





Texas Christian Advocate.

To the Texas Christian Advocate. THE WISDOMY FRIEND.

The Devil one morning rose in a rage. And vowed that every child should be a slave.

"I'll fill it with vice, pollution and down. What little of virtue man's vain soul has left. Since him his slave I'll make I'll be content."

"The pool I will open shall spread far and wide. And overflow the country with its turbid tide. Of earth I would make, in despite, a vast hell. With every pollution to seethe and swell."

So he set up a whisky-shop, right on the square. To deal out damnation to all who'd dare. And those making their eyes and hearts shut to him. To enter his parlor, by day and by night.

To rope in his victims, the men and the boys. He gambled his hellish game with the boys. With billiards and pictures, and dining and cards. With music, and dancing, and dowry yards.

"Just walk round my green blinds and see how I live. My parlors are furnished, my liquors are mixed. Look there at that picture, 'twill kindle the fire. Of slumbering passion, and venous desire."

"Come now to the counter and get you a drink. To wash that hellish care, and how you'll think. And for your scruples of silly propriety. Drink pleasure's full bowl to your perfect satiety."

"Now won't you play something--cards, billiards or dice? Walk in, never hesitate, never think twice. Your fortune try, but don't call me on. Fair lady or riches beneath the bright sun."

"Have you lost? Never mind! Next time bet out in the garden and look for your duck. That picture--see, you'll find it's a trick. To make you strike in with voluptuous swell."

"His ha! Now I have him! Wife, mother. Wine, dining and strens have fenced him about. A cloud of pollution stands 'twixt him and you. To home life's pure pleasures he's hidden away."

"His soul and his body he'll keep all to me. For here, from his conscience, for aye he'll see. I'll reach him, and pluck him, and raze him off his feet. Then kick him out, hopeless, to curse God and me."

"His children I'll begot, his wife's heart I'll break. And drive them to courses, their vile blood to make. That high in hell's gate posts their names deep will carve. They'd better with virtue in poverty starve."

"Is this I would have it all over the land? My marks on each forehead, leoparded, I would brand. In hatred to God, I would make man to reform. Then mock them, and pour them, and laugh them to scorn."

"Ho! daughters and sisters! Ho! mothers and wives. You'd best ones are staking and losing their lives. The case-press of Satan are right a your gate! Awaik from your lethargy, ere it's too late."

"Sons, husbands and brothers, save quick from the foe. Ho! keep them from contact with that over-doe. When I equal pollution damps body and soul. By drawing the senses in the pleasure's bowl."

"Oh! woe down the whisky-bowl, banish it far! His temples destroy, and its organs impair. The makers and victims of liquid hell. And dealers, all pray you to help them up and get well."

"To take their feet out of the mire of day. From dens of profligate, and from the mire of day. Return to their slumbers with God and mankind."

"Arise in the God-given strength of love's prayer! Arise in the courage that will not despair! Arise in the might of truth, courage and strength. And cleanse our fair land in its health and its length."

"So shall the rare bliss you! And ever shall rise The license of prayer, all unshackled with sin's ties. So heaven, descending to earth, shall remain. And God from His children, depart, or again!"

L. H. B. Camp, Camp, Texas. February 27, 1882.

To the Texas Christian Advocate. The Presiding Eldership--No. 2.

DEAR ADVOCATE--The enclosed papers on the History of the Presiding Eldership, though written ten years ago, are thought by Dr. Johnson suitable for publication at the present time, as the questions involved are still being discussed in our religious journals.--WESLEY SMITH.

THE TRUTH OF HISTORY. The correspondent of the Methodist referred to in my first article proceeded thus: "Bishop Asbury died March, 1816. On the following 1st of May the General Conference met in Baltimore. But one man was left in the episcopacy--William McKendree--and it was now strengthened by the addition of two more good men, Enoch George and another Richard Roberts. Bishop Asbury and his powerful personal influence being now out of the way, the reformers renewed their efforts with increasing success, and at last came in sight of the coveted prize, but did not quite reach it. But one effort more, and it would be done. At the General Conference of 1820 the effort was renewed and, finally, was crowned with success, a majority for the new measure was obtained. But here an unexpected and unlooked for hindrance occurred. Joshua Soule, then book agent, and of the New York delegation, was elected to the episcopacy. He was violently opposed to the new measure, and pronounced it unconstitutional, and with fatal effect. In defence to his wishes and opinion that whole General Conference backed down, and to secure his acceptance of the office suspended the resolution for four years. But this was fatal to the whole measure. In the meantime, the Baltimore reformers arose and they adopted, not only an elective presiding eldership, but also lay delegation and non-episcopacy for their platform. Suspicion attached itself to everything they touched, so that at the General Conference of 1824 the work of reform was dropped by common consent, and strong and able men, whose powerful voices had been raised in four General Conferences for an elective presiding eldership, were suddenly silent.

"But sensible men saw that by submitting to the dictation of Joshua Soule, they had permitted a great opportunity to go by, and at the first ballot for the election of bishops there was no choice. But with the patriarch of the church, Bishop Asbury, gone to rest from his herculean labors, and Joshua Soule and the Baltimore reformers out of the way, and these latter deferred lay delegation for a whole generation, and presiding elder reform indefinitely, the old presiding eldership, with all its abuses, still holds on its 'winding way.' Within its day abuses--social, civil, political and ecclesiastical--have gone down in the first

common ruin. But this, in spite of protest and argument, still keeps the track."

The attentive reader cannot fail to observe how admirably the author of the above extract mixes up truth and falsehood so as to fix a stigma upon the name and memory of Bishop Soule. To this version of the case I reply: 1. That that whole General Conference did not back down to secure Mr. Soule's acceptance of the office of bishop. The General Conference met in Baltimore, May 1, 1820, composed of eighty-nine delegates from the eleven Annual Conferences. May 13, Mr. Soule was elected to the office of bishop, having received nine votes more than his distinguished competitor, Dr. N. Bangs.

On May 19, the "compromise resolutions" providing for the election of presiding elders by the annual conferences were almost unanimously adopted. Bishop McKendree entered his protest against the measure, declaring it unconstitutional. Bishop Roberts agreed that it was unconstitutional, and thereby intimated their conformity to the constitution. Bishop McKendree's appeal to the annual conferences was a lengthy document, but full of sound reasoning, and could not fail to produce conviction in the reader of sound judgment. As the result was "seven out of twelve annual conferences declared the resolutions unconstitutional; but, for the attainment of peace, and in compliance with the wishes of the senior bishop, gave their consent for the introduction conformably with the constitution at the next General Conference."

The other five conferences refused to accept the change as a constitutional measure, because they were unwilling to give up the want of power in the General Conference to effect it. They laid the address of Bishop McKendree upon the table, and there let it lie--virtually refused to act upon it, and thus, tacitly avowed their determination to carry the change into effect, independently of the constitutional scruples of the bishops and other conferences. Great exertions were made to effect this purpose."

The reader of course desires to know what was the final action on this momentous question. Well, here it is: "The General Conference of 1824 is in session in Baltimore, 134 delegates present. On the 24th of May pretty generally a declaration was made, declaring the suspended resolutions null and void. Almost the entire day was spent in discussing the matter, and upon taking the vote it stood sixty-three for and sixty-one against the resolutions." It was a declaration, not a vote, and if there then should be a majority in favor of these resolutions they should be considered as adopted.

"It was finally moved by the venerable Bishop Payne, and seconded by Dr. Johnson, that the following resolutions be adopted: 'Resolved, that the resolutions making the presiding elders elective,' etc., be considered unfinished business, and they shall not be inserted in the new edition of the discipline now in operation before the next annual conference of our denomination is called to vote. Bishop Roberts, in the chair, the quorum was broken twice; but, under the remonstrances of the venerable Freeman Garrison and the venerable Bishop McKendree, it did not close the session after adjournment sine die." (Life of McKendree, Vol. II, p. 46.)

Four years more pass away and the General Conference of 1828 is in session in Baltimore. Bishop McKendree, in common with many other faithful and able ministers, who were present, felt in little solicitude as to the course this General Conference would pursue in reference to several important measures. The suspended resolutions, which were now a dead letter, were very seriously the authority of the presiding elders in the appointment of the presiding elders and stationing the preachers, were expected to come up for final action; but the subject had been discussed before the adjournment, and the measure had been decidedly expressed by the annual conferences, that it was lost by an overwhelming vote." (Ib., p. 21, p. 108.)

I must notice one more assertion of the correspondent of the above mentioned paper. He says: "At the first ballot for the election of bishops, there was no choice." This was in 1824, when Mr. Soule was elected the second time and ordained. It was the second time he was elected, and the conference soon after adjournment sine die."

"The conference was in great trouble. The majority had, for the sake of peace, adopted a measure which, upon reflection, they believed unconstitutional. They harmonized with the minister who had proposed for their bishop, and desired his election, although they believed he would not obey the law. Yet they hesitated to repeal the law for fear of dissensions and strife. The resignation of their bishop-elect was designed to relieve them."

With one additional remark I will close this paper. Joshua Soule was one of the committee who drafted the restrictive rules in 1808, and therefore knew their import and design.

