Mission. I made them, firmly believing the importance of that field demanded the enlarged appropriations. But it seems, just now, that it is hardly a matter of congratulation. The increase in the appropriations that I may have helped to secure have also helped to swell the aggregate, and as the church failed in its assessments, we are in debt. And now, all over the church, there is a general hunt for somebody who is to blame for this affair. Our editor is after him; newspaper correspondents are hard on his heels; the Committee on Estimates wants it understood it did not do it; and Bro. Sutherland says, "We feel perfectly easy as regards the responsibility of that indebtedness; and yet, here I have gone and told on myself. Yes, I helped to do it. I could not get out if I were to try, and the best thing I can do is to 'walk up like a little man' and face the responsibility. Yes! I secured for our border work every dollar the Board would appropriate. I confess I did not come out so strong on the calls from China, for Haygood and Potter were on hand to plead Allen's cause; nor did I say so much for the Central Mexican work, for Bishop Keener is usually able to attend to his own affairs; but I did my best for Sutherland's field. It is true the amounts appropriated were less than the Superintendent called for, and less than I tried to secure, and yet, I cannot deny that they helped to swell the aggregate that has led us to this debt. I did it because I felt that Southern Methodism could not afford to cripple with meagre offerings a work that, under the blessing of God and the leadership of Sutherland, had attained such wonderful growth. I felt it was better that the church should groan for a little while under the burden of debt, than that a work, involving the spread of the gospel through a great nation, should be paralyzed by the penuriousness of those who are blessed with gospel light.

I regret the debt, because it must limit the appropriations of the Board until it is paid; but I am not sure but the church needs just such a shock to awaken it to the fact that, in the presence of the great work to which Christ has called it, it is proving itself a "pitiable failure." Instead of hunting for a scape-goat to bear away from the church the burden of blame this debt has created, let each one in his place meet his responsibilities, and the Great Head of the church will lead us out of the valley, and, with an enlarged sense of the work God is opening before our church, we will more faithfully respond to the demands he has laid upon us.

CHINA AND BRAZIL.

Two Great Mission Fields Contrasted.

REV. J. W. ROGERS.

"One hundred and fifty missionaries for China!" This is the present watchword of the able and wise Superintendent of our China mission—words at once indicative of sublime faith and inspiring hope on the part of their author of the grand possibilities of the gospel in that Pagan empire, and full of inspiration for all true Christian hearts that read them. Let the watchword be bugled with redoubled blast throughout the confines of Southern Methodism. Let men and women, lovers of their fellows and of their Lord, called of the Holy Spirit and sanctified by his almighty grace, answer to the call for laborers with readiness and consecration, saying, "Here am I; send me." Let the church furnish Dr. Allen with his grand company of Christian workers for the salvation of China. Let the responses of the church for the moral and financial support of the workers be ready, hearty, sustained. Equip the company with all necessary armor and ammunition, and let them enter into the conflict confiding in their Great Captain and confident of victory in His name. It will be an unspeakable blessing to the church at home; it will encourage the missionaries in other foreign fields; it will extend the Master's kingdom; it will save thousands of souls; it will magnify the glory of God in the earth; it will be an occasion of rejoicing throughout the battlements of the great Christian army; it will thrill the angels with rapturous joy. Let the church, by all means, heed the reasonable call of Dr. Allen. This is my prayerful desire and confident expectation.

But I am unwilling that any invidious comparisons should be made, even by implication, between China and other foreign mission fields, and go unnoticed. Let every mission stand on its own merits. The appeal made on the ground of China being the only Pagan nation on her list of missions—an expression owing its origin, unfortunately, to our worthy Secretary—is invidious, and, therefore, not fair. We want China to gain, but not

at the expense of the other missions. Since the comparison, however, between China and other fields was instituted by Dr. Allen, at least by implication, it will hardly be thought improper to speak of some things growing out of a comparison between his mission and the Brazil mission:

1. The China mission is much older than the Brazil mission; the number of converts in proportion to the number of workers is not as great. 2. The collections and assessments of China mission do not show as much liberality as the collections and assessments of the Brazil mission. 3. The Chinese race is much more conservative than the descendants of the western nations. 4. China is an old country; Brazil is a new and undeveloped country. The possibilities of reform and development in the old are much less than they are in the young. 5. China's capacity for population is about fully occupied. Brazil has immense and rich territories of unexplored regions, abounding in mineral and vegetable resources, that are destined to be occupied by the European races who will explore and develop her exhaustless riches, which will make her one of the two great countries of the Western Continent. To him who looks a hundred years into the future the evangelization of this vast empire seems but little, if any, less important than that of China, with her present teeming millions.

It is implied that this is not a "Pagan nation." I am sure it is not a Christian nation. Very far from it. The spirit of Romanism, in its best form, is anti-Christian. Here exists in its most corrupt and degrading form. Therefore this is not a Christian country. They bow down and worship "stocks and stones" made in the image of men, therefore they are idolaters. What matters it, if mariolatry and saint-worship are a little more refined than the Pagan worship of their deities, their goddess of mercy and others, is it not idolatry still and is it not stamped with the curse of Him who said, thou shalt worship the Lord thy God, and him only shalt thou serve? Did not the Master send the apostles first "to the lost sheep of the house of Israel," who had but an imperfect knowledge of God and were laboring under many errors? What though this people have a nominal form of Christianity, will the misnomer save their souls? Is not Christ and his saving power and love for sinners overshadowed by what arrogantly and falsely pretends to be his "only church"? Is not Rome a greater enemy to the reading of the Scriptures than the heathen Chinese? Does not the Pope fill the description of the "man of sin"? Is he not "anti-Christ"? Does he not falsely claim divine prerogatives? Christ said he, in his divinity, was the rock, the foundation, of the church; the Pope says Peter and his pretended successors. Romanism—Christianity! Do not the Romanists practically adulterate the very doctrine of the Trinity by their collocation in the same group of blasphemous and idolatrous images of Father, Son and Holy Ghost, and Virgin Mary? Is there anything more deadening to the conscience and more degrading to the character than the Jesuit half-truths and "mental reservations"? The Christianity that only half saves does not save at all. On the one side, we see Rome, corrupt in doctrine, more corrupt in life, "teaching for doctrines the commandments of men," and bad men representing as the only true Christianity that form in which Paganism is the predominant and prevailing feature. We see her initiating lotteries for the building of her churches and celebrating her pompous feasts in the midst of revelry and debauchery, joining hands and heart with libertines and harlots. On the other side, we see a strong revolt from superstition and corruption into unbelief, into infidelity, into atheism, while a tremendous and appalling indifference to religion prevails among the masses. We see without the eyes of a prophet the terrible destiny that awaits this people so worthy of a better lot, unless they are rescued by the gospel of the grace of God. And yet we are reminded that China is the "only Pagan nation on (our) list of missions."

Read the New Testament. Whom does Christ say is a heathen? The man that is out of Christ is unsaved, whether baptized or not. The prime object of the gospel missionary is the individual salvation of the heathen. The socially elevating and refining influence of the gospel must always be regarded as secondary to the salvation of souls. A soul saved in Brazil is the same as one saved in China. We know that the pure gospel is necessary to the salvation of these people.

Rome does not offer salvation on the terms of the gospel, and, therefore, is unequalled to evangelize the people in any way. Would the future of Brazil, enshrouded in the cold and comfortless garments of infidelity, be happier than China clothed in her robes of superstition and idolatry? Give Dr. Allen his "one hundred and fifty missionaries for China;" give him good men and women—give them gratefully—grateful to the Great Head of the church for the glorious privilege of taking part in the conversion of the world into the kingdom of its Redeemer; but don't let Brazil suffer. Give us also your support, your sympathies, your prayers. Furnish us with men and means to carry on your work in Brazil, and I confidently believe that we shall, with the blessing of God, return to you from this field, in proportion to the men and money employed in the respective fields under consideration, two converts for every one in China, and two dollars for the support of the cause here for every dollar raised for the same purpose in China, and this for twenty years. This is my faith. Let the church be wide awake to the increasing opportunities and necessities of "China's millions," and be also keenly alive to the growing population of the vast empire of Brazil.

Fifty missionaries for the empire of Brazil within the next five years—forty men and ten women—some of the men and all the women for schools; evangelical schools to be established in various parts of the empire, with one central institution for the training of native teachers and preachers.

Eight men and two women every year for five years, were they only the kind to be useful to the cause, would, with the blessing of God, shake the empire to its foundations, religiously, and establish securely the kingdom of the Lord Jesus Christ.

PRINCIPAL, BRAZIL, Sept. 21, 1885.

THE POINT AND PITH OF OUR STATEMENT IS THIS: THAT

Alber's Menthol Crayons WILL CERTAINLY RELIEVE HEADACHE, FACIAL NEURALGIA AND KINDRED AFFECTIONS.

25 Cents By Mail.

PRESTON'S TOOTHACHE PLUGS cure toothache in five minutes. No injury to mouth or gums. 10 cents by mail.

PRESTON'S PECTORAL SYRUP, a specific for Coughs, Colds, Asthma and Bronchitis.

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THE PILLOW-INHALER! THE PILLOW-CURE, OR All-Night Inhalation.

CURE CATARRH AND CONSUMPTIVE DISEASE by applying Menthol and Eucalypti Air to the inflamed membrane of the throat and lungs.

THE PILLOW-CURE, OR All-Night Inhalation, is a new and simple method of curing Catarrh, Bronchitis, and Consumption.

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Texas Christian Advocate.

REMINISCENCES.

