



Texas Christian Advocate.

UNCLE IKE'S CORRESPONDENCE.

DEAR CHILDREN: If you will look on the map of England you will find the city of Liverpool on its western shore. It has about 600,000 inhabitants. The front of that city along the river Mersey for eight miles is covered with docks of large basins, in which the water is so deep that the largest vessels in the world will float in them.

Dr. H. V. Philpott's Critique on Bishop Doggett's Sermon on Conversion.

The first paragraph of Dr. Philpott's critique on Bishop Doggett's sermon, which appeared in the Advocate of the third instant, was just what I should have expected from him; but the doctor must excuse me for frankly saying that I read his second paragraph with astonishment. What! Bishop Doggett treat conversion, the truest subject in Methodist theology, "in a very confused manner, making it the synonym of pardon and of regeneration, and as ships and steamers of all sizes in the docks, and at a distance their masts and rigging look like a forest in winter. Not very far from where we landed is a monument of Nelson, who won great naval victories. England on the Continent are these words: "England expects each man this day to do his duty." You will find in the history of England the story of the battle in which he used those words. Still higher up the city is the monument to the Duke of Wellington. You must read the history of England, and then know why these men's deeds are so honored in this country. Near the Wellington monument are statues of Queen Victoria and Prince Albert, who were married in 1840, as he is here, and both on horseback. Everybody in this land appears to love their Queen, and with good cause, for she is a good woman as well as a wise ruler. In nearly every city and town are monuments to places where they named after her. Though the people here speak the same language that we do in America yet they pronounce many words differently, which makes it sound strangely to us. Our voices and manner perhaps are not so different to them. They have here in their drays and carts the largest horses we have ever seen. One of them will pull as much as two strong American horses.

ject of this great change is sensible of it.

1. In advocating a consciousness of conversion, we do not contend for a knowledge of the time of the circumstances by which it is attended, although both, in many instances, may be distinctly recollected, but for a knowledge of the fact of conversion. There are several presumptive arguments in favor of this knowledge which appear unanswerable. 2. There are several scriptural arguments in favor of this knowledge which appear unanswerable. It remains for me to point out— 1. The evidence by which the knowledge is ascertained, there can be no knowledge without the means of arriving at it. \* \* \* For convenience sake I shall call them intuitive, reflective and practical. 1. That the nature of conversion, though confused in the minds of many theologians, of many professing Christians, and of many converts, is certainly clear in itself as revealed in the Holy Scriptures; and if these were appealed to, as they should be, instead of mere human opinions, it would be more or less clear to all. 2. That it is wholly unwarranted, from the Scriptures, to assert that a man may not know, and know certainly, that he is a child of God. 3. That the Methodist Episcopal Church has taken an elevated and an immutable ground upon this, as well as allied subjects of experimental religion. 4. That whatever be our discussions and speculations, conversion is a subject of deep personal obligation. All these salient points the bishop elucidates with a precision of thought and language that I have never seen excelled. Every position taken is sustained by irrefutable logic and plain scripture declarations. The discourse in its entire is clear, most exhaustive and satisfactory. I have read the subject in hand that I have ever read. I have carefully searched for the "very confused manner, making it conversion the synonym of pardon and of regeneration, upon which, as Bishop Doggett discovered, but have utterly failed to find it. According to the bishop's treatment of conversion, that word includes pardon and regeneration, but he does not use it as the synonym of pardon or regeneration. Bro. P. seems to object to the bishop for "assuming that the gift of the Holy Ghost, as that was bestowed on the day of Pentecost, is necessary to conversion." On page 263 the bishop says: "so that the gift of the Holy Ghost, in the sense here intended, is necessary to conversion." On page 271 he says: "Once more: at conversion the love of God is shed abroad in the heart by the Holy Ghost given unto us. It is this love, which is the health and strength. All these fond expectations have been suddenly dashed to the earth, and in a brief time, without any but the sharpest warning, this faithful wife and mother, this faithful friend and genuine relative, this true womanhood, has been snatched from the arms of loved and loving ones, and has passed into eternity. Peace to her dust, which lies in hope. Her memory, fragrant with a noble virtue, and lovingly cherished. The Post desires to express its unfeigned sympathy with those who have been called so unexpectedly to mourn over this irreparable loss.—Houston Post.

to drink, only a social guest; and in consequence was he ruined!

"The love of gaming and of strong drink rushed back upon him like a torrent of iniquity. Again he played for money, again he committed a crime, and this time his ruin was complete. "One night he rushed home like a crazy man. His mother tried in vain to calm him. She was alone, and he, stung to insanity, raved and tore his hair and cursed her." A shudder went over the little company. "Yes, he cursed her because she had allowed him in the days of his impotence to touch the cards, because to her own hands she had taught him to play." "I could never do that," said the young man with blue eyes. "No, he would have said at your age, 'A more affectionate son never lived.' "That night after he had been partially soothed and had gone to his room, a pistol-shot was heard. Mercifully the mother fainting; mercifully she was spared the sight that others saw. "Did he kill himself, then?" "Instantly. When I recovered from a long illness—" "What! was he—" "My only son." There was a tremor in her low voice, as she added, "When I recovered I had no child. Not yet forty, my hair was as white as you see it now. Do you wonder that I hate cards?" "Oh, but how then could you sit and see him play?" "Because I wish to warn you; because there are some temperaments to which success is more harmful than defeat; because one of you put me strangely in mind of my blind-eyed boy." Her eye fell upon Frank L. He was pale as death. Later he went up to her and thanked her. "It was grieved upon me, the passion for play," he said. "I felt it; but with God's help I'll never touch a card again."

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I. W. ROUNT: Of the early history of Bro. R. we know but little. He was born in Virginia; lived some time in Alabama. In 1815 he came to Texas, and in 1816 settled permanently in Washington county, near Chappell Hill. In 1815 he married Miss Eugenia Whelan, a lady of deep piety, with whom he lived in great harmony up to her death, a little over two years since. They had ten children; only five survive. Bro. Rount united with the church when a single man and young, and continued a regular communicant until he was called to the ministry. He was never demonstrative in his religious worship, but faithful as a steward and constant attendant on the ministry of the Word. He was for twenty-five years or more threatened with consumption, which finally caused his death, and by the advice of physicians he was induced to use spirituous liquors, which he did uniformly up to near his death; but he formed an exception to almost all such cases, in that he never took it to the extent that was visible either on his physical or mental powers. And notwithstanding his feeble frame, his energies were such that he caused him to be active in conducting the temporal affairs of a successful farmer. He occupied the position of steward and filled that station well for many long years. He gave liberally to the support of the gospel and for educational purposes. His last illness was protracted and of long duration, and among his last utterances was, "I am ready to die," and that he was conscious his end was near at hand. He died in peace on the third day of June, 1881, and was buried in a private cemetery, by the side of his wife and near his deceased children. Peace be to his memory.—R. ALEXANDER, JOHN H. STONE, Chappell Hill, Sept. 17, 1881.

THE GREAT GERMAN REMEDY FOR RHEUMATISM.

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Now pass down the map to the southwest of Liverpool and you will find the city of Oxford in England. Many years ago there were three preachers in this city who wanted the people to have the Bible and taught them that Jesus Christ alone could save sinners and that all men must turn to him and be saved. They were persecuted against the sins and errors of the British priests. They were put in prison, but they would not renounce their faith. They were then tied to a stake and burned to death. Their names were Ridley and Latimer and Cranmer. The place where they were burned is now in the middle of a street in Oxford, and is marked by a stone cross. A beautiful monument has been erected near where they were burned, to their memory. An Uncle Ike stood in that street, on the spot where it is said these good men died for the Bible, he thought of the members of his Bible-class who now read the word of God every day and no man can prevent them. In the days when Ridley and Latimer were burned, only a few Bibles could be found in all England, and a single copy cost a large sum of money. To read it would place a man's life in peril, and need his life from the priests and read its promises in secret. Now a few cents will buy a Bible, and thousands upon thousands of people have it in their houses, and men and women and children read it every day. It is as good as gold, and we live in such days as our own. Some of the college buildings are over 500 years old and the stones of which they are built are crumbling and scaling off, making them look very old indeed. I note the particularly of the boys who go to school here. They had on cloth caps which fit their heads closely, but on the top is a square piece like a very thin board covered with cloth that rests on their heads, giving them a singular appearance. It is a thing that amused Uncle Ike was to see old men going through the streets on tricycles. In Texas only boys and young people get on bicycles and tricycles, but here they are common. You will see right in the city several persons rolling along on these tall wheels.

1. Conversion is not water-baptism, administered under any circumstances, or by any individual whatsoever.

2. Conversion is not morality, as commonly understood, or reformation of manners, in any sense whatever. A converted man may not morally be more moral in the highest sense, but his conversion and his morality, though inseparable, are not identical. 3. Conversion is not religious formalism, though it is not penitential, and though it is associated with the most perfect morality. 4. Conversion is not orthodoxy. 5. Conversion does not consist in a change of purpose, or in the adoption of pious resolutions, though fixed and unchangeable, though even followed by strenuous exertions to be pious. 6. Conversion is not repentance, even though it should be thorough and evangelical. 7. Conversion is not faith. 8. Conversion is not changes, and some of them very great changes; but neither one nor all of them taken collectively constitute conversion or the new birth. The question now arises with increased force, What is it? I proceed, therefore, to characterize conversion, as far as I may be able, by giving: 1. A general definition, a formula, which includes the whole subject—that is: conversion is a great moral change wrought in the heart of a penitent believer by the Holy Ghost, by which he becomes a child of God, and is suspended upon the exercise of "repentance toward God and faith toward our Lord Jesus Christ."

But here is the most astounding passage in Bro. P.'s critique. He objects to the Bishop for "ignoring the fact that baptism was a prerequisite to the gift of the Holy Ghost, which he and when did Bro. P. discover that "fact?"

The Bible shows that Christ was ignorant of it, for he bestowed the Holy Ghost upon the apostles, and it is a mere assumption to claim baptism for a prerequisite to the gift of the Holy Ghost. Baptism was certainly not "a prerequisite to the gift of the Holy Ghost" in the conversion of Cornelius and his friends, for it was not until after he had received the Holy Spirit that he called for water in order to baptize them. Well may Bro. P. say: "But what of these notes, if notes they are, to the superior excellence of the sermons?" It is evident that there are "notes" in the Bishop's sermon upon "conversion, or the new birth."—B. D. DASHIELL, BRENSHAM, September 15, 1881.

THE DEATH OF MRS. JENNIE L. BORDEN

The death of Mrs. Jennie L. Borden of Captain J. C. Borden, of Galveston, and the step-mother of Mrs. Gail B. Johnson, on last Tuesday, at Galveston, was a heavy blow, not only to the immediate family, but to a large circle of relatives and friends. Mrs. Borden had been an invalid for several months, and her decline was hastened by assiduous medical care, and the nursing of loving hearts and hands, from the very brink of the grave. It was believed that she was not only convalescent, but that she would again enjoy excellent health and strength. All these fond expectations have been suddenly dashed to the earth, and in a brief time, without any but the sharpest warning, this faithful wife and mother, this faithful friend and genuine relative, this true womanhood, has been snatched from the arms of loved and loving ones, and has passed into eternity. Peace to her dust, which lies in hope. Her memory, fragrant with a noble virtue, and lovingly cherished. The Post desires to express its unfeigned sympathy with those who have been called so unexpectedly to mourn over this irreparable loss.—Houston Post.

