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Address of the Bishops TO THE GENERAL CONFERENCE.

Dear Brethren:—After the lapse of four eventful years you have been permitted, in the good providence of God, to convene, as representatives of the Methodist Episcopal Church, South, in its highest constitutional assembly; invested with "full powers," under certain specified "limitations and restrictions," to make rules and regulations, such as in your godly judgments will best promote its mission in the world.

We greet you, in the name of our common Lord. We congratulate you upon the dignity which has been conferred upon you by your respective Annual Conferences, in the exercise of their electoral rights; by whose choice you have been elevated to positions in the only legislature, and the supreme judiciary of our church. And we especially acknowledge, with grateful hearts, the auspicious circumstances which attend our quadrennial gathering. On no previous occasion of this kind, have we enjoyed richer evidences of Divine favor, or possessed greater elements of power and prosperity, as a church.

Since the adjournment of the last General Conference, strange and instructive events affecting the fortunes and destiny of the Christian Religion, have occurred in the history of the world. To some of these we may briefly refer, as pertinent to this occasion. They are "signs of the times" which it is our duty, as officers of the church, to consider and improve.

The providential government of God is instituted to subserve the behests of the kingdom of Christ. "He is Head over all things to the church." "All judgment is committed to the Son." Every department of evangelical Christendom is an integral portion of the commonwealth of Israel; and the prosperity of each is more or less involved in all those historical stages which signalize the course of human affairs. Contemplated on this wider scale, we are better prepared to realize the relations of our Methodism to the universal church, and to humanity, and to project plans for other places and other times than those with which we are more immediately occupied. The connection between these general facts and our present responsibilities, is neither obscure nor visionary. The apprehension of it is a part of our wisdom. It will enlarge the circle of our horizon and animate our zeal for larger conquests.

The financial collapse, for example, which commenced four years ago, and which has since pervaded, perplexed and paralyzed the commercial world, contains a lesson for the church. As a matter of fact, it has reacted with corresponding force upon all those agencies of Christianity employing the use of money in their operations. Such a crisis ought not to retard, much less arrest, those operations. It is a radical mistake to suppose that the progress of Christ's kingdom is dependent upon the laws of commerce, or is necessarily affected by the contraction or expansion, the scarcity or repletion of the currency. Its abundance, though rarely ever dedicated to God, ought always to be subsidized and sanctified by its consecration to His cause; but the deficiency of the one ought never to hinder the advancement of the other. It is a pretext for avarice and inaction. The resources of the Christian church, notwithstanding the fluctuations in the markets of the world, are equal to its demands; and the combined efforts of its real members, actuated by the constraint of Christ's love, will compensate the deficiency and even transcend it by the affluence of their contributions. Ripper scriptural views of the conditions of

success, a livelier faith in a reigning Savior, a more self-sacrificing response to the calls of duty, and a wiser economy in the use of money, will correct the ordinary calculations of the ledger, and leave a surplus for the cause of Christ. The question of personal convenience will be merged into one of Christian obligation, and a new phase of finance will replenish the revenues of the church.

The startling diffusion of new and imposing forms of unbelief, within the period of which we speak, has placed the entire Christian church in the presence of a formidable and self-confident antagonism, which is forcing upon her the vital questions of her true foundation, her essential integrity, her legitimate affinities, and her best modes of successful defense. All alike are obliged to accept this gauge of war. We, too, must adjust ourselves to these exigencies.

At the same time, the elements of evangelical Christendom, whether from external pressure, or from internal impulse, or from both, have, in a remarkable degree, manifested a tendency towards unity in the fundamental articles of faith, and in spiritual fellowship. Their approximation on these grounds, is a prominent feature of the times in which we live, and deserves the deepest attention. It does not appear to involve a surrender, or even a compromise of peculiar tenets or modes of polity; but only the affiliation of true Christians, on the basis of acknowledged essentials. Viewed in this light, the movement should be hailed with joy, as the exponent and vindication, under diversified aspects, of the "one Lord, one faith, one baptism, one God and Father of all," which, in all ages, and in all places, underlie the true catholic church of Christ. The preservation of distinct ecclesiastical organizations, and the retention of doctrinal peculiarities, are perfectly consistent with its development.

By an unexpected and mysterious process, in which we devoutly acknowledge the overruling hand of God, our country has recently passed into a state of marvellous tranquillity, eminently favorable to the expansion and energy of Christian enterprise. The contrast between it, and that out of which, as a church, we emerged more than twelve years ago, and in the midst of which, more or less, our lot has since been cast, is so astonishing as to justify special thanksgiving to God, and to stimulate our healthiest activity in His service.

In the meantime, a war of terrible proportions and destructive severity in the East, whatever may be its merits, has, thus far, terminated in the humiliation and curtailment of the greatest anti-Christian power upon earth. We may reasonably hope that, notwithstanding its horrors, it has broken, if not removed, one of the fiercest obstacles to the evangelization of the world; and that, together with the temporal disfranchisement of the Papacy, it has opened a new theatre and started a new period for enlightened Christian zeal, in which a massive and corrupt ecclesiasticism shall be substituted by the church in its purity, and the crescent of the Moslem wane before the cross of Christ.

In general, the extent to which all the nations of the earth are now accessible to the gospel, and the manner in which prophecy and Providence are blending in the history of the world, enhance the vocation of the entire church of Christ, and indicate the relation which we, as a denomination, sustain to the grand consummation. Thus has the Lord been preparing a highway for himself, and training his militant hosts for the fulfillment of the apostolic commission: "Go ye into all the world, and preach the gospel to every creature."

During the stirring period to which we refer, and amidst all its changes and complications, the Methodist Episcopal Church, South, has not only maintained its ground, but has continued to evince the wisdom of its separate existence, and the vitality of its independent organization. The original disruption, how much soever it was deprecated, at the time, by good men on both sides, has inured in a firmer compactness and better conservation of the fundamental principles which distinguish the great Wesleyan movement; and the aggregate results, we have reason to believe, have counter-balanced the incidental evils of that apparently

calamitous event. Nothing has occurred during the past thirty-eight years to shake our conviction of the stability of Southern Methodism, or lessen our attachment to its institutions. A more homogeneous ecclesiastical community does not exist on the American continent.

The quadrennial term now expiring has been characterized by almost universal peace and harmony amongst our ministry and membership, both in respect to doctrine and discipline, and in their cordial subordination to the exercise of legitimate authority. Nothing has been more decisive throughout our wide and varied domain, than their unanimity in adhering to the peculiarities of our ecclesiastical system.

What, however, is of unspeakably more value, and cause of profounder gratitude, is the blessing of God which has crowned the agencies of the church, during the past four years, with decided success. The gospel, as received by us, has been faithfully and fearlessly preached. Revivals of religion have extensively prevailed. Thousands have been added to the church, and our borders have been continually extending. Houses of worship, in highly improved style of architecture, have rapidly multiplied, and offered their comfort and attractions to increasing numbers of worshippers. Parsonages have been erected with unusual frequency, and with better accommodations for the families of our preachers; and appeals for contributions to benevolent objects have been met with a generous response. We rejoice to believe that the church is in a generally healthy condition. Our statistics will show a gratifying progress in its growth and spirituality.

Amidst these cheering evidences of substantial coherence and prosperity, it is not without regret, and even apprehension, that we witness certain departures from the standards and genius of our system, and tendencies to others, which compromise its character and impair its efficiency. Changes of mere economy adapted to the altered condition of times and places are sometimes absolutely necessary and eminently salutary; but those which affect the constitution and consistency of the system itself must be guarded with jealous vigilance, lest their incipency result in a gradual surrender of its vital forces. We refer to several admonitory symptoms, which we take the liberty of urging upon your attention.

We cannot omit from this category the insufficient stress in our day laid upon the doctrine of "entire sanctification," as inculcated in the Wesleyan theology and exemplified in the first age of Methodism. Notwithstanding its neglect on the one hand, and its fanatical distortions on the other, by factious leaders, it is nevertheless the clear testimony of the Holy Scriptures. Its experience is the unquestionable privilege of believers, and its enjoyment the full-blown flower and the ripe fruit of the Christian life. The infrequency of its proclamation from the pulpit, and the irregularity of its experimental power in the church, has proven a serious detriment to the robustness of our piety and to the speciality of our mission "to spread scriptural holiness over these lands." Let us more than ever reassert this great doctrine.

We refer in this connection also to the decline of an institution, the history of which is incorporated into that of Methodism, and which more than any other human expedient contributed to its growth. The memory of the class-meeting is fragrant with its blessing. Its suspension has been a calamity. Its neglect has not been compensated by any proposed substitute. It has not been abolished. It still survives by law. Its resuscitation in some effective form would vastly enhance our individual and corporate strength.

Methodism has always protested, by explicit warrant of the word of God, against "such diversions as cannot be used in the name of the Lord Jesus," especially against those which are designated as fashionable amusements. The Methodist Episcopal Church, South, has emphatically reiterated this protest. It is lamentable to what an extent it remains unheeded. Many of our members indulge in these forbidden pleasures, and bring reproach upon the church. Parents do not restrain their children from participating in them, and the evil grows by at least constructive connivance.

It should be arrested by more decisive action, or it will become unmanageable altogether.

Our inquiries into the spiritual condition of the church constrain us to say that a majority of our people are chargeable with a grave dereliction in respect to family worship. The priesthood, the altars, and the morning and evening sacrifices of the household are the forgotten or neglected duties of many of our Israel. The laxity of domestic piety is entailing its baneful fruits upon the rising generation, and our sons and daughters, unnurtured by its sanctions, are falling into the giddy ranks that through the road to ruin. Family religion is the imperative adjunct to personal piety and the unalterable condition of its transmission to posterity.