BISHOP ROBERT PAINE, AN EXHIBITOR—
DR. MAHON.

At the time of which I am writing there was a popular camp-ground some ten or twelve miles northwest of Aberdeen, Miss., known as Westbrooks camp-ground. There was a large connection of Westbrooks—all Methodists and good citizens. Here I first saw our venerable brother, Rev. M. Yell. Though comparatively a young man, he was presiding elder of the Aberdeen district, Memphis Conference. After I was licensed to preach (1843) I frequently attended the camp-meetings held on this ground and have witnessed some glorious revivals there. At one of those meetings, when Rev. Asbury Davidson (who died some years ago in the West Texas Conference) was presiding elder, I was present. There were a goodly number of able preachers in attendance, among them Bishop Paine and Dr. William McMahon, who was at that time General Missionary Secretary. He and the Bishop had been friends and co-laborers for many years. It was a treat to hear their conversation, to hear them talk of their former trials, conflicts and triumphs in the cause of Christ. Dr. McMahon preached on Sunday at 11, (the popular hour) from "Give diligence to make your calling and election sure," etc. (2 Peter 1:10, 11). And a grand sermon it was. He closed by lifting a collection for missions. In his talk he related an incident that has made a lasting impression on my mind. He said on one occasion he had subscribed a bale of cotton to the missionary cause. On reaching home, after a week or so of absence, he rode out into his farm (he was then a wealthy planter) and, to his surprise, found that the army-worm had been over his cotton and destroyed the top crop. He said the temptation arose in his mind to withhold the bale he had promised, but he met the temptation by giving to himself, by the grace of God I will give two bales. When his crop was gathered he sent it to Memphis to market and wrote to his commission merchants to sell his cotton immediately. But, for some cause unknown to him, his letter of instructions miscarried, and was not received by his merchants for some time after it was sent. During that interval cotton took an unprecedented rise, so that, when sold, it brought more money than the two bales, than the whole would have brought had his letter gone forward promptly and his instructions obeyed. "Now," said he, "I do not pretend to say that there was any connection between these two events. I state the facts as they occurred, and you may draw your own conclusions while I draw mine." The collection that day was large.

William McMahon was first introduced on trial in the Western Conference, held in Cincinnati, Ohio, Oct. 1, 1811, seven years before the reception of Robert Paine, in the Tennessee Conference. This was the last session of the Western Conference. The General Conference of 1812 divided it into the Tennessee and Ohio Conferences. Mr. McMahon fell into the Ohio Conference, of which he continued a member for several years, laboring mostly, however, in the State of Kentucky. He was afterwards transferred to Tennessee, where he lived, and with a strong arm and indomitable will worked for the cause of Christ. In 1816 he was transferred to the Mississippi Conference to take charge of a district. In 1835, his health having failed, he was treated and removed to Des Moines county, Mississippi. He was the first judge of the Probate Court of that new county. He was readmitted in the Memphis Conference in 1841. He lived to the advanced age of eighty-five years, and fell asleep June 15, 1870. The results of the war reduced him from affluence to poverty, but he was rich in faith, and is now an heir of immortality. (McFerrer's History of Methodism in Tennessee, vol. 2, pp. 424 to 441). This outline sketch of the life of Dr. McMahon I doubt not, but read with pleasure by scores of old Methodists of Texas who revere the memory of that great and good man.

But to return to the camp-meeting and Bishop Paine as an exhibitor. He would not consent to preach, preferring to hear other distinguished ministers who were present. But Sunday, at 3 p. m., he was put forward to conclude the service. A brother from Hillsville, Ala., by the name of Shelton (if I mistake not) preached an excellent sermon upon "Faith, Hope and Charity." (1 Cor. XIII:13). At the conclusion the Bishop arose and said that he was not much of an exhibitor, but the presiding elder says I must exhibit; so I will try. Well, he did not preach the sermon over as too many under similar circumstances do. He made no reference to what the "brother" had said. But he struck out in his own happy way in a strain of eloquence which electrified and charmed the large congregation. I don't think I ever heard anything more appropriate or more powerful.

WESLEY SMITH.

CROSS PLAINS, TEXAS.

FAITH AND PRAYER.

G. S.

AN APOLOGY TO BROTHER BONNER.

In replying to an article under the caption "Fresh Water and Salt," Brother Bonner indirectly twits me for appealing to Wesley, Watson and other standard writers. We all regard the sacred Scriptures as the ultimate rule of faith, but as lawyers refer to Blackstone, Wharton, and other legal standards, so do we to our theological text-books. Brother B.'s wise observation, that a man may not close his eyes and ask God to give him sight, would be in point, only for the fact that sight is a natural sense or faculty, while saving faith in Christ is not. Bro. Bonner will please remember that I did not criticize Sam Jones for teaching that men should pray for their daily bread, (sweet potatoes included) but for ridiculing those who pray for faith. Bro. B. seems to intimate that if faith is the gift of God in an absolute sense, it cannot be any man's fault that he has not faith. In this he may be orthodox; but I protest I never said that faith is the gift of God in an absolute sense. What I did say I say again, viz.: Faith is given by God in answer to prayer. This is all I contend for. This puts me on record as one who affirms that faith is not a gift in an absolute sense. I do not tell the unconverted man that he can do nothing. I did not write the article criticised by

Bro. B. to show in what sense faith is the gift of God, but merely to show that it is our duty to pray for it. In maintaining this it was deemed necessary, as well as convenient, to prove that faith is God's gift. I trusted the reader's intelligence to perceive that it is not given in an absolute or unconditional way as manna was bestowed upon the Israelites. I may not have been sufficiently exhaustive. A newspaper article has limitations. The theory of including every feature of a subject in one article reveals an infinite prospect, quite repulsive to the average reader of a religious journal. This is my apology to the good brother who kindly supplemented my (somewhat lengthy) article by showing that faith is not an unconditional gift.

CONRAD'S QUESTIONS.

Conrad asks:
1st. Are not the same faculties of the mind used in the rejecting or disbelieving a proposition that is used in accepting or believing it? Is not, therefore, disbelief the gift of God also?
Answer: God has given us all natural faculties and all data prerequisite to faith, together with the natural ability to exercise these faculties upon the given data; but the best possible result of the exercise of the faculties upon the data given—said exercise being unaided by the direct and special influence of the Holy Spirit—will be only a merely intellectual assent to divine truth, which leaves the man unpurged and unregenerate. This best result—an intellectual assent to divine truth—is prerequisite to justifying faith, and is the gift of God, though not in any sense excluding human agency.

The worst possible result of exercising these natural faculties, even though aided in a measure by the direct and special influence of the Holy Spirit upon the data given, is the rejecting or disbelieving divine truth unto final damnation, and a result growing out of an abuse of our faculties and involving a rejection of divine truth and grace, together with consequent damnation, can not, in any sense, be styled the gift of God; but the supposition that it is or may be so regarded, is equally impious and absurd. Our quest asks further:

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

Answer: This question I have anticipated so far as mere intellectual assent is concerned. "This is the condemnation, that light is come into the world, and men loved darkness rather than light," etc. If the question relates also to justifying faith, I answer: God gives to those who assent in an intellectual sense to the truth of given data, ability to trust in Jesus Christ. To such, trusting in Christ is a voluntary exercise. The opposite—disbelieving, rejecting him—is also voluntary. Hence, those who do not believe, are condemned for not believing. Conrad asks:

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

Answer: Our daily bread is the gift of God, yet a Christian can confidently affirm that he has his daily bread. Although the earth is the Lord's and the fulness thereof, he may say: "Blessed be the Lord who daily leadeth us with benefits." The final question is this:

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Answer: Faith is the "substance of things hoped for, the evidence of things not seen."

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In the ADVOCATE of the 17th inst. there is an article on the "Atonement." The writer invites discussion, which I leave to more able writers. The Bible teaches the Lord created man in his own image, and breathed into his nostrils the breath of life, and man became a living soul. As the Lord is a Spirit and immortal, it is unreasonable to believe that man has an immortal spirit, as he was created in the image of him who created him in knowledge, righteousness, and true holiness. "And the Lord planted a garden eastward in Eden, specially for Adam's habitation. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil." And the Lord God commanded the man saying: "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof thou shalt surely die." It is usually said the Lord commanded Adam not to eat of that tree as a test of his fidelity; but is it not reasonable, as God is love, and his mercy endureth forever, that he commanded him not to eat of that tree because it was destructive to his natural life? But he did eat, and his disobedience made it a moral offense, which affected the spiritual as well as the physical man. As he was the federal head and the representative character, his disobedience affected all of his posterity.