"I Always Win."

(From the Washingtonian.) "Have you any particular antipathy against cards, Mr. Allen?" asked a merry girl of a silver-haired woman, whose face was not yet old. "Yes I have," was the slow answer. "Then you don't like to see up play." "I didn't say that," said the elder woman, with a smile. "But I don't like your game, and then, perhaps, I may tell you my reasons for disliking cards." Two young gentlemen and two young ladies formed the party. The former were general favorites in society, with attractive faces, and they were very agreeable. The one with black hair and black eyes played quietly, if not languidly; the other, with blue eyes and hair of golden bronze, showed interest and excitement in the game. Mrs. Allen sat quietly watching their regretful exclamations, the eagerness to win, the chagrin of losing. Her eyes were fixed upon the young man with the black hair and shining blue eyes, reading the signs of his excitement, the passion of his soul, as the game advanced. At last the triumph was his. Exultantly he announced it with the added words, "I always win at cards." "I knew somebody else who always won at cards." "Come, Mrs. Allen," said one of the merry girls, "you said you would tell us why you dislike cards. We're just in the mood to listen, for I have been badly beaten, and I don't like to be beaten." "I think I told you," said Mrs. Allen, that he always won at cards. He was very much like you," she added, turning to Frank, "I saw the likeness when I first met you." "I have no hesitation in saying that twenty years ago, this young man was one of the hand-honest and most promising persons in the city where he lived, and that was drawn from the experience of the young man's wit and vivacity. He was a very pleasant thing to him. But he was passionately fond of cards, and because of the fact that he invariably won, he was always ready to make up a party, at home or abroad." "I don't know how the fact first leaked out, but it was whispered among his acquaintances that he played for money." "Yes, of course, reached his mother's ears latest of all, and she could not believe it. She watched her boy with trembling eagerness. He bought a horse, he had always fine clothes, and his appearance was that of a restless, dissipated man. Every night the troubled mother sat up till he came home; but his hours grew more and more irregular. His business was at length neglected; his look turned; he grew haggard and moody." "What could be done? Nothing. He was wedded to his habit. Not only did he play, but he drank; not only did he drink, but he pledged things not his own, in the indulgence of his passion. Finally he forged the name of his employer, bought in drunken fray, was brought home insensible, and for two weeks lay in delirium." "No one can know what the torture of a mother is when her son disgraces her before all the world—and this he had done. All repentances came. He promised never again to touch a card; grew into his original beauty; lifted the hopes of all who loved him; was engaged to play, only a social game;

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The New Testament has just been translated into the Korean language, and a Glasgow salary has promised to provide a half the salary for five years of the first Korean evangelist.

Pointing to the communion table which stood spread before his pulpit Dr. Talmage recalled to his hearers the words of the liturgy of the Reformed Church, "Thou, O Lord, dost give us bread, and drink, and drink to ourselves." He said that there was only one argument that had ever done Christianity any damage, and that was drawn from the inconsistency of Christians. The sermon was suggested by the alleged misappropriation of \$200,000 from Brooklyn's school funds by Secretary G. A. W. Stuart, who is a member of a church, but Dr. Talmage did not mention any name. He warned his hearers to withhold condemnation of individuals until the verdict of a court fixed the responsibility. If a boy stole a loaf of bread from a corner grocery to keep his mother from starving to death, it was punished with the prison, he said; but for the great defaulter there was a castle on the Rhine, or when the offence was forgotten, a castle on the Hudson. He cautioned preachers against giving boys plenty of money and not to account of it. He also propounded the following queries to imaginary culprits in his congregation: "What do you do with that fraudulent document?" "Is that a post ticket that you have in your pocket?" "Where were you last night?" "Why are you practicing in copying your employer's name?" "Are your habits as good as when you left your father's house?" "Are you worthy of your Christian ancestry?" Dr. Talmage drew a vivid word picture of the young girl who recently, in the West, at the risk of her life, crossed a broken bridge at night and succeeded in warning an approaching express train of danger. Then he said: "Every street is a track; every day

Mr. Thomas P. May, of New Orleans, the first sugar planter in the United States to emancipate his slaves voluntarily and begin raising sugar by free labor, is now in Philadelphia, superintending the publication of his new work, "A Prince of Breffny," which is now in the press of the Petersons.

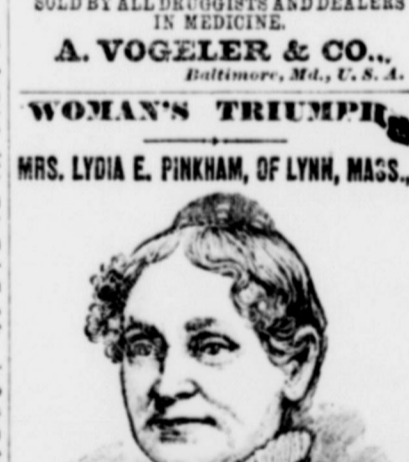
1. There is in conversion a change of relation to the whole family of God; in fact, to all moral beings whatsoever under the government of God—not imaginary, but a real and permanent change.

2. There is in conversion a change of moral perception, or rather the perception of moral objects, as set forth in the Gospel. 3. There is in conversion a change of feeling. Every instance of conversion is accompanied with this change. 1. There is in conversion a change of moral power. The unconverted man has, indeed, moral power, which he may exercise in doing right, and in working unrighteousness. Finally, there is in conversion a change of actual life, not only in reference to a state of impenitence, which all adult, but even to a state of repentance. Take all these together, and, according to our understanding of the Scriptures, you have an account of conversion or the new birth. Our duty requires us to investigate: I. The substance of the doctrine—doctrine which has not only been denied but derided, but which we shall undertake to show is perfectly irrefutable. This, I think, is capable of a moral demonstration. 1. By a recurrence to the nature of the change already described, but which for the present purpose may be briefly expressed as a change from sin to holiness. 2. That conversion is sudden appears from facts inseparable from it and coincident with it. 3. The same position is confirmed by several phrases designedly employed to illustrate conversion, which, if they distinctly import anything concerning it, indicate its suddenness. 4. The same doctrine is inculcated by those passages which encourage the penitent to expect conversion. 5. Another proof in favor of this doctrine is the adaptation of the Gospel to the condition of human life. 6. This argument is consummated by numerous scriptural examples of conversion. I proceed to consider—Third, the consciousness of conversion; that is, laboring with a truly converted person knows, at some time or other, and in some degree or other, that he is converted; in other words, that the sub-

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Dr. Peck's Artificial Ear Drums. This is the only remedy for deafness...

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HUMPHREYS' OMPATHIC SPECIFICS.

In use 3 years.—Each number the special preparation of an eminent physician...

REMEMBER THAT THE TEXAS CHRISTIAN ADVOCATE

is the best and most reliable paper published in Texas...

Texas Christian Advocate

"BREAD."

A Sermon by Rev. T. De Witt Tammage.

The following sermon was preached Sunday September 11, in the Brooklyn tabernacle, by Rev. T. De Witt Tammage...

To-morrow about this time shall a measure of fine flour be sold for a shekel...

When I saw the man of God and said: "Behold, if the Lord would make windows in heaven might this thing be?"

And he said: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

And so it fell out into him; for the people trode upon him in the gate and he died.

In this season of severe drought, and when the consequent fires have left in Michigan two thousand families completely destitute...

When Hannibal sought to capture a city, so great was the hunger and destitution that a mouse was sold for 200 pence.

In one of the ancient sieges the soldiers gnawed their left arms in hunger, while the right arms were fought for by Samaria!

With a crowd of hollow-eyed and staggering wretches filled the streets crying for bread!

So great was the scarcity of food that an ass' head, was sold for 25¢. Mothers cooked their children and fought for the disgusting fragments.

And still hunger pinched and drank up the life of the great city, and lifted its wolfish howl in the market-place and shovelled its victims into the grave.

And still the right arm was fought for by the Asyrrians, and the agonies of a wasting city. In the midst of all this, Elisha, in the name of God, said: "To-morrow the famine will be gone."

And he said: "What shall we do for fear of death and banqueting on the agonies of a wasting city?"

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the only thing is to bring it out. Development is the word—development.

The garden of Eden is a fairy story, and no more to be believed than the Arabian Nights, or Gulliver's Travels, or Robinson Crusoe.

We all started as baboons, and are blood relations to that monkey squinting about on the top of that hand-organ.

Lazarus was not dead when Christ pretended to raise him; he was only playing dead.

The water was not changed into wine at the wedding, but Christ brought in some wine that he had found elsewhere.

He did not walk on the sea, but on the shore, so near that it really seemed as if he were on the water.

What is still more alarming is that Christian men dare not meet this ridicule. They are so afraid of ridicule...

They stand in five that can, unblinded, stand in the presence of all this rallery, saying: "I believe in the whole Bible, and in every statement that it makes."

Christians try to soften the Bible down to suit the skeptics. They talk of the new at the dividing of the Red sea, and the Christians go on explaining that the Lord blew a hurricane from one direction...

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Mr. Darwin, replying to a letter asking him whether the report received of mosquitoes being seen in England...

He replied that he had never seen any mosquitoes in England, and that he had never heard of any being introduced into the country.

One of the ornaments in the queen's drawing-room at Windsor Castle is a clock which Henry VII. presented to Anne Boleyn.

It is richly engraved, and on the top is a lion holding the arms of England. On the weights are the initials of Henry and Anne, with a true-lover's knot above the clock.

It was in the possession of Horace Walpole, and her majesty purchased it at a sale forty years ago.

Mutilated Silver Coin. Treasurer Gilliland is receiving a large number of letters inquiring what the government will pay for mutilated silver.

These letters are from people who want to go into the business of buying such silver, which now can not be passed in the market.

There is a suspicion that the same class of people who made a business of cutting out small pieces of silver from the mint coins, and passing them, are now turning round and buying in those coins at such a low figure that they can sell to the government at its full value.

It has been supposed that the dollar mark is a union of the two letters C. S., but such is not the fact. The two letters represent the pillars of Hercules, which, according to the old stories, stood at the Straits of Gibraltar, one on the Rock of Gibraltar and the other on Abyla or Ceuta, on the African coast.

There are mountains, which stand on the straits to the Mediterranean sea, are still known to the sailors as the "pillars." Charles I. of Spain, adopted these pillars, held together by a scroll, as his device, and he had the mark placed upon the Spanish dollar.

Old St. John's church in Hampton, Va., is said to be the oldest in Virginia. The present edifice was in 1658 rebuilt from the ruins and remains of a former one.

During the war its interior was burned out, but the walls were left standing, and the steeple, which is built of bricks which were brought from England, and the mortar was of such superior quality that it is still as good as new, and quite as hard as the bricks.