Our preachers have, for the most part, been more liberally supported, during the past four years than at any former period. In many instances, however, their support has been utterly inadequate, and shamefully irregular. The deficiency, in these instances, has been unquestionably due, in the main, to the want of competent stewards, and of rigorous fidelity, on the part of the Quarterly Conference, and not to the want of additional legislation. Our fiscal plan is, in our judgment, a model of practical skill, elaborated by the best minds of the church, from a long series of experiments and observations. All that is necessary to its effectiveness, is the conscientious and systematic execution of its details. Its Scriptural authority, its principle of general but voluntary assessment, its boards of finance, its required reports, and the regular review of them by Quarterly and Annual Conferences, render it equally pervasive, uniform and specific in its operations; while it leaves ample margin for the exercise of Christian liberality in providing for the temporal wants of those who "give themselves continually to prayer, and to the ministry of the word." As ministers of the gospel are required to devote themselves wholly to their work; as "the laborer is worthy of his hire;" as the Lord will take account of his stewards; and as the full measure of cheerful labor is needed by the church, the adequate support of every grade of our itinerant preachers, and furnishing them with comfortable homes, is a sacred and paramount duty, and is essentially necessary to our itinerant system.

Our Sunday-school department has fully kept pace with the progress of the church, in every other direction, if it has not surpassed it in all others. Its indispensable connection with church growth, in the present age, has been thoroughly demonstrated in the last four years. It has replenished our membership with its largest numbers and its best materials; and has assumed proportion prophetic of yet grander results. The last General Conference settled, by law, a principle of prime importance, when it defined the relation of Sunday-schools to the pastorate, by conferring upon it the right of nominating superintendents.

Our Sunday-school literature has blossomed into great beauty and perfection, equal to the most advanced necessities of the cause, and ought, without exception, to be introduced into all our schools. Its new phase, happily inaugurated by Dr. Haygood, has been successfully developed and improved by Dr. Cunningham, both in matter and form. The adoption of uniform lessons, accompanied with our own interpretation, is, at the same time, an element of Protestant catholicity and denominational strength. The inculcation of our doctrinal views, by the constant use of our catechisms, remains to complete our system of Sabbath-school instruction. It is of sufficient importance to justify a special enactment on the subject by the General Conference.

The subject of general education, under the patronage of the church, as a means of success, and a powerful agency for good, evinces its importance with every advancing year of her history. The diffused intellectual life of our times, the rapid advancement of classical and scientific knowledge, and the inexorable demand for scholarly attainments amongst both sexes, leave no alternative but to meet the emergency with comprehensive and energetic measures, or surrender the well-earned renown of the past, and the glowing hopes of the future. While our literary institu-

tions have retained their integrity, faithfully discharged their duties, and manfully sustained the reputation of the church, during the past four years, we grieve to say that no signal success has attended them. They have not flourished in proportion to their merits, or the hopes of the church. The majority of them have been embarrassed by debt, feebly patronized by the public, and have consequently been unable to supply themselves with the needed complement of libraries and apparatus, and furnish the desired support for commanding professional talent. The principal cause for this depression has been the general financial stringency of the country, extending itself through the entire past quadrennium. It is a matter of thanksgiving that they have passed the ordeal so safely, ready to expand with the return of more auspicious times. Yet we are not blameless as a people in this respect. The church, though diminished in resources, is not poor. She is rich enough, with proper effort, to set afloat and endow every recognized institution among us. The fault is the want of intelligent interest, and well-devised plans, and not of ability. The glare of great donations has, perhaps, dazzled us. We do not comprehend the combined value of small ones. It behooves the members of this body to take hold of this question with a firm grasp, and arouse the church to appreciate the responsibility which it involves. We think that these institutions require nothing more to insure their prosperity than a working endowment and a generous patronage. We can not afford to let them perpetuate a struggling existence, and to remit the education of our youth to skeptical, or uncongenial institutions.

The Vanderbilt University, the munificent donation of whose founder was gratefully acknowledged by the last General Conference, and subsequently increased by him to \$1,000,000, has since gone into operation with gratifying prospects. It is fully endowed, entirely free from debt, comprising all the departments, academical and professional, of a university proper, and possessing all the facilities for the higher education. We trust that, with its superior advantages, it will add efficiency and lustre to our educational enterprises.

We regard with deep satisfaction the opportunities which many of our literary institutions afford candidates for the ministry, in preparing them for their high vocation. While the church does not require attendance upon them as a *sine qua non* for admission into the traveling connection, it is her imperative duty to place such opportunities within their reach, as will better enable them to enlarge the sphere of their usefulness, and occupy any positions to which the demands of the age may summon them. The stern logic of events is happily meeting with a response. Our colleges and universities, by general culture; and our Biblical schools, by special training, are concurring with our established economy, in supplying us with laborers suited to every post of ministerial duty. The one ought not and can not truthfully say to the other: "I have no need of thee." We have need of all, of every grade of ability, whether of one talent, or of five talents, to occupy until the Lord come.

We heartily approve of the plan of district schools, recommended by the last General Conference. They meet the wants of our people, in many localities, for the education of their children. They are the only antidote to that godless feature in the public schools, which ignores the Holy Scriptures in the training of youth. They are especially necessary in perfecting our educational system, by reaching all classes, and preparing students both for our male and female colleges. We are happy to say that many have been established since the recommendation was made.

Our foreign missionary operations are comparatively limited. They do not represent either our history or capacity with respect to the world's evangelization. The separation of the two principal bodies of American Methodism, in 1844, has, in effect, deprived us of the larger part of our missionary record. Before that event, Southern Methodism participated proportionally in missionary work of the Methodist Episcopal Church abroad; and cultivated almost ex-

clusively the vast field occupied by the colored people in the Southern part of the United States. These facts remain in the absence of the record. What we have done since is in addition to the unrecorded portion of our labors in that direction. Our missions in China, in Mexico, and amongst the Indians and Germans of our own country, are in a highly encouraging condition—justify all the expenditures hitherto made in their behalf, and will demand larger appropriations in the future. The mission in Brazil is yet in its infancy. It is judiciously located, and is the nucleus of operations in a vast and thickly populated region, destitute of the bread of life. It is full of promise, and deserves your fostering care. Amongst these missions, those in China and in Mexico are unquestionably of the greatest prospective importance. Both of these are located in the midst of vast populations, perfectly open to us, with foundations of abundant success already laid. That in China has been recently reinforced. It has received a powerful impulse, both within itself and at home, by the seasonable and successful visit of Bishop Marvin, whose official services and whose mature and comprehensive views have placed it before the church in a new and commanding attitude. The mission amongst the Mexicans is scarcely second to it in its probable results. It already astonishes us by the richness of its first fruits. Since the last General Conference, Bishop Keener has made three visitations to the City of Mexico in behalf of the missions.

Other doors in foreign lands are open to us; and the wail of the perishing millions resounds in the words of their ancient representatives in Macedonia: "Come over and help us." We must go or send. The missionary spirit, though operative to the extent indicated, has not yet reached that degree of strength and intensity of interest amongst us which would arouse the whole church to her responsibilities with respect to the myriads who "sit in the region and shadow of death." The spirit of missions is the life of the church. To repress it is ultimate paralysis and death.

A new element of success in our foreign missionary operations, of great promise and peculiarly adapted to the exigencies of heathen nations, has recently been developed, by a special providence, amongst our pious ladies. We mean the "Woman's Missionary Society." It should, by all means, be incorporated into our present laws on the "Support of Missions."

Restricting the management of Foreign Missions exclusively to a general board, remitting the oversight of Domestic Missions to Annual Conference Boards, and separating the collection for each, were steps in the right direction. It was a disentanglement of two very different operations, both in theory and practice. We deplore, however, the encroachment of the claims of Domestic Missions upon those of Foreign Missions. The collections for the former are frequently in advance of those of the latter. The number of Domestic Missions is fortunately diminishing by their erection or absorption into circuits. And we hope that the confusion of ideas arising from the use of a term common to both, but wholly inappropriate to places of domestic destitution, will pass away forever. The Secretary of our Board of Foreign Missions will lay before you a complete and detailed account of its operations since the last General Conference.

The District Conference has demonstrated its utility in promoting the general interests of the church, and developing its social elements whenever it has been properly conducted. Being an annual review of its practical operations, within each Presiding Elder's District, its efficiency depends upon confining its inquiries strictly to the schedule assigned it, and keeping it aloof from all irrelevant and irritating discussions. It should not be invested with any other prerogatives than those which it now possesses, nor complicated with any duties pertaining to Quarterly Conferences; and the business pertaining to it should be formulated in analogy with the directions given to Annual, Quarterly and Church Conferences.

While Quarterly Conferences should retain their present schedule of duties, it would contribute to the completeness of their functions to require that their journals be

submitted to the regular review of the Annual Conferences, in order to correct administrative and clerical errors, and insure accuracy and uniformity in their records.

The Church Conference, though operative to a limited extent, yet as a connectional institution, has not fully realized the object of its enactment. It possesses elements of great utility, and we trust that our preachers and people will earnestly co-operate to make it a blessing to the church.

We report with unfeigned pleasure the success of the measures adopted by the last General Conference, with the view of establishing fraternal relations between the Methodist Episcopal Church, and the Methodist Episcopal Church, South. The proceedings inaugurating these measures need not now be repeated. They are familiar to all present. At that session the following resolutions were adopted, viz.:

1. That the General Conference has received with pleasure the fraternal greetings of the Methodist Episcopal Church, conveyed by their delegates, and that our College of Bishops be, and are hereby authorized to appoint a delegation consisting of two ministers and one layman, to bear our Christian salutations to their next ensuing General Conference.

2. That in order to remove all obstacles to formal fraternity between the two churches, our College of Bishops is authorized to appoint a commission, consisting of three ministers and two laymen, to meet a similar commission authorized by the Methodist Episcopal Church, and to adjust all existing difficulties.

In accordance with the first of these resolutions, Rev. Lovick Pierce, Rev. James A. Duncan, and Dr. Landon C. Garland were appointed fraternal messengers. It was a matter of profound regret that the venerable chairman of that delegation was not permitted, on account of bodily infirmity, to participate in that memorable transaction. The previous history and the existing voice of the church seemed to demand his presence. The hand of God denied us the privilege. Though absent, he placed his testimony on record in a communication worthy of his mission and his fame. With what fidelity and honor the other members of the delegation performed their duty, needs no commendation from us. The dignity and the responsibility of the occasion were fully met, and their response has been accepted as the utterance of the church. It casts a shadow of darkness over these pleasant recollections, that one of the actors on that occasion, and one of the brightest ornaments of the church, did not long survive his greatest achievement. He was suddenly stricken down by death while yet on the meridian of his manhood and his usefulness.