THE READER SHOULD BE IN MIND THAT, after the occurrences already narrated, the General Conference of 1820 reconsidered the vote by which the resolutions making the Presiding Eldership elective, were adopted, and suspended further action upon them until the succeeding General Conference; hence, they were known in Methodist history as "the suspended resolutions." The correspondent of the Methodist asserts that the failure of this measure was attributable to the dislocation of the Methodist reformers. I deny it. Upon the final failure of the suspended resolutions in 1824, a number of disaffected persons seceded from the church, and in 1827 or 1828 the Methodist Protestant Church was inaugurated. But Bishop McKendree, and alone, defeated the obnoxious measure and saved the church. He appealed to the Annual Conferences,--and here is his own account of it: "To reduce the power of the Bishops in stationing the preachers--which was the only avowed subject of controversy at the time--did not consider to be a wise or profitable regulation, yet was disposed to admit it, provided the change should be made conformably to the constitution, which was intended to preserve an efficient independent form of government. I am fully persuaded that confidence, peace and harmony among the preachers and people, and the perpetuity of our itinerant system, now successful operation, very much depended upon the confidence reposed in the delegated General Conference, as to their intention to preserve the constitution inviolate and regard it as their rule of conduct. My opposition to the 'peace measure resolutions,' as they were called, arose from a conviction that they were a violation of the constitution and contravened a principle destructive of the 'limitations and restrictions' imposed on the delegated conference; and, as these restrictions were imposed by the travelling

preachers collectively, and from whom the delegated body derived its being and all its powers, I consider them the proper judges of the constitutionality of their own action. As by the views, and a hope of adjusting our difficulties and harmonizing the traveling preachers, an address to the annual conferences was drawn up, in which I gave my reasons for believing that the proposed change was unconstitutional, intending, if a majority of the annual conferences were of a different opinion, to submit to their judgment as a legal decision, and upon that authority to acquiesce. My object was, according to the provisions of those resolutions; but, in the event that my opinion should be confirmed to advise the conferences to recommend their adoption by the ensuing General Conference, and thereby intimated their conformity to the constitution."

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word of God. The subject naturally arranges itself in the divisions indicated by the following propositions, which I shall endeavor to establish: First, The popular arguments of immersionists founded on the phrases "in Jordan," "into and out of," and "much water," etc., are entirely inconclusive, though the general correctness of the premises be conceded. A most important corollary to the above proposition is: The action of baptism must be determined, not by localities, circumstances or phrases, but by the Scriptural import of the word designating the ordinance. Proposition second: The claim of immersionists that baptism is the only mode of regeneration is totally devoid of foundation (1) in the lexicons, (2) in the classics, (3) in the Septuagint, or (4) in the New Testament.

Proposition third: Aflusion is the only action of baptism recognized (1) in the classics previous to the Septuagint (the only department of classic literature with which we have anything whatever to do in this controversy), and (2) in the New Testament. Proposition fourth: Immersion for baptism had no existence in the Christian church for near two centuries after Christ; and when first introduced it was admitted to have no Scriptural authority.

The limits of this article will only permit an elucidation of the first proposition: Jordan and Enon have ever been the rallying points of the immersionist armies--"much water," "into" and "out of," are the most effective ordinance wielded by them in the contest. The proclamation has been confidently made from the pulpits and through the press that these arguments, and circumstances forever settle the controversy. These assertions and superficial arguments have perhaps more weight with the masses than anything else which can be advanced in the question. At the proper place in the argument I shall endeavor to show that almost all of these phrases and circumstances are squarely against immersion, and that not one of them gives any shadow of countenance to the present, however, I shall content myself with placing the controversy on its true basis by granting for the time being the premises assumed, and then showing the totally inconsequential nature of the argument therefrom. Elder Wilkes, immersionist, Louisville, Ky., in a recent sermon, gave an example of it: 1. By stating something from which a certain practice is a necessary inference--not a merely possible inference, but a necessary one; that is, the inference is not only probable, but true and necessary. He gave an example of it: 2. By stating something from which a certain practice is a necessary inference--not a merely possible inference, but a necessary one; that is, the inference is not only probable, but true and necessary. He gave an example of it: 3. By stating something from which a certain practice is a necessary inference--not a merely possible inference, but a necessary one; that is, the inference is not only probable, but true and necessary. He gave an example of it: 4. By stating something from which a certain practice is a necessary inference--not a merely possible inference, but a necessary one; that is, the inference is not only probable, but true and necessary. 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Texas Christian Advocate.

I. G. JOHN, D.D. Editor. Associate Editors: R. S. Finley, H. S. Thrall, J. D. Shaw, N. J. Hawkins, E. S. Smith. SHAW & BLAYLOCK, Publishers. S. S. SUPERINTENDENT.

The most successful Sunday-school superintendent we have ever known was not considered a remarkable success as a business man. He was attentive to business, yet for some cause failed to push his way in the world, and died a poor man. He was a prince among Sunday-school workers. How the children loved him! He was as kind and gentle almost as a mother, and yet could say "no" in a manner that removed all the pain of a refusal. He was a skillful organizer in his special field. His school was always crowded with scholars, and teachers gathered to their posts in answer to his call. His special services of song gathered eager crowds to listen to such music as children's voices alone can render in this world; and while parents listened with moistened eyes and grateful hearts, strangers came in; and then learned men, wise men, lawyers, judges and statesmen, impressed with the interest of the scene and the magnitude of the work, felt honored when called upon to give to those children "a talk not more than five minutes in length." This school was drilled like an army. The teachers, the officers of the school, the scholars, engaged in the opening exercises, devoted themselves to their lesson for the day, attended to the review of the lesson by the entire school, and spent a pleasant half hour in song, with an earnestness of attention that showed faithful and thorough work was being accomplished. His school was always a success; and yet he was not a successful business man. Possibly it was better for the church and the children that he was not. God had a mission for him in this world, and a mission of such supreme importance that the angels would have gladly shared his toil. Had he succeeded in worldly affairs possibly the cares of this life would have so hardened his heart and absorbed his affections that he would have cared but little for the Sunday-school, and those children would have lost their superintendent. It would have been a sad loss. The world can easily spare one rich man or a score of them, but the church and world can not afford to lose a faithful and successful Sunday-school worker. Alas! like many other very precious things in this life they are very rarely found. It was a sad day, not only for the children, but for the parents and the pastor and the whole church, when it was announced that this faithful superintendent was dead. Special services were held, and the church was draped by gentle hands and the house was filled to overflowing. Other churches were closed, and the children of other schools, with their parents, came to weep beside the bier of this good man, and in the congregation were men who seldom entered the house of God. His name had not possessed an extended money value in commercial circles, but a moral and spiritual power had gathered around it that awakened a sentiment of reverence in the hearts even of worldly men, and when he died they met to share in that solemn memorial service. The church needs more of such men. We are praying for preachers to enter the field white unto the harvest. Should not the church also pray that good men, men of wise hearts, with cheerful, loving voices and firm wills, may be raised up to aid the pastor in caring for the lambs of his flock.

We have from time to time called attention to the superb sermonic monthly, the Southern Pulpit, published at Richmond, Va., by Drs. Jackson and Lafferty. The February number has been some days on our table. We should be glad to know that it has a large circulation among the ministry of Texas. The department of homiletical illustrations is a repository of rich and lucid expositions of gospel truth.

The Methodist New Connection Church of Great Britain proposes to drop the word "new" out of its title, and to make the maximum ministerial term three years instead of five.

NEGLECTED DUTIES.

How strangely at variance with the Bible are some of our notions of sin! To violate one of the positive commands of the decalogue we consider a heinous crime. But to neglect the performance of some known duty we regard only as a trivial offense. In our estimate of relative guilt, sins of commission rank much higher than sins of omission. Yet as we read the Bible this rule is entirely reversed. The sin which the Holy Scriptures emphasize is not so much "doing those things which we ought not to have done" as "LEAVING UNDONE those things which we ought to have done." The priest and the Levite, in the parable of the good Samaritan, are condemned by our Lord, and held in execrable infamy by the Christian world, not for any positive wrong they did to the man who had fallen among thieves, but simply for "passing by on the other side." Those for whom it is impossible to escape the damnation of hell are not described as the haters of Christianity, but those who simply "NEGLECT so great salvation." The unprofitable servant in the parable of talents was not cast into outer darkness for squandering his Lord's money, but for DOING NOTHING. The foolish virgins had the door of heaven shut in their faces not for any flagrant offense, but because they had neglected to put oil in their vessels. In that wonderful chapter in Matthew's gospel, where our Savior paints the last judgment, those on the left hand are sent "into everlasting fire prepared for the devil and his angels" not for sins of commission, but because they DID NOT DO certain things. Sins of omission seem to be the basis and standard of final judgment. We cannot, therefore, avoid the conclusion that not doing good is doing wrong. It is the "leaving undone" that undermines moral character. Yet how many there are who expect a glorious entrance into heaven simply because they do not steal, lie, swear, or commit adultery. How many Christians would suffer great pangs of conscience if they should defraud their fellow-men of one cent, and yet they can neglect a thousand well known duties without a qualm of conscience! We need some strong preaching along this line. Suppose a man neglects to visit the sick in their affliction, because he does not feel like it; or allows the prisoner to languish in his cell without gospel privileges, because it is disagreeable to instruct criminals; or suffers the poor to go unfed and unclothed, because he feeds all his money to pamper depraved appetites, will he have administered to him an abundant entrance into glory? Let him turn to the twenty-fourth chapter of Matthew, and read those words of Christ: "Inasmuch as ye did it not unto me, ye did it not unto me." Depart from me, ye cursed. Ah! these neglected duties, how they trouble us when we think of them seriously. How many opportunities of saying a word to the careless sinner have we let slip through our fingers, and after we have returned from his hopeless burial how the thought has haunted us: "What he might have been if I had only done my duty!" Unimproved occasions come to us in our thoughtful moods as our most tormenting ghosts. It is enough to turn our spirits pale when we think of having to confront them at the judgment.