The windows, one of which is a large one filled with an elaborate decoration in stained glass. The record book of the vestry of this church dates as far back as 1751, and is still used for the entry of names.

It is said that the slaves who were brought to the globe of the parish he lived out until January 1772, the hiring out to be done by the church warden, and the proceeds appropriated to the support of the hire of the minister. The grave yard of this venerable church contains much that is interesting to the antiquary, but it has fallen into a state of decay which is greatly to be regretted.

Mothers! Mothers!! Mothers!! Are you disturbed at night in the midst of your slumber by the wailing of your children, or the screaming pain of cutting their hair?

So get once and get a bottle of Mrs. WINSLOW'S OINTMENT. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it.

It is not a mother who can afford to neglect the hair of her children, and give rise to the wailing and screaming of the poor little sufferer.

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Texas Christian Advocate. Editor: G. JOHN D.D. Associate Editors: G. S. Finley, H. S. Thrall, J. D. Shaw, S. J. Hawkins, E. S. Smith.

MINUTES OF THE TEXAS Annual Conferences.

THE TEXAS CHRISTIAN ADVOCATE will print the minutes of each of the ensuing Texas Annual Conferences in full. The proceedings will appear in these columns as soon after the adjournment of each conference as the copy can be prepared for the printer.

THE MAN AND THE PREACHER.

"I have had but one motto in all my labors: 'Success as a man and usefulness as a preacher.'" Thus wrote a young preacher to an old and a confidential friend. But the young man's language was misinterpreted and motives foreign to the purpose and tenor of his life were attributed to him.

At one of our conferences the name of a once prominent lawyer was presented as an applicant for admission into the itinerancy, but was rejected. And why? Because his life had been a failure; his best years were gone; and his admission would mean the exclusion of other and younger men, the strength of whose manhood was being developed in the cause of truth.

The Galveston News, in spite of our efforts to set it right, persists in making mistakes about affairs pertaining to the churches. In the issue of September 12 there is an article under a false head. It is "Methodism on Trial." This is all a mistake. Methodism has been tried and found an eminent success. It is one of our sons, Rev. Dr. Thomas, of Chicago, who is put upon a preliminary trial; and the committee appointed to inquire into the facts in the case report that there is ground for charges of heresy. This report suspends him from the ministry until the session of his conference, which meets next month, when a trial will take place.

Many beautiful sayings of "Father Taylor," the celebrated sailor preacher, are preserved. One of the most beautiful is this about St. Peter: "He was the last end of a thunder storm softened by the breath of the Almighty."

Bronor Paine has changed the meeting of the North Mississippi Conference to November 16th from November 23d.

A QUESTION.

"Granting that it is not Methodist to petition the Conference for a preacher, yet should such be the case, is it right for outsiders to sign such petitions? An answer through the Advocate is respectfully requested."

While the Advocate is not the legally constituted judge of Methodist law, it may and will treat with respect any question relating to law or usage which may be respectfully solicited.

The above question comes from one of whom we know nothing. He may or may not be a Methodist, but as he seems solicitous in a matter of Methodist polity, he is entitled to our views, at least in the matter of which he respectfully inquires.

There is no law in the discipline, either for or against a respectful petition to a bishop for a particular preacher to be sent to a particular charge—station or circuit. Sometimes petitions are written and addressed directly to the bishop—sometimes addressed orally in person, and more frequently through the presiding elder. In either case no law is violated, provided that it is respectfully done, with an implied or expressed recognition of the authority of the president of the Conference to make such a disposition of each and all the preachers as shall, in his godly judgment, be most promotive of the general interests of the church, in the Conference over which he presides.

This is to say—if compatible with the interests of the church at large, we ask that Bro. A or B, be sent to us the ensuing year, etc.

The right of petition with these safeguards can hardly be seriously questioned. It is anti-methodistic only when it originates in selfishness and has in it the germ of rebellion.

A dozen charges might petition, at the same time for the same preacher; in that case, eleven of the twelve would be disappointed, and selfishness warmed into displeasure might hatch the germs of rebellion into revolt against the implied itinerant covenant, and great evils might result. That covenant implies a mutual surrender of natural rights for the general good—the greatest good to the greatest number.

The lady lay upon the common altar the right to choose and contract with their pastor, and pledge to receive, cherish and support the pastor who may be sent to them by the authorities of the church—and the preachers on entering the conference, lay upon the same altar the natural right to choose and contract with the congregation whom they would serve; and consent to go where the good judgment of the Bishop, with his advisers, may choose to send them.

This covenant of sacrifice undergirds the whole itinerant system, and every itinerant preacher and every member of our church is a party to this covenant.

It is, therefore, apparent to every reflecting mind that any act which would weaken, much less violate the stipulations of this covenant, cannot be safely tolerated in Methodism.

While the right of petition is freely admitted, in such form as to be in harmony with these fundamental principles which underlie the governmental structure of Methodism, we are constrained to admit that the right in some instances has been abused by the prevalence of selfishness as the ruling factor in the premises. Some preachers—if not misrepresented—have drummed up petitions for themselves, and have engineered the matter as to make a "battering show" at Annual Conference of a large popularity.

This is like unto one voting for himself, and to an experienced observing mind, and in the absence of evidence to the contrary, is apt to throw a mist, if not a cloud, of suspicion around the popular brother. If so popular, will it not be known? Will not the presiding elder find it out in time to report at headquarters? The presence of such a petition is an evidence of the preacher's need of help, and in nine cases out of ten indicates a division of sentiment in that charge. Hence it is that these written petitions are in disrepute, and now but seldom blow a trumpet at Annual Conference.

The voice of the official board, through the P. E., is considered the better way of making known the wishes of each charge before the Bishop and his council. This recognizes the right of petition, and is free from suspicious incumbrances which attach to the other mode.

Is it right for outsiders to sign such petitions? That hinges mainly on who these outsiders are. If they are friends—members of the congregations served by the preacher, or that he is expected to serve—then and in that case their desire for his services may be modestly expressed by placing their names on a petition, in case the petition be written. But in every such case, the document may not be misleading, it is distinctly stated that the names here appended are the names of outsiders. If they are not friends they have no right to be heard, and their names should not appear on the petition. No preacher need fear that his presiding elder will fail to learn his full status as the year ends, and no charge need fear a full and faithful representation of its wants and capabilities by the presiding elder at the conference.

A western exchange truthfully remarks: "Those who complain of the non-enforcement of the laws, and take the laws into their own hands, are the last ones to wish the laws to be enforced in reference to themselves."

English travelers have built an orphanage for girls at Nazareth. It has been open several years, and now has thirty-six girls who are taught the principles of Christianity.

Rev. R. J. Harp, of New Orleans, was in the city several days last week.

REV. U. C. SPENCER DEAD.

A note from Rev. C. L. Spencer gives the sad intelligence that Rev. U. C. Spencer is dead. He died at his residence, in Hempstead, September 21. No particulars given. Bro. U. C. Spencer was one of the ablest and most faithful preachers in the Texas conference.

DEATH OF REV. T. W. HINES.

This faithful man has passed away, after a long illness and great suffering. He died at Weatherford, Texas, September 15. Full particulars in the obituary, page 7.

SUCCESSFUL UNSUCCESSFUL PREACHERS.

Tallyrand has said: "Nothing succeeds like success;" and it has been noticed that success is cumulative in a double sense. It not only begets confidence and resolution in the soul of the successful man, but his prestige is something upon which he may rely, and that palliates and takes away the natural disparagement of failure, thereby affording widened opportunity and increased facility for recuperation.

This has been illustrated in the history of the Christian ministry more forcibly, perhaps, than in any other department of life, and perhaps the ministry, from the sympathy accorded it, and the divine help upon which it relies, affords these opportunities and facilities in a greater degree than other callings and vocations. The history of the early failures and mortifications of many now renowned preachers is full of interest. The first year of the ministry of the great Bishop McKendree was full of mortification on account of his continued failures. On one occasion, after one of these discomfitures, he was found by a sympathetic member of his church sitting upon the steps of the pulpit and bitterly weeping. Joseph Parker, the renowned London divine, was dismissed in his youth from the Wesleyan church on account of his lack of qualification for the ministry. Bishop Matthew Simpson gave poor promise of success in his early ministry, but feeling the burden of his high commission, he has, by a consecrated spirit and a single purpose, accomplished the wonders in pulpit oratory for which he was naturally unfitted. The study of the lives of these great men and the methods by which their success was achieved and their influence attained, will prove comforting and helpful to young men who are struggling with difficulties and disparagements in their holy calling.

THE THOMAS CASE.

The heresy of Dr. Thomas, if heresy it truly be, is of some years' notoriety; and as is generally the case a decided sympathy is observable on the surface of public sentiment; and as is quite generally true, it comes mainly from those who are antagonistic to Christianity. A special correspondent of the Western Christian Advocate, writing from Chicago, says:

The present outlook is an unfortunate fresh popular advertisement of Dr. Thomas, and the crowd jumps to the conclusion that whatever helps Thomas cripples Christianity.

An air of industry was thrown over the whole proceedings by the frequent admission that no action could be final; the law expressly providing that the final adjustment is with the Annual Conference, which is but a few weeks off.

It is evident that Dr. Thomas has inveighed against the doctrines of the Methodist church, and hence laid himself open to charges. He has denied the inspiration of several books of the Old Testament which the Methodist church declares inspired and canonized as a matter of faith. He depreciates the atonement of Christ and denies eternal punishment; the Methodist church held unconditionally to both. He believes, or asserts his belief, in the Romish purgatory, which the Methodist church holds a myth and a superstition. He can not be a Romanist, a Universalist, and an orthodox Methodist at the same time; and the Christian journal wisely remarks that though the standard be wrong, yet under that standard he must be arraigned. The offense of Dr. Thomas seems a great one, and he is placed in the attitude of denying the plain teachings of the Word of God but good and charitable men will not judge him harshly, but will await the ecclesiastical decision and executive action of the highest tribunal of his church.

In his opening address before the Methodist conference Bishop Simpson threw out the idea that the next great council would include the different Protestant denominations. He referred to the success which had attended the Vatican council, the Pan-Anglican Synod, and the Presbyterian Council, and thought that this modern tendency to meet in council is not to be confined in denominational limits. Why, indeed, should it be? The good accomplished by any one of these councils in bringing about a better understanding within the denominational fold, reporting the facts of gains or losses, concentrating or expanding efforts as the needs of the denominations require, might be accomplished in a still greater degree were the several denominations represented. An Ecumenical Protestant Council within the next few years is by no means an impossibility, and it is something that the idea finds favor with a foremost Methodist Bishop who may be presumed to represent very generally the feeling and spirit of the denomination.—Christian Union.

EDITORIAL CORRESPONDENCE.