In accordance with the second resolution, Rev. Edward H. Myers, Rev. Thos. M. Finney, Rev. E. K. Hargrove, Hon. R. B. Vance, and Hon. David Clopton were appointed a commission, on our part, to meet a similar commission appointed by the General Conference of the Methodist Episcopal Church. These two commissions met by agreement, at Cape May, August, 1876. After a session of several days, characterized by devout supplication for the divine blessing, a due appreciation of the pending issue, and the exercise of becoming Christian candor, they adopted, with entire unanimity, as the basis of reconciliation, the true ecclesiastical status of the Methodist Episcopal Church, South. This essential factor solved the problem of "formal fraternity," and led to the conclusion which was hailed by the church as the settlement of the question submitted to the arbitration. The terms authorizing these commissions were fulfilled, and accordingly their action in the premises must be considered final. The transaction of these commissions, as the historical and official exponent of the present reciprocal relations of the two great branches of American Methodism, is invested with peculiar significance. It illustrates also before the world the genius of the gospel, and especially the filial affection which should ever pervade and animate two families descended from the same parent stock.

It is one of those inscrutable dispensations of Divine Providence which constantly remind us of the contrast between the greatness of his design and the frailty of human instruments, and which admonishes us to "rejoice with trembling," that one who performed so conspicuous a part in the formal pacification of Northern and Southern Methodism, and which embalms his memory, should, immediately after its consummation, have fallen a victim and a martyr to his pastoral fidelity. Dr. Edward H. Myers sleeps in an honored grave. His associates survive to recall his piety and his heroism, and to enjoy the approbation which their services

deserved. The whole church mourns his loss. "Blessed are the peacemakers, for they shall be called the children of God." The report of our commissioners will be laid before you in due time.

The most impressive duty devolved upon the College of Bishops by the last General Conference was contained in the following resolution, viz.:

Resolved, That the bishop who may visit the Pacific Conference during the next quadriennium, if deemed advisable by the College of Bishops, also visit our mission in China, and ordain any native preachers who may be recommended by our missionaries in the field."

We have discharged that duty. Bishop Marvin was selected to fulfill that arduous and responsible errand. Having completed the tour of Annual Conferences on the Pacific coast, in company with his associate, Rev. E. R. Hendrix, he embarked for his destination, at San Francisco, November 1, 1876. After a prosperous voyage, he arrived at Shanghai December 14. At a Conference held for the mission at Shanghai, December 22d, the Bishop presiding, four native preachers were elected to deacons' orders, and two of the four were elected to elders' orders. On Sunday, 24th of December, these candidates were ordained by the Bishop to the respective orders to which they had been elected.

This solemn event was a memorable epoch in the history of the mission. It reminds us of apostolic times in its simple grandeur and spiritual power. It was the seal and benediction of the Holy Ghost upon the far-distant children of the mother church through one of her general superintendents. Bishop Marvin visited the several mission stations in China. His presence and counsels were of incalculable benefit to the missionaries and to the converts and the information which he has imparted to the church at home concerning the special field of his visitation, and various others, during his extended tour, has enriched the annals of the church with larger conceptions and a more hallowed appreciation of foreign missionary enterprise. He proved himself fully equal to the extraordinary embassy assigned him, and his name is inscribed upon its imperishable monument.

It is eminently proper that we should refer, in this connection, to a trust committed to him and his associate by the College of Bishops and the Board of Foreign Missions, under the assumed warrant of the General Conference, that they should, on their return, attend the ensuing session of the British Wesleyan Conference, in the city of Bristol, and represent the Methodist Episcopal Church, South, in that patriarchal body. They were present at that session, were duly recognized, and in an able and lucid address, the Bishop set forth the claims of Southern Methodism to a co-ordinate position amongst the Wesleyan families, and requested that a deputation be sent from them to the present General Conference. In lieu thereof, we are informed that a written communication has been sent, which in due time will be transmitted to you.

With emotions too deep for utterance, it is our solemn duty, officially, to announce to you the death of our honored and beloved colleague, whose missionary tour we have just reported. He is not here, as we fondly hoped, to recount his own labors. He has finished his course. He has resigned his commission into the hands of his adorable Master. Endowed with exalted abilities, a true soldier of the cross, a faithful servant of the church, he retired, at noon, from the battle-field, by the command of his Captain; and has gone to join "the general assembly and church of the first-born, which are written in heaven." That so bright and shining a light should have been so suddenly quenched, is one of those problems which await solution in the world to come. His death produced a shock through out the entire church, and she will not willingly let his memory perish.

The interest involved in the Publishing House, the perils through which it has passed, since the last General Conference, and its continued embarrassment, have made it an object of general solicitude. The Bishops have shared in that solicitude, and have exerted their influence to sustain its reputation. Inasmuch as its vicissitudes are well known, and as a complete statement of its affairs will be presented to you, by the Agent, we will not anticipate his report by any details. Our remarks will be general. We have never ceased to attach great importance to the Publishing House, as the most available agency for utilizing the power of the press for the cause of Christ; for circulating our unadulterated views of Scriptural truth and for strengthening the bond of connectional interest amongst our widely dispersed

denomination. We cannot accomplish our mission, as a church, in the present age, without it or its equivalent. Its loss would be greater than that of property or financial credit.

With these views, charged with the oversight of the spiritual and temporal interests of the church, though not specifically authorized to co-operate, we complied with a special request to meet in consultation with the Book Committee, in the city of Nashville, December, 1876, upon the pending crisis of the Publishing House. After patient investigation, and by request of the committee, we issued an appeal to the church, to raise sixty thousand dollars (\$60,000) for its immediate relief. At our regular meeting in May last, in the city of Nashville, not quite half that amount had been realized. In the subsequent report of the Book Agent, and of the Book Committee, we reindorsed the former appeal. At the ensuing Annual Conference, we individually repeated our efforts in the same direction. We regret to say that the response has not yet met the demand, and that the embarrassment has not been removed. The condition and affairs of the Publishing House will constitute one of the principal subjects for your deliberation. We earnestly hope that some measure will be adopted to save to the church that great institution, and to perpetuate the benefits of its publications, on a firm basis, and a wider scale than ever.

We have received from a committee, authorized by the last General Conference of the Methodist Episcopal Church, a communication which cannot fail to arrest your attention, and awaken your interest. That committee was instructed to consider the subject of an Ecumenical Methodist Conference. They were empowered to speak for and in the name of the Methodist Episcopal Church in the United States; to correspond with the various Methodist bodies in the world, and endeavor to arrange for said Conference, to be held at such time and place as may be judged most advisable, in order to consider topics relating to the position, work, and responsibility of Methodism, for the world's evangelization. This communication comes to you from that General Conference, through its committee. It proposes a call for a representative council of every Methodist organization throughout the world. It assigns the reasons and sets forth the advantages of such a Pan-Methodistic Convention, in forcible terms, and solicits your favorable response.

We confess that we are impressed with the moral grandeur and the possible utility of such a movement. There are not less, the document assures us, than twenty-four different ecclesiastical organizations of Methodists, numbering upwards of four millions of members, thirty thousand itinerant and sixty thousand local preachers, holding the true American doctrine, and maintaining, more or less, the same usages. It would be an inspiring and profitable occasion to meet their representatives on the grand platform of a common Methodism, and consider the relations of these organizations to each other, to the universal church, to the conversion of heathen nations, and to the times in which we live. It would strengthen each other's hands, cement the bond of denominational brotherhood, and consolidate the Methodist forces for their proper position in the sacramental host of God's elect.

The communication referred to will be transmitted to you by the President of the College of Bishops, and we invoke a careful consideration of it.

We avail ourselves of this occasion to offer you several suggestions in respect to your legislative functions. We are much more concerned about the recognition of a great principle of true policy than about additional enactments; that is, when the existing form of government is salutary and successful, the less legislation the better.

Our economy, as a whole, is so thoroughly the result of careful experiment and diligent study, and withal, so homogeneous, that little or nothing more is necessary than to give it consistency, to extend its adaptations, and to increase its executive efficiency. It behooves us to guard against that reckless spirit of innovation, so characteristic of our age, which, in conformity with captivating theories, invades even the sanctuary of God, and strives to upset established maxims and cherished convictions, as though government had no foundation in the authority which created it, and is nothing more than the aggregate opinions of those who represent times in which they live. Above all, does it behoove a church distinguished by such a history as ours, to maintain its moorings in the solid stratum of its well-tryed polity, and not to seek anchorage in the uncertain sands of some

tempting hypothesis. The great want of modern Methodism is not new laws, but the new life of its original baptism, retained and perpetuated. Were its government to reach ideal perfection without this requisition, it would be but the ghostly shadow of the extinct reality. To subserve this behest, is the great object and end of all ecclesiastical legislation.

In strict conformity with this fundamental principle of construction, we commend to your consideration the following special suggestions:

1. That the law restricting the number of charges in a presiding elder's district to fourteen, be so changed as to admit of a larger number, when in the judgment of the presiding bishop it shall be deemed expedient. In the majority of instances, the present limitation is entirely sufficient. In some cases, it could not be judiciously reached at all. In others it could be transcended with advantage to the church, without invalidating the true intent and efficiency of the presiding elder's office; the full force of which is indispensable to the vigorous operation of our form of government.

2. That in the formation of new Annual Conferences, by the division of older ones, not only the authority to divide be granted by the General Conference, but the act of division be, in every instance, consummated by that body during its session, and be not left to the contingent action of Annual Conferences during the interval of the General Conference. The evils which arise from local and personal preferences would thus in a great measure be prevented. It would be better to remit proposed divisions, of doubtful propriety, to a future General Conference than to commit the result to a lower tribunal, and to the hazards of internal agitation and an unequal distribution.

3. The facility with which Annual Conferences create supernumeraries is a growing evil, and ought to be abated. The relation of supernumeraries is unquestionably abused by constituting it a mere convenience for disposing of otherwise impracticable cases, and even putting into it those who have not reached the eldership in their ministry; some of whom finally pass, without merit, into the legitimate class of the supernumerated who have "borne the burden and heat of the day." We would recommend the adoption of some measure for lessening this abuse.