Once again, let us repeat: it is not enough for a man simply not to do wrong—he must do good. "To him that KNOWETH to do good and doeth it not, to him it is sin." There is no character in negativism. Character is a positive power. A man who simply eliminates positive wickedness from his life may not expect to reap a harvest of good any more than the farmer who clears his ground of all weeds, but plants no grain into the soil. The human soul was created for activity, and the regenerated soul is "created in Christ Jesus unto good works," and that soul which fails "to abound in the work of the Lord" violates the organic law of its being, and in the end must be swept away with the rubbish of evil "into the fire which shall not be quenched."

"HENDED, lariat and belled by the devil" is the figure under which a Texas is represented as having described a very wicked neighborhood.

IN THE SADDLE.

Conversing recently with a leading lawyer, in an interior town, he expressed his regret that religious people should persist in demanding the compulsory use of the Bible in public schools. He denied the right of the State to legislate on religious questions beyond protecting the individual in the exercise of his own conscience on all questions of religious faith and practice. "Will you explain," was the reply, "how you and others, who are nervously afraid of any connection between Church and State, can justify your present oppressive legislation on religious questions?" "When and where have we legislated on religious questions?" was the somewhat indignant reply. "To pass a law or to adopt a constitutional clause excluding the Bible from the schools," we replied, "is as clearly an act of legislation on a religious question as is an act introducing the Bible into the schools. If you have no right to legislate the Bible into State schools, whence do you derive your right to legislate it out? The Christian people of Texas do not demand that you shall violate the religious rights of the infidel, the German, or the Jew, but they demand that the rights of the Protestant and Christian population of Texas shall also be respected." "What, then, do you demand on this question?" he asked. "We simply demand that the politicians and legislators shall be consistent with their own political creed. They say that Church and State must be kept separate, but when they legislate on this question and exclude the Bible from the schools they have taken a long stride toward Church and State union. They have usurped authority over the religious opinions of the people and assumed for the State the right of deciding a question of grave religious import. All that the religious people of Texas demand is that you leave all these questions alone. Allow the people to decide for themselves whether they wish the Bible in the schools or not. Settle it by local option. Should a community of taxpayers say that they do not wish to use the Bible, recognize their right. If a community of Protestant Christians wish the Bible read and prayer offered in the schools where their sons and daughters are being trained for future life, recognize them as citizens and accord to them the rights that others enjoy. We protest against our constitution being interpreted to suit the sentiments of the infidel or the irreligious, and our laws being enacted in their interest alone, while the rights of the Christian are studiously ignored."

Our friend expressed some surprise when he learned that the demands of the Christian people were so moderate and just, and was not prepared to repudiate their claims. He represents a large class of intelligent men in our land. They hear with profound respect the protest against the compulsory introduction of the Bible into State schools as an invasion of the rights of one class; but listen with impatience when Protestant Christianity demands for itself the same rights that are accorded to other people. They are strangely oblivious to the fact that the compulsory exclusion of the Bible by positive legislative enactment is an outrage against the religious convictions of a large majority of the best citizens of the State. Our readers have not forgotten the reception certain modest inquiries respecting the relation of State schools to the Bible, which were propounded by a certain district conference, met at the hands of the School Board. They were told that such questions were disturbing elements in the common school movement, and that the church should attend to its own affairs. The members of that district conference, which was made up chiefly of laymen and taxpayers, simply exercised their rights as citizens—rights which are never denied the infidel, the saloon-keeper, or the naturalized foreigner—and the only response given was a curt rebuke for intermeddling in matters which the School Board assumed did not concern them. But these things do concern them. Our public officers are simply the servants of the people, and the people are becoming weary of these arrogant assumptions of a certain class of self-constituted leaders who manipulate public affairs in the interest of themselves or party regardless of the rights and opinions of the best people in the commonwealth. The government has too long been run in the interest of infidelity and irreligion. While meeting the demand of the Christian with the declaration that Church and State must be kept separate, it has answered the demands of irreligion by positive en-

actments banishing the Bible from the schools and placing Christianity under the ban of public disapprobation. While leaving the school room open to the teachings of Ingersoll, Paine, Voltaire or Hume, it plants a law in the path of the Almighty and declares that the place where the characters of our children are formed must be held sacred against the presence of Christ and his religion. The injustice of this discrimination in favor of irreligion and infidelity, and against the Christian religion, is so glaring that public sentiment is rapidly rising in revolt against it. The bald inconsistency of the politician, who seeks to cover his invasions of the religious rights of the people by the thin veil of opposition to any union of Church and State, will ere long be recognized as an insult to the common sense of the people, which no man seeking public position will presume to perpetrate. The demand of Christian people that political leaders shall leave religion alone, and permit each community to determine this question for itself, will be accepted as the solution of this problem, which has long awakened anxious thought in the minds of our best people.

A HEAVY ride through some of the richest mud in Texas brought the presiding elder and circuit preacher to the home of our old friend, Bro. Price. Talking of other days, by his hospitable fireside, we could trace the footsteps of time over a quarter of a century. Only a few of those to whom we once preached in this beautiful Colorado valley are now in what Whitefield calls "the land of the dying." Many of them died well. The next day we reached the home of the presiding elder, on Onion creek. Happy the preacher who has, amid the toils of the itinerant life, the resting-place a peaceful home supplies.

THE preacher who journeys through Austin finds it difficult to pass the preacher's home found beneath the roof of our old presiding elder, Bro. Whipple. A saintly child, who had ever greeted us as an older brother, was not there to welcome us, and a hallowed, chastened spirit seemed to rest upon this Christian home, which has now another representative in heaven. How often does "Our Father" in his kindness remind us that this is not our home. From the family of nearly every friend we have visited this round we have missed some one familiar voice. They are waiting for us on the other side of the river.

GEORGETOWN is growing rapidly. New houses have been built since our last visit and new ones are going up. We could hardly recognize in the present imposing structure, three stories in height, with its mansard roof, as the house in which the Southwestern University is domiciled. The plain but solid building of other days has been enlarged, and now presents to the visitor a commanding appearance. The grounds are inclosed; a broad street passes to the south of the inclosure, which is being rapidly filled with the neat residences of those who are being attracted to this important educational center. The church is indebted largely to Bro. D. H. Snyder for these advance movements. Talking with one of the students, in whose welfare we feel a special interest, he assured us that Georgetown is a remarkably moral place, in proof of which he informed us that it contained fifteen Methodist preachers. We were encouraged to hear such a good report about the preachers. On reflection we decided that the logic of the student was not far from being exact. The influences which will attract preachers must be of the right kind, and their presence ought to be a benediction to the people. Bro. Allison, of Weatherford, had been preaching during the week for his son, who is pastor of Georgetown station. Though this circuit preacher was weary with travel and much pulpit work, he was pressed into service. There was evidently a deep religious interest pervading the congregation. The students were present in full force on Sunday. On Monday night the chapel was crowded, and several penitents bowed at the altar. The pastor is laboring, and preachers and people are praying for a revival of religion. We felt grateful to God that a school where such religious influences are at work among the students was accessible to our own sons and daughters. While the politician is seeking to plant the public school on the cold and sterile soil of irreligion, the Christian parent and the church must continue to build up those institutions where God's word is honored and the moral and refining influences of Christianity are cherished. The Sunday-school, which meets in the afternoon, is very largely attended. Professor Sanders is superintendent, and the other professors in their places among the teachers. When asked to address the school we inquired how much time would be allowed us. The superintendent replied, "Five or ten minutes, if you can talk that long." We rather fear we succeeded too well so far as length is concerned. We wish to

suggest a change in the location of the clock in some of our Sunday-school rooms and churches. When it is placed behind the preacher it gives the congregation a poor chance. They can count time against the preacher, while he has no minute hand before him as a monitor. Though many improvements have been added to the university, many important additions are needed. The students now crowd the chapel. Another building as large as the present one will not more than meet the demand if the institution continues its present rapid enlargement. We wish our wealthy Methodists could realize the importance of these great educational movements. There are several hundred men within the five Texas conferences who could give one thousand dollars, and yet leave an ample estate to their children. They can build for themselves a monument more durable than marble.

On Thursday night, with Bro. Smith, we held another missionary meeting at Webberville. The notice had been brief, and the congregation was not large, yet they made up in answer to the call a large portion of the assessment for the year, both for domestic and foreign missions. Our people respond promptly to the claims of missions when they are earnestly presented. At Manor Bro. Nelms, the pastor of Webberville circuit, showed us the new church building, which has been erected mainly through the liberality and zeal of a few earnest-hearted Christians of that community. It is 34x50 in size and will cost \$1900. It is well proportioned, and possesses better acoustic properties than many of the churches and court-houses in the land. It is to be dedicated the first Sunday in April. Dr. Mood, of the Southwestern University, is to preach the dedicatory sermon.

THE country between Manor and Elgin is being rapidly covered with farms and pastures. Some of this vast prairie country can be traversed only through lanes. The sandy soil in the vicinity of Elgin is very productive, and is specially adapted to fruit. The grape is successfully cultivated. At the home of Bro. J. S. Smith we saw a peach tree over a foot in diameter through the trunk. It is a seedling, and produces excellent fruit. We have never seen its equal in the State.

AFTER an interesting meeting at Pleasant Grove, Elgin circuit, the presiding elder and this circuit preacher parted, and the saddle was exchanged for the cars. Though the weather has been unfavorable, we trust the round has not been unprofitable to the church. A few hours' run by rail and we are at our desk, preparing to answer calls to other portions of our circuit.