On the morning of the 6th of September the members of the Ecumenical Conference were invited to a "breakfast" at Exeter Hall, by the managers of the Religious Tract Society. Having read much of English "breakfasts" and "teas" in connection with their religious and benevolent operations, we were promptly on hand. We found the hall on the second floor occupied with tables loaded with the substantial fare which makes up an Englishman's morning meal. When all were seated an officer of the society announced a hymn, which was sung with the hearty freedom that characterizes English congregational singing. Then followed a prayer. A brief statement of the object and work of the society was given by a member of the society, and letters were read; and while this was going on the guests were engaged at breakfast. If others did not hear more than did we of the letters, amid the clash of knives and forks, and the business of the breakfast before us, we fear that the reading was not a success in the way of edification. The reader worked his way through his letters, and the guests gave marked attention to coil lamb, mutton chops and other matters of equal interest before them, and all parties appeared well satisfied with their own performance. Breakfast over, then followed further explanations of the workings of the Tract Society, and brief addresses by different speakers. This organization is doing an excellent work. The total circulation of religious books and tracts the past year has been 99,089,460, of which 24,515,140 were tracts. In addition, the circulation at the foreign depots was over 12,000,000, making a total circulation for the past year of \$1,080,460, and of 2,012,047,000 since the formation of the society. The ministers and others who spoke here witness to the important aid rendered the pastor and the missionary in their work by this society, which furnishes them with religious literature for distribution. One of the French Methodist delegates stated that the works furnished by this society rendered most important service to their evangelical labors in Paris and other parts of France. A warm and fraternal spirit pervaded the meeting. The social element which English customs impart to their religious meetings and moral and benevolent movements adds largely to their interest and efficiency.

The Ecumenical Conference opened September 7, with the service of the Church of England, which is still in use in the morning service in the Wesleyan chapels of England. Dr. George Osborn, president of Richmond college, presided for the day. Bishop Simpson preached the opening sermon from John vi. 36: "The words that I speak unto you they are spirit and they are life." It was an earnest and eloquent exposition of the doctrine of the text and full of evangelical sentiment and power. In applying the theme to the occasion the preacher reviewed in grateful and glowing language the rise and progress of Methodism, its present prosperity and the future it will realize if its sons are faithful to their trust.

In the afternoon the conference listened to the address of Dr. Osborn, and the responses by Bishop McTyre, Bishop Warren and Dr. Douglass. All were eloquent, but the address of Bishop McTyre singularly appropriate and impressive, and was well received by the conference. Southern Methodism found in that hour a noble representative. The following is Bishop McTyre's address in full:

Mr. Chairman: We hear with pleasure your words of welcome, and to be straight-forward, and all the while the hospitalities which you tender us. (Laughter.) We do not feel altogether like strangers in a strange land. If you are not our fathers you at least live where they lived, and you labor where we labor. (Hear, hear.) Those of us, at least, who come from my side of the water do not approach old England like you and your brethren who come from England would approach America. Some of our best ministers and members came directly from Great Britain, and the most of us are only about two or three or four generations removed from good old England, Scotland and England. (Laughter.) The year after the year of 1779 was held in London, and perhaps in this house, America was put down on your list as a circuit. (Laughter.) You had forty-nine before, and we made the even fifty. The year after, I would like to see you, and we brethren in John Wesley built a preaching-house, and they are in very great need of money and men, so they sent us two good men, an they raised \$29, and sent it as a token of brotherly love; \$29 was a great deal in that day, and especially to be raised in a conference of Methodist preachers. (Laughter.) I suppose at compound interest it would by this time amount to a good deal of money; we are not prepared to pay it—laughter—but we acknowledge the debt. The year after the conference sent us two more preachers, one of whom made a deeper impression and a greater record of Christian labor than any other man has ever done on the American continent.—Francis Asbury. If we were invited to old England for nothing else but Francis Asbury our debt could never be paid. By the way, sir, like Paul, he wrought at a trade—not at tent-making—but he was a tanner, and I should like to get hold of that rattle and take it home to one of our theological schools. (Laughter.) I do not know that I could work at it, but we should like to see if we could not hammer out a few more such men for us. We feel it, therefore, that our past has been connected with yours in a way that draws us very close to you, and it warms our heart to hear words of welcome to old England. Speaking

of relies, I do not think I am greatly given to them, yet I do confess to an interest for certain places and scenes and associations. Let me say to you, sir, and to your brethren, that you have a greater influence in the way of relies and sacred places and sacred scenes in old England than any other country in the world has for Protestants. What Palestine is to a Jew, what Italy is to a Roman Catholic, that England is to a Protestant, you Englishmen are not good Protestants, thorough and sound, you ought to be, not only for your own sakes, but for what you hold in trust for the rest of the Protestant world. Here the great councils and assemblies and conferences were first held that shaped the symbols and constructed the polity of the Protestant churches that are now conquering the world, and here were the martyrs. Excuse me if I say that, having a little leisure and a few congenial friends, when I started to this conference, I passed on to the continent to look at old places that history had made classic, and I greatly enjoyed it; but I was constantly reminded that there was in England, which I had not at all not gone to, have done so if I had not been sure of an opportunity to return—places still more interesting. No *Campo Santo* of Italy, with its sculptured marble, has of the interest of our Englishmen that pious dust that lies right about you. At Pisa I was interested, not so much in the leaning tower, but in a lamp, which was called Galileo's, which had hung there for 300 years. The accidental striking of the lamp when Galileo was present suggested to him the doctrine of the lever, and it has been wrought out in mathematics and applied to mathematics, and I do not know where its application will stop. I look out at it with more interest. I must say, than at the marble columns of the wondrous cathedral; but, sir, you have here in England—not in drowsy Pisa, but in busy, bustling Bristol, something that I would rather see—not the ship that suggested the lever to Galileo, but that church, the building and paying for which suggested to John Wesley the class-meeting. A mightier moral lever Methodism has not, and the world has not seen. Then in Naples I was at some pains to visit the tomb of Virgil. We felt indebted to that old poet for having redeemed our school days from drudgery. We found the tomb and the prophetic laurels, and I do not think I can ever look at a leaf from the oak and the vine that grew near it, and sent them home to our friends; but there is a tomb I would rather see than that: it is in England, not in Italy—the tomb of a poet, too; not a man who sang of arms and valor and deeds and deeds, but of the poet that sang of Christian hope and free grace, that breathed the prayers of the penitent and the aspirations of the Christian as none but Charles Wesley could do. This was the form and shape of the very spot where Christ stood when he pronounced his second oration against Catholicism; and I verily believe we stood on the very spot that Mark Antony stood on when he made the oration over the body of Brutus. But, sir, I would rather see where the first Methodist preachers took to field preaching. I would rather, standing in Moorfields or Kingswood, be assured that I stand on the spot, or near it, where those men of God began through the trammels of formalism, preached the gospel, with the Holy Ghost sent down from Heaven, to thousands of weary and neglected souls. When I was in Milan I visited the church where Ambrose preached the first sermon in the world; but I thought more of his patroness, the pious Helena, and of him. I thought of Augustine, and of that mother whose prayers persevered for his salvation; and in the oldest town on the Rhine I could not help being interested in the legend of Ursula and her eleven thousand virgins; but, greater than Helena or Monica or Ursula, there lives a woman in England, known to all Methodists, even to children in their Sunday-schools, and of whom in the presence of those I have mentioned it might be said that "many daughters have done virtuously, but thou hast excelled them all"—I mean the wife of the Rector of Epworth, and the consolation of mothers and fathers, transmitted to her illustrious son her genius for learning, for order, for government, and I might almost say, for godliness; who shaped him by her counsel, sustained him by her prayers, and, in her old age, like the spirit of love and purity, presided over his modest household, and when she was dying, said to her children: "Children, as soon as the spirit leaves the body, the other rooms of the house must be kept as they are, and I will be with you in a moment." We that have come from afar, may be excused if, while we tread reverently around the tombs of Watson and of Clarke, and of such like, we gather a few daisies and ivy leaves from the tomb of such a Wesley. (Hear, hear.) You that have grown to age and to honor in the midst of these scenes, can hardly conceive the interest with which they are invested to us. I have seen, sir, certain rooms, where great exalted spirits, and noble spirits, which epoch-making treaties were signed, and the Santa Santa, which Luther himself once tried to climb on his knees at Rome; but of all places there is one I would like to see, and which I have not seen yet, and that, during your sessions, some of its members are absent, you may suppose they are hunting the place where John Wesley was converted. (Laughter.) I want to see that place; it is somewhere in the East, and I would like to get such a line at this time. Aldergate street, too, we have read about. We have conceived how the place looked—what sort of surroundings. The man that had been seeking peace by quietness and legalism, and formalism and ritualism—that crossed land and sea, literally going about to establish his own righteousness, consents at last to be saved by grace, and as he stood in a prayer-meeting and heard one describe the change which God works in the heart by faith in Jesus Christ, he says: "I felt my heart strangely warmed; I felt I did trust in Christ alone for salvation, and an assurance was given to me that He had taken away my sins, even mine, and saved me from the law of sin and death." More than that; "what I felt, I began to tell all present." Having believed with the heart he confessed with the mouth. That was the end of legalism and formalism and ritualism, and that was the genesis of Methodism. (Applause.) The spirit of life having been given, then the framework began to be put up, the organism to be put on; plans and modes and methods began to be instituted, and all those plans and organisms and modes and methods of work are to repeat that experience in the hearts of men. As long as Methodism keeps to that work, and as long as there are men that need that experience, the mission of Methodism will never be ended. So, Mr. President, when you invite us to meet at City-road chapel, we come not as strangers, but we come trooping up

THE ECUMENICAL CONFERENCE.

Bishop Payne, of Baltimore, presided at the Methodist Ecumenical conference on the sixteenth. The resolution condemning the opium traffic, with an addendum calling on the British government to deliver the country from the guilt of supporting it, was passed. Bishop Peck strongly advocated both the resolution and the addendum.

Rev. J. Green, of the Methodist Episcopal Church, South, read a paper on "Missionary Work and Methodism Abroad." Upon a suggestion for a missionary conference to obviate the rivalry and confusion between different Methodist bodies in the work of conversion, Mr. Reid, of America, said he had only been able to find one case of collision of this kind, and it should not go forth to the world that there were dissensions.

A London correspondent of the leading secular paper of the United States has the following excellent comment on the Ecumenical: "The Ecumenical and the Ecumenical Council may do in the way of giving the different branches of the great Wesleyan family a better opinion of each other, it is doubtful if it will accomplish anything of that kind for the members who are separated by the Atlantic ocean. It may bring closer together those who are separated by questions of church polity, but it is not likely to do anything to remove geographical barriers. The differences between the English and the American types of character were never brought out more strikingly than in this council. The council is yet in session, but the interest in newspapers and magazines is beginning to flag, and at the same time a good deal of friction is being developed in the working machinery, although at the beginning the London papers were complimentary to the Methodists on the absence of that friction between individuals and groups that so marred many such gatherings. The American delegates are getting very thoroughly tired of the English delegates, and vice versa. The former are so rapid in the lever. The English conservative and obtinate delegates think the Americans are not sufficiently humble and deferential to the old country representatives. When American delegates give statistics as to what is occurring in the United States, it is invariably thought by the English delegates that they are exaggerating or actually lying. On Thursday C. K. Marshall, of Vicksburg, a representative of the Southern Church, read an essay on newspapers and their use to be made of them by the church.