4. It would in our judgment promote the efficiency of the eldership, in the itinerant ministry, to adopt a post-graduate course of reading to follow immediately that which now ends with the graduation of elders, with the view of directing the inquiries of our young preachers, and cultivating their habits of study. It is a lamentable fact that many of them, after having attained the grade of elders, cease to study altogether, or do it at random and fail to realize the promise of their earlier years. This course could be profitably adopted as a useful directory, without the exaction of examinations.

5. The law with respect to receiving members into the church is, in many cases, too loosely administered. The door is not sufficiently guarded. Inasmuch as all who are received into the church, enter into full status as members, the reasons for the precautionary directions laid down in the Discipline are augmented. Many of our preachers in charge are inexperienced, and others, in the fullness of their zeal, are too anxious to secure the fruits of their labors by inconsiderate and unsuitable accessions. By these and other means, improper persons are sometimes taken into the church, the results of which are pregnant with evil.

6. In such changes of the Discipline as you may see fit to make, we would respectfully call your attention to the character of that portion of it which pertains to the organization of your own body. The introduction of lay delegation was a material reconstruction of the General Conference; and involving, as it was believed, constitutional questions, the whole measure was subjected to constitutional treatment. After receiving a majority of two-thirds of the General Conference of 1866, it was sent round to the Annual Conferences, and receiving three-fourths of all the votes cast, was adopted as a complete system. This fact places the structure of the General Conference, by necessary implication, under constitutional protection and restriction. The relative composition of the body, and the power of its constituent parts, can hardly be regarded as statutory. The conditions and limitations with which lay delegation became an organic law of the church, may not be so easily changed, as mere statutory laws are changed.

7. By the blessing of God, besides attending a large number of District Conferences, we have been

enabled to hold all the Annual Conferences during the last four years. If we should not be expected to attend so many of the District Conferences, as heretofore, we see no reason why, with one additional Bishop, the present number of Bishops would not be able to discharge all the duties of the general superintendency during the next four years. With this statement we leave the subject to your godly judgment.

Allow us to urge upon you the propriety of abbreviating your session. Let us observe the apostolic maxim: "Not slothful in business, fervent in spirit, serving the Lord." There is, as you are aware, a marked distinction between hurry and haste. What you do, do well. Let us waste no time, but redeem it, because the days are evil. Patiently performing your duties, the church will be benefited. Delay will curtail the benefit, and deprive your charges of a portion of your valuable time.

And now, dear brethren, we commend you to God and to the word of His grace. Great responsibilities rest upon you. You have assembled, not as secular bodies, nor as political partisans, but under the solemn sanctions of Christ's kingdom. Not the affairs of State, but those of the church of God, are in a measure committed to your hands. The spiritual welfare of the present and coming generations is the subject of your deliberations. Heaven, earth and hell are spectators of your proceedings. You need an eye single to the glory of God, and a body full of light. You need the presence of Christ and the unity of the Spirit in the bond of peace. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord."

We are, dear brethren, your servants for Jesus' sake.

ROBERT PAINE,
GEORGE F. PIERCE,
RUBBARD H. KAVANAUGH,
WILLIAM M. WIGHTMAK,
DAVID S. DOGGETT,
HOLLAND S. MCTYRE,
JOHN C. KEENER.

Eventful Days in Calvert.

This has been an eventful week in Calvert. On the Sabbath two announcements were made—the first of great concern to the children—a Sunday-school picnic on Thursday, the 2d day of May; the second, a wedding on the night of the 1st of May at the Methodist church. So you see our revival is not purely religious, though both are regarded as Christian institutions. These announcements did not, however, reveal all that agitated the public mind; for the minister's services have been solicited at the hour of high noon on the memorable first of May. At this hour the bride and groom are before the altar of the church, where they pledge each to the other a lifelong and loving devotion, and Mr. W. G. Taliaferro, of Bryan, and Miss Mary S. Field, of Calvert, are pronounced "husband and wife," in the name of the blessed Trinity. After a sumptuous dinner at the residence of the bride's mother, the happy couple take the train for San Antonio, pursued by the tearful blessing of an aged mother, and the smiling benedictions of many friends. May the Lord grant them a pleasant tour and a safe return.

When night approached, the same house was brilliantly illuminated and filled to overflowing by the gathering crowd. All was expectancy; the faces of old and young showing signs of eager concern. At 8:50 p. m., the bridal party arrive, and as they move slowly along the aisles—four couples, followed by the bride and groom, on the right, and four on the left—our young friend, Mr. Cain, rendered the bridal march on the organ. When in position, which was accomplished with great precision, the writer pronounced the solemn words which made Mr. F. F. Downs, of Waco, and Miss Tabbie Yelverton, of Calvert, one in the bonds of conjugal love. The invited guests then repair to the residence of Dr. and Mrs. J. M. Willis, where, at 10 p. m., a magnificent supper was served. All were pleased, yea, delighted. Yet Mr. Editor, these were Methodist maidens, and by this day's work our strength is largely decimated. But, then, Dr. Philpott and Brother Wells will be happy to receive them into their charge; while Bryan and Waco will, no doubt, welcome them to their new homes.

The 2d of May is the glad day for the little folks. A Sunday-school picnic is the order of the day. The three schools of our town unite in the celebration. At an early hour, notwithstanding the prospect for rain, the streets are alive with the children repairing

to their respective churches. At 9 A. M., the buggies, wagons and horses, provided by the friends of Calvert and vicinity, who know so well how to do nice things, are filled with precious freight; the procession is formed, and they arrive in due time at the place selected—a beautiful lawn on the banks of the Little Brazos, shaded by the elm and other growth of the country. Shortly after our arrival, the entire company—said to be the largest seen here on a similar occasion—are gathered around a wagon from which our young friend, J. E. Crawford, Esq., an earnest and faithful worker in our church and Sunday-school, being introduced, entertained us with a short, pointed address, quite pertinent to the occasion. The children were then "turned loose" to fish, swing, play and to amuse themselves generally amid the innocent pleasures of life. At the proper time "a feast of fat things," made ready by the skillful hands of the ladies and spread out on the clean, white cloths, was enjoyed by all present. Let us hope that good impressions have this day been made on the hearts of the old and young that shall tell favorably upon the destiny of many a soul who participated in the exercises. J. FRED COX.
CALVERT, May 3, 1878.

Charitable Cant.

"You preach your sermons, and you sing your songs and you talk your pious talk in the prayer-meetings, but the poor all around you are hungry and cold. Give us a little less theoretical and emotional religion and a little more of the practical variety." We hear a good deal of this kind of talk and a large share of it is simple cant. There is a humanitarian cant that is just as meaningless and as nauseating as the cant of the prayer-meetings.

Of course the duty of caring for the poor is one of the first of Christian duties. When you find a starving family you must feed them first and preach to them afterwards. Of course the religion that is merely theological or sentimental is the worst sort of a sham.

But, in the first place, the work of visiting the sick and feeding the hungry is mostly done by the people who preach and sing in the churches and who talk in the prayer-meetings. If the folks who stand outside and snarl at them did as much for the poor as they do, they would find much less time for snarling.

In the second place nine-tenths of these poor need moral help more than they need material help. While they are in their present condition of mind alms are more likely to be a curse than a blessing to them. They are poor and degraded only because their inner life was first impoverished; if they could be taught self-denial and self-respect and the value of character, they would speedily find a way out of their pauperism. Inspire them with a higher motive, teach them to postpone present gratification for future good, lift up before them a hope of better life, and the great majority of them would soon be above the need of charity. In other words, the ideas and sentiments which it is the business of the churches to propagate are what they are starving for. Those of them that come into the churches, not after the loaves and fishes, but after the Bread of Life, do not remain in penury and dependence very long.

To talk of the spiritual work of the churches as being secondary to their eleemosynary work is to exhibit entire ignorance of the real condition of the helpless classes. It is true that these poor people do not need a technical or a sentimental religion, but they do need something that shall lift up their thought and inspire them with a better hope. Power to overcome the present craving, whether it be for whisky or for ribbons; power to look beyond the present hour; power to choose the higher instead of the lower good—this is what they lack, and this what our churches, if they are doing their proper work, are helping men to gain. The worst neglect of the churches is not the neglect to bestow alms upon the poor; probably the most of them have done all they ought to do of that; it is the neglect to convey moral stimulus and nourishment to these degraded people. That can be done only by putting ourselves into friendly relations with them by associating with them as Christ did with the poor whom He befriended. Something in the way of material aid may well be mixed with the sympathy and moral impulse that we give them; but the latter after all is the main thing. The poor, as well as the rich, need something that money cannot buy, and while they lack this they always will be poor.—Sunday Afternoon.

The Christian men will bring peace to this country yet; the politicians cannot if they would.—Haygood.

Texas Christian Advocate

EDITOR'S NOTICES.

When articles are rejected, we must decline to give reasons therefor.

In preparing articles for publication, write on but one side of the paper; otherwise your communications may be thrown into the wastebasket.

Articles refused publication will, in no instance, be returned to writers.

Obituaries should not be over twenty lines; eight words make a line.

Private letters to the editor should be marked "Personal."

[Written for the TEXAS CHRISTIAN ADVOCATE, STANZAS.]

BY REV. J. M. POON.

How delightful to stand by the dark rolling waves, And to hear the wild music of ocean's deep caves; While the echoes from mountain above the "green shore."

O, how pleasant to sit in some lone, leafy bower, And to hear the birds warble in morn's balmy hour.

To behold the clear rill as it winds through the vale, And to welcome its strains as it sighs to the gale.

How enchanting to hear, when the moon's pale beams Have displayed their mild beauties, and dance on the streams.

The soft music that floats 'mid the slow waving trees, As 'tis borne on the wings of the love-sighing breeze.

It is rapture to hear, when the sky smiles above, The sweet song of our choice from the lips that we love.

And to feel that together our hearts are entwined, That each in the other's faithful bosom's enshrined.

But 'tis blissful to feel by the spirit's control, When the sunlight of God's love illumines the soul.

The warm rushings of joy, the transport of heart, Which the smile of the Saviour has power to impart.