WHILE in Georgetown we met Bro. Langston, who is preparing to labor in the foreign mission field. When he decided to devote himself to this work the North Texas Conference, of which he is a member, resolved to meet the expenses his preparatory studies in the Southwestern University would involve. We believe this is the first offering of this kind any of the conferences has presented to the foreign missionary work. Is it not time that the conferences in Texas were paying in part the debt we owe to the Great Head of the church by sending forth representatives into this great field? Having received the gospel we are debtors to the nations who have it not. While praying for laborers for the field at large, let us remember the commission of our Master, which embraces all mankind. In this connection it may not be amiss for us to remind our brethren of North Texas of the charge they assumed when Bro. Langston gave himself to this work. Every preacher in that conference and every pastoral charge should claim their interest in this matter.

DR. J. E. EDWARDS, Petersburg, Va., deserves the thanks of the newspaper fraternity—but especially of those connected with the religious press. The following extracts are from his last letter to the Southern Christian Advocate. A good family newspaper is an educator in the household circle. It supplies the place of the circulating library, and, in many instances, is even better than a library. There are thousands who have little, if indeed any time for reading books, who nevertheless have short intervals of leisure for reading paragraphs and short articles in the family paper. The regular reader of a good weekly will not only keep up with the current news secular and religious, but will acquire a large and well-assorted stock of information upon a wide range of literary and scientific subjects; glance over the articles and paragraphs that fall under the eye, can not fail to gather up the material that will make one a well-informed person. A few minutes' conversation with any one will reveal the fact whether he or she is a regular reader of a good weekly paper. There may be but few, if any books of recent date in the house, and yet, if there is a good family paper the inmates will be found far better informed, on all current matters, than a family with a library crammed with old books, and yet without the paper. This will be observed by every pastor who visits from house to house, either in the country or the city. But I refer, just now, more especially to our church papers. They are the educators of a large portion of our membership. It is painful and deplorable to witness the

ignorance, the positive ignorance, of very many of our church members in relation to our own church, its government, institutions, publications, missionary work, Sunday-school labor, etc. This ignorance might be relieved and enlightened by the weekly visits of one of our Advocates. Why are we not more energetic and persistent in our efforts to get one of our papers into every Methodist family? There is no investment that could be made by a pastoral charge, or by a conference, or by the whole church that would pay as well as a fund set apart to supply all that are unable or unwilling to subscribe for themselves, with a copy of any of the Advocates. It would increase knowledge and with this there would be a corresponding increase in our church enterprises, and an increase of liberality in the support of the ministry, with a growing interest in our missionary, Sunday-school and educational work. \* \* \* Take any circuit where a church paper is widely circulated and compare its reports with another circuit of equal membership and ability where but few copies of a church paper are read, and what I have indicated will be apparent. We need the silent but potent educator in our Methodist families. It would make our people wiser, better, more influential. What steps can be taken by a conference to get an Advocate in every family? Can a special fund be raised to apply to this object? \* \* \* My observation as a pastor for many years convinces me that a good church paper in a family is invaluable as an educator, and indispensable as an adjunct to the highest efficiency in the church work.

THE THEOLOGICAL AND HOMILETICAL MONTHLY.—R. N. SLED, D. D., editor; James & Sled publishers; \$2 per annum; Richmond, Va.; February number contains the following table: "A dream and what followed it," by Rev. Leroy M. Lee, D. D. "Not alone in the Valley of Shadow," "The temptation of Christ," R. N. Crooks. "A true minister's testimony," by Rev. F. M. Edwards, "Sermon outlines," "Editorial miscellany."

We stress the "Dream and what followed it," by Dr. Lee. When a boy preacher in 1836, we visited Gainesville, Ala., on a quarterly meeting occasion; where among other acquaintances made was that of an aged saint, Mrs. Bell. She was noted both for her intelligence and piety.

She took much interest in the boy preacher—gave him good advice and by way of stimulating his zeal and faith, narrated to him a most triumphant death which occurred in her house in Newberne N. C., in 1829; of the pastor of the church—the Rev. Christopher Thomas and its very singular relation to a dream of the dying preacher. The facts as narrated were marvelous and exhilarating to the last degree, and made such an impression on the boy preacher, that now, after the lapse of 45 years, the image of that fearful old saint—long since gone to heaven—rises before him and mixes itself with every feature of the story.

Now, after 53 years from the date of that wonderful event, the death of the Rev. Christopher Thomas, in Newberne, the great and good Dr. L. M. Lee of Richmond, Va.—it seems impelled by powerful convictions of duty—has written and published in the Homiletic, and also in pamphlet form, a full statement—he having been an intimate companion of Mr. Thomas, his successor in the station and an eye and ear witness to his marvelous death.

Why this thrilling history should have slept in the memory only of a large number of witnesses, and was never published to the world until now, is a little strange.

It may be that the prominence given to a dream paralyzed gifted pens—lest a tinge of superstition might mar the beauty and the supernatural in its most prominent features. The truth should never be suppressed by such a cowardly fear—especially so, when that truth is born of God and manifested by his providence.

Send and get the pamphlet—Single copy 25 cents, 5 copies 20 cents each. Order from R. N. Sled, D. D., Richmond, Va.

WINE IS A MOCKER.—The California Conference of the M. E. Church at its last session entered a strong protest against the abuse of grape culture and the wholesale manufacture and distribution of vine liquor. "While the grape deserves to be cultivated for all the beneficial uses which it serves in the old lands of the vine, that making brandy and intoxicating wine from the grape is a perversion fraught with measureless mischief and danger, and we respectfully but emphatically record our protest against the maintenance of a salaried commission to promote such perversion, and also that we will co-operate with the scholars and statisticians engaged in this field in the Old World and the New, with all sympathizing churches, Romish and Protestant; with the temperance organizations of our country, and with the great temperance publishing house of New York city, in spreading authentic and much-needed information among editors, legislators, teachers, and all the people, concerning the financial, social, moral and political effects of the sale and use of vine, malt, and distilled beverages."

SOME of the Presbyterian divines are pleading for a liturgy. This sounds strangely. Too much liturgy has been the bane of spiritual Christianity. The time has come to pitch it all over-board as contraband, except so much as is conducive to order and uniformity in worship. Preaching is the business of churches, not liturgy and dogma making. If the time murdered by congregations in repeating a stale and lifeless service were taken up in giving the word of life in its native simplicity and power, vital religion and experimental godli-

ness would take the place of formalism and mechanical churchism. The pure gospel with just enough liturgy and creed-form to bind together congregations is to be the religion of the future. Christian thought and experience are coming out of their shell—the old shell of liturgy and dogma.

We have received the work entitled, An "Elaborate Treatise on Imperialism in the State and Pre-eminence in the Church," by Rev. H. A. Graves, of the West Texas Conference, author of "Andrew Jackson Potter." Bro. Graves enunciates the following propositions: "God is alike opposed to all tyranny in the state and oppression in the church." Man must be governed in the state and in the church, but no more of personal liberty must be restrained than is needful to support virtue, and maintain the rights of others." "A democracy in state and church built on virtuous intelligence conduces to the highest development of man." For sale by Nic Tingz, of San Antonio. Price 50 cents.

AMONG the speakers at the late Annual Conference of the Dakota Indian Congregational Churches was a chief named Gray Cloud. He was sentenced to be hanged for his part in the outbreak of 1862, but was pardoned by President Lincoln, and is now one of the most active Christian ministers in that region. These churches have a membership of 800, with 10 pastors.

SHALL we have a revival of religion? asks an exchange. Yes; upon one condition—that you want it. If pastor and people be agreed as to the need and desire, and that now, a revival is certain. The Holy Ghost did not, could not come to the apostles until they were "all with one accord in one place." The Spirit is always ready. He only waits for the readiness of hearts.

THE TEXAS CHRISTIAN ADVOCATE of February 4 complains of indefiniteness as follows: "Bishop Warren reminds us of Bishop Gilbert Haven in his Texas correspondence to the New York Christian Advocate. We fear the old bishop does not cut from veracity the material of which the following bundle is manufactured: 'I am surprised,' he says, 'at the number of white preachers who are now colored preachers. One of them, one-half of his congregation made up of white people. They can find no better preaching, and are often at the altar.' The number and 'one of them' are very indefinite terms. The bishop ought to say what is the numerical character of such 'white people' necessary to surprise him. 'They are often at the altar' where the colored preachers preach, etc., is also somewhat indefinite."—Texas Christian Advocate.

We will supply the definite information desired by our conferees by stating the experience of one colored minister stationed by Bishop Warren in a Texas conference. His presiding elder says: "He has succeeded in gathering a membership of fourteen members (since conference) only two of whom are colored." At a few weeks ago, it is presumed that, like other church members, editors included, they are sinners saved by grace.—Southwestern Christian Advocate.

Your intention is doubtless very kind, brother, but you do not supply the information desired. "The number" is in a Texas conference," are equally indefinite terms. Give the name of the minister, where stationed, and to what conference he belongs. We will promise to publish the statement of so remarkable an incident.

REV. G. W. HORN tells the *Wagon Christian Advocate* that the Bible in a house may preserve it from violence more effectually than police could. The poor woman, murdered by her grandson, in St. Louis, a few weeks ago, it seems, lacked the safeguard of religious environments. Wine, cards, pleasures, unrestrained liberty, characterized the establishment; but we hear of no Bible or religious principles any way entering into the make-up of the household. The jeweled and bedecked old lady went from the card-table and her husband to the room of her untrained, unprincipled grandson, to be murdered by him for the diamonds and gold that ornamented her withered hands and neck. The husband had been a gambler all his life, and "successful." A whole block bearing his name on Olive street had been won at cards in a single night. Cards substituted the Bible in the house; no amount of success, nor wealth, nor respectability, could stay the disgrace, and sorrow, and death that flowed in by reason of the gap left by an absent Bible. "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know it shall be with them that fear the Lord, that fear before him."