The statements as to enterprising feats of American newspapers—such, for instance, as the receiving and printing by the Chicago Times of the entire edition of the Revised New Testament in one night, made by Mr. Marshall, were received by the English portion of the delegates with murmurs of disapprobation, indicating that they did not believe half he said.

In the estimate of the English delegates, the colored members occupy first place. The negroes are humble, and stand in proper awe of the venerable old fogies of Methodism on this side, which makes them all right in the esteem of the British. The negroes did very well at first, but do not seem to have staying qualities. They do very fairly on matters for which they are prepared, but go to pieces on all cases demanding instant action.

In the feeling of the United States delegates toward those of the United States there appears the same bias that has colored a great deal of English criticism of American literature and other things. The fact is, that the mass of Englishmen will not judge an American thing on its merits. If it is peculiar, they will be amused or interested in it; otherwise, they turn up their noses at it—their flat noses. Lord Beaconsfield would have said—as a parody echo of an Englishman—as just as they pretend to admire Walt Whitman and that variety of literature, while Lowell and Longfellow, and even Hawthorne and Irving, whom Americans have been in the habit of regarding as peculiarly American, are spoken of as mere imitators of English literature, so they prefer the negro to the white delegates from the United States—not because of any superiority, for it would be absurd to pretend that the negroes had any, but because they are different from anything they have got any such line at this time. Aldergate street, too, we have read about. We have conceived how the place looked—what sort of surroundings. The man that had been seeking peace by quietness and legalism, and formalism and ritualism—that crossed land and sea, literally going about to establish his own righteousness, consents at last to be saved by grace, and as he stood in a prayer-meeting and heard one describe the change which God works in the heart by faith in Jesus Christ, he says: "I felt my heart strangely warmed; I felt I did trust in Christ alone for salvation, and an assurance was given to me that He had taken away my sins, even mine, and saved me from the law of sin and death." More than that; "what I felt, I began to tell all present." Having believed with the heart he confessed with the mouth. That was the end of legalism and formalism and ritualism, and that was the genesis of Methodism. (Applause.) The spirit of life having been given, then the framework began to be put up, the organism to be put on; plans and modes and methods began to be instituted, and all those plans and organisms and modes and methods of work are to repeat that experience in the hearts of men. As long as Methodism keeps to that work, and as long as there are men that need that experience, the mission of Methodism will never be ended. So, Mr. President, when you invite us to meet at City-road chapel, we come not as strangers, but we come trooping up

Promotion of the Gospel; Mission Work Required in Pagan and Semi-Pagan Lands; Resources of Methodism in Numbers, Wealth, Organization, and Spiritual Life for the Work of the World's Conversion, and the Best Means of Developing and Employing Them." The conference expressed a very general feeling in favor of increased support to schools for training native converts in various heathen countries to missionary work. Rev. Mr. Moorman, of the Southern Episcopal church, asked English support for a training college in the South, so as to enable an increased number of negro missionaries to be sent to Africa.

Clark (Georgia) and Price (South Carolina) spoke in the same sense. The Methodist Ecumenical council closed the 20th with the adoption of an address to all the Methodists, which was read by Bishop Peck and signed by the representatives of every Wesleyan body, recommending the views favored at the various sittings; calling upon all to co-operate in the work of Christ; to maintain the traditional Methodist means for promoting the peace and declaring that a call should go forth for a great spiritual awakening.

The meeting of the next council in America, in 1887, was authorized.

PERSONALS.

Prof. A. Hogg was in the city several days last week, and called on the Advocate.

Rev. Geo. Palmer Williams, L.L.D., died at Ann Arbor, Mich., recently, after a confinement of forty years with the university.

Rev. H. B. Bourde, D. D., formerly president of Austin College, Sherman, Texas, has succeeded Dr. Madeira, formerly of St. Louis, in the pastorate of Central Presbyterian Church, Kansas City.

Rev. B. F. Fitzpatrick, who a few years ago went to the Reformed Episcopal Church, has returned to the Methodist Church, joined the Western Virginia Conference, and is stationed at Catlettsburg.

Rev. B. H. Stillwell, from the Christian Union church, has joined the M. E. Church, South, and has been admitted into the Missouri Conference.

Bishop Simpson, in his Ecumenical sermon, severely censures those ministers who travel on Sunday for convenience or to save time.

Dr. A. C. Haven, son of the late Bishop E. C. Haven, recently reached San Francisco from his first trip to Japan, whither he had gone as surgeon of the steamship City of Peking. Dr. Haven learned of his father's death from a stranger on the wharf.

The friends of Rev. J. B. Hill, of the Methodist Book Depository, sincerely sympathize with him on the death of his son, Owen C. Hill, who died at San Jose last Friday, aged twenty-five years.—Pacific Methodist.

Says a report of the Missouri annual conference: "The health and strength of Bishop Pierce keep up well, and give promise of his being able to make the rounds of his conferences without any severe suffering."

The health of the Rev. T. D. Lewis, of the Louisville conference, is so feeble as to excite fears that he may be compelled to abstain from active ministerial labors for a time.

In the death of Colonel Fielding Neel, of Shelbyville, Ky., who lost his life by a recent railroad disaster, our church has lost one of its most liberal and enterprising laymen.

Dr. Kelly, representing the missionary secretary, asked the Missouri Annual Conference for three or four men to occupy points in Colorado—men who are accustomed to Western life, and that have the tact to adjust themselves to Western manners.

Rev. Geo. Pearce, of the English Baptist church, is the oldest missionary in India, having been in that country fifty-five years. Rev. J. P. Rottler, who died in 1830, spent six years in the land of Buddha.

T. DeWitt Talnage has had an increase in his salary of \$5000. He now receives \$12,000 as pastor of the Tabernacle congregation. He is now completing his twelfth year. During the last thirteen months he has received more than one thousand members, and there are upon the church registry 25,000 names—the largest religious society in the United States.

The Missouri Conference elected the following delegates to the General Conference: W. M. Rush, E. K. Miller, E. R. Hendrix, G. W. Spear and C. I. Vandewater as delegates, and J. P. Nolan and J. H. Pritchett as alternates; J. D. Vincil, T. Woodson, P. P. Ellis, Dr. Perkins and Thomas Shackelford, lay delegates, and R. E. Anderson and J. M. Proctor as alternates.

Rev. W. D. Mountcastle, of Jefferson, Texas, gave us a pleasant surprise by calling at Galveston on the 25th of last week. He had been to Abingdon, Va., to place in school, at Martha Washington College, Miss Dora Kelly, daughter of Colonel G. A. Kelly, who lives near Jefferson. Mr. Mountcastle renewed his attendance at the conference of Holston Conference, and speaks in their favor when opportunity offers. He will visit friends in various localities in East Tennessee, and will then start back to Texas.—Holston Methodist.

REV. JAMES YOUNG, of temperance fame, arrived in Galveston Tuesday evening for a two days' sojourn. The doctor reports the temperance cause a-buzzing, and entertains no doubt of the success of a prohibition amendment being submitted to the people by the next legislature.—Texas Christian Advocate.

By "sojourn" we suppose you mean getting up a sort of tornado against the whisky traffic. That is about what Young generally does when he "sojourns" anywhere.—Texas Prohibitionist.

TEXAS, JACKSON COUNTY, September 23.—On the sixth of this month Jackson county, Texas, voted on local option. Result—whisky is excluded from the county for another twelve months. As temperance is one of the Christian virtues, we, in our sermons on the circuit, held it forth in its excellency to our congregations; and as intemperance is the devil of which kingdom it is destroyed by the manifestation of the Son of God, we denounced it in as strong terms as we were capable. The whiskyites did not seem to relish the attack on the kingdom of their father, the devil, of which kingdom they are the dupes and subjects. They do not at all enjoy being told that drinking whisky is one of the many ways of doing the works of the devil. Some, after they had heard freedom offered them in the gospel of Christ, and then renewed allegiance to the devil by voting against local option.—Wm. M. Shookley.

Texas Christian Advocate.

CHURCH NOTICES.

BEAUMONT DISTRICT—FOURTH ROUND. Moscow et al. at Moscow, Oct. 15 and 16. Livingston et al. at Livingston, Oct. 15 and 16. Liberty et al. at Liberty, Oct. 29 and 30. ...

SHERMAN DISTRICT—FOURTH ROUND.

Denison et al. first Sunday in September. Denison et al. third Sunday in September. Sherman et al. first Sunday in October. ...

WOODVILLE, Sept. 22.—The following is the financial state of Beaumont district:

Home circuit preacher's claim, \$500; paid, \$410. Domestic missions appointment, \$500; paid, \$410. ...

GRAHAM, Young county, Texas, September 21.—We have just closed an eighteen days' revival meeting.

Our church has lost already by drawing in her lines. We must occupy the ground. It will take men and money, and we beg all the brethren to get ready to help us.—R. W. THOMPSON.

SAN FRANCISCO, Sept. 28.—The name of the ship reported lost by the telegrams last night was the Halcyon.

San Francisco, Sept. 28.—The name of the ship reported lost by the telegrams last night was the Halcyon. ...

Holyhood.

Holyhood was for a long time a source of considerable trouble to the managers of royal palaces, for, not having been inhabited during the reign of the Duke of York (afterward James II.), things had got into considerable confusion.

GEORGETOWN, Sept. 19.—We gratefully acknowledge the receipt of "The Old Roman World," by John Lord, donated to the Southern University Library by Prof. Harris, of Washington and Lee University, at Lexington, Va. ...

Dallas, Dallas county, Sept. 12.—The readers of the Advocate please look out for a bay mare, heavy built, about fourteen hands high, branded with a Texas star on left shoulder.

On the other hand, certain relatives are death to the sick. If Peter Featherstone, in "Middlemarch," had had an ailment which permitted recovery, or even of a temporary rally, he would have had no chance with his brother, Solomon, or his sister, Mrs. Waite.

"A Merry Heart Doeth Good Like a Medicine."

If a patient seriously ill is surrounded by a number of persons, all of whom speak to him and treat him as if he is dying—well, he very likely will die. This is a matter not nearly sufficiently estimated, and many a patient owes his life to the disposition of his medical attendant.

The Peninsula Must Go.

Isthmus-utopia has come to be a recognized business. Suez, Panama, Corinth, Tchuantepec, and almost every other "narrow neck of land" is or is to be cut in two. War has been declared against peninsulas, and they are to be turned into islands.

His Arrival.

The French frigate Magdeleine, the pioneer of the fleet detailed to take part in the Yorktown centennial, has arrived at New York.

A Madman.

The crops of George Howard, residing near Little Rock, Ark., were recently sold under a cloud which threatened the lives of several of his neighbors.

From Egypt.

A colored woman, named Sarah Minor, becoming excited by the rapid approach of an outgoing passenger train, some distance from Vicksburg, Sunday evening, Sept. 25, sprang from the Vicksburg and Meridian railroad, a depth of twenty-five feet, and fractured her leg, collar bone and jaw bone, besides inflicting, as it is thought, serious internal injuries.

Killed as Was His Brother.