Yes, 'tis religion alone true bliss can bestow; It lends a calm lustre to all things here below; All the pleasures of earth no such rapture impart.

'Tis the sunshine of the soul, and joy of the heart, It allies us to angels, unites us to God, Though we live on the earth, or lie under the sod.

An assurance of dwelling with Jesus is given—A home with the ransomed, with seraphs in heaven.

1878.

Letters to the Children.

DEAR LITTLE COUSINS—As I have never said much to you in my letters about this country or about our missionary labors, I believe I will, in this one, give you a sketch of a trip that I have just made.

On Thursday morning the sun rose clear and bright, after a two days' rain. At ten o'clock my large saddle-bags are packed with Bible, hymn-books, etc., and change of linen; horse affairs are all arranged, and I have crossed the Rio Grande from Reynosa, Mexico, to Hidalgo, Texas, to start off on a missionary tour to Laredo, Texas, and Laredo, Mexico, and all points between and those two towns. I am invited to eat a lunch at the house of Bro. L. H. Box before leaving. I do so; and at eleven all things are ready, and I am bidding my cousin Alma good-bye. Several hours have been spent on a muddy road, and at sunset I begin to look for a place to stop where my horse can get grass and I can get water. Darkness comes on, and no such place is found, and finally I conclude, after riding some distance in the night, to stop my horse in a short time my pony is tired to a bush with a few feet of where I propose to spread my blanket for a bed; my fire is made, and I am broiling some meat by putting it on a stick and holding it in the blaze. Now I feel my horse, whom I call Billy, letting him run his nose into a little grass-sack which contains dried corn, and fastening it there by means of a string which passes over the top of his head; after which I eat my cold or roasted bread and broiled meat, and then spend an hour reading the Bible by the fire-light. After a comfortable night's sleep, I arise at the break of day, saddle Billy, and renew my journey. I have now ridden about two hours and am purchasing some dry, rough looking grass for Billy which is all that can be found in this lonely little ranch.

The Mexicans here show me great cordiality; invite me into the house, and when I ask them to prepare a cup of coffee for me to eat with my cold bread, they place a nice java (pronounced barrow) of coffee, a quart cup full of boiled beans, and a large piece of queso (Mexican cheese) before me. This was just what they had for breakfast, for their apology for not giving me any *botullos* (pronounced to-to-yes, and means Mexican bread), is that they had no corn or anything to make bread of any kind. After assuring them that their apology is accepted, I take out a large lot of bread that I had provided myself with before leaving Reynosa, and placing it on their little board table, I sit down, and, of course, give thanks to God, and ask His blessings upon my breakfast and upon all in the house. This attracts their attention and admiration, as I see by their silence and by the old gentleman's bowing his head until I finish, and then exclaiming to his children: "Give attention, children, for this is religion—religion that makes folks good and happy on earth and safe for eternity!"

Of course I ride my horse with the children, and as I leave them they are eagerly reading the Word of God. It is now eleven o'clock, and I am in Rio Grande City, Starr county, fifty miles from Hidalgo, Hidalgo county.

I find Bro. Trinidad (Trinity) Armendariz, our Mexican minister who has charge of the mission consisting of Rio Grande City, Roma, Mier, Villa Nueva and Camargo, well, and in fine spirits. He informs me that they have not thrown any more stones nor eggs at him since I visited him in January. Says he, "God is manifestly on our side. He is verifying the promise to be with us, even to the end of the world; for He is establishing the work of our hands upon us." I attend his services in Rio Grande City, Texas, at 7 1/2 o'clock, p. m., of same day, and baptize three Mexican men, who are at once received into the church. Saturday morning I arise early and spend the day in the interest of church enterprise (for we are building a mission church in the place). Just before sunset I cross the "Great River" on my way to Camargo, Mexico, five miles distant. At night we have preaching, and I baptize four men and four ladies.

The Sabbath is spent in Divine service, and Monday finds me back in Rio Grande City, at work for the church. At 4 p. m. all things are ready and I start to Roma, Texas, fifteen miles further up the river, where we have services at night in a private house. Tuesday morning Brother Aron leads a service at night, and I remain in Roma till evening, in order to do some important writing; but, because I have finished it, I am taken quite sick

General Conference.

FOURTH DAY.

MAY 4, 1878.

Conference met at 9 a. m. Bishop Wightman in the chair. Religious service conducted by R. Alexander. Minutes read and approved. Bishop Doggett took the chair.

The chair called for reports of standing committees. D. C. Kelley presented Report No. 1 of the Committee on Missions, as follows: Your committee beg leave to report the following resolutions:

Resolved, 1st, That Rev. E. R. Hendrix be requested to arrange with the Committee on Public Worship as to time and place for this address, and a suitable programme for the occasion. D. C. KELLEY, Chairman.

J. B. Ferrin, Chairman of the Committee on Publishing Interests, presented the following: On joint motion of Drs. Potter and Finney, the chairman was directed to ask of the General Conference leave to present to it, for the purpose of reference to this committee, the investigation made by the expert, Mr. Litton, of the books of the Publishing House, and the History of the Southern Methodist Publishing House, as written by Dr. J. B. McFerrin, and other similar papers, and that Dr. A. H. Bedford, the Book Agent, be requested to appear before the committee at its next meeting, with any documents pertaining to the matters now before the committee in regard to the Publishing House, which he may deem necessary.

The following substitute was offered and adopted: Resolved, That the Committee on Publishing Interests be and is hereby authorized to call for any persons or papers necessary to the thorough investigation of the affairs of the Book Concern.

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General Conference.

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Texas Christian Advocate

The man, who knowing Alfred Colquitt, dislikes him, must be bad. Before emancipation he was one of the largest planters in Georgia.

A scene at court with a stupid witness. A man has been caught in the act of theft, and pleaded in extenuation that he was drunk.

Court, to the policeman, who was witness. "What did the man say when you arrested him?"

Court—"I want his precise words, just as he uttered them; he didn't use pronoun he, did he? He didn't say he was drunk?"

Court—"Oh, yes he did—he said he was drunk; he acknowledged the fact."

Court (getting impatient at the witness' stupidity)—"You don't understand me at all, I want the words as he uttered them; didn't he say I was drunk?"

Witness, deprecating—"Oh, no, your Honor. He didn't say you were drunk; I wouldn't allow any man to charge that upon you in my presence."

Prosecutor—"Pshaw! you don't comprehend at all. His honor means, did not the prisoner say to you, 'I was drunk'?"

Witness, reflectively—"Well, he might have said you were drunk, but I didn't hear him."

Attorney for the prisoner—"What the court desires is to have you state the prisoner's own words, preserving the precise form of the pronoun that he made use of in reply. Was it first person I, second person thou, or the third person he, she or it? Now then, sir, (with severity,) upon your oath, didn't my client say 'I was drunk'?"

Witness, getting mad—"No, he didn't say you were drunk, either, but if he had I reckon he wouldn't lie any. Do you s'pose the poor fellow charged this whole court with being drunk?"

Frozen Kindness This world is full of kindness that never was spoken, and that is not much better than no kindness at all.

Hold on, Boys. Hold on to your tongue when you are just ready to swear, lie, or speak harshly.

Hold on to your hand when you are about to punch, scratch, steal, or do any improper act.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you.

Hold on to your good name at all times, for it is of more value than gold, high places, or fashionable attire.

"Well," said he, "thou hast tried what preaching will do, and thou hast tried what lecturing will do; suppose thou dost try what example will do!"

The appeal was irresistible. It may now be asked what have been the results of his professing teetotalism. Eight hundred persons, in the course of eighteen months, signed the pledge; seven hundred young people became abstainers.

The whole moral aspect of the town became changed; sobriety was soon in the ascendancy, and frequenting public houses ceased to be considered respectable.

The Boy Who Don't Care. "My son, you are wasting your time playing with that kitten. You ought to be studying your lesson."

"I don't care," replied the boy. "You ought to care, my dear," replied the lady, with a smile.

"Don't care will ruin that child," said Mrs. Mason to herself. "I will teach him a lesson that he will not forget."

When noon arrived her idle boy rushed into the house shouting—"Mother, I want my dinner."

"I don't care," replied Mrs. Mason. James was puzzled. His mother had never treated him so before. He was silent awhile then he spoke again—"Mother, I want something to eat."

"But recess will be over, mother, and I shall starve if I don't get some dinner," urged James.

"I don't care." This was too much for the poor boy to endure. He burst in tears. His mother said—"My son, I want to make you feel the folly and sin of the habit you have of saying, 'I don't care.'"

Suppose I did not really care for you, what would you do for dinner, for clothing, for a nice home, for an education? I hope, therefore, you will cease saying, 'I don't care.'"

James had never looked on this evil habit in this light before. He promised to do better, and after receiving a piece of pie went to school a wiser, if not a better boy.

Say No. "Alice, what will you say when they offer you wine at dinner?" asked Dick.

"I shall say, 'No, I thank you.'" "Suppose, for politeness' sake, we take a sip?" "Oh! Dick, you don't mean it! Think how we promised mamma we wouldn't! Think of the trouble intemperance brings!"

"I'm not talking about intemperance," said Dick, impatiently, "just about a sip."

"But one sip might lead to more; don't take even a sip, dear brother."

It was an undesigned coincidence that the three opening addresses at the International Sunday-school Convention at Atlanta, were made by Methodists: a Southern Methodist ex-general, a Canadian Methodist preacher, and a Northern (no offence is intended when we say Northern in such a connection) Methodist ex-general. It was perfectly delightful to see these three men speaking from the same platform.

Church Notices.

NORTH TEXAS CONFERENCE. GAINESVILLE DISTRICT—SECOND ROUND. Henrietta and Cambridge, May 11, 12

DALLAS DISTRICT—SECOND ROUND. Grapevine Springs mission, May 18, 19. Bethel, May 25, 26.

JEFFERSON DISTRICT—SECOND ROUND. Coffeysville circuit, third Sunday in May. Longview circuit, first Sunday in June.

SULPHUR SPRINGS DISTRICT—THIRD ROUND. Oakland circuit, May 18, 19. Sulphur Springs station, May 25, 26.

TEXAS CONFERENCE. GALVESTON DISTRICT—SECOND ROUND. Houston, at Washington street, May 18, 19.