The Scriptures teach clearly that there was a principle in the tree of life that would perpetuate life—I think this temporal life, and not spiritual life, as the history will prove. The reasonable inference is, if there was life in the one there was death in the other. Therefore, in mercy to Adam, the Lord commanded him not to eat of the tree of the knowledge of good and evil under the condition of death; but he disregarded the Lord's advice and did eat of the tree that the Lord commanded him not to eat, and thereby brought himself and posterity under the condemnation of death. In all of its stages and conditions death has reference to state or condition, rather than to the actual existence or being of soul or body. Temporal death is separation of soul and body. Jas. II:26, "Spiritual death is separation of God from the soul; they are without God and without hope in the world." Eph. II:12, "Eternal death is to be punished with everlasting destruction from the presence of the Lord and the glory of his power." II Thes. I:9. It is to be cast into hell,

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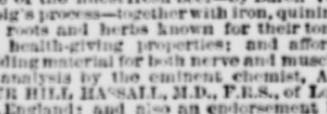


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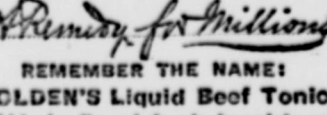
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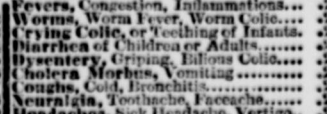


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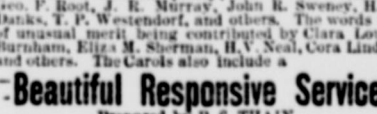
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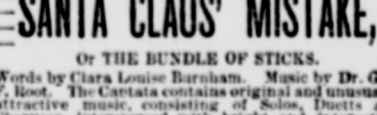
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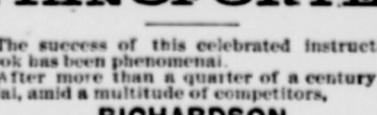
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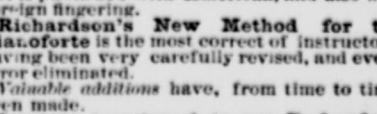
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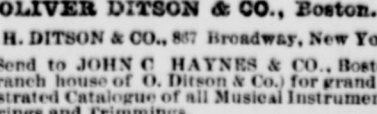
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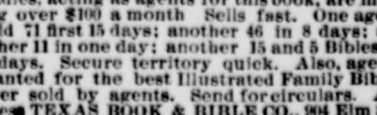


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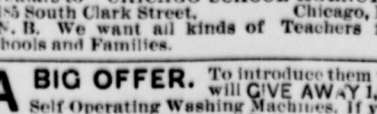
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MISSIONARY STATUS ONCE MORE.

Quite a number of letters have come, thanking us for our article with above heading in September *Advocate of Missions*, largely reprinted in our church papers. They say it has been helpful, and we are very glad. A few letters, kind and encouraging in tone, as were others, have called our attention to the fact that blame seemed to be attached to some one; one thinks to the Board in differing from Committee on estimates; another to new members. If there is any such appearance it arises from the intense purpose of the writer, which caused him to concentrate his attention on one point, viz.: That under the circumstances the church, if placed at the same focal point of light, would not probably have differed from the Board in what was done. We referred to different attitudes of different members of the Board, to show that light and advice had come from all—that all classes of views were before the Board—therefore, that the action taken was after full survey on all sides; therefore, to be accepted as the best that could be done. The writer was not seeking to blame the Board or any member thereof, so that his eye did not chance to light on the *apparent* blame. A candid statement of facts, a truthful defense, was the purpose in mind; believing that such facts would do more than anything else to quicken the heart of the church.

Had we been hunting for the party on whom to cast blame, we had not far to go. When a man has served a Board as long as the present Treasurer has done, and they are led unnecessarily into debt, he is the party who should be blamed.

First, if he does not see the danger, he is evidently not fitted for his place, for he has the facts as no one else can have them.

Second, if he sees the danger and is so deficient in clearness of statement, or wanting in weight of character, as to fail to impress his views on such a body of men as compose our Board of Missions, he is to be blamed, and another ought to be called to the work.

We are glad now to add that if the conferences, yet to be held, shall respond to our plan of relief as fully as those already held, there is sunlight on the mountain tops, and soon rejoicing will be heard along the line of outposts. We thank God hourly in this hope.

D. C. KELLEY, Tres.

DROPPING BUCKETS INTO EMPTIED WELLS.

Money is power. It is social power, political power, but not moral power. Do we say you should not strive to make money? No. Make as much money as you can honestly, only—do not expect it to bring peace. Do not put your lips to that dancing fountain expecting to slake your thirst. It is a well without water. Did you ever see a man who had money enough? We have had three millionaires to die within the few years past. They were worth from fifty to eighty millions each. Did they die satisfied? No. They were not satisfied with the first million nor the fifth. Billions would not have satisfied them. Nothing would have satisfied them. If any one of them could have possessed the round world in fee simple, he would have coveted the jewelry of the heavens and the burnished gold of the sun. In this they were not different from their fellows. No immortal soul will ever be satisfied with a wealth it can weigh and measure. "Did you not assure me you would be satisfied with a revenue of one hundred thousand crowns?" said Charles IX to a lordly abbot who was begging further preferment. "True, sire," he replied; "but there are some appetites that grow as fast as you feed them." He was right. Dust cannot satisfy soul-thirst, though it be gold-dust. Make money, then, but do not ask it to perform impossibilities.

Many men care little for gold; they prefer reputation. That is right. Reputation is better than gold. But will it bring peace? Did you ever see a public man who was content with his reputation? Make some citizen of Texas governor and he wants to be senator. Make him senator and he enters the race for the presidency. Make him president and he wants a second and finally a third term. Give him a third term and he wants to be dictator. Make him king of

Prussia and he wants to be emperor of Confederated Germany. Make him lord of every continent and island, the great world round, and he will sigh to sway his scepter over the archipelagoes of worlds that glitter in the deep blue sea above. Reputation! What is it? Ordinarily a reed on which if a man lean it will break and pierce his hand; at best, a flower on a dead man's grave that casts no fragrance backward. It is a well without water.

Are the "lovers of pleasure" better off than the foregoing? Put a man in the witness box who can answer the question—Lord Chesterfield. He was no fox crying "sour grapes." If ever there was a more fortunate man, as this world goes, we have not read nor heard of him. He was high-born, wealthy, a brilliant speaker, an accomplished gentleman, a perfect scholar. He had honors, ribbons, royal notice—everything. Princesses smiled on him and said: "He is the greatest of men." The world held out her sparkling chalice and he drained it to the dregs. Now hear him: "I have recently read Solomon with a kind of sympathetic feeling. I have been as wicked and vain, though not as wise, as he; but feel the truth of his reflection: All is vanity and vexation of spirit. I have been behind the world's gaudy scenes, have smelt the tallow candles and seen all the clumsy machinery by which the rare show is worked and the spectators deceived. I have no desire to repeat the dose." Shall we close the case? Pleasure-seekers! They are, as a class, the saddest of all unfortunate. Put your lips there and drink, and when you are old and withered and wrecked we shall hear you say: "It is a well without water."

Perhaps the darkest, most disappointing well of all is, to many, at least—religion. There is more danger here than elsewhere, for the reason that the venerable and sacred name of religion leads men to think that all is as it should be if they can only persuade themselves that they are religious. Religion assumes ten thousand forms, and most of them are not only useless but pernicious. How much of our religion is only amusement, and often that of the most childish nature? How often is it only a refined Paganism with a tincture of Christianity? What shall we say of the religion of sentiment; the religion hereditary; the religion of fashion; the religion spasmodic; the religion of bustle and superficial activity? They all agree in one thing, and that is in being good for nothing. It was not for this that God so loved the world as to give his only Son. It was for something more noble and real. The great end of life is not to be religious, but to be good. Any man can be religious. The proper end of life is to grow up into the goodness and purity of God's nature. Be religious, but be sure that if you be not also good—golly—after forty years of prayers and penance, you shall say: "I have been dropping buckets into empty wells and growing old in drawing nothing up."

Then, can soul-thirst find no fountain? Yes, there is one and one only. When a Hindoo youth arrives at man's estate one word is solemnly whispered in his ear, and the ceremony is never repeated to his dying day. That word is the answer to the question of our souls—it is the name of "God." Here is a fountain where the soul may drink and be satisfied. Pure, boundless ocean, its white waves have broke upon our thirsty world; yea, they murmur close to our thirsty hearts. Let us bend and drink. God, in Christ, can lull to rest reason, heart, and conscience. "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

THE POLICY OF THE BOARD OF MISSIONS.

We trust it will be borne in mind that the question, "Who is to Blame?" so ably discussed by Dr. John on the first page of this issue, is a question raised, not by the *ADVOCATE*, but by the Treasurer of the Board of Missions, in an article on the missionary status, recently given to the church papers. We understood that article to mean that some one had blundered, and to place the responsibility thereupon upon "representatives from mission fields" and "new members with more enthusiasm than experience," and that we were not alone in this interpretation is manifest from the communication from Dr. Kelley, printed in another column. In its notice of the article the *ADVOCATE* censured no one, but made a statement in defense of the member from Texas and the Superintendent of the Mexican Border Mission. Dr. John replied, accepting the Treasurer's theory that some one had blundered and fixing the whole responsibility upon the church. The *ADVOCATE*, in a brief review, suggested that if blame there must be, the burden should be equally divided between the Board and the church. From this it will be seen that the *ADVOCATE* is "after" nobody, but has been doing all along just what Dr. John, in his last article, counsels: "Instead of hunting for a scapegoat to bear away from the church the burden of blame which this debt has created," it has been insisting that "each one in his place meet his responsibilities."

In the hope of rightly dividing the responsibility, the *ADVOCATE* said:

If the church fails—as it certainly does—when its contributions fall short of the assessment made by the Board, the Board fails whenever its appropriations exceed the amount the church is willing to contribute.

From this position Dr. John dissents.

The question is simply one of the best policy. Shall the Board, in its appropriations, have regard to the liberality of the church, and thus avoid obligations difficult to discharge, or shall it have regard only to the duty and ability of the church, risking indebtedness where the church fails? The *ADVOCATE* inclines to the former; Dr. John, if he rightly interpret him, to the latter. He says:

If the appropriations were not lavish, but far within the pressing demands of the work; if the assessments were not in excess, but far short of the duty and ability of the people, then the fault of failure must rest on the people, because that failure was their act.