Tom Beleh, a white man, aged 30, a brakeman on the Cincinnati Southern railroad, was killed in Chattanooga Monday morning, Sept. 27, when he was struck by a car when it passed under a low bridge and struck him on the head. His brother was killed in the same way a short time since.

From Europe.

Judge George Hillyer, who has just returned from the Northwest, tells the Atlanta Constitution: "I have traveled in the past month through the upper northwestern States, and the great northwestern country. I came on south through the north of Kentucky, through Tennessee on to Atlanta. I then went up to Spartanburg, across toward Asheville and returned. In all my travels I was carefully observed, and I say deliberately that I never saw a single acre of corn that in my opinion would yield ten bushels to the acre. I rode through miles and miles of corn fields that would not yield a peck to the acre."

The London Spectator says:

"The French republic is not yet inclined to make peace with the Catholic Church, nor, apparently, the Catholic Church with the French republic. In the council of the department of the Nord a deputy in his last session proposed cutting off the vote of the archbishop of Cambrai on the express ground that the archbishop has never publicly pronounced the word 'republic' since his installation, and has defected the unrecognition of the republic by the archbishop, and the consequent of the archbishop's withdrawal, after all, a persecuting law, does not seem an omen of peace."

PUBLIC MONUMENTS ABROAD.—

A competition has just been opened in Russia for the erection of a monument in the Kremlin to the memory of the late Emperor Alexander II. The form and character of the monument are left to the artist's choice, but the materials to be employed are settled to be granite, porphyry, bronze and marble. The competition is open to foreigners, and the prizes for the four best designs amount respectively to 6000, 1000, 2000 and 2000 roubles. The prizes, however, do not confer any right as to the execution of the work, the power of choosing the architect being reserved by the committee. August 31, 1882, is given as the last date for sending in designs for competition. The monument in honor of Jeanne d'Arc, which is to be erected at Donny-sur-Meuse, is being distinguished in the late school; and it is to comprise four statues. In front, Jeanne d'Arc herself, a marble figure; at the sides are bronze figures of St. Margaret, Catherine and Michael. This memorial will be erected in the parish church at Donny-sur-Meuse, in a chapel constructed on the site of the oratory to which tradition has attached the name of the heroine. M. Jacquemart is to execute for the town of Boulogne-sur-Mer a statue of Mariette Rey, who was born in that place. The same town will be "immaginated," on the 10th inst., a statue of Frederic Sauvage, the engineer. M. Barrias' monument commemorating the defense of St. Quentin will be opened to public view on the 8th proximo. The statue of Quentin Matsys, by M. Brackeler, was unveiled at Antwerp on the 14th of August last.

The New Orleans Pacific.

N. O. Green, 26th. Major B. H. Plean, chief engineer of the New Orleans Pacific railway, arrived in the city yesterday. The Major gives a very encouraging account of the progress of work on the road. Track is laid twenty-five miles south of Shreveport, and twenty-five miles

north of Alexandria, leaving a gap of thirty miles between those points. South of Alexandria the track extends fifteen miles, the end being ten miles from Cheneyville, in Rapides, where connection will be made with the Morgan railroad extension. The forty miles still unfinished will be completed in about thirty days, when there will be railroad communication with Shreveport, via Vermillionville, Opelousas and Alexandria. Between Cheneyville and the end of the line extended from Donaldsonville, there remains a gap of nearly seventy miles, which will be closed by Christmas. Major Green has found an excellent foundation for the railroad bridge across Red river, at Alexandria, where there is a singular geologic formation of very hard sandstone. This will give a solid foundation for the proposed bridge.

Our Railroad Development.

We thought in 1872, when we built 4198 miles of railroad, that we were a wonderfully enterprising and prosperous people, and that we beat the world at building railroads, which was certainly the case. In 1872 we built a railroad half as many miles of railroads. This caused us not to have half as high an opinion of our enterprise and prosperity. But it was the panic that stopped the building of roads in 1873. It cut out the supply of circulating capital, or rather sent it into hiding places in the great cities and in Europe. But in 1881 we have already built 3018 miles of railroad, and before the year is ended will be close upon the figures of 1872. But the question presents itself, in the midst of all this seeming prosperity, and of new schemes involving unheard-of outlays: "How shall we stand two or three years from now?"

Concerning the alleged decrease of population in Kansas.

In publishing the acts of the Mississippi legislature, recently, the laws got slightly mixed with parts of an anti-Baptist tract that was set up by the same printer. The following was the result: "Be it enacted by the Senate and House of Representatives of the State of Mississippi, that 'Baptists' means to take under water, and 'Gize' means to put out."

Stock Feed for Fall and Winter.

In view of the certainty of the scarcity of corn and of high prices for all sorts of food for live stock during the coming fall and winter, farmers can not be too careful of the supply on hand. Straw and corn fodder are the only feeds which are largely used as supplementary feeds than heretofore. During the terrible drought on the Pacific coast a couple of years ago, when thousands of stock starved to death, had regrets were heard on all sides of the foolishness of not having stock on hand.

Advocate of the Month.

The stock market opened this morning bright and has been fairly well unsettled up to this hour, although the tendency has in the main been towards lower figures. Fluctuations, however, have been rather narrow, and dealings on a small scale. St. Paul is down 1/2 per cent, and New York, 1/4 per cent. ...

COMMERCIAL.

TELEGRAPHIC MARKETS.

New York, September 28.—11 a. m. The stock market opened this morning bright and has been fairly well unsettled up to this hour, although the tendency has in the main been towards lower figures. Fluctuations, however, have been rather narrow, and dealings on a small scale. St. Paul is down 1/2 per cent, and New York, 1/4 per cent. ...

NEW YORK SPOTS.

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NEW YORK FUTURES.

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Texas Christian Advocate.

Weep for Yourself.

Rev. G. C. Miln. In a recent sermon from the text, "Weep not for me but weep for yourselves," touched upon the corruption of present day politics in a most suggestive and forcible manner...

There is hardly any question," says the English scholar, Rev. G. H. Lewes, respecting the great middle period of Egyptian history, including the captivity and the exodus of the Israelites...

There is not in human nature a more odious disposition than a proneness to contempt, which is a mixture of pride and illnature. Nor is there any which more certainly denotes a bad mind...

As perfect obedience to the laws of the moral law would abolish the medical profession, as perfect obedience to the moral law would abolish clergymen and make churches useless...

Discourtesy does not spring merely from one bad quality, but from several—from foolish vanity, from ignorance, from what is due to others, from indolence, from stupidity, from distraction of thought, from contempt of others, from jealousy.—La Bruyere.

MISCELLANEOUS.

The population of Alsace-Lorraine has increased over 34,000 in five years. The composer of the "Watch on the Rhine" receives a pension of \$1000 a year.

Considerable improvement has been made the last few years at Rome. The streets are kept clean and watered, and the mass of intelligent foreigners who visit Rome the past season only three died.

There is hardly any question," says the English scholar, Rev. G. H. Lewes, respecting the great middle period of Egyptian history, including the captivity and the exodus of the Israelites...

It is said that in a recent canvass of eighty towns in Connecticut, 50,000 people were found who never attend church.

An engineless train is reported to have lately run fourteen miles in seventeen minutes on an English railroad.

At a cattle show at Milan, which was opened by the King of Italy, the management attempted to exhibit animals as well as to alarm the horses that they had to be sent away.

The board of visitors to West Point report that hazing has been crushed under rigid discipline, but lingers to some extent.

The International Navigation company of Philadelphia is about to let the contracts for the construction of two iron steamships.

A censorship over dispatches to the press has been established on the military telegraphic line in Arizona by Superintendent Ward.

The failure is announced of the Northern Counties Banking association of Newcastle, England, with liabilities of £64,000.

In giving details of the epidemic of diptheria, the Russian journals announce 18,675 fatal cases in a province of less than 2,000,000 inhabitants.

Three hundred Russian nobles have organized themselves under the name of the "Sacred Legion," and will establish a secret service in opposition to nihilism.

A cargo of 300 tons of human bones, probably the remains of the defenders of Plevna, has been received at Bristol, England, from Turkey, to be used in enriching the soil.

The contributions for the erection of the Garfield memorial clock at Washington have reached \$25,000. It is proposed to preserve in the new structure the pew occupied for many years by the president, where Garfield first intended to kill him through the opening window.

During an exciting meeting of the French cabinet, General Ferry, minister of war, offered to resign, but was persuaded not to do so.

Muslim pilgrims now go to Mecca by Mediterranean steamers, instead of making the long caravan trips; but the greater the fatigue incident to the trip the more pleasing is the devotee in the sight of God and Mohammed.

A tract twenty miles in diameter has been burned over by forest fires near Carthage, N. Y., the estimated loss of timber lands being \$300,000.

The purchase of £120,000 in Dutch gold in the open market, in London, caused a decline in consols.

Forest fires in California have burned over 10,000 acres in Marin county and 60,000 acres on the summit of the Western Pacific road.

The New British minister to the United States, Hon. Lionel Sackville West, will sail from Liverpool October 15.

The Spanish press express much pleasure at the news that Lord Granville has announced Queen Victoria's intention to continue the duties of the Garter upon King Alphonso.

Le Napoleon, of Paris, the organ of Prince Jerome Napoleon, denies the statement of the French press that he is preparing a manifesto to renounce his claim to the leadership of the Bonapartists.

Dean Stanley did what he could to encourage matrimony among the Catholic clergy. He left \$2500 to the infant son of Pope Hyacinth Layson.

A peculiarity of the losses by the Michigan fires is that they fall chiefly on the more well-to-do farmers, who had good buildings, implements, stock and crops to be destroyed.

Two bells, weighing two tons each, are to be fixed on the new Eddystone lighthouse. The bells are to be rung as signals. The object of having two instead of one, as usual, is that one ring may always be on the weather side of the light, and the other from whichever quarter the wind may be.

A new and highly successful swindle in Philadelphia is the sale of tea in cans containing prizes. The tea is wretched stuff, and the prizes really given away are worthless brass and glass jewelry.

Williams college feels the effect of the celebrity President Garfield has given it in a large increase in the number of students. The freshman class numbers three more than Amherst's, or just an even hundred.

The Bishop of Manchester preached a special sermon in York Minister on the occasion of the visit of the British association. He said that even if the Chinese government, extending the benevolent generation of a mixed character, result would not be incompatible with a belief in God and in the Christian faith.

According to the official statistics not a woman over thirty years of age was married in Philadelphia during the year of grace 1880.

An edict has been published by the Chinese government, extending the exemption from assessments for the benefit of heathen ceremonies which was accorded to Roman Catholics in 1862.

The chief medical officer of the New Jersey sanitarium in Asbury Park reports the fact that notwithstanding the great prevalence of malaria in that section, not a single case of that disease has been found among the lunatics, and last year numbered 672.

A single Methodist college, the Ohio Wesleyan university, is represented by two missionaries in Japan, six in China, three in India, one in Italy, two in South Africa and one in Mexico.

The gross earnings of the Erie road for ten months have been \$17,208,511, a gain of \$1,508,000 over the previous year.