WEST TEXAS CONFERENCE. UVALDE DISTRICT—SECOND ROUND. Brady City mission, camp-meeting, San Saba mission, May 18, 19.

NORTHWEST TEXAS CONFERENCE. BRECKINRIDGE DISTRICT—SECOND ROUND. Savanna mission, at Beech's, 2d Sabbath in May.

OUR FRUITS. Are of the BEST LEADING SORTS, both for Market and Family use.

ENCOURAGE HOME INDUSTRY. Reliable Agents wanted. State where you saw this Advertisement.

Work Days of God. A book of marvelous beauty and richness in thought and fact.

District Conference at Henderson, July 3, 4, 5, and 6. Conference will be called to order at 10 o'clock P. M.

BEAUMONT DISTRICT—SECOND ROUND. Wallisville circuit, at Wallisville, June 15, 16.

PALESTINE DISTRICT—SECOND ROUND. Cherokee circuit, May 18, 19. Crockett circuit, May 25, 26.

NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES. Dr. J. H. McLean's Liquid Substitute for Quinine.

A NEW DISCOVERY. An Antidote for Malaria, Miasmatic Swamp Poisons, etc.

THE WILSON'S MISSISSIPPI VALLEY has a cause to relieve. This new disease, Dr. J. H. McLean's Liquid Substitute for Quinine.

A NEW PRINCIPLE! A NEW WAY! To cure THROAT and LUNG diseases.

COUGH AND LUNG-HEALING GLOBULES. Take no more medicine down in the stomach to get up to cure the lungs.

ABSORBS THE POISON. This new way of bringing the medicine in direct contact with the throat.

Celebrated Catarrh Snuff. This new and wonderful discovery cures by absorbing the irritating mucus.

Oak Hill Nurseries. Beautify your homes—make them attractive to yourselves and families.

Lockett & Edwards, Proprietors. Beautify your homes—make them attractive to yourselves and families.

OUR FRUITS. Are of the BEST LEADING SORTS, both for Market and Family use.

ENCOURAGE HOME INDUSTRY. Reliable Agents wanted. State where you saw this Advertisement.

Warranted Genuine. Johnson's Anodyne Lintiment will positively relieve the most severe neuralgia.

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"The Christian Sacraments," including all questions on the Mode and Subject of Baptism.

DR. O. FISHER'S Health Powders and Great Vitalizer, as healing remedies for almost all forms of disease.

THE WAR IS ENDED. Agents—Prof. SCHEM'S HISTORY OF THE WAR IN THE EAST.

WANTED. A man in every State with experience as a collector to manage in the State the sale of my books.

NEW RICH BLOOD! PARSONS' PUNATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system.

BEAUTIFUL ROSES AND OTHER PLANTS. MAILING PLANTS OUR SPECIALTY.

JOHN E. CRAWFORD, Attorney and Counselor at Law, Galveston, Texas.

Dr. Greenville Dowell. RESIDENCE—Corner Centre and Avenue K.

MARBLE! MARBLE! Ten thousand dollars worth of fine MONUMENTS, Italian and American Marble.

Great Reduction in Prices. WE WILL SELL THE VERY BEST Family Sewing Machine.

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Texas Christian Advocate

The Sturdier Virtues.

The unguarded conversation of men is the natural revelation of them; of their moral standards, if they have any, and of their lack of them if they have none.

Looking for causes, we find that an original virtue which the people honor we have been trying a good deal of late to make the softer virtues answer for the sturdier, and philanthropy for all the rest.

Life was cheap. Liberty was crushed. The lower classes were not too good to suffer any sort of deprivations; the slave was at the mercy of the master; and where that is true, mercy always gives place, sooner or later, to wrath.

A Good Book to Circulate. An Easy Book to Sell. A Book for Parents, Preachers and Teachers. OUR CHILDREN. WITH STEEL ENGRAVING OF THE AUTHOR.

Little Annie is too cunning for anything, and, like most little folks, she says queer things. A few nights ago her mother had prepared her for bed, and kneeling by her mother's side she repeated the Lord's prayer as usual.

SIMMONS' LIVER REGULATOR. The SYMPTOMS of Liver Complaint are a bitter or bad taste in the mouth; Pain in the Back, Sides or Joints, often mistaken for Rheumatism; Sour Stomach, Loss of appetite, Bowels alternately constipated and lax; Headache, Loss of Memory, with a painful sensation of having failed to do something which ought to have been done.

Take Simmons' Liver Regulator, or Medicine. CAUTION—Buy no Powders or Prepared SIMMONS' LIVER REGULATOR unless in our engraved wrapper with trade mark, stamp and signature unbroken.

TUTT'S PILLS. The Greatest Medical Triumph of Modern Times. Recommended by Physicians. Indorsed by Clergymen.

These Pills have gained a popularity unparalleled. Druggists everywhere say their sale is unprecedented.

The Reason is Obvious. They are no worthless nostrum, put up to deceive the credulous, but are the result of long research, by a chemist and physician of thirty years' experience, who values his reputation more than gold.

What Tutt's Pills will do. THEY CURE Dyspepsia, Costiveness, Biliousness, Fever & Ague, and Wind Colic. THEY CURE Sick Headache, Foul Breath, Flatulency, Indigestion, and Acid Stomach.

A Good Book to Circulate. An Easy Book to Sell. A Book for Parents, Preachers and Teachers.

OUR CHILDREN. WITH STEEL ENGRAVING OF THE AUTHOR. By Atticus G. Haygood, D. D., President of Emory College.

It reached six editions in 18 months. 12 mo., 354 pages. For Sale by SHAW & BLAYLOCK, Galveston.

Price, \$1.50, postpaid to any Address. It has been favorably noticed on both sides of the Atlantic.

A Few of Many Press Notices. Part II, dealing with the "Sunday-school," is especially valuable; the author has made the subject his own, knows it thoroughly, and always speaks to the point—London Spectator.

We commend it as the best treatise of the kind of which we have any knowledge.—Austrian Advertiser.

It will be helpful to all Christian parents and teachers.—A. J. Observer.

Both in families and Sunday-schools this excellent book is calculated to do much good, and we should be glad to know that it received an extensive circulation on this side of the Atlantic.—Windsor Standard-School Magazine, London.

We heartily wish a copy might find its way into the hands of every parent and guardian, and of every Sunday-school officer and teacher.—Christian Advocate, New York.

An ecclesiastical treatise equally adapted to all Christian parents and teachers without regard to denominational divisions.—S. C. Advocate.

It is a book for every household.—J. H. Vincent, D. D., S. S. Secretary, M. E. Church, South.

We most sincerely commend to every-where this valuable addition to our church literature.—B. G. Cunningham, D. D., S. S. Secretary, M. E. Church, South.

This is a work calculated to give right views, not a assistance and stimulus to Christian parents and teachers.—Austrian Advertiser, London.

This volume is timely and should be placed in the hands of every parent.—Texas Preacher.

It is a book of gospel power. It is a genuine friend to the father and the mother.—Methodist Reviewer.

Its chief attraction for us is its pure Anglo-Saxon force and sweetness.—Atlanta, Ga., Daily Times.

We have nothing but words of commendation for the book.—N. O. Christian Advocate.

HELP FOR THE WEAK, NERVOUS AND DEBILITATED!

The afflicted can now be restored to perfect health and bodily energy at home, without the use of medicine of any kind.

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Three Hundred Pupils. Our citizens are invited to take the most interesting of their children, and we have in our buildings the most modern and comfortable, which will accommodate

FACULTY: CHAS. E. BROWN, President. JOHN H. COMBS, A. M., Professor of Mathematics and Modern Languages.

S. A. HOLLY, A. M., Professor of Ancient Languages and Modern Languages.

MRS. E. B. BURNER, Primary. MRS. BERTHA GOLDEN, Gymnastics, Vocal and Instrumental Music.

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1877 1877

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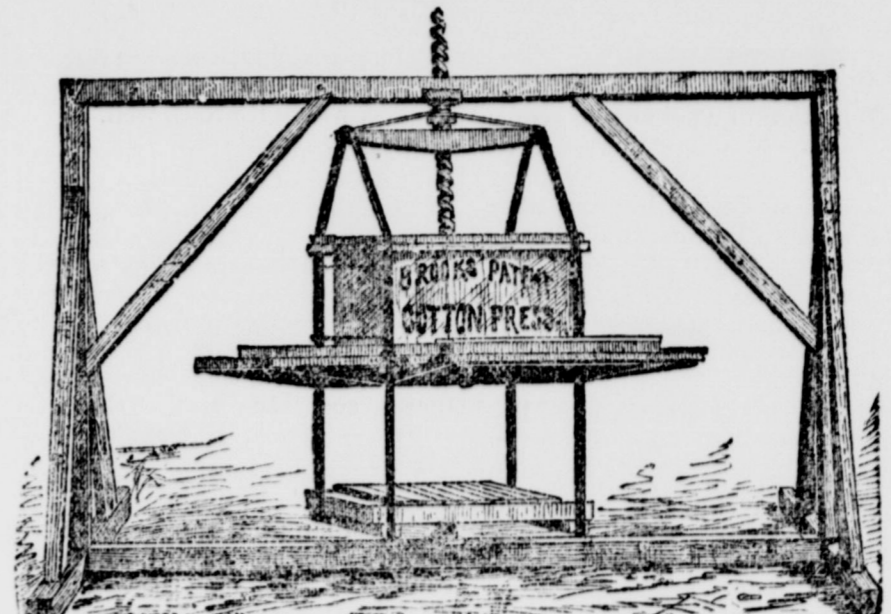
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OUR PEBBLE SPECTACLES AND EYE-GLASSES are the best for failing or impaired sight. Cut from real stone, they are harder and clearer than glass, and always remain so.

C. P. BARNES & BRO., Opticians, 224 Main Street, between Sixth and Seventh, LOUISVILLE, KY.

Brooks' Improved Wrought-Iron Revolving-Screw Cotton Press.



WE now make only the largest size—10 feet. Every Press warranted up to 550 pound bale. Price for 10 foot set IRONS complete (currency), \$100. With cotton, 1 box (currency), \$200. Skinner's Steam Engine, Deering Horse Engine or Gin-House Rounding Gear, Simmons' Belt Geared Cotton Press, Coleman's Corn and Wheat Mills.