SAYS the *New York Methodist*: "Being your own sinner—doing your own giving while you are alive—is lately pressed upon the attention of the Christian public by Mr. George I. Senee's example and his statement that he thinks it must be the best way to discharge this part of Christian duty. But the brethren who are preaching his remarks with earnestness forget one thing—the people they are preaching to have not the slightest idea of dying. They do not think they will live for ever; but, then, they do not think about it at all. Dying happens, they know; but that it should ever come home to them, they have never seriously thought. At all events they expect to complete their present plans in a few years, and then, if no new plans are formed, they will think about the disposition of their money. At present their strong feeling is a kind of contemptuous pity for Mr. Senee because he is throwing away the means of doing so much profitable business!" It will take "Gabriel's trump" to wake some of them."

A CHURCH member who neglects his duties soon notices himself growing colder and colder in his love for Christ and his cause; his family and nearer friends are not long thereafter in discerning it, and at last it becomes apparent to the public at large. There is in such church member a greater injury to Christ's cause than the more defiant children of darkness.







hop bitters ARE THE PUREST AND BEST Medicine ever made.

THEY ARE COMPOUNDED FROM Hops, Buchu, Mandrake and Dandelion

"The Oldest, Best, Most Renowned and Valuable Medicine in the World"

"and in addition contain all the best and most effective curative properties of all other bitters, being the greatest Liver Regulator, BLOOD PURIFIER, and life and health restoring agent on earth."

They Give New Life and Vigor to the Aged and Infirm.

"To Clergymen, Lawyers, Literary Men, Ladies, and all those whose sedentary employments cause irregularities of the stomach, bowels or kidneys, or who require an Appetizer, Tonic and mild Stimulant, these Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating."

"No matter what your feelings or symptoms are, or what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use the Bitters at once. It may save your life. Hundreds have been saved by so doing at a trifling cost."

Ask your Druggist or Physician. "Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters."

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the purest and best Medicine ever made, and no person or family should be without it."

CONSUMPTION CAN BE CURED

DETROIT THROAT & LUNG INSTITUTE, 253 Woodward Avenue, DETROIT, MICH.

M. Hilton Williams, M. D. PROPRIETOR.

Permanently established since 1870, since which time over 25,000 cases have been cured of some of the various diseases of the Throat and Chest, viz: Catarrh, Throat Disease, Bronchitis, Asthma, Consumption, Catarrh of the Larynx, Hoarseness, and all diseases of the Throat, Chest, Lungs and Bronchi.

Our system of Inhalation is the most improved Medical Inhalation, combined with proper Constitutional Treatment, having devoted our time, energy and money for the past fifteen years to the treatment of the various diseases of the Throat, Chest and Lungs.

HEAD, THROAT AND LUNGS, (disease which time we have successfully treated over 20,000 cases, we are enabled to offer the afflicted the most perfect remedies and appliances for the immediate cure of these troublesome affections. By the system of MEDICATED INHALATIONS.

Head, Throat and Lung affections have become so rare as to be considered diseases that afflict Equally. Those who desire treatment should lose no time in writing if you can not come to the institute this month or this week may be the greatest possible value to you; it may be the turning point of your disease, for fatality or recovery.

Consultation free, and prices of the institute within the reach of all. We have successfully treated over 20,000 cases, we are enabled to offer the afflicted the most perfect remedies and appliances for the immediate cure of these troublesome affections. By the system of MEDICATED INHALATIONS.

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DR. CLARK JOHNSON'S Indian Blood Syrup

CURES HEAVY DISEASES, CURES NERVOUS DEBILITY, CURES SCROFULA AND SKIN DISEASES, CURES BRUISES AND SWELLINGS.

The Best REMEDY KNOWN TO MAN

12,000,000 BOTTLES SOLD SINCE 1870.

This Syrup possesses Virtuous Properties. It Stimulates the Pyritine in the system, which converts the starch and sugar of the food into glucose.

A deficiency in Pyritine causes Wind and souring of the food in the stomach. If the medicine is taken immediately after eating the fermented food, it is prevented.

It acts upon the Liver, it acts upon the Gallbladder, it acts upon the Bowels, it Purifies the Blood, it acts upon the Nervous System, it Promotes Digestion, it Nourishes, Strengthens and invigorates.

It carries off the Old Blood and makes new, it opens the pores of the skin and induces Healthy Perspiration.

It neutralizes the hereditary taint, or poison in the blood, which produces scrofula, rheumatism, and all manner of skin diseases and internal humors.

There are no spirits employed in its manufacture, and it can be taken by the most delicate babe, aged by the aged, and by the feeble, without being required to abstain from food.

WILLIAMS' VAN ZANDT COMPANY, TEXAS. I have used Dr. Johnson's Indian Blood Syrup for General Debility and Fever, and it has greatly benefited me. W. J. HAYES.

I was troubled with Liver complaint and Weak Bowels for years, and the use of Dr. Johnson's Indian Blood Syrup entirely cured me. E. STANFORD.

I was troubled for a long time with a Pain in the region of my liver, and after a continual Dull, Dizzy Headache, with Backache. An Agent called on me to try Dr. Johnson's Indian Blood Syrup, which I did, and found much relief. My general health is now better than it has been for years. W. H. HAN.

My wife was in delicate health, and was unable to do any kind of work, she used Dr. Johnson's Indian Blood Syrup, a short trial of it has greatly benefited her, and she is now able to do all her usual household duties. W. J. HAYES.

Agents wanted for the sale of the Indian Blood Syrup in every town or village. Write to me for Agent. Particulars given on application.

DRUGGISTS SELL IT. Laboratory 77 West 3d St. N. Y. City

THE MILD POWER CURE HUMPHREY'S HOMOPATHIC SPECIFICS.

In use 30 years--Each number the special preparation for the cure of the following diseases: 1. Croup, 2. Whooping Cough, 3. Sore Throat, 4. Hoarseness, 5. Bronchitis, 6. Asthma, 7. Consumption, 8. Pleurisy, 9. Peritonitis, 10. Typhoid Fever, 11. Cholera, 12. Dysentery, 13. Diarrhoea, 14. Dropsy, 15. Dropsical Swelling, 16. Dropsical Inflammation, 17. Dropsical Ulceration, 18. Dropsical Necrosis, 19. Dropsical Gangrene, 20. Dropsical Cancer, 21. Dropsical Sarcoma, 22. Dropsical Melanoma, 23. Dropsical Epithelioma, 24. Dropsical Carcinoma, 25. Dropsical Leukemia, 26. Dropsical Anemia, 27. Dropsical Chlorosis, 28. Dropsical Hemiplegia, 29. Dropsical Paralysis, 30. Dropsical Epilepsy, 31. Dropsical Convulsions, 32. Dropsical Insanity, 33. Dropsical Dementia, 34. Dropsical Mania, 35. Dropsical Melancholia, 36. Dropsical Hysteria, 37. Dropsical Neurasthenia, 38. Dropsical Neuritis, 39. Dropsical Neuralgia, 40. Dropsical Numbness, 41. Dropsical Tingling, 42. Dropsical Prickling, 43. Dropsical Burning, 44. Dropsical Itching, 45. Dropsical Stinging, 46. Dropsical Smarting, 47. Dropsical Crawling, 48. Dropsical Creeping, 49. Dropsical Stinging, 50. Dropsical Smarting, 51. Dropsical Crawling, 52. Dropsical Creeping, 53. Dropsical Stinging, 54. Dropsical Smarting, 55. Dropsical Crawling, 56. Dropsical Creeping, 57. Dropsical Stinging, 58. Dropsical Smarting, 59. Dropsical Crawling, 60. Dropsical Creeping, 61. Dropsical Stinging, 62. Dropsical Smarting, 63. Dropsical Crawling, 64. Dropsical Creeping, 65. Dropsical Stinging, 66. Dropsical Smarting, 67. Dropsical Crawling, 68. Dropsical Creeping, 69. Dropsical Stinging, 70. Dropsical Smarting, 71. Dropsical Crawling, 72. Dropsical Creeping, 73. Dropsical Stinging, 74. Dropsical Smarting, 75. Dropsical Crawling, 76. Dropsical Creeping, 77. Dropsical Stinging, 78. Dropsical Smarting, 79. Dropsical Crawling, 80. Dropsical Creeping, 81. Dropsical Stinging, 82. Dropsical Smarting, 83. Dropsical Crawling, 84. Dropsical Creeping, 85. Dropsical Stinging, 86. Dropsical Smarting, 87. Dropsical Crawling, 88. Dropsical Creeping, 89. Dropsical Stinging, 90. Dropsical Smarting, 91. Dropsical Crawling, 92. Dropsical Creeping, 93. Dropsical Stinging, 94. Dropsical Smarting, 95. Dropsical Crawling, 96. Dropsical Creeping, 97. Dropsical Stinging, 98. Dropsical Smarting, 99. Dropsical Crawling, 100. Dropsical Creeping.

Gold Medal awarded the Author. A New and Great Medical Work, was awarded the Gold Medal of the State of New York, and is indispensable to every man, entitled "The Science of Life, or the Art of Living."

Buy the Genuine Dr. Ricord's Restorative Pills.

This celebrated French remedy is a specific for Rheumatism, Gout, Gravel, Dropsical Swelling, and all diseases of the Urinary and Nervous Systems. It is prepared by the Academy of Medicine of Paris, by Dr. H. Thomson, Dr. Ricord, Dr. Chevreul, Dr. Perrier, and Dr. Goussier, and is the greatest medicine of the age.

Each box of the genuine has the signature of R. W. H. PARKER, No. 140 Broadway, New York. Sole Agent for the United States and Canada.

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The only line running through the Central and West portions of the State of Texas. Passenger Express Trains and Daily Freight Trains over the entire route.