A plan has been adopted at the Summerfield Methodist camp-meeting, near Baltimore, of charging five cents for admission and letting children in free, and it is said to be growing popular.

The first meeting of a delegated General Conference of the Methodist Episcopal Church in India, was held in Allahabad in July. Thirteen ministers represented the North and South India Conferences, and talked over the general interests of the church in the whole country.

The Rev. John A. Kem, of the Methodist Episcopal Church, South, at Alexandria, Va., has had a telephonic attachment fitted up to his pulpit, by means of which he preaches regularly to an invalid member at some distance from the church.

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Texas Christian Advocate.

CHURCH NOTICES.

TERRELL DISTRICT—FOURTH ROUND.
Sabbath school first Sunday in October.
Sabbath school first Sunday in October.

GALVESTON DISTRICT—FOURTH ROUND.
Cedar Bayou circuit, October 1 and 2.
Vespa circuit, October 3 and 4.

CORSIKANA DISTRICT—FOURTH ROUND.
Corsi kana circuit, October 1, 2.
Corsi kana circuit, October 1, 2.

GAINESVILLE DISTRICT—FOURTH ROUND.
Bollinger circuit, October 1, 2.
Deatur circuit, October 3, 4.

EASTLAND DISTRICT—FOURTH ROUND.
Eastland circuit, October 1, 2.
Eastland circuit, October 1, 2.

PORT WORTH DISTRICT—FOURTH ROUND.
Port Worth circuit, October 1, 2.
Port Worth circuit, October 1, 2.

CORPUS CHRISTI DISTRICT—FOURTH ROUND.
Helena circuit, first Sunday in October.
Helena circuit, first Sunday in October.

SEALDOW DISTRICT—FOURTH ROUND.
Sealdow circuit, first Sunday in October.
Sealdow circuit, first Sunday in October.

SULPHUR SPRINGS DISTRICT—FOURTH ROUND.
Sulphur Springs circuit, October 1, 2.
Sulphur Springs circuit, October 1, 2.

SAN ANTONIO DISTRICT—FOURTH ROUND.
San Antonio circuit, first Sunday in October.
San Antonio circuit, first Sunday in October.

PARIS DISTRICT—FOURTH ROUND.
Paris circuit, October 1, 2.
Paris circuit, October 1, 2.

WACO DISTRICT—FOURTH ROUND.
Waco circuit, first Sunday in October.
Waco circuit, first Sunday in October.

LAMPASAS DISTRICT—FOURTH ROUND.
Lampasas circuit, first Sunday in October.
Lampasas circuit, first Sunday in October.

STEPHENVILLE DISTRICT—FOURTH ROUND.
Stephenville circuit, first Sunday in October.
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WINTERSVILLE DISTRICT—FOURTH ROUND.
Wintersville circuit, first Sunday in October.
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DALLAS DISTRICT—FOURTH ROUND.
Dallas circuit, first Sunday in October.
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PALESTINE DISTRICT—FOURTH ROUND.
Palestine circuit, first Sunday in October.
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MARSHALL DISTRICT—FOURTH ROUND.
Marshall circuit, first Sunday in October.
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SAN MARCOS DISTRICT—FOURTH ROUND.
San Marcos circuit, first Sunday in October.
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AUSTIN DISTRICT—FOURTH ROUND.
Austin circuit, first Sunday in October.
Austin circuit, first Sunday in October.

CHAPPELL HILL DISTRICT—FOURTH ROUND.
Chappell Hill circuit, first Sunday in October.
Chappell Hill circuit, first Sunday in October.

CHILWATER DISTRICT—FOURTH ROUND.
Chilwater circuit, first Sunday in October.
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O'NEAL—Alma Rosetta, infant daughter of Hadden and S. E. O'Neal, died July 9, 1881.

ELLISON—Little Elijah David Ellison, infant son of E. David A. Ellison, died July 10, 1881.

GANTZ—Little Beulah, infant daughter of Ferdinand and Arabella Gantz, died July 10, 1881.

STEPHENSON—Henry Crockett Stephenson was born February 25, 1881.

SMITH—Sweet little Joseph Marvin, son of Rev. J. M. and Mary F. Smith, died July 10, 1881.

WILLIAMS—Jesse Marvin, son of G. W. W. and M. E. Williams, was born September 22, 1879.

McKENNEY—Bro. R. J. McKinney was born in Monroe county, Miss., in 1830.

WALKER—Died, at the residence of her mother, in Waxahatche, Texas, January 29, 1881.

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SINGLETON—Bro. A. V. Singleton died at the residence in New York, Texas, September 2, 1881.

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NEW ORLEANS.

HOLMAN'S PAD
CURES Simply Without Dosing by Absorption

U. S. STANDARD SCALES
CHICAGO SCALE CO.

Revised New Testament
GARFIELD

Blancard's PILLS

HAMILTON BLAGGE,
Sewing Machines, Needles, Paris

SHAW & BLAYLOCK,
GALVESTON, TEXAS.

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GALVESTON.

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Texas Christian Advocate.

Guinea's Condition. Guitaun so dreads the vengeance of the people that he has become ill, and the jail physician has been called to attend to him on sick bed.

Fire at Moscow Mill Building. Moscow, Sept. 28.—The fire which commenced last evening in a merchant's bazaar in this city has already destroyed twenty warehouses. In spite of all efforts the conflagration is still raging.

A Powerful Railroad Syndicate. New York, Sept. 28.—A contract was signed to-day between E. W. Cole, president of the Tennessee, Virginia and Georgia railroad, for the survey known as the Cole route, four hundred miles, and G. H. Tyler, president of the Norfolk and Western railroad company, and F. J. Kimball, president of the Shenandoah Valley railroad company, seven hundred miles.

The Glasgow Herald says that, in the opinion of an old sea captain, the presence of an iceberg is rarely indicated by the thermometer. He has never observed a difference on this account of more than three degrees. Safety, he thinks, lies only in a sharp lookout.

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How to Get Emigrants. The states that comprise this section, and particularly the Gulf States, seem to be extremely anxious to secure emigrants to their shores, and to cultivate their waste lands. As they are certainly sincere in this matter, we would advise them to follow the example of the Missouri Emigration Society. This society has just sent to Germany 40,000 additional copies of its leaflet-book on Missouri, which makes the total distributed by its agents, 100,000 in Prussia alone. It has established sub-agencies in almost all of the principal cities in Europe, and offers very liberal inducements to emigrants to settle in the state. The results of their work may be seen in the large number of emigrants that have lately gone to Missouri; so if the Gulf States desire to turn the tide of immigration to the south, the same means might be employed, and the same results will be most likely to follow.—St. Louis Paper.

Id for Michigan Sufferers. J. L. Power, Secretary of the Massons of Mississippi, has issued an address to the Massons of that state, calling on them to come to the relief of the Michigan sufferers. The address states that he, as a member of the Massons, and as a fellow sufferer, at Michigan, 4227 for the relief of the yellow fever sufferers in Mississippi, and that considerable sums were sent direct from that state to our afflicted communities. Mr. Power seems to think that our people should show their gratitude by assisting the sufferers made by the forest fires.

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Bentham, but as an acknowledged translation from the jurist Beccaria. To Leviathan Hobbes we owe the sage maxim: "Words are wise men's counters, but the money of fools." It is John Selden who suggests that by throwing a straw into the air you may see the way of the wind; and to his contemporary, Oxenstiern, is due the discovery: "With how little wisdom the world is governed." Mackintosh used the phrase: "A wise and notable inactivity." "The schoolmaster is abroad," is from a speech by Lord Brougham. It does not mean that the schoolmaster is "abroad," in the sense of being absent, as many seem to interpret the phrase, but that he is "abroad" in the sense of being everywhere at work. In the familiar phrase: "A delusion, a mockery, and a snare," there is a certain Biblical ring, which has something to do with the Hebrew prophets; the words are, in fact, an extract from the judgment of Lord Denham at the trial of O'Connell.

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to force the company to build a connection at Denning or El Paso, a scheme reported by the engineers as impracticable. Five hundred graders have been discharged. The road was being constructed from Hermosillo, and thence to the Arizona line.

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his own firm, but to raise a fund of \$250,000 in Boston alone. J. W. Mackey, now in Paris, sent word on the eve of his departure that if the President should die he would be in the front rank of subscribers. It is also known that Wm. H. Vanderbilt has promised \$50,000.

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THE DEAD CANOE BE RAISED. If your lungs are badly wasted away can you be cured by the use of Dr. Pierce's Golden Medical Discovery? It is, however, unequalled as a tonic, alterative, and nutritive, and really cures the most obstinate cases of chronic cough, cold, and inefficient consumption, far surpassing in efficiency cod liver oil. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kidney Ailments. Address: WORLD'S DISPENSARY, MEDICAL ASSOCIATION, BUFFALO, N. Y.

Train Collision and Wreck. RICHMOND, Va., Sept. 27.—The last mail train bound south and the northern bound regular mail train of the Atlantic coast line collided and wrecked near Chester, Va. The Richmond and Petersburg railroad, both engines and the baggage and mail cars of each train were badly smashed. Fortunately no one was fatally hurt. Postal agents O'Rourke and Hawkins were killed, and several other officers sustained slight injuries. The engineers and firemen of both trains saved themselves by jumping off. The accident is attributed to a disregard of orders on the part of the conductor and engineer of the north-bound train, which had been delayed at Chester until the last mail had passed.

A DELICIOUS HEALTH FOOD.—"Imperial Granum," said she, as she looked up over her spectacles from the end of her long, silver hair, and her granum? Well, if it don't beat the rest! I never heard of no such a thing when I was a gal." She was one of the unimpaired old folks who never learn anything, and who keep going as they always have done, instead of picking up what is new and good.

We like "Imperial Granum." It is safe, reliable, nourishing, and delightful to take. It is not a medicine, but a health-giving food, which every one can eat, and which will do good in his family. It consists largely of the gluten which is extracted by a chemical process from wheat of a most superior character.

One pleasant feature of "Imperial Granum" is that most undigestible cereals can be made out of it, which, especially in this hot weather, may most profitably be substituted for some of the heavy pastings and greasy pies which are so common a part of our diet. It is a most nourishing food, not only in the sense that it contains all the elements of nutrition, but in the sense that it is so easily assimilated, that it is almost certain to do good in every case. It is a most valuable food for the sick, the aged, and the infirm. It is a most valuable food for the laboring classes, and for those who are engaged in any kind of manual labor. It is a most valuable food for the young, and for those who are engaged in any kind of intellectual labor. It is a most valuable food for the whole family.

How to Get Emigrants. The states that comprise this section, and particularly the Gulf States, seem to be extremely anxious to secure emigrants to their shores, and to cultivate their waste lands. As they are certainly sincere in this matter, we would advise them to follow the example of the Missouri Emigration Society. This society has just sent to Germany 40,000 additional copies of its leaflet-book on Missouri, which makes the total distributed by its agents, 100,000 in Prussia alone. It has established sub-agencies in almost all of the principal cities in Europe, and offers very liberal inducements to emigrants to settle in the state. The results of their work may be seen in the large number of emigrants that have lately gone to Missouri; so if the Gulf States desire to turn the tide of immigration to the south, the same means might be employed, and the same results will be most likely to follow.—St. Louis Paper.