In another place he says: "It is the duty of the Board to see that the appropriations are within the demands of the work and the duty and ability of the church, and its fidelity at these points stands unchallenged. The liberality of the church is exclusively its own affair. It is absolutely under its own control. The failure was its own, and for that act it must bear its burden of blame."

In judging of the wisdom of this policy it is necessary to remember that the Discipline makes it the duty of the Board "to determine what fields shall be occupied as missions," and "the number of persons to be employed in each." That is, the Board has full control of "the demands of the work." It may make these "demands" as great as it sees fit. Let us suppose that at the next May-meeting new stations will be occupied and new men employed and "the demands of the work" increased threefold. When the appropriation comes to be made it may be set at \$500,000 and still be "within the demands of the work and the duty and ability of the church." At all these points "its fidelity stands unchallenged." Indeed, according to this policy, as long as the Board, in its appropriations, does not exceed the need of foreign fields nor the duty and ability of the church, its wisdom and fidelity must stand unchallenged. It is not difficult to see where such a policy, if faithfully adhered to, will lead. We know that the church does not contribute to foreign missions according to its "ability and duty," and may not do so for many years to come, and hence to shape our present policy by that standard is to court disaster. To make notes in bank at any time this side of the millennium, with no limit in view but the needs of Pagan nations and the duty and ability of the church, is to peril not only the credit of the church, but the work among Pagan nations.

The policy we favor is: by every means possible educate the church to larger liberality, but in the practical management of missions take into consideration the "demands of the work" and the ability and duty of the church," and then adjust the appropriation to the best possible estimate of the probable collections; and, indeed, we have thought that this was the very policy by which, as a rule, the Board has been guided. Dr. John's article, while advocating the opposite, would seem to show that we are right in that view. In referring to the appropriation for the Mexican mission, he says:

The Board heard the reports, and adjusted, as wisely as it could, the appropriations to the possible collections.

This is the policy we favor precisely. In addition to "the demands of the work," and "the duty and ability of the church," a new element of consideration appears—"the possible collections." In his former article Dr. John was still clearer on this point. He said:

There is a vast difference between the gifts of God, furnished so freely in the gospel of Christ, and the gifts the church does out so reluctantly to send that gospel to a dying world. The Board has been listening to the plea in behalf of perishing souls; but now it must listen to the voice of human selfishness protesting against appropriations which have been adjusted to the lowest demands of the work. "Scaling" has become a familiar term in the Board. It comes into view when the Board approaches its second estimate.

Why scale? Evidently that the appropriations may come within "the possible collections." Now, if scaling is wise, successful scaling is wiser. And this scaling, be it remembered, was not the work of the church, but of the Board. The scaling of the Board was "exclusively its own affair." It was "absolutely under its own control." The failure, then, "was its own act, and for that act it must bear the blame." This showing is sustained by Dr. John's last article. In explaining why he voted for certain amounts that "helped to swell the aggregate that has led us to this debt," he says:

I felt it was better that the church should grow and the world be reached, than that a work, involving the spread of the gospel through a great nation, should be paralyzed by the penuriousness of those who are blessed with gospel light.

In short, Dr. John thought it better, for the present at least, that "the appropriation should prove larger than the liberality of the church" than that the work should be endangered. And, by the way, this should lead him to cast the mantle of charity over all the church papers may say. In "groaning for a little while under the debt" we are simply doing what Dr. John expected. He thought it better that we should "groan" and—we "groan." Where we differ, however, is in thinking that state of things "better." We have gained no doubt, but we have also lost. The Board has been forced to retrench; to pay interest on a large amount of money; the harmony of the work has been disturbed, and one superintendent, at least, cast into such perplexity that for a time he seriously considered the question of resigning. For these reasons the *ADVOCATE* prefers the old policy to the new departure. It is fair to say, however, that we judge the policy after it has borne its fruit, while the Mission Board could only judge it untried. We must say, too, that it is our firm belief that the Board never acted more conscientiously; were never moved by a nobler spirit than when they made this new departure. They

planned for the good of the church and the success of its missionary enterprises, and we regret that we have been compelled to notice the result at this length. The Board will see, however, that we have no other recourse, and as the agent of the church it will not object to a fair criticism of its policy.

In counseling a return to the former policy, we must add that we have perfect faith in the ability of the Board to make that policy a success. We differ widely with Dr. John when he says:

The church will have to send to heaven and bring down Elijah, and some other prophets, before it can make up a Board that can perform that job. It is indeed an "arduous and difficult task" the editor would lay on the Board. The prophetic agency, but the basis of the Board the exercise of prophetic foresight.

There is no class of men more capable than Methodist preachers of exercising, not the "prophetic," but the business foresight necessary to calculate from given data a probable income. It is a part of their daily business. Elijah "sat down under the Juniper tree," and presently found "a cake baked on the coals and a cruise of water at his head," but the providence of God requires of Methodist preachers the adoption of a different plan in feeding themselves and their brethren in foreign fields. And when Dr. John chooses the Methodist plan of ministerial support as an illustration of his policy, he appears to lose his case. He says:

Christ runs his church on the same plan today. Its outward organization is more complete, but the plan is unchanged. Christ surveys the field, selects the laborers, says to them "go," and an army of Methodist preachers, among others, have obeyed this call; and in a few weeks, they will go out to their appointments, and all will be supported on the same plan upon which the Mission Board is required to transact its business. The assessments are based on the appropriation.

True enough; but did not Dr. John forget for the moment that every Methodist preacher must begin his career by answering the question, "Are you in debt so as to embarrass you?" He seems to have forgotten also that a Methodist preacher may grumble at the penuriousness of his people, and at the "impossibilities and contradictions" of adjusting his expenses to "the narrowness and cupidity that linger in the church," yet if he fails to accomplish this very "arduous and difficult task," he is presently in debt and set aside as a "pitiable failure." True, indeed, is it that "on the same plan the Mission Board is required to transact its business." It may censure the church for its "stinginess" and deplore the fact that it must adjust its appropriations to "the narrowness and cupidity that linger in the church," but there is no other recourse. It has no income but the liberality of the church, and when it fails to "consult" that, it is simply at sea without a rudder.

Let it not be forgotten that the main thing now is to pay the debt. It is a solemn responsibility which the church cannot avoid by charging its sins to the Mission Board. The Board of Missions has its responsibility, and will, we believe, meet it gallantly, but will the church do likewise? It will be to its shame if it does not.

THE GALVESTON NEWS IN THE ROLE OF PEACEMAKER.

As many of our readers rarely see the Galveston *News*, it were a pity should they remain ignorant of the deep interest it is taking just at this time in the well-being of Methodism. Hence the *ADVOCATE* cheerfully makes room in its columns this week for the following editorial that appeared in the *News* of Oct. 25th; premising that the text is an open letter addressed by Rev. J. H. Collard, Jr., to Rev. J. C. S. Baird, published in its columns of same date:

BROTHERS SHOULD DWELL TOGETHER IN PEACE.

Minister Collard, of Mexico, mounts the second page of the daily press this morning and gives a piece of his mind to Minister Baird, of Coleman City. Minister Collard is one of Editor Briggs's most stalwart confidants. He "sings" his praise in a very loud and entertaining way, and no doubt will receive a handsome puff, in consequence, from Editor Briggs in the next issue of the *Christian Advocate*. The *News* editorial called upon to defend the castigated minister, as he is eminently able to take care of himself, and no doubt will come in from the front and let at the proper time. The *News*, however, would counsel the Methodist clerical brethren to try to live together in peace and unity. This recommendation can hardly fail to have a bad effect both on the laity of the church and the outside world. If an eminent worker for the faith, however, like the Rev. Mr. Baird, cannot hold an opinion on a political subject different from that of the minister and brother who presides over the columns of the *Christian Advocate*, it is just as well that the general body of the Methodist brethren in particular should understand it at once. The handsome castigation which I infer from the editorial in the *News*, from Minister and Brother Briggs's main points of view, is a warning to others who may have imagined that they were the sole proprietors of their own political convictions. But it should be remembered that in union there is strength, and in building up an enthusiastic personal following, whether with the aid of running for governor or for bishop, Minister and Brother Briggs, will be provoking a spirit of retrenchment to cut the Methodist church of the State in two. This would be regretted by all good citizens, as the Methodist Church has been a vast agency for good in the State. Besides, the older and more conservative members of the church are opposed to common equity to consideration. Some of these venerable men who can not swallow the new dogma of prohibition as laid down by Minister and Brother Briggs, and his followers, carried the banner of Methodism in Texas before Brother Briggs and the leaders of the new school were out of swaddling clothes. In political and military life, in commercial life, and all the respectable callings of life, veterans are treated with courtesy and consideration, and there is no reason why Dr. Scott, Mr. Baird, Minister and Brother Briggs, and the other Methodist veterans should not at least receive toleration from the new school. Minister and Brother Briggs and their school should be able to be old men themselves some time, and how would they like to be brushed aside disdainfully by a new generation? No one can blame Minister and Brother Briggs for desiring to be governor of Texas or the prime of his own church in the State. One of the other ambition, separately and itself, is a very worthy ambition; still he should have some consideration for brethren in the same church who can not agree with him. A broad toleration of all the members of the church is the policy of the church, and it is a policy of common sense and thought, a revolt is inevitable. Such a result would be deplorable, and it is sincerely to be hoped that it may be averted.