THE SHORTEST LINE Between Texas and Kansas City, Hannibal and all points North and West, and its position and connections render it especially desirable for reliable and comfortable travel between Texas and all points in the United States and Canada.

Patronage from Texas, BECAUSE-- 1st. It is located in one of the most beautiful and healthful parts of the United States, the famous "blue grass" region of Kentucky.

2d. Through the entire year, the year-round buildings, furniture, apparatus, pianos, and all pertaining to the institution are new, ample and superior.

3d. The faculty, consisting of eighteen able and experienced and accomplished teachers, is the largest in the South.

4th. The school is a FEMALE college, arranged for the government and education and comfort of young ladies.

5th. Foreign professors of modern languages and German professors of music are employed.

6th. The school is a FEMALE college, arranged for the government and education and comfort of young ladies.

Texas Christian Advocate. Aaron's Rod in Public Morals.

The ADVOCATE has received from the author, Rev. C. B. Galloway, Jackson, Miss., a fifteen-page pamphlet, entitled, "Aaron's Rod in Public Morals: A Plea for Prohibition." It is written in the characteristically vigorous style of the author and presents the logic of statistics as a conclusive argument for prohibition. We take pleasure in presenting to our readers the following extracts from this timely production:

The arithmetic has been exhausted to compute the destructive cost and countless ills of intoxicating liquor. Figures by most skillful, careful statisticians, appall credulity. They reveal an enormity amounting beyond the reach of most daring imagination. When considered calmly, the wonder is, not that prosperity is retarded, but that we have a national, social existence. How this exhaustive drain upon the industrial, economical resources of a people can be suffered, and yet live as a nation, is the miracle of political history. The following facts and figures have been gathered by an industrious hand from the United States census of 1870. No doubt the census of 1880, soon to be issued, would augment them in favor of whisky.

"The productive industries of the Republic on sea and land in 1870 were \$7,000,313,989. The amount of money in 1870 expended for liquors was \$1,483,491,865, or one-eighth of the total value of the products of the United States from all agriculture, manufactures, fisheries, mines of gold, silver, lead, copper, iron, coal, marble, stone and petroleum; all earnings of all railroads, is drunk up annually."

The value of all live stock, horses, mules, cattle, sheep and hogs in the American Republic is \$1,525,276,477. It is just what every year is drunk up in strong drink!

The total wages of the laboring classes in the United States in 1870 were \$1,457,781,000. This is four-fifths of our annual liquor bill.

All the food and food productions cost over 40,000,000 now 50,000,000 cost over \$90,395,571 per year, while the drink bill cost two and one-half times more than that for the nation!

The clothing bill of the United States for men, women and children, including shoes, hats, bonnets, gloves, and hosiery, and all other articles is only \$398,241,118, only about one-fourth of the liquor bill for the same time.

Suppose the liquor bill for one year was expended in the purchase of flour, it would buy over 20,000,000 barrels--five barrels to every man, woman and child in the nation.

Now suppose that flour be loaded on wagons and drawn by teams of ten barrels each, it would require 20,000,000 teams. Allow each team twenty-four feet and it would form a procession of over 90,000 miles long, extending nearly four times around the globe, or reaching more than one-third the distance to the moon!

Or, put the matter thus: The average expense of boots and shoes, hats and hosiery, etc., to each family is \$25.71 per year, while the liquor bill is \$203.35. The cost of cotton goods of every description per family is \$27.79, and woolen goods \$16.44, and the liquor bill is \$203.35. The cost of food per family is \$79.25 and the drink bill \$203.35.

But possibly the following tabulation will make even stronger comparisons and more startling disclosures than the above:

REVENUE FROM EDUCATION IN THE UNITED STATES.

States. Total. \$1,457,781,000. Pupils. 12,000,000. Annual expenses for education. \$99,922,000.

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the influence of these drunken carousals last during the week. For several days thereafter they are disqualified for field labor. Every child they have raised and every head of cabbage from their little gardens, are given for the vilest of vile whisky. One of the largest and wealthiest planters on the Mississippi river said to the writer: "Sir, I am well, you hearily in this movement. The negroes, as laborers, will soon be utterly worthless, if we do not keep them away from whisky. Rigid legislation is our only remedy. I am not a teetotaler myself, but I am for prohibition. That gentleman represents a multitude. What will become of our land if we have no labor? Broad and fertile areas will become a source of poverty instead of wealth. Labor or whisky--abundant harvests or barren fields--which shall we have? WHISKY AND THE COLORED PEOPLE."

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Texas Christian Advocate.

CHURCH NOTICES.

LAMPASAS DISTRICT--SECOND ROUND.
at Creek at Langford's Cove, March 11, 12
at Lampasas and Burnett, at Burnett, March 11, 12
at Lampasas, at Burnett, March 11, 12

BROWNWOOD DISTRICT--SECOND ROUND.
at Comanche, at Indian Creek, 31 Sun in March
at Comanche City, at Center City, 4th Sun in March
at Comanche, at Center City, 4th Sun in March

love God, his world and his church.
Could not give date or place of his spiritual
birth, but he knew he was a child
of God, and others knew it. In a notice
of his death by the Knights of
Honor he was said to have been a
doubtless his Christianity--no, not one.

stored up and applied as power, would
be capable of doing the work of steam
engines having an aggregate horse
power of over three million million.



How Dr. C. W. Benson's
Celery and Chamomile Pills

These pills are the most powerful
and most effective remedy for
all the ailments of the nervous system
and positively cure Sick Headache,
Neuralgia, Nervousness, Sleeplessness and
Dyspepsia.

DR. C. W. BENSON'S
SKIN CURE
Is warranted to cure
ECZEMA, TETTERS, HUMORS,
INFLAMMATION, MILK CRUST,
ALL RUDY SCALY ERUPTIONS,
DISEASES OF HAIR AND SCALP,
SCORFULA, ULCERS, PIMPLES &
TENDRITCHINGS on all parts of the
body.

BUENA VISTA DISTRICT--SECOND ROUND.
at Comanche, at Indian Creek, 31 Sun in March
at Comanche City, at Center City, 4th Sun in March

TERRELL DISTRICT--FIRST ROUND.
at Able Spring, at Lindsey's School-house, March
11, 12

AUSTIN DISTRICT--FIRST ROUND.
at Winchester, at Winchester, March 11, 12
at Winchester and Alamo, at La Grange, March
18, 19

Business and Secular.

An enterprising apothecary, in urging
persons to buy his vaccine virus,
supplies also the deficiency in our
vernacular by saying: "Vaccination is
a duty that everyone owes to himself."

Keep's Shirts.

MADE TO MEASURE.
152 CANAL ST., NEW ORLEANS.
Satisfaction guaranteed or Price
Returned.

WAXAHACHIE DISTRICT--SECOND ROUND.
at Waxahachie, at Waxahachie, March 11, 12
at Waxahachie, at Waxahachie, March 11, 12

PARIS DISTRICT--FIRST ROUND.
at Clarksville, at Clarksville, March 11, 12
at Clarksville, at Clarksville, March 11, 12

HUNTSVILLE DISTRICT--FIRST ROUND.
at Zion, at Zion, March 11, 12
at Zion, at Zion, March 11, 12

Garfield

Garfield
An Ideal Picture of an Ideal Man.
The only picture of an ideal man
that has ever been painted.

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The only picture of an ideal man
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THE ONLY PERFECT
SEWING MACHINE.
SIMPLEST, LATEST IMPROVED.
MOST DURABLE &
BEST.

To any suffering with Catarrh
of the Bladder, or any other
of the Urinary Organs, a
course of Permanent and
Positive Cure. A Home Treatment.
No charge for consultation by
mail. Valuable Treatise Free.

JOHN A. MANN, Dallas, Texas.
Agent for Southern Texas.
W. D. KNOWLES, Houston, Texas.
Agent for North Texas.

J. T. SWEARINGEN.
ATTORNEY AT LAW,
Breunhan, Washington Co., Texas.

A. ALLEN & CO.,
Wholesale Dealers in
MARBLE.
Orders Filled Promptly.

W. L. MOODY & CO.,
Factors and Commission Merchants,
GALVESTON, TEXAS.

B. R. DAVIS & BRO.,
HAVE OPENED AT THEIR
New Stand, 58 & 60 Market St.,
Galveston, Texas.

RICE, BAULARD & CO.,
DEALERS IN
PAINTS, OILS, GLASS,
VARNISHES,
COLORS AND TOOLS, WALL
PAPER AND WINDOW GLASS.

THE GREAT ENGLISH REMEDY
WATERBURY'S
NEW RICH BLOOD!

WANTED--Agents for the
Golden Dawn, or Light on the Great
Future.

AGENTS WANTED TO sell Dr. Chase's
Wanted Recipe Book.
Address, Dr. Chase's Printing House, Ann Arbor
Mich.

THE UNITED STATES MAIL
SEED STORE
To every man's door. If our
SEEDS are not sold in your
town, drop us a Postal Card for
Handsome Illustrated Catalogue
and Prices. Address D. LANDRETH & SONS, Philadelphia.

SI.00 S. S. LIBRARY BOOKS FOR 5c.
CONTINUATION OF CATALOGUE,
IMMENSE SUCCESS!
OVER 1,250,000 SOLD ALREADY. 12,500 SCHOOLS NOW USING THEM.

NEW ANTHEMS
FOR CHOIRS.
CHRIST OUR PASSENGER. With
Solemn and Inspiring Music.
THE LORD IS RISEN UP. With
Solemn and Inspiring Music.
By W. F. SHREWS, Secs.