Gallett's Improved Light-Draft Gin, \$4 a Saw; Cotton-Gin Feeder, \$1.25 a Saw.

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EAGLE COTTON GINS.

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Texas Christian Advocate

News of the Week.

Washington.

WASHINGTON, May 9.—The nomination of Packard as consul at Liverpool was reported favorably.

There seems no doubt of Sheridan's confirmation as Register of Deeds of the district.

Nominations.—G. A. Sheridan, of Louisiana, Recorder of Deeds for the District of Columbia, vice Simon Wolf.

The President has appointed Prof. A. S. Venable, of the University of Virginia, visitor to West Point.

Clarkson N. Potter, of New York, has been selected as manager of the alleged election frauds in Florida and Louisiana.

The committee of the District of Columbia agreed to report favorably on the nomination of George A. Sheridan, of Louisiana, as Recorder of Deeds for the district.

WASHINGTON, May 10.—The Senate passed the Bill repealing the Bankrupt Law to take effect September 1, instead of January 1st, as passed by the House.

The entire Alabama delegation called upon Commissioner Raum to-day to obtain the continuation of certain illicit distillery cases. The request was granted.

The Committee on Commerce agreed to report a concurrent resolution modifying the treaty allowing unrestricted Chinese immigration, and directing the President to open negotiations with Great Britain and China on this subject.

At the executive session of the Senate a long discussion took place over the confirmation of Baker as collector of the Austin (Texas) district, and the matter went over. Name since withdrawn by the President.

C. S. Bell, arrested on requisition from the governor of Texas, charged with murder, was discharged on the ground that the writ did not give his full Christian name. This is the second faulty or bogus requisition for this man.

The Secretary of the Treasury has prepared a bill allowing bribes for the detection of smuggling, with a proviso that nothing shall accrue to officers whose salaries are \$4000 per year.

The House recommitted the Florida frauds to the Committee on elections to report whether Bisbee's seat (R) was in any way affected thereby.

WASHINGTON, May 7.—The Senate Committee on Postoffices has agreed to an amendment to the postoffice appropriation bill authorizing the Postmaster General to contract for mail service to Brazil. Ships of the New Orleans line are to touch at Galveston going and returning.

WASHINGTON, May 9.—A joint resolution reported by Mr. Goode, of Virginia, from the Committee on Education and Labor, for the enforcement of the eight-hour law in all the departments of the government, gave rise to a lively discussion, in the course of which Mr. Banks, of Massachusetts, denounced the disregard of the law by the government as scandalous and infamous.

Mr. Butler, of Massachusetts, advocated a penalty for its disregard.

The joint resolution was passed.

WASHINGTON, May 8.—The Concurrent resolutions submitted by Senator Morgan to-day concerning the relations of this country with Mexico propose that Congress shall make substantially the following declaration.

That in defining and settling by treaty the relations of the two countries it is just and expedient, and in accordance with the interest of the people of the United States in the maintenance of the right of self-government on this continent, that the present boundaries between Mexico and the United States shall be guaranteed as permanent and inviolable.

2. That it is proper that both governments shall engage that the territory of each shall be protected against conquest by any European power.

3. That with a view to giving the citizens of each country equal advantages of trade and intercourse, and in order to place the peace and friendship of the republic on a stable footing, such mutual agreements should be made as will protect the borders from raids of outlaws, and that citizens of one country residing in the other should be free from the arbitrary assessments or exactions in regard to their persons and property.

4. That it is expedient to provide by treaty for the protection and encouragement of such citizens of either country as shall, with the consent of the government of Mexico build a railroad from the City of Mexico to connect at the boundary with lines of railroad in Texas or elsewhere in the United States.

The Home Mutual insurance company of Boston Mass., has been enjoined from doing further business.

The genial American peanut has been transplanted to the south of France, where it grows well.

WASHINGTON, May 12.—President Green, of the Western Union Telegraph Company, has renewed the offer of the late president to furnish free telegrams to test the system of storm and flood signals by the telegraph and cannon to give certain, instant and general warning of coming storms and floods, according to the plan suggested by Mr. A. Watson.

WASHINGTON, May 13.—Prof. Joseph Henry, Secretary of the Smithsonian Institute, died here to-day. He had been ill for some time with Bright's disease. He died in full consciousness and intelligence. His serious illness was the subject of great concern, and prayers for his recovery were offered at many churches in the city.

The Army Appropriation bill appropriates nearly \$27,000,000 and provides for 20,000 enlisted men, composing six cavalry and fifteen infantry regiments.

Temporary lights have been established by the lighthouse board at the South Pass of the Mississippi river, at the mouth of the pass on each jetty and 20 yards inside of the end of the jetty, and two at the head of the South Pass, one on each side of the upper entrance.

In caucus Mr. Wood proposed the time for considering the Senate resolution to adjourn 10th of June, which was ordered for to-morrow, be postponed to 10th June. This was rejected and the day for consideration fixed for 29th inst.

The Eastern Question.

LONDON, May 11.—England seems firm in her demands. Russia is warming up on the war path, and Austria does not like the outlook of Count Schouvaloff's mission to England, and with his visit to Prince Bismarck.

ST. PETERSBURG, May 12.—It is thought that Count Schouvaloff's mission to England means either the dismemberment of the Ottoman Empire, or a combination to secure the independence of all Christians in that empire.

LONDON, May 13.—Gen. Todleben threatens to occupy Constantinople unless the Turks should evacuate the fortress of Shumla, Varna and Batoum. This seems like a desperate piece of strategy. The first has been surrendered, but the other two are not likely to be, as Gen. Todleben's proposed withdrawal is not approved at St. Petersburg.

LONDON, May 9.—The *Daily News* St. Petersburg correspondent, referring to Count Schouvaloff's mission, says: The Russians earnestly desire an understanding with England. They believe it would be better for Russian interests than an agreement with Austria, and wish to unite with England for the benefit of Christians, and to secure peace. They only fear that England may make proposals humiliating to Russia. It is generally believed that in Vienna and Berlin very little desire is felt to see negotiations between Russia and England succeed.

LONDON, May 9.—The *Daily Telegraph* has the following from its Vienna correspondent: Count Schouvaloff takes with him what may be considered as England's irreducible minimum. Simultaneously M. Denovikoff, Russian ambassador at Vienna, will be informed that Austria maintains the objections already made. I hear from a high official source that when the English and Austrian reclamations are acceded to, little or nothing of Gen. Ignatieff's scheme will remain. Montenegro and Serbia are giving much offense to Austria. Of Montenegro a government organ says: Austria protests against the extension of the principality to the Adriatic, and will, under no circumstances, permit it.

HAMBURG, May 7.—London dispatch says: The basis of arrangement which the powers desired to submit to the Czar has been agreed upon. The arrangement is separated into five divisions. The first proposes that the two regions of Bulgaria, situated north of the Balkans, shall be conceded to Russia, and stipulates that the southern portion of Bulgaria, shall remain to a great extent under the authority of the Sultan. The second relates solely to Asiatic compensation, which it is proposed shall be reduced to a minimum. The third relates to the straits question, and will be arranged hereafter. The fourth demands a definitive settlement of the war indemnity. Under the fifth division it is proposed that both Thessaly and Epirus shall be accorded the right of self-government, thus securing for them the protection of Europe and their national independence.

Sunday School.

[PREPARED FOR THE ADVOCATE.]

INTERNATIONAL BIBLE LESSONS.

BY R. M. MOORE.

SECOND QUARTER—EIGHTH LESSON, May 26, 1878.

Dan. iii: 21-27; The Fiery Furnace, *Place—The Plains of Dura, near Babylon. (Time, 587, B. C.)* Prophets Daniel and Ezekiel in Babylon, and Jeremiah in Jerusalem. The Seven Wise Men Flourish in Greece.

GOLDEN TEXT.

Thou art weighed in the balance, and art found wanting.—Dan. v: 27.

Nebuchadnezzar, having become an almost supreme ruler, seemed to have thought there should be a Supreme God in his empire. He erects to this god, Bel, almost identical with Baal, a golden image in the plains of Dura, close to Babylon, 60 cubits (90 feet) high, and 6 cubits (9 feet) wide. Its size rendered it impossible that it was solid. It was likely overlaid with gold. The Colossus of Rhodes was 70 cubits high, and the column of Nero 110 feet high. Herodotus mentions an image 12 cubits high near Babylon, and another authority says of this same image: that every stranger had to bow to this before he could enter the city; and the penalty for failing to do so, was to be cast into fiery furnace.

He convenes all the officers of his empire to exact allegiance of them to this image at its dedication. He evidently intended, through these officers, to require all his people to worship the same image. He enumerates eight grades of officers who were required to appear at the dedication, and six musical instruments that were to call them to worship. Daniel's companions incur the wrath of Babylon's king of kings by refusing to bow down and worship the golden image. Daniel must have been absent, or he would have been among the disobedient. Kings easily forget the wisdom and counsel of subordinates.

V.—21. "Then these men, (Shadrach, Meshach and Abednego), were bound in their coats, their hosen, and their hats, (clothing for body and head), and their other garments, and were cast into the midst of the burning fiery furnace," (a kind of smelting furnace). In verse 19, we are informed that the king was so furious at the disobedience of these three Hebrews, that he directed the furnace to be heated seven times hotter than it was commonly heated.

V.—22. "Therefore, because the king's commandment was urgent, (imperative), and the furnace exceeding hot, the flames of fire slew those men that took up Shadrach, Meshach and Abednego." The meaning seems to be, that these men were burned to death, because the flames were so hot; and because, in their haste to execute the king's orders, they could not protect themselves against the fierce flames when the door of the furnace was opened.

V.—23. "And these three men, * * * fell down, bound, in the midst of the burning, fiery furnace." These three men.—he who had subdued kings and kingdoms could not subdue three men! hence, his rage hurls them, bound in that furnace; but it could go no further.

V.—24. "Then Nebuchadnezzar, the king, was astonished, (astonished), and rose up in haste and spoke, and said unto his counselors, (governors), did we not cast three men, bound, into the midst of the fire? And they answered and said unto the king: True, O King! Well he might be astonished, and rise up in haste.