Now that the Galveston *News*, with its known antecedents touching every

great moral question that has agitated the public mind for more than a decade, should assume to lecture Methodist preachers on any question of morals or propriety, is certainly the hugest joke of the season. A superannuated ex-circus clown going around lecturing Sunday-schools is not equal to it. On what does the *News* base the assumption that there is "rancorous controversy" among Methodist preachers on the question of prohibition, threatening the peace of the church, if not of the State? Why, simply this, and nothing more: Of the fourteen hundred Methodist preachers, local and itinerant, in the State, three—only three, having made themselves a little fussy in the columns of the *News*—have publicly opposed the stand taken by the *ADVOCATE* in this controversy.

Is it a breach of charity to yield to the conviction that the wish is parent to the thought that Methodism is being torn into factions on the question of prohibition? Does the *News* know that Wesleyan Methodism constitutes the oldest temperance organization of modern times; that in 1743 Mr. Wesley drew up the General Rules now governing millions of his followers in all parts of the world; one of which forbids "drunkenness, or drinking spirituous liquors, except in case of necessity"? Look at the course of the *News*! The little footing that it has gotten among Methodists, by sending its urbane agent around to the conferences with the olive branch, it is now using to destroy, if possible, the harmony of a great church! First, it tries to set the old preachers and the younger brethren by the ears against each other, by an effort to awaken jealousy in the elder against the younger. Failing in this, it now addresses its machinations to the "thinking men and women" of the laity. Can the mind conceive of a more despicable piece of work than this? Milton's Satan, sitting squat at the ear of innocent, slumbering Eve, is not more diabolical. The *News* need not vex its righteous soul over any "rancorous controversy" among Methodists over prohibition or any other question of moral reform. Its poisoned arrows fly wide of the mark. It may kindle some enthusiasm in gambling dens, saloons, and other places and circles in which a Christian paper is not at home, in the temporary belief that Methodism is falling to pieces, but that is all. The gross violation of journalistic courtesy with which the *News* constantly speaks of the chief editor of this paper gives the *ADVOCATE* no concern. If the *News* can afford it, the *ADVOCATE* certainly can submit to it. Neither does the *ADVOCATE* care anything for the stale taunt that its chief editor is a political or ecclesiastical aspirant. The *News* evidently takes great pleasure in this taunt; and a pleasure so harmless it were a pity to disturb. The *News* seems utterly incapable of conceiving of a higher motive for human conduct than office-seeking. In proof of this we have only to refer to its daily columns. "The *News* does not feel called upon to defend the castigated minister." This is cool. Thrust into a false and unfortunate attitude by the *News*, its zealous correspondent is left to his fate. Worse. By the use of a little taffy, he is lured on to some further committal, and if he bristles at a *penchant* for newspaper notoriety, he will walk right into the trap, and receive pay from the *News* in any amount of guish.

CHRISTIAN STATES.

Secularian alliance with the government endangers not only civil but religious liberty. There is no alliance between church and State in the United States, and no attempt on the part of the churches to bring such an alliance about. At the same time, this nation is a Christian State, because founded and maintained on Christian principles, embodying in constitution and laws distinctively Christian ideas. Says the *London Spectator*: "The laws of England, for instance, are what they are because the State is Christian; and being Christian, it will not tolerate certain acts, such as bigamy; or certain conditions, such as slavery or starvation, which an Agnostic State would tolerate. If the State were entirely without a creed, the law against bigamy would be a distinct infringement of private rights, the law against slavery would have to be changed into a permissive right of action, and the poor-law would be rank robbery of the property for the benefit of the improvident. The Agnostic State in the United States, the government of India, acts upon its profession; and finding a certain number of persons with an opinion in favor of bigamy, it allows bigamy; while it does not punish slavery except by non-recognition, and does not make any provision to prevent the poor perishing of ordinary hunger. There is no establishment in America; but it has been held there also that Christianity is part of the common law, and as a matter of fact, the government would not tolerate and punish practices, or allow a State in which Mahomedans were a majority—as might happen if the negroes embraced that creed—to punish blasphemy against the Koran with death. The whole contest with the Normans involves the underlying theory that the Union is Christian, and cannot recognize the right of a State to tolerate polygamy."

WORTHY OF NOTE.

It is pleasant to note the uniform courtesy observed by the secular papers of New Orleans toward their religious exchanges—a courtesy all the more noticeable from the fact that these exchanges are edited, almost without exception, by ministers of the gospel. An instance of what we mean is at hand. Quoting an editorial criticism of Judge Hoody from the New Orleans *Advocate*, the New Orleans *Picayune* adds:

The fiery Poanerges of the *Christian Advocate*, the Rev. Dr. Galloway, attacks Judge Hoody for his assaults on prohibition during the recent Ohio campaign. Dr. Galloway never afraid to speak his mind on politics, and he always says something worth reading.

Note that in this criticism the editor of the New Orleans *Advocate* is referred to by his proper title; no disrespectful epithet is prefixed to his name; he is not nominated for governor of Louisiana on

the prohibition ticket; he is not accused of desiring "political preferment," of wishing to "crowd the old men to the wall," nor of writing with the sole purpose of building up an "enthusiastic personal following" in the hope of being "prime of his church" in Louisiana. The *Picayune* will pardon our noting the freedom of its columns from such gross discourtesies, when it is informed that the leading secular daily of Texas, the Galveston *News*, cannot refer to a religious exchange without committing every one of them.

AN IMPORTANT DISTINCTION.

The following reply of the New Orleans *Advocate* to the editorial criticism of the *Picayune* noted elsewhere, has a distinct bearing upon questions we have recently discussed:

We are obliged to our confrere for the intended compliment; but these columns never discuss "politics" in the ordinary acceptance of that term. Our purpose has been, and is, to keep the great question of the legal suppression of the liquor traffic out of party politics. Around it we want to rally the moral sentiment of the country without regard to race, color, creed or political affiliations. Our "attack" on Judge Hoody was not as a Democrat, but a demagogue, invading against a moral issue in order to capture the saloon and hoodlum element of the large cities.

SECULAR JOURNALS AND MORAL QUESTIONS.

The moral tone and character of the English daily journals is becoming the subject of criticism by the religious press. The *London Methodist Times*, discussing the subject recently, says:

The disgraceful attitude which the chief daily papers constantly assume towards moral questions may well lead earnest Christians to ask whether it would not be possible to start a new enterprise to compete successfully with the old established concerns. A daily morning journal, containing a high standard of expediency, and worshipping a greater God than party, ought surely to command instant success. Are there not among English heads of families tens of thousands of women who introduce into their homes a paper of too high pretensions to cater for the tastes of theater-goers and patrons of the turf. Unfortunately, the results of previous experiments, notably in the case of the *Dial*, are not reassuring. But it should not be forgotten that many years have passed since the failure of that venture, and that much has happened in the interval. A journal of the desired character would now have a much larger constituency to appeal to. What we want is a paper that would not exist a day in ability and enterprise, and a hundred years ahead of them in morality.

The Mexican Mission Conference is in session, this week, at San Antonio, Bishop McTear presiding. Full reports of its proceedings will appear in due time.

SOUTHERN METHODIST OPINION.

Rev. J. B. McFerrin, D. D., Nashville, Tenn.: "To see the widows and children of deceased preachers turned off with a mere pittance, and old men who have served the church for years on salaries barely sufficient to give them bread, turned out without a dollar in the world and physically unable to gain a support by labor, touched the tender chords of my heart."—*Nashville Advocate*.

Richard Ivey, Richmond, Va.

The publication of good books, tracts, sermons, in popular form, and the distribution of them after publication, is the great desideratum to be considered and acted upon by the approaching General Conference. The annual conferences have no power to inaugurate such measures. Depend of supply must be centrally located, from which educational work may be promptly as the demand may arise. The channels must be cut—the vital streams must be directed and made to flow through the thirsty land, that the plants and nurseries may be made to take root and flourish.

Rev. Josephus Anderson, D. D.

God reigns, and law is his servant. Every force in the universe is firmly and irresistibly controlled by his own law, but God knows where each law has been stationed by him, and what he has given it to do; and, therefore, if the appointed service of one law does not suit his purpose in a particular matter he can call up a force which he has put into a different law and so bring about the end desired. Science does not require us to give up our faith in God, and if it did, experience will tell us that science will never be developed. The experience of millions proved that God answers prayer, not only for spiritual, but also for temporal blessings. I, for one, can testify that I know he has answered my prayers oftentimes."—*Southern Methodist*.

Rev. A. M. Christberg, Charleston, S. C.

The world's conversion is a mighty enterprise, and worthy of all concerted effort, but to accomplish it, must it overshadow the weak and suffer in our midst? Is that the lesson the Savior gives us in the good Samaritan? O! Priests and Levites, heed it! Should the men whose concentrated labors have placed the church in its present position, be so utterly careless as to neglect the poor, the old, the feeble, the infirm, the sick, the aged, and the feeble-minded, themselves on left to starve? Surely not, and yet it is done at this very hour. Connectionally \$24,000 are appropriated to the foreign field, with much fewer agencies to support, and not one-half that amount appropriated to the superannuated, widows and orphans, continually increasing. A large number of claimants of our own household."—*Advocate*.

Rev. Jno. S. Moore, D. D., Oxford, Ga.

Before I close this article, I will present this matter from one other point of view. I suppose that there is no man who really wishes to do right but who does not feel that he would be doing right beyond a doubt if he should abstain from usury in lending money; but if he should allow himself to take unlawful interest, let him reason out, as his best he might, be negligent nevertheless have some doubts and fears that he had done wrong. I say, no amount of argument would relieve him from the guilt as to the principle of Christian morals stated by the apostle which puts such conduct forever in the wrong. "Blessed is he that condemneth not himself in that which he alloweth." He knows that he is doing right not to take usury, but he is not so sure about it if he has done so. Then, in the latter case, he is just as guilty of doing wrong as he would be if God should speak to him with his own voice and command him not to do it."—*Advocate*.