Employment for Ladies.
The undersigned is a respectable
and experienced milliner, and
desires to employ a few ladies
for the purpose of making
millinery. The ladies must be
able to sew, and have a
good knowledge of the
business. All those
desiring to be employed
must call on the
undersigned at
No. 100 North
Third Street,
Galveston, Texas.

MORPHINE HABIT
No pay till cured. 1,000
cures. Established 1850.
Dr. J. C. HARRIS,
Marshall, Mich.

THE NEW
ELASTIC TRUSS
A Full and Complete
Truss for all cases of
Hemorrhoids, Piles,
Internal and External
Hemorrhoids, Stricture,
and all other diseases
of the Urinary Organs.
It is the only
Truss that will
cure all these
diseases. It is
made of the
best material,
and is
guaranteed to
cure all cases
of these
diseases. It
is sold by
all Druggists,
and by
the
undersigned,
at
No. 100 North
Third Street,
Galveston, Texas.

IN POWDERED FORM.
RICH, DELICIOUS, ECONOMICAL,
CONVENIENT.
This is the
only
Powdered
Form of
Milk that
will
cure all
cases of
Dyspepsia,
Indigestion,
and all
other
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of the
Stomach
and
Intestines.
It is
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No. 100 North
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Agents wanted for "Our
EMPIRE
The undersigned is a
respectable and
experienced
agent, and
desires to
employ a
few
agents for
the purpose
of selling
his
"EMPIRE"
Truss. The
agents must
be able to
sell, and
have a
good
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All those
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TO CORRESPONDENTS.

D. L. K. Gonzales: The omission in the minutes of accounts paid presiding elders was doubtless unintentional on part of editors of the pamphlet.

J. E. K.: You sent marriage notice of Rev. C. R. and omitted the name of the bride; try again.

UNANSWERED LETTERS.

March 2--W E Weaver, subs. G M Wyatt, subs. A F Cox, subs. J S Fowler, subs. J C Woolam, subs; not previously received. James B Hall, sub. J W Horn, subs. J I Brown, sub. J O Armstrong, subs. S Crutchfield, subs. J T Simpson, subs; will send paper as you direct. J M Mills, sub. W N Bonner, change made. P L Smith, sub. W L Nelms, subs. J L Stovall, sub. W E Manning, sub. O A Shook, sub. G S Wyatt, will get address; right of Mr. S.

March 3--G W Swoford, subs. J S Tunnell, subs; two postals. H I Vaughan, sub. F A Rosser, sub. J L Seat, sub. L E Backus, sub. J L Murray, sub. W H LeVeve, subs. A Anderson, subs. J W Vest, sub. W R Knowlton, subs. M B Johnston, subs.

March 4--J F Swoford, subs. Sam C Vaughan, sub. J F Henderson, subs. J H White, sub. J F Dimmitt, will change to six months. R N Brown, sub. T B Norwood, subs. J W Horn, sub. Abe Log, sub and change. H J Harris, sub. F C Pearson, sub. J H Chambliss, sub. J H Shaw, subs and change. W H Biggs, sub. F A Fair, sub. J F Dimmitt, subs. W S May, sub. T S Garrett, O K J F Henderson, sub. W L Harris, will have attention. R J Perry, sub. J F Weaver. L S Chamberlain, will see to G B's paper.

March 6--W H Carr, sub. J H Trimble, sub. P O Tunnell, sub. P C Bryce, sub. J W Blackburn, sub. H Harris, sub. R M Donald, sub. H M Glass, sub. J D Scroggins, sub; will stand half of it. J F Henderson, subs. M B Bond, sub. J W Hanton, sub. W F Eastering, subs. B T Hayes, sub. J W Blackburn, subs. E B Zachry, sub. J E Vernon, sub. E S Williams, sub. J W Stovall, sub. M Robbins, subs. O P Thomas, subs. H B Henry, sub.

March 7--J M Bond, subs. S J Hawkins, items will have attention; C Osborn, thanks. S N Barker, subs. W R Bond, sub. J L McElroy, subs. J C Mickle, sub. L S Chamberlain, sub. F E Henderson, C C's name. W F Mitchell, subs. J W Chalk, subs. F O Miller, subs. J M Carter, subs. L M White, subs. T P Smith, subs. M Mills, sub. J H Collard, jr., sub. Lacy Boon, change. M E Blocker, subs. C C's name. R Wages, sub. W N Bonner, sub. R C Armstrong, subs. F S Jackson, subs.

CONDENSED CORRESPONDENCE.

G. B. KULLOUGH, San Marcos, Feb. 28: We have just returned from my third round. All things are still encouraging, though some things are not as pleasant as might be desired. I organized a church on the Perdennes with five members. This is a place that should have been taken in before, but has been neglected.

W. V. JONES, Bluffdale, Erath county, Feb. 28: Rev. Wm. Blackburn, of Paluxy circuit, requests me to say, through the ADVOCATE, that he purchased from G. W. Pettibone & Co., No. 25 Madison Lane, New York City, some advertising matter for the ADVOCATE of December 31, 1881, one of their hunting-case imitation gold watches, and that he found it to be of no service; or, plainly speaking, it was a swindle.

H. J. HARRIS, Ladonia, February 28: A terrible storm with torrents of rain and high winds, blowing from the north, on the 27th, demolished one house in this village, the family barely escaping alive, and not without sundry bruises. Miraculous escape. Churches, grave-yards, fences and farm houses in the country seriously damaged. No lives lost, except one man killed by lightning.

ELIAS ROBERTSON, Brackett, Kinney county, March 1: Work on the border progressing as usual. Sunday is the chief day for gambling, and many lose all they earn during the week. Intemperance is the order of the day. There are murders among the men on the railroad are frequent. A short time ago, on Devil's river, a boy was killed because he tried to stop a man who had shot another man.

B. D. HOLLAND, Centennial, February 25: Our preacher, Bro. W. H. Armstrong, left on the 22nd inst. for home, and we have not heard a word from him since. Bro. Westmoreland is filling his appointments. Held second quarterly conference last Sunday without a presiding elder. Bro. Turner could not get out on account of high water. A great deal of rain. Hope our preacher will let us hear from him soon. Hurrah for the temperance move.

J. FARMER, San Saba, February 23: First quarterly meeting over. Nothing unusual occurred. Presiding Elder present. Finances rather better than better times are anticipated. General outlook encouraging. I feel that if I do my duty as pastor, the people will do theirs in ministering to my temporal wants.

Moore, J. C. Heaton & Bros., of this city, are affable gentlemen, but they called the Bible agent, it is a nice case, and we carry it.

D. C. STRANOR, Kopperl, Feb. 28: My second quarterly conference was held last Saturday and Sunday at George's creek. But few of the official members present, yet the report on quarters was good. The people of Nolan's River circuit are determined to take care of their preacher. The presiding elder, Bro. Bishop, arrived early Saturday morning. Who would be without a presiding elder? They will be in the right time, and in the right place.

C. J. SHIRWOOD, Emory, Raines county, Feb. 27: We have had an abundant supply of rain. Farmers are now covering up their oats with more than they will pay better than wait for dry weather. There are about twenty copies of the ADVOCATE taken on my charge. Health tolerably good. No prayer meetings; no Sunday-school; small congregations, and small revivals. Next Sunday we will organize a church at Sarah Grove. Lumber is paid for, and part of it is on the ground to build a church at the same place. My first quarterly conference will convene at Prospect church second Sunday in March.

J. R. LUTCHER, Mineola, Wood county, March 7: Mr. Pink Wilson weather here now. Provisions very scarce. The people will have to live on what they can get. There is a good Evangelist, we learn, in Mineola, trying to revolutionize the town in the way of Christianity.

C. G. SMITH, Benbrook, March 3: I hope the delegates to the General Conference will not think me too impertinent if I suggest: By all means let us have something definite in our general rules regarding dancing, circus-going, play-party giving, etc. I know some will say: "taking such divisions as can not be used in the name of the Lord Jesus" will cover the whole ground. I think not. We need something more explicit.

SAM C. VAUGHAN, Jewett, Leon county, March 6: Mr. Pink Wilson was running his horse at full speed after a cow in the town of Jewett, March 3. There was a collision of cow and horse; the horse fell upon Mr. Wilson, and he has not spoken since. He is not expected to live.

J. D. CROCKETT, Williams' Ranch, March 1: Poor boys have had a hard time keeping their stock through the winter. Many have been feeding their cattle on singed prickly-pear. Many are now turning stock into wheat fields to keep them down until spring opens. Farmers are rather backward about getting their land prepared in account of so much rain.

F. M. WINEBURN, Bazett, Navarro county, Feb. 27: Preached at Rice, Texas, February 12; visited Mr. J. W. Norris the same day; held prayers with him, his wife being a member of our church. On Monday night following Mr. Norris was recently cut on his forehead about 8 o'clock, and shot and killed by some person unknown. Mr. N. was a quiet, peaceable citizen, who had a great many friends. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

DAN M. YORKMAN, Mason, Mason county, March 3: This circuit has been without a pastor since October. We understand that Bro. Carpenter is unable to preach on account of serious illness, and as there has not been a word from him as to what he intends doing, and as the year is nearly half over we would like to know what the presiding elder is going to do.

S. NELSON BAKER, Bryan circuit, March 6: We had a severe storm of wind and rain last Monday night. I am told that considerable damage was done south of Bryan. Bro. Henry Norris was recently cut on his forehead about 8 o'clock, and shot and killed by some person unknown. Mr. N. was a quiet, peaceable citizen, who had a great many friends. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

REV. W. VAUGHAN, Waxahatchee, March 4: EVERYBODY READ! Stolen, February 27, my only horse, about sixteen hands high, black, with perhaps three white feet, star in face, saddle marks both sides of back, bob-tail, hind legs high, branded M on left shoulder, but not plainly; also small figure 2 on back of thigh. Twenty dollars reward for horse. Neighbors offer \$50 for thief and \$5 for saddle. Any one finding such a horse, bring him to me or write to Rev. W. Vaughan.