Id for Michigan Sufferers. J. L. Power, Secretary of the Massons of Mississippi, has issued an address to the Massons of that state, calling on them to come to the relief of the Michigan sufferers. The address states that he, as a member of the Massons, and as a fellow sufferer, at Michigan, 4227 for the relief of the yellow fever sufferers in Mississippi, and that considerable sums were sent direct from that state to our afflicted communities. Mr. Power seems to think that our people should show their gratitude by assisting the sufferers made by the forest fires.

The Cost of the President's Illness. The amount of these bills was the next topic discussed, and Secretary Brown, after figuring up for a moment, estimated that the cost of the president's illness would not be far short of \$250,000. The doctors, he thought, with the exception of Barton, were not paid, who as army surgeons are expected to attend the president as part of their official duties, should receive at least \$100,000, and perhaps much more. Dr. Reyburn has been in attendance sixty-eight days, which at \$100 per day, would entitle him to \$6800. Dr. Bliss would probably receive \$25,000, and Drs. Hamilton and Agnew's bill will not, it is thought, be more than \$15,000 apiece. It must be remembered that the professional services of all of these men are made by their connection with this case, and there is not a surgeon in the country who would not attend the president for months for the mere honor and reputation of the thing. "A singular admission," said Secretary Brown, "and one which indicates the feeling of the people in the matter, is that we experience the greatest difficulty in getting bills from any one. Even persons who render services which are usually paid for at once, such as furnishing food, carriages, medicines, instruments, etc., refuse to send in their bills, and I do not know of a single bill yet sent in for services or goods rendered to the president during his illness."

When you find it necessary to ask your druggist for "Sellers' Vermifuge" take care not to be argued into any other kind. They are only frauds.

Lawyers and Quotations. From Chambers' Journal. Grave judges, and others learned in the law, have contributed their quota, as in duty bound, to the common stock of popular sayings. It is Francois Bacon who says of matters that "come home to men's business and bosom," who lays down the axiom that "knowledge is power," and utters that solemn warning to ennobled Benefactors: "He that hath a wife and children hath given hostages to fortune." We have the high authority of the renowned Sir Edward Coke for declaring that "corporations have no souls," a man's house is his castle, "is borrowed from Lord Thurloew. The greatest happiness of the greatest number," occurs in

Boston last year consumed 641,633 barrels of lager beer—two barrels to every man, woman and child.

Detroit should be a healthy city. One of its newspapers says: "We have only about 100 doctors to the 100 patients now."

We have a speedy and positive cure for Catarrh, Diphtheria, Canker mouth, and Headache in Shiloh's Catarrh Remedy. A nasal injection free with each bottle. Use it, if you desire health and sweet breath. Price 50 cents. Sold by C. W. Preston & Co., druggists, 180 Market Street, Galveston.

Oh, What a Cough! The signal perhaps of the sure approach of that more terrible disease consumption. Ask your druggist for a bottle of Shiloh's Catarrh Remedy. It will cure you in ten days, and do nothing for it. We know from experience that Shiloh's Cure will cure your cough. It never fails. This explains why more than a million bottles were sold in every district of the Republic, and whooping cough, at once. Mothers do not be without it. For lame back, side, or chest, use Shiloh's Catarrh Remedy. Sold by C. W. Preston & Co., 280 Market Street, Galveston, Texas.

Dyspepsia and Liver Complaint. It is not worth the small price of 75 cents to free yourself of every symptom of these distressing complaints? If you think so, call at our store and get a bottle of Shiloh's Catarrh Remedy. It is a good medicine, and it does you no good if it costs you nothing. Sold by C. W. Preston & Co., druggists, 180 Market Street, Galveston.

Your husband requires rest," said the doctor, as he came from the sick chamber. "He will soon be well; he has a bad attack of flickeritis." "Flickeritis, doctor? Why, that's a new disease, isn't it?" Yes, quite new. It is caused by watching the tickers in the brokers' offices. It affects the optic-nerve and the spinal column."

BE OF GOOD CHEER. There is one remedy which has proved itself to be a precious boon and a true friend to suffering humanity. It has saved thousands of nervous, debilitated, headache-ridden mortals to lives of usefulness and the full enjoyment of robust health. If you are weak, nervous, and debilitated, suffering from indigestion and dyspepsia, you make a serious mistake and do yourself great injustice if you fail to try this excellent medicine. You will find it a perfect panacea for all your troubles. In a few days your shattered nervous system will be restored to a natural and healthful condition, all symptoms of dyspepsia and indigestion disappear, and the possibility of paralysis, apoplexy, and other disorders that lead to sudden death are removed forever. This marvellous compound is a preparation of iron and essential vegetable tonics. It is the only preparation of iron that does not give headache or blacken the teeth. It is called BROWN'S Iron Bitters. Demand it of your druggist, and take no substitute. It will give the greatest satisfaction, for its effects are lasting, and not temporary, as is the case with alcoholic preparations. Brown's Iron Bitters contain no alcohol.—EQUIVOCAL.

MY MILLIONAIRE. Now, Jennie, this way to the carriage. We'll be out the first of the night. And you haven't seen me since my marriage. And you've brought me a box of flowers that grew by my old country home. And you've brought me the merry wind from my dear, you are fresh as a daisy. That's a good one in the wife's face way. Not a bit like the wife of today. And once we were children together. And we'll be together again, my dear. Side by side in the bright summer weather. Through quiet lanes, shady and cool.

Well, I wish I was back in the cottage. A good one in the wife's face way. And your umbrella was given for a postage. I'd only just posted, too. You know it was my dear, my dear. That I should be better for gold, "to be or not to be" condition. So was necessary then.

Oh, yes! I have velvet and lace—The finest current in the town. A yard that the blue water green. And I've got a pair of shoes. I live in a lady's red velvet shawl. With everything you wish and grand. And I've got a pair of shoes. The loveliest now in the land.

My husband? O, I like him better. The further he stays away, Jennie. He's a good one in the wife's face way. And you've brought me a box of flowers that grew by my old country home. And you've brought me the merry wind from my dear, you are fresh as a daisy. That's a good one in the wife's face way. Not a bit like the wife of today. And once we were children together. And we'll be together again, my dear. Side by side in the bright summer weather. Through quiet lanes, shady and cool.

I'd forgotten to ask you, Jennie. About my dear, my dear, my dear. Whom fortune never loved a penny. I've given him strong hair and hands. You know we were fond of each other. (Ah, he had a fine handsome face) He had my dear, my dear, my dear. Two different views of the case.

What married?—idiotic fellow. To that feeble-faced Polly Gray? Why, she's cracked and withered and yellow. How could he choose so tragically. A woman, with intellect so low. And does she imagine she is a queen? He loves her? I would like to know.

But here are my prison-does waiting to bid me again in the gloom. Let me be in my dear, my dear, my dear. With you I will always be my dear. My dear, my dear, my dear, my dear. And if it is to be, it is to be. Well, you'll be a sharp game upon an ass. And dance a fandango to my face. [Chicago Paper.]

How Garden Received the News. Garden Cracker visited Guitaun after General Garfield's death, and was instantly asked by the prisoner about the condition of the president. The assassin said he had felt very anxious about his victim for the past few days, and feared he was near his end. When the warden informed Guitaun that the chief magistrate was dead, he sank upon his bed and appeared greatly agitated. He afterward remarked that he would not have committed the deed had he known the president was to suffer so greatly. The assassin has been in constant dread of assassination.

Algeria. The conquest of Algeria by the French in 1830 restored to Christianity that portion of African soil, but the authorities, fearing by any appearance of proselytism to excite Mussulman hostility, permitted no missionary enterprise. It is in this respect a famine which destroyed in some districts of Algeria a fifth of the population, and left thousands of native children in utter destitution. The Archbishop of Algiers sent out priests and nuns to bring the unfortunate to the palace. They came in a lively train, under the painful impression that Christians were like the giant Jack the Giant Killer, particularly fond of the blood of young children. These apprehensions were soon agreeably dispelled, and now the French children are growing up in establishments formed especially for them in the villages of St. Cyprien and

St. Monique, on the railroad line between Algiers and Oran; the same route which was once the road from Carthage to the pillars of Hercules. Archbishop Lavignier has further extended Christianity among the Arabs by means of medical missionaries. It is the rule of the order of Algerian missionaries to tend with their own hands all the sick who come to them. Their fame extended through the back country, and, by the aid of General Wolff, commandant and the military division of Algiers, who had at his disposal a large fund destined for charities among the natives, the Archbishop was enabled to raise in the village of St. Cyprien a hospital where natives are gratuitously attended.

"How do you manage?" said a lady to her friend, "you appear so happy all the time?" "I always have Parker's Ginger Tonic handy," was the reply, "and thus keep myself and family in good health. When I am well I always feel good natured." See other column.

THE SEPTUAGENARY PERIOD. A tomb of the Herodian period has lately been discovered in the rocky knoll west of Jerusalem's Grotto outside of Jerusalem. It is suggested by Lieutenant Conder that this may possibly be the sepulcher in the garden of the gospel narrative; an opinion which the lieutenant's carefulness and general accuracy entitle to respect. The indications are that the same knoll was the site of the medieval church of St. Stephen, which in the time of the crusades was believed to occupy the spot where the first martyr had been stoned.

THE DISCOVERIES IN EGYPT.—It is believed that the existence of the pit from which the royal Egyptian mummies have recently been excavated has long been known to the Arabs, who concealed the knowledge of the site from the Egyptian government. The Egyptian papyri found with the mummies appear to be of ritualistic and not of historical interest. All the names of the recovered mummies have already been published in the "Koenigsbuch" of Lepsius, and the chief interest of the discovery consists in the light it throws on the succession of the twenty-first dynasty, which is rather confirmed thereby.

Petroleum. The bureau of statistics at Washington has issued a statement of the exports of petroleum and petroleum products during July, 1881, as compared with July, 1880, and for the two periods of seven months ended July 31, 1881, and 1880, respectively. The report shows an increase for both the month and the seven months in every item except lubricating oil, which is a comparatively unimportant item. The following, compiled from the statement, will show the quantities in gallons for July, 1881, as compared with July, 1880:

Table with 3 columns: Product, July, 1881, July, 1880. Rows include Crude, Petroleum, Lubricating, and Residual.

The total increase was 14,651,213 gallons, or about 40.3 per cent. Following is a corresponding statement of the number of gallons exported during the two periods of seven months:

Table with 3 columns: Product, July, 1881, July, 1880. Rows include Crude, Petroleum, Lubricating, and Residual.

The increase in the total was 65,322,131 gallons, or about 35.3 per cent. The value of products exported last July was \$1,681,841, against \$3,629,955 in July, 1880, an increase of \$1,948,114, or nearly 28 per cent. For the seven months ended July 31, 1881, the value of the products exported was \$24,227,288, against \$17,333,431 for the corresponding period of last year, an increase of \$6,893,857, or