SOUTHERN METHODIST NEWS.

Dr. McFerrin is feeble; his strength is falling, but the inner man grows stronger.

The presiding elder of Denver district traveled 30,000 miles the past conference year.

Miss Lochie Rankin has left on her return voyage to China. The prayers of the church will follow this devoted woman.

Rev. Geo. G. Smith, of Georgia, has been in Baltimore, and has been holding revival services at Epworth Independent Methodist Church.

Rev. C. F. Reed has raised the \$4000 needed for the Culebra school. He intends to leave for China by Dec. 1, and two others will go with him.

The California Methodists propose to raise \$3000 for the house for Bishop Hargrave. The Centenary Church at San Francisco heads the list with \$1000.

Rev. L. Fayette Meek died at the residence of his father, Rev. Dr. Meek, Catheyburg, Ky. He was an undergraduate of the Tennessee Conference.

The dedication of the Cook Avenue M. E. Church, South, took place Sunday, Oct. 25, at 2:30 p. m. Rev. E. L. Hendrix, D. D., preached the dedication sermon.

Last year the Southern University, Alabama, opened with 67 boys, and soon reached 135. This year it has opened with 110 students.

with a good prospect of reaching 175 during the session. This is the largest number of students that the institution has ever had. The Alabama is now ending the university.

Rev. J. S. Trone, of Buckland, Va., died the 4th inst. in his 84th year. A Methodist of old style and for more than fifty years a faithful preacher of the gospel.

Rev. J. B. McFarland, a member of the North Georgia Conference, died of congestive chill, at his home in Walker county, Ga., at 6 o'clock p. m., Sept. 20, 1885.

Dr. Young J. Allen thinks that in the future our mission work will be almost absolutely free from molestation in the future. The conditions are very favorable to the best success.

Sam Jones was expected in Birmingham, Ala., the 15th or 20th. Workmen have been busy laying down the timbers for the door over which the big Nashville tent is to be stretched.

The Court Street Church, Lynchburg, Va., Rev. P. A. Peters, pastor, has received from the contributed \$100 for foreign missions. The pastor called for \$100, and received an excess of \$100, in the space of five minutes.

The Richmond district conference committee has started a true and well-kept book store to work. He has a fair supply of books, mostly from the Southern Methodist Publishing House, with translations from the American Tract Society. One of the latter the collector is instructed to leave at every house he visits. He will also sell Bibles, and supply destitute families gratuitously.

Mrs. Rodgers, wife of the Rev. Dr. Samuel Rodgers, of the Baltimore Conference, died at Alexandria, Va., Oct. 11. She was stricken with paralysis at the time of her death, while at church attending a missionary meeting. She was a devoted, refined Christian woman, of strong and lovable character, whose death will make a void not to be filled in a large circle.

The West Virginia Conference, in session at Ashland, Ky., adjourned Oct. 13. Increase of members, 1200; total number, 16,110. On change of name: Ayes, 10; nays, 47. Collections poor—three cents per member for foreign missions. The next conference meets at Charleston, W. Va. The clerical delegates to the General Conference are Revs. Z. Meek and Sam. Black; lay, Judge Ireland and Bro. Garrett.

Sam Jones, the Georgia evangelist, told an Atlanta reporter that he converted 250 people during his stay in St. Joseph, Mo. Speaking of Sam Smail, the revivalist, he said: "Smail bids fair to be one of the most powerful preachers in this nineteenth century. He is as smart a fellow as I ever mixed with, very industrious and thoroughly converted. I do believe."

Tennessee Conference reports show 53,129 local preachers and members; 1878 infants and 460 adults baptized. For superannuates, \$350.37; foreign missions, \$511.10; total, \$861.47. Next session at Clarksville. No report of vote on change of name. W. W. Pin on transferred to Texas Conference; Henry B. Blue to West Texas Conference; Rev. M. Stephen to Northwest Texas Conference.

The Pacific Conference, Bishop Hargrove presiding, convened in session at Sacramento, Cal., adjourned Monday, Oct. 11. The reports show a net increase of over 400 members for the year. The following were elected to the General Conference: Clerical, T. H. Anderson and C. B. Riddick; alternates, O. P. Fitzgerald and Geo. Sling; lay, C. C. Clay and T. H. Bell; alternates, W. B. Brown and G. W. Feutner.

Nashville Advocate Oct. 24: Nashville was stirred last Sunday by the presence and ministrations of the Rev. "Sam" P. Jones. He preached at the Methodist Church in the forenoon and at the First Presbyterian Church in the afternoon. The rush for seats was tremendous. Long before the doors were opened an eager multitude crowded the sidewalks in front of the churches, ready to take the first chances for entrance. The sermons were characteristic—eloquent, witty, and effective. He was fully himself. He said he likes Nashville, and Nashville never tires of "Sam" Jones. His next meeting will be at Birmingham, Alabama.

GENERAL RELIGIOUS.

A New Haven man has sent a check for \$250 to D. L. L. ready to be used in his work as an evangelist.

Local option is finding strong advocates in England, and the opposition to the rum traffic is increasing. The temperance tide is rising.

The bishops of the M. E. Church will meet in New York, Oct. 28th, and the General Missionary Committee will begin its sessions Nov. 5th.

The Rev. John F. Goucher, of the Baltimore Conf., M. E. Church, is supporting many schools in Japan, China, and India, for the benefit of which he will place in the treasury of the Methodist Missionary Society, this year, \$15,000.

Dr. Buckley, of the New York Advocate, thinks that Bishop Taylor and his missionaries in Africa are doing as well as they can, and that the probability of their final success increases with every month they live there.

The total contributions of the forty churches of the New York Presbytery, for the year ending Sept. 30, were \$84,447.71, of which \$58,149 was for home and \$26,298 for foreign relief and for congregational, and \$12,255 for miscellaneous purposes.

Objection is made in Catholic papers to the appointment of the Hon. J. L. M. Curry as Minister to Spain, because Spain is a Catholic country, and Dr. Curry is a Baptist. It is, and, presumably, opposed to Catholicism. But it is not Spain that is to be represented by Dr. Curry at Madrid.

It is said to be difficult to get the Scotch people to church at the second service on Sunday, in which Scotland is like some parts of America. The solution of the problem is not easy. It is not too much to expect that the people of the Lord to meet twice on Sunday to worship him, and yet many churches are nearly empty at the evening service.

The Westminster Review, the organ of the infidel party, has been for years professing that the destructive criticism of Germany and England would soon show the Bible was not to be depended upon as well as the other books of the Bible. It now confesses a reaction from this opinion of the past fifty years, and that the old orthodoxes are regaining any ground that had been lost.

One hundred and twenty English clerics have applied the assistance of the conventional evangelists, the Revs. Thomas Cook and T. Waugh. They can go to any twenty, which is a considerable number. The hope of the Methodist is to evangelize, but in her regular ministrations, shall these hundred clerics have no part because they can secure no evangelists?

A friend of home missions, "who loves our nation," has justified to be one of seventy to give one thousand dollars toward removing the debt of the Presbyterian Board of Home Missions. He is one of the wealthy to whom thousands of dollars are of little account, but one who will give the sacrifice. There are three times seventy better able than he to give one thousand for this object.

Rev. Dr. Wm. Rodes, thinks that if the General Conference of the M. E. Church would include evangelists in the list of delegates to the general law of appointments, as in the case of temperance agents, Sunday school and tract agents, etc., the cause of God would be greatly advanced. There are many pastoring who would gladly invite and had the coming of such evangelists with gratitude and inspiration.

And now comes the *Index*, a liberal organ, and intimates that the National Liberal League is raising money to defray the cost of its leading a crusade against Christianity, while it is asking Christians and others for money simply for the cause of the cause. It has just voted to call itself the American Secular Union; it has not voted to cease its efforts to dechristianize and demoralize.

The New York Observer says: The Salvation Army is frequently rebuffed and more frequently suppressed by police, because of their demonstration on the street. We do not hear of any intention of the Army to leave the train to the Roma Catholic church by fifty horsemen headed by a brass band. This was preliminary to the demonstration of one hundred persons.

The Methodist Times, London, has championed the cause of Mr. Stew. Editor of the *Pall Mall Gazette*, who is on trial for certain acts which he is charged with having performed while passing inquiries into the dreadful crimes which he recently exposed. One rich English Christian, written to the Times, to say that rather than the defense of Mr. Stew should be the defense of anything, he will shell out £5,000 to the fund, Christian England evidently

roused, and we shall see whether English conscience is a match for aristocratic crime. The conflict is becoming a thing of magnitude, and the end is not yet.

The Salvation Army has made its way to South Africa, and opened its first branch in the seaport town, and in Martizburg, the capital of the colony. The opposition to it is very strong—nearly as much so as in some half-civilized American cities.

The Mormons are as defiant in tone as ever, but that some progress is being made in healing this ulcer is pretty evident. Mormon leaders are now assuming the role of martyrs, and are proclaiming, with much bluster and bravado, the authority of their book of Mormon as a revelation from heaven. Little by little, however, the law of the United States is making head against this pretension to divine authority, and there seems a prospect that at some future day polygamy in the United States will cease.