REV. J. W. HUNTON, A good meeting at Tidwell's Prairie, Sunday, February 25. Two conversions, eight penitents, and five accessions. P. E. NICHOLSON, Washington street, Houston: The protracted meeting still in progress. Two united with the church last night. The membership of this church has recently increased, and is helping the preacher to fight the whisky shons. We want more fighting men in the field. There have joined since my last report.

E. L. ARMSTRONG, Irmo, Hill county, March 3: A storm, with rain and hail, visited this region on the 28th inst. Some houses were unroofed and upset. No lives lost. An election ordered on local option, to take place on the 13th of this month. We feel sanguine of success. We are getting on smoothly, with a good outlook ahead.

EUGENE T. BATES, Brazos Point, Brazos county, March 4: Our first quarterly meeting is over. Presiding elder failed to be with us; but yet our meeting was a success. The attendance of officials was better than usual. Our finances all right.

W. F. PACKARD, Stephenville, Feb. 28: My postal in last week's ADVOCATE should have read that Mr. Dr. McElhany is the agent for the Stephenville high school, and each member of the Board of Directors is a sub-agent for the school, and in addition to these sub-agents the following were appointed: J. R. Mossett, W. L. Harris and W. P. Jones. These agents are to solicit contributions to liquidate the debt on said school.

on no child think? What does my wife or my child think? If they have never heard you pray in your family; have never heard you pray at the class-meeting; have never heard you talk religion at home, what must they think? What do I, myself, think of my religion? Do I really believe that I will save me, or do I not expect to get it wonderfully renewed or increased when I come to die? And last, but not least, what does God think of it? Does he approve it? And does he delight to dwell in my heart? Reader, think as you read, and react as you think.

P. C. PEARSON, Annona, March 2: Bro. P. tells of an incident in which a preacher, a horse, a bridge, a hat, a pair of saddle-bags and a swollen stream participated. The horse jumped over a bridge, the stream, the preacher's head came into contact with that of the horse, blacking his (the preacher's) eye, and the preacher's hat and saddle-bags took advantage of the confusion to float off. After reaching shore the preacher and horse clasped the saddle-bags and some letters, but without avail. The saddle-bags were at last captured, however, one mile down the stream, hung to a limb. They had been sufficiently immersed to ruin the contents. Bro. P. is in favor of sprinkling saddle-bags hereafter.

several years ago a Methodist clergyman in Washington, a man of blunt and out-spoken temperament, announced as his text, "An honest man is the noblest work of God." He looked over the congregation a moment, and then ejaculated with impressive fervor: "Some honest men have had a good look at this city for fifty years."

Rev. W. C. Miller, pastor of First Church, corner of Washington avenue and Eight street, St. Louis, and his congregation, took leave of that building last Sunday, and until they can erect another building will worship in the church on Tenth and Locust streets. --St. Louis Advocate.

A four years' course at the Chattanooga School of Theology, to be called the Wightman Scholarship, is offered by an admirer of the late Bishop Wightman, to one young preacher of the Florida Conference, in honor of his legitimate work to spend two or three days in taking somebody's hospitality and giving it. Well, there is no need of a convention for giving--but I have little use for the gassing type of church work. But if the Lord's preachers, and yet there has been drunk-drinkers in and out of the church during all that time; the church has somehow failed to accomplish the one thing needed in the temperance cause--total abstinence. Let us embrace every collateral assistance to accomplish this end. Bro. Kilgough would have us reason with the drunkard as Paul reasoned with Felix. Is there not a fear that the drunkard will do just as Felix did? Something more must be done than has been done. The Methodist Church is to embrace this cause, and yet I have been on committees to try lay members and preachers for drunkenness. Drunkards in councils, in Masonic lodges, in churches--drunkards everywhere. Old King Solomon had his wisdom, but he was not drunk, and it seems as if it were to rob the drunk of his power to resist. Banishment from this realm is our only hope. Let every movement having this object in view be encouraged. If there be any preachers who are content to preach to the drunk, and to humanity they ever accomplished. Let preachers, people and friends of humanity ally to the cause--and may the God of the universe impart to us courage, strength and light in the great and glorious fight.

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PERSONALS.

Ko Kan Run, Chinese professor at Harvard College, died February 13, at his residence in Cambridge. He came to this country in August, 1870, on an engagement for three years with the trustees of the college. He was a mandarin of high rank, and was at one time Governor of a large province in China.

Rev. Stephen Foreman, a Cherokee Presbyterian preacher, is dead. He was very highly esteemed, and occupied various responsible positions in his nation. He was a missionary for many years to the Southern Presbyterian Church.

Rev. T. H. McClendon, presiding elder of the Shreveport district, Louisiana Conference, will probably be compelled to retire from the district on account of ill health.

A presiding elder went to a quarterly meeting. Receipts did not equal expenses. Explanation: No copy of the ADVOCATE taken in that society--very few in that charge. Sequence: P. C. got several subscribers before the quarterly meeting closed, and is working for the paper. Prophecy: There will be a large--Richard Advocate.

Rev. J. C. Miller, pastor of First Church, corner of Washington avenue and Eight street, St. Louis, and his congregation, took leave of that building last Sunday, and until they can erect another building will worship in the church on Tenth and Locust streets. --St. Louis Advocate.

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Southern Methodism to have a Los Angeles conference. H. Waller Featherstone in the Pacific Methodist of February 17th, says that the existence of the Los Angeles Conference for twelve years proves the enterprise a failure. He thinks the lady at home and the clergy of the church at large would approve if the Arizona part of the field were attached to the enterprising young Denver Conference, and the California part to the Pacific Conference.

The proportions, in which foreign countries have contributed to Mormonism are shown in the following figures, which are taken from the censuses of 1870 and 1880:

1870. 1880. Born in England.....10,073 19,641 Born in Wales.....1,743 2,390 Born in Ireland.....1,997 2,791 Born in Scotland.....1,790 2,750 Born in Switzerland.....592 1,840 Born in Germany.....358 885

At the recent session of the Mississippi Conference, a brother had represented the people of his charge as opposed to foreign missions. Bishop Keener related the following incident: Not long ago, while passing through a certain section in a private conveyance, his attention was drawn to a pleasant grove, situated in a pleasant grove, with a burying-ground contiguous. On inquiry he was informed that the church had only one member living, all the rest of a once large membership had died and were buried in the adjoining graveyard. It was an anti-missionary Baptist Church. Bishop made no comment, leaving the application to the conference. To us it was about as startling and comprehensive a missionary address as we have heard of many a day.--New Orleans Advocate.

The Bonny Watchmen says: "The present ruler of Abyssinia, King John, has banished all the missionaries who have arrived at Massowah, after a long and painful journey. Under the influence of the bishops and priests of the church of Abyssinia he caused the general search to be made in the houses and hearts of the people for copies of the Bible distributed by the missionaries. Whenever a copy of the Scriptures was found, the luckless owners were loaded with chains and cast into prison, their homes razed down. The Swedish missionaries had a prosperous work on the eastern frontier of Abyssinia. The London Jewish Mission was working most successfully among the Falashas, or Abyssinian Jews, by native preachers, who were trained in England, and were stationed in the northern part of the kingdom. Two German missionaries are engaged in Shoa, the southern part of Abyssinia, under King Menelik's dominion. Now it seems that all these messengers of peace can not do anything on account of the overwhelming warfare and bloodshed of King John, who is really like a tiger."

Bishop Paine is now unable to get to his feeble from old age, yet he is cheerful and fully of joyous anticipations for the future beyond the river. Bishop Peck, who has been confined to his room since his return from the West, is now able to get out. The Swedish missionaries had a prosperous work on the eastern frontier of Abyssinia. The London Jewish Mission was working most successfully among the Falashas, or Abyssinian Jews, by native preachers, who were trained in England, and were stationed in the northern part of the kingdom. Two German missionaries are engaged in Shoa, the southern part of Abyssinia, under King Menelik's dominion. Now it seems that all these messengers of peace can not do anything on account of the overwhelming warfare and bloodshed of King John, who is really like a tiger.

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CHURCH NOTICES.

GAINESVILLE DISTRICT--SECOND ROUND. Denton sta, March 25, 27. Mountain Springs of April 1, 2. Gainesville sta, April 8, 9. Denton sta, April 22, 23. Denton sta, April 29, 30. Denton sta, May 6, 7. Denton sta, May 13, 14. Denton sta, May 20, 21. Denton sta, May 27, 28. Denton sta, June 3, 4. Denton sta, June 10, 11. The delegates to the district conference will meet at Gainesville on the 15th inst. All the official members is earnestly requested to be present. W. C. HALL, P. E.

MONTAGUE DISTRICT--SECOND ROUND. Houttville sta, at Beaver Creek, 1st Sunday in April. St. Joe at Burlington, 2nd Sunday in April. Montague sta, at Pootoby, 3rd Sunday in April. Newport et, at Howard's Valley, 4th Sunday in April. Archer sta, at Burton's Springs, 5th Sunday in April. Chilo et, at Pleasant Grove, 1st Sunday in May. Queen's Peak sta, at Brushy 2nd Sunday in May. N. C. E. CARROLL, P. E.

GALVESTON DISTRICT--SECOND ROUND. San Felipe, April 1, 2. Richmond sta, April 8, 9. Eagle Lake sta, April 15, 16. Columbia sta, April 22, 23. Houston sta, April 29, 30. Velasco sta, May 6, 7