V.—25. "He answered, and said: Lo! I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God." There were three bound, and now four loose are seen. The Son of God. There is no article to the word Son in the original, and hence it does not mean Son of God as we now use that phrase.

V.—26. "Then this astonished king addressed them as servants of the Most High God." Their miraculous deliverance had been witnessed by the officers of his empire whom he assembled there, not only to worship that golden image of Bel, but to bear witness to his sovereign divinity throughout his mighty empire. But, lo! they become witnesses for the God of Shadrach, Meshach and Abednego.

V.—27. "For the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power." Severe was the trial of these three men; but great was their triumph. A fourth one walks with them in the fire. He is only seen with them in danger.

APPLICATION.

21. How helpless these three men in the hands of an enraged king until they drop into that furnace of fire. And then how changed is all by the resolute faith of the three. The god for whom

that immense image is erected, is overthrown in the hearts of the king and his officers. The temptations that urged these men to submit to the king were great. He had educated them, honored them, and given them rule in his kingdom. To him they owed all save their trust in God. But they gave up all for God when the test came. All who are cast into fiery furnaces of affliction should remember that there is One who will be with them, and if their faith is unshaken, even the smell of its fire will not be upon them.

22. Often is it the case that those who persecute the righteous suffer or fall, through their own zeal.

23. The bigoted idolaters cast them into a furnace; but, then, their malice had to cease. So it is in life. The wicked can bind the good with fetters of prejudice, and cast them into furnaces of fiery trial, heated seven times hotter than for ordinary occasions, by falsehood and hate; and when they have done all this they must leave them with God. How, too, are their wicked persecutors astonished when they are not consumed.

24. How, too, their wicked persecutors are astonished when they that cast them in are consumed.

25. All wicked men are not as frank as was Nebuchadnezzar to admit their error. He saw one like the Son of God protecting them.

26. He recalls them from the furnace where he had had them cast, and addresses them as servants of the Most High God.

27. And he does this in the presence of all his officers. He honors them where he had intended dishonor and death. And we learn in connection with the lesson that he promoted them to great honor and authority. So was it with those faithful three, and so has it always been with God's faithful servants. This lesson teaches that no danger is so great that trust in God will not bring deliverance. It also teaches persecutions always fail, and that a few, with God, are in a majority, though a whole empire be leagued against them.

SECULAR PRESS—CATHOLICISM AGAIN.

The *Journal of Commerce*, of this city, in its issue of April 27, reveals its true character—a pretended, non-political, non-sectarian, commercial journal, as its name implies; but in reality an enemy of Methodism in particular, and of Protestantism in general. It claims as a reason for its defense of Catholicism "a sympathy for the under dog in the fight." And another reason assigned for its zeal is "that the Catholic Church does not possess a newspaper as an organ to defend itself when thus assailed." This broad assertion may surprise some good Catholics here who take one or another of their able organs. The point we desire our readers to understand is this: that while quite a number of our secular papers claim to be neutral in religious affairs, they are not all really so. They are either Catholic papers in disguise, or are what the *Journal* claims to be—not much of anything; but always ready to do the bidding of the Catholic Church for the sake of its one-man-solid support-power; and because, further, Protestants are liberal enough not to complain. All such papers are as deaf as a post when any Catholic scandal is afloat; but ready with their taking headlines to show how they relish their work at the first rumor of a Protestant scandal. We have a case in point: Less than a year ago a prominent Catholic priest, of the west of us, in this State, was charged by his own sister, we believe—certainly by an official sister—with as gross conduct as was the great Brooklyn divine, and the matter was settled much in the same way. Did the *Journal of Commerce* parade this case as soon as it got afloat, under the taking words, "WHO CAN BE TRUSTED?" And yet the *Journal* gloats over the case of the Michigan Bishop, in a column and a half, in a way that leaves no doubt on the mind of the reader that the *Journal* is in its element. Out of thine own mouth we condemn thee. This church has no organ here to defend itself when thus assailed. We know nothing of the truth or falsity of the grave accusation against the Bishop; but as the charge comes from a man fresh from the penitentiary, we think common decency would have required a fair-

minded journal to wait until the affair was investigated. You should try to be as charitable to this branch of Protestantism as you are to your immaculate Catholicism. We use this word because you claim that church so to be. You say: "Show us a single instance where in the Catholic prelate has stained his robes and sullied his church by committing the crime charged." The crime referred to is the one charged on Beecher and the Michigan Bishop. We will simply state that if Catholic prelates and their church have not been sullied again and again, they are pretty hard to sully. Please look up the case referred to. A well known Catholic priest on our Atlantic seaboard recently eloped with his female organist. Certainly that could not have escaped your Argus eyes, or keen olfactories, as it got into the courts. There was still another case in a very large city on our Northern lakes, about the same distance from us as Detroit, the residence of the Bishop whom you have so exultingly exposed. Had the guilty party there been a Protestant instead of a Catholic, you could have filled several columns of your valuable paper with its details, to the exclusion of commercial items.

Some years ago a priest in Louisiana found it safer to depart between suns than to face the consequences of his notorious crimes. And we will add: it was not his church that he was afraid of. And while you are in this business, please look up the history of Catholicism in Galveston. You will not have to go far back to find a case of the then resident priest of the most revolting and disgusting character. The case was published, and the friends of Romanism here tried to buy up all copies of the publication. Now, as you relish this sort of literature, look up this case, and publish the facts. Dare you deal with all alike? There are many in this city who can aid you in getting up the case. No, Mr. *Journal*, the truth is you know that Protestants are liberal; and while they do not screen their own, they do not take pleasure in circulating Catholic scandal as our secular press Catholics do. Let all the guilty be condemned, but do not fill your columns with the filthy details of the crimes. Read for your own information the early history of the late Pope; read the entire history of his great prime minister and cardinal. Read also the history of the Pope whom Pío Nono succeeded. If you find no sullied robes, take off your Catholic spectacles and read again. It seems, too, that the salary of the Detroit bishop troubles you, as Dr. Bird's salary did Father Chambodut. Did Father C. give you this point, or did you think of it yourself? First take the beam out of thine own eye, and then shalt thou see clearly to pluck the mote out of thy brother's eye.

Now, suppose Methodism has lost in New York city—as you claim, and refer to the *New York Herald* as authority—does that prove anything? Is that city, ruled as it has been so long, and plundered by men elected by a Catholic constituency, anything to boast of? Look at the debt of that city thus piled up and exceeding in amount the entire fraudulent debts of all the reconstructed States combined. Why, you might almost as well boast of your members in Sing Sing prison. You refer to your charity institutions. Protestants well know where the money comes from to support them. Look at the present call to aid the Catholic orphans of this city. It is easy to count what Catholics contribute to Protestant asylums. You are at liberty to state, as you do, that "more practical good work is performed by the noble sisters of charity than all the Methodist Bible-pioneers in the country;" but you thereby only advertise your own ignorance and malice. We can not tell how much of a circulation you desire among our enterprising Methodists in this State, of whom we have 75,000; nor how far it would be safe to insult our 750,000 in the Southern States. It seems,

too, that you are to become the tail of a respectable New York paper. We think that paper would not desire to make such bare-faced declarations when these same Methodists whom you term *Bible pounders* foot up 1,750,000, with publishing houses turning out books, etc., almost a million dollars in value annually. No, Mr. *Journal* man, you can not hurt Methodism in the United States, but you can hurt yourself if you butt hard enough. You have mistaken the material you are biting. You bite a file. We do not care to waste words with one who is so blind as never to have seen any Catholic priests with soiled robes.

In the meantime don't forget how this controversy began. Dr. Bird chose to review the life of the late Pío Nono, as he had an undoubted right to do. He arraigned his doctrines in respectful language, and made no untrue statement of them. At once Father Chambodut assails him with ungrammatical, illogical and undignified slang, as an answer. Many Protestants went to hear him, hoping he could offer some defense for some of the monstrous doctrines of the syllabus, and the blasphemous dogma of infallibility. They were disappointed. We chose to review the Rev. Father's low harrangue, as we felt we had a right to do—just as the same Rev. Father had reviewed Beecher a short while before, with this difference, however: we took care to know what the Father said, while he did not attempt to arraign the false doctrines of Beecher, as we did. By the way, Mr. *Journal*, why did not you come to the front then? Beecher was certainly the "under dog in the fight" here.

No, no! the truth is very plain—you never raise your bristles for fight unless Catholicism receives a blow in defense from Protestantism. Romanism claims to be the only true church, and in its creed tolerates no other, and it believes as firmly in its right to universal dominion to-day as it has in time past. It claims to be the same everywhere; and it is wherever it dare be. It would silence us, as it did its own great editor in Italy a month or so ago, if it could. It would not tolerate us here any more than the Romish church tolerates Protestants in Spain to-day, if it could help it; nor any more than it did in France before the last election. It was hoped that the present Pope would not re-assert his claim to temporal power; but he has done so. This is the claim of the Church of Rome, and all true Catholics must sustain it. In England, Germany, France and the United States, however, they resort to a species of prevarication not honorable to them.

You seem to hunger for statistics. We will give you a small dose. Libraries are said to be measures of enlightened civilization. And as Catholicism is older in this country than Protestantism, you can not complain of a comparison. Please examine the report of the Commissioner of Education for 1875. You will find there that the number of volumes in Catholic college libraries are 345,000; and that the number of volumes in the colleges of Protestants are 2,327,700. Endowments and other means used for promoting education are still more unfavorable for the Catholic colleges. And a greater destitution is found in Catholic academies and schools of a lower grade, as compared with like schools of Protestants. Look at Texas, for example. In this same report you will see that Protestant colleges in this State had then about 1700 students, while Catholic colleges had less than 200.

You need not sing your Circian song of Catholic toleration to us. We understand it. We do not believe in force as a means of grace as the inflexible, unchanging Catholic church does. If you desire it, we will next give you something from the SYLLABUS of the late Pope, that will reveal the true doctrine of that church which is the same everywhere.

A good many farmers in Georgia have gone back this year on cotton and are planting heavily of corn.