The venerable Bishop of Winchester, as president of the English Church Congress, said, in reply to the address of a Nonconformist deputation, that the good wishes and congratulations of the visiting brethren were very grateful, and still more so were their prayers. He hoped that, in addressing each other, the use of the terms, "our church" and "your church," might be avoided. That was a happy thought. It is the church of Christ, and "we are brethren." The spirit of Christ is coming more and more into church fellowship.

Bishop William Taylor writes from Central Africa that missionaries with big families are no encumbrance to his mission. He says: "Wm. H. Mead, for example, has a wife and six children. I wish I had forty such families at my command in Africa. He adds that only one or two of the eight can be as yet, 'so efficient service as teachers,' but they can 'dig.' For this purpose, acres of good land have been staked off, and there will be plenty of work for all hands. This is the Palestine of Africa. It is also the German. Dig and teach, hoe and preach."

TEXAS PERSONALS.

Rev. S. J. Vaughan, Whitt, Texas, desires the address of C. M. Barry, formerly of that vicinity.

Rev. P. E. Nicholson, of Red Bluff, has made the ADVOCATE office several pleasant visits this week.

Rev. H. M. Sears and wife have returned to the city, delighted with their trip through North and Northwest Texas.

T. W. Archer, of Houston, a good Methodist and an active and valuable officer of Shearn Church, has spent several days in the city this week.

Representatives of all the churches in San Angelo have united in adopting resolutions expressive of their appreciation of the labors of Rev. A. J. Potter, pastor of our church in that place.

Rev. M. T. Hallenbeck writes: Bro. James Mackey ought to remain presiding elder for the remainder of his life. Let any one troubled by Campbellites send for him. A sermon or two and the Campbellites will leave.

Banham reporter in Paris News: Rev. J. M. Binkley, one of the ablest ministers of the Methodist Church in Texas, came down from his home in Sherman yesterday to assist Revs. Chalk and Reynolds in their protracted meeting at the Methodist church in Banham, and preached to a large audience at the church last night. This reporter has known Mr. Binkley as a circuit rider and presiding elder in the church for more than twenty-five years, and always feels that he ought to be a better man after he has heard him preach. No man of his age has done more or worked harder for the church of his choice than J. M. Binkley, and we hope to see him elevated to still higher position in the church.

FIELD NOTES.

Revolutions. —Rev. E. A. Bailey, Bosqueville, Oct. 24: Fourth quarterly meeting over; one hundred conversions and about seventy-five accessions to date.

—Rev. E. G. Roberts, Emberson, Oct. 21: Twenty-five conversions and thirty accessions, with more to follow, on Maxey mission this year. Two of our main meetings raised over \$1,000.

—Rev. W. T. Godbey, Arlington, Oct. 22: In the revival at Sulphur Springs fifty-one were converted, twenty professed same faith, not a few added to the church, and many revived.

—Rev. B. A. Thomasson, Rannels, Oct. 19: Meetings all held except last quarterly meeting. Fifty-six additions to date, (twenty-four since my last report). Some signs of spiritual life.

—Rev. Wm. Hay, Kingston, Oct. 20: Just closed our round of protracted meetings, seven in number, at which we have had three hundred and six conversions and two hundred and fifty accessions.

—Rev. M. L. Hallenbeck: At our camp meetings we have had some thirty or thirty-five conversions and fourteen accessions, with three before and three at the quarterly conference, making twenty additions and several more to follow. Two more meetings to hold.

—Rev. L. C. Ellis, Wills Point: My eighth and last protracted meeting is passed. No conversions, no additions; but we came out of the conflict with a clear conscience. Total number of conversions during the year, fifty-four; accessions, fifty-three. Losses by letter, death, expulsion, and withdrawal, fourteen; net gain, thirty-nine.

FINANCIAL.

—Rev. M. L. Hallenbeck: Finances will be up, I reckon.

—Rev. L. C. Ellis, Wills Point, Oct. 2: Finances short. Hoping for a better day.

—Rev. J. D. Crockett, Breckenridge, Oct. 8: Our collections will be up in full.

—Rev. W. A. Gililand, Clio, Brown county, Oct. 4: Finances very much behind.

—Rev. Henry T. Hill, San Sala, Oct: Finances away behind. Nothing full on this line.

—Rev. J. W. Blackburn, Wichita Falls, Oct. 6: We expect to raise all our assessments.

—Rev. Wm. Hay, Kingston, Oct. 28: The collections are all coming up. I think they will be full.

—Rev. C. H. Mayo, Llano, Oct. 18: I expect to have a full report of all collections ordered by the annual conference.

—Rev. E. A. Bailey, Bosqueville, Oct. 24: Finances coming up slowly, but I think conference assessments will be met in full.

—Rev. R. M. Morris, Castroville, Oct. 15: The finances are very much behind yet, but we hope to do much in that respect.

—Rev. I. L. Mills, Boonville, Sept. 30: Our finances are somewhat behind, but I think all claims will be met by conference.

—Rev. E. H. Halbrook, Prairie Lea: Belmont paid full assessment for support of preachers. Had a good congregation on Sabbath at eleven o'clock, took up a good collection for domestic missions, conference claimants, church extensions, and education. The steward, Dr. Howell, settled in full for support of the preach-

ers. Our membership there are few in number, but true to the church and ministry.

—Rev. E. G. Roberts, Emberson, Oct. 21: For presiding elder and preacher in charge, financially we are very much behind. We expect to come up with assessments in full.

—Rev. C. H. Mayo, Llano, Oct. 18: While I have an excellent board of stewards the signs of the times are now that they will be considerably behind with the claim of the P. E. and P. C.

—Rev. B. A. Thomasson, Rannels, Oct. 19: Finances will be somewhat behind. God speed the day when even a membership of one hundred will pay more than the preacher for the gospel of life annually. Many works I know of now come short of that.

FROM TYLER.

Personal. I wish to say in reply to the many notes of inquiry as to the state of my health, that after a protracted season of five weeks sickness, part of the time considered critical, I am convalescent; and I expect to resume my work on the district this week. Thanks to God—to my skillful and faithful physicians and untiring nurses, for my brightening prospects of continued life. Physical exhaustion from excessive labors at a series of camp-meetings in August and September proved too much for me, and had I liked to have cost me my life.

How can words with equal warmth. The gratitude declare. That glows within my ravished heart? But I must not tell it.

R. S. FINLEY.

TYLER, Oct. 20, 1885.

FROM BROWNWOOD DISTRICT.

A Successful Year—Every Charge Blessed with Conversions—Church and Parsonage Building.

We have had a very successful year. Every pastoral charge has been blessed with happy conversions and valuable additions. New light and life have been infused into all departments. Family altars have been erected, prayer-meetings are better attended and class-meetings are better appreciated. We are building houses of worship, homes for the preachers and a good school for the children. Most of the preachers took their collections early in the morning. Some, I fear, have come out too late. This has been a trying year on some of the preachers and their families. We have had a great deal of sickness. Thank God none have died. I am just recovering from the disease fever. New cases are reported in my town every day.

J. K. LANE.

LIBERTY HILL, TEXAS.

WHAT NEXT?

Shall Unsubstantiated Office be a Bar to Pre-formation?

A correspondent, in a late issue of the Nashville Advocate, tells us, and it seems with an approving smile, that at the late session of the Kentucky Conference no presiding elder was elected delegate to the General Conference; that the office and the want of qualification was the cause. I read this item of news with something akin to indignation and shame.

The Bishop is supposed to select the presiding elders without consulting either the men or the conference. And is obedience to church authority to deprive a man of his rights among his brethren? It seems to me that the Tennessee Conference met with a merited rebuke at the last General Conference in this same unbrotherly conduct. No presiding elder was allowed to sit in this chief council of the church from that conference, and yet the members of that General Conference thought a presiding elder of the Tennessee Conference worthy a place in the College of Bishops. Brethren, in the name of justice, let not an office, and an office unsought, be a bar to a brother's preference. I am thankful that no such conduct is looked for in the West Texas Conference.

We will not send our delegates because they are presiding elders, nor will we keep them at home because of their office. SAN MARCOS, TEXAS. W. J. JOYCE.

FROM LONGVIEW.

A Simponore Veteran Speaks—"Take Away their Rations Grow Too Easy." Potatoes and Watermelons Grow Too Easy."

Rev. I. Alexander, principal of Alexander Institute, Kilgore, preached here last Sunday (Oct. 18) in the Methodist Church. It was one of the most sensible, practical sermons we have heard for years. We cannot give it in full, but will give an imperfect sketch of what was said. His subject was, "Be not weary in well doing." The last half of the sermon was on the temperance question. He says he believes it is God's cause, the cause of humanity, and if so it will prevail. Two points were stressed: 1. Faith in your cause. 2. Perseverance in it.

John the Baptist, Paul and the apostles believed they were right and on their faith in their cause they planted themselves, facing kings, priests, imprisonment and death, and sent a thrill of joy down the ages of the past that permeates us to-day. The pilgrims believed they had the God-given right to worship him according to the dictates of their conscience; for this reason they left their homes in Europe, sailed across the seas and landed on Plymouth Rock in the dead of winter, faced the frowning forests and savage Indians, kindled the fire of a religious freedom that burns to-day. They persevered. The abolition of slavery, when first discussed by its advocates, was a small thing. It gathered strength. Democrats and Whigs opposed it; the abolitionists worked on. Supreme courts and the constitution were against it; they worked on. They believed they were right; they succeeded. Temperance people believe they are right. They are working; temperance, or rather prohibition, is coming. They say it is snowed under. If it is right, it will melt the snow and come out; if it is not right, let it die. They say it is undemocratic, I don't know. It may be. I see some good Democrats oppose it. Right by their side I see some good Republicans oppose, and nearly all the negroes, and gamblers, and vile people of the land oppose it. On the other hand, the orphan's rags, the widows' cries plead for it; ninety-nine out of every hundred of the ministers of the gospel, who are worthy the name of minister, are for it, the solid, godly laymen of the church are for it. But they say if the ministers meddle with it, "scourge them back." Paul, Silas, and the early disciples were scourged and every gasp of their quivering flesh became tongues that plead their cause. Take away their ration! Will it do any good? Do they trust in it, in the hands of the ministers and a few leaves become an abundance to feed thousands? That won't do.

Potatoes and watermelons grow too easy. They say it will rob the State of revenue; maybe so, but it is said, at the lowest estimate, one thousand men lose their lives through the influence of strong drink in Texas yearly. What is a few thousand dollars to the lives of a thousand men? No savage chief would make such a sacrifice at such a price.—Longview New Era.

LOCAL OPTION—CHANGE OF NAME.

I cannot see how the ADVOCATE can be censured by any one for advocating local option. This is a free country. The time has been when the King was dominant and the people were sheep led by him, but the government is now from the people, and for the benefit of all the people.

I can see no good reasons for changing the name of the church. Let it remain the M. E. Church, South.

JAMES MACKAY.

GEORGETOWN, Oct. 20.

FROM LLANO.

The Last Round—A Gracious Year. I am now on my last round, preaching, praying, singing, holding church conferences, collecting for ADVOCATE, missions, etc. I have had a very gracious time on Llano circuit this year. I had three old-fashioned camp-meetings, with good results. I held two protracted meetings at villages, with good results. The good Lord has blessed me with good health all the year. I have not missed an appointment from sickness. I have had, during the year, something over one hundred conversions, ninety-one accessions to the church, thirty-eight children baptized. Two promising young men have been licensed to exhort. The church is generally in a prosperous condition. Some are seeking the highway of holiness. They are hungering and thirsting to be filled with all the fullness of God. I go to conference at sea this year, not knowing whether I will go, and I go rather trembling, knowing I will have to appear before a Doctor of Divinity on Tuesday before conference convenes. I hope the Doctor will have mercy upon us poor preachers.

C. H. MALOY.

LLANO, Oct. 15, 1885.

FROM GASTROVILLE.

A Gracious Revival—Rev. R. H. H. Barnett—The Shaking-rick Craze.

We are in the midst of a gracious revival, which has been in progress for eight days. At least one hundred and fifty souls have been blessed. Of these, many were cold and backslidden professors and many newly converted. A number of Christians entered into a full consecration of themselves, and now testify to the full blessing of perfect love. To God be all the praise. Bro. R. H. H. Barnett is with me and is conducting the meeting. He is indeed a man of God, full of faith and the Holy Ghost; abundant in labor. I am persuaded that he is eminently qualified for an evangelist. Under his earnest appeals strong men came forward and pledged themselves to forsake their sins and live for God. Mothers and young ladies have given themselves to God. Freeborn children are also being converted. We are to count like some evangelists' count, we could say there have been at least two hundred conversions. I think I can safely say we have had thirty conversions. We received into the church yesterday by profession sixteen. The shaking-rick craze has been revived here. A circus last Thursday, but thank God the interest of the revival grows.

J. P. MURSETT.

GASTROVILLE, TEXAS, Oct. 15.

FROM OAKWOOD.

The Ministry of a Newspaper—The Present Crusade Encouraged.

I have been a constant reader of the ADVOCATE from the days of my childhood. It has led me in virtue's paths and taught me lessons of wisdom that time will never efface. Since my connection with the church I have been more attentive to its sacred pages, trying to emulate its high standard of morality and live up to its godly teachings. Often have I wandered far from duty, and grown cold and indifferent, when the ADVOCATE would lead me to prayer, and direct my thoughts to my home beyond the grave. God bless the ADVOCATE. I expect to read its sacred pages as long as life lasts. I admire its fearlessness in exposing and denouncing sin in every form. I admire the bold stand it takes against the liquor traffic; what other position could it occupy as a religious journal? I read with interest the returns of the "veteran" ministers of our church, endorsing its position with words of wisdom that could not be misunderstood. The Bible says "no drunk and shall enter into the kingdom of heaven." This text alone is sufficient to warrant every preacher to array himself against the liquor traffic. The ADVOCATE is one side of this question for ministers and church members, and that is the moral side. I have always admired Coke and Mills as two of the ablest and purest statesmen we had, and shall always accord them the honor due them for their noble services to the South and the Democratic party, but I am free to say that I will never vote for the principle they are advocating now in order to prove my Democracy. Senator Coke knew what advantage to take to arouse a prejudice in the minds of the people against the ministry (whose power the liquor-dealers feel so keenly) and he succeeded by reason of his high position to which the people had exalted him. Yet this will only prove a boomerang which will rebound. May God bless the ADVOCATE and its able editors, and send it to the home of every Christian in the Methodist Church.

REUBEN B. GILL.

OAKWOOD, TEXAS.

"GO TO WORK."

A Grand Year—A Wise Suggestion.

This has been a glorious year for Methodism throughout this great State. God has owned and blessed the efforts of the church and the labors of his servants. The sowers have gone to all places and the good seed has been scattered among all classes. How pleasant to think of the great congregations, the animating songs, the thrilling sermons, the weeping penitents, the humble prayers and the happy conversions. Hundreds and thousands of these new-born souls have recently joined the Methodist Episcopal Church, South. They promised to be subject to the discipline of the church, attend upon its ordinances and support its institutions. If these new converts are put to work and properly trained, they will be a blessing to the church; otherwise many of them will be lost. Methodist people are not only required to abstain from evil, but every kind of sin, but they must do good. There is a negative as well as a positive way of backsliding. Therefore, to him that knoweth to do good and doeth it not, to him it is sin." No

member of the Methodist Episcopal Church, South, can afford to be idle. Go to work and do something for your self and the church. "Whatsoever your hands findeth to do, do it with all your might." Don't sing "I'm Glad Salvation is Free," but "work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." J. K. LANE.

FROM FAIRFIELD.

What is the Use of an Advocate? The ADVOCATE is more highly appreciated than ever. What is the use of an advocate of moral principles if it is not allowed to defend morals? Or a ministry of truth, if not at liberty to condemn the parent of American vice? S. C. LITTLEPAGE.

FAIRFIELD, TEXAS, Oct. 20.

"ANOTHER LAYMAN."

What, Then, May We Do? An article on prohibition, signed A Layman, appearing in the ADVOCATE of the 15th inst., depicting the amount of ceremony that has entered into the contest in this State, has just been read, and knowing that this brother has a large following, I am constrained to ask him what remedy he can present better than prohibition to arrest the evil he so clearly sees and so deeply deplores? If preachers may not preach against whisky, and if members of the church may not seek to remove this cause by a legal enactment, what may they do?

ANOTHER LAYMAN.

CAMPBELL, TEXAS.

WHAT BAPTISTS THINK.

Forty Years a Temperance Man—"Since I was Young"—Victory will be ours.

My wife and I are Baptists, but we are the ADVOCATE all the same. We are on the old list. I have been a Baptist for forty-eight years, and an ordained minister more than thirty years, and I am in sympathy with you on the temperance question, and have been for more than forty years. Bless God, how the temperance cause has grown since I was young! Under God, victory will be ours, and the glory shall be his. I may not live to see it, but no doubt some will. May God be with you in the good work both now and after my departure.

W. J. ALBERT.

WALLER COUNTY, TEXAS, Oct. 15.

HONEY GROVE HIGH SCHOOL.

Honey Grove High School opened this morning with one hundred pupils, which is the best known. Fine prospects for a large increase in the next two or three weeks. Under the leadership of Rev. J. W. Clark, supported by a competent staff of teachers, we confidently expect the best year in the history of the school.

W. D. MOUNTCASTLE.

HONEY GROVE, Sept. 5, 1885.

Two charming little girls were skipping lively in the streets. "What makes you so happy?" A gentleman asked. "Oh, our late father has been away from his office and we have only to take Dr. Bull's Cough Syrup, and that's all that's left."

We seldom condemn mankind till they have injured us; and when they have, we seldom do anything but detest them for the injury.

Delicate diseases, affecting male or female, however induced, speedily and permanently cured. Illustrated book for 10 cents in stamps. World's Dispensary Medical Association, 625 Main Street, Buffalo, N. Y.

Hurry and cunning are the two apprentices of dispatch and skill; but neither of them learned their master's trade.

Bryant and Stratton's Business and Short-hand School, St. Louis.

Graduates are successful in setting employment. We are agents for the U. S. Stenographer Co. for quality and shorthand writers on the shorthand machine. Send for circulars.

To one who said, "I do not believe there is an interest man in the world," another replied, "It is impossible that any one man should know all the world, but quite possible that one may know himself."

NOW, if you or any of your family are suffering with chills, remittent or intermittent fever, Aching of the Bones, Dizziness, Irritability, Nervousness, Jaundice, Biliousness, or any other symptom of malarial poison, we earnestly solicit you to try MOULDER'S TONIC. It is a medicine of the highest quality, and according to directions we know the result will be success.

Nothing is more certain than that much of the sin as well as grace, of arguments or instructions depends on their delivery. There is some help for all the defects of fortune; for if a man cannot attain to the length of his wishes he may have his remedy by cutting them off shorter.

James Pyle's Pearl Line. The Great Invention. For EASY WASHING, IN HARD OR SOFT, HOT OR COLD WATER. Without Harsh or Abr

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