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TENNISON'S LAST POEM.

"THE CHARGE OF THE HEAVY BRIGADE" INMORTALIZED IN VERSE.

The New York Independent had Tenison's new poem, "The Charge of the Heavy Brigade," cabled from London, February 28. It is as follows:

The charge of the gallant three hundred, the heavy brigade, Down the hill, down the hill, thousands of brave men, Thousands of horsemen, drew to the valley, and faded, For scarlet and sorrel's three hundred were riding, When the points of the Russian lances broke in on the sky, And he called, "Left wheel into line," and they wheeled and obeyed. Then he looked at the host that had halted, he knew not why, And he turned half round, and he bade his trumpets sound, "The charge," and he rode on ahead as he waved his blade, To the gallant three hundred, whose glory will never die.

Follow, up the hill, Follow, up the hill followed the heavy brigade. The trumpet, the gallop, the charge, and the might of the fight, Down the hill, slowly, thousands of Russians drew to the valley, and halted on the last height, With a wing pushed out to the left, and a wing to the right, But scarlet was far in ahead, and he dashed up alone, Through the great gray slope of men, And he whirled his sabre and he held his own, Like an Englishman there and there, And the three that were nearest him followed with force, Wedged themselves in between horse and horse, Four fought for their lives in the narrow gap they had made, Four and four thousand, and up the hill, up the hill, Galloped the gallant three hundred, the heavy brigade.

But they rode like victors and lords Through the forest of lances and swords in the heart of the Russian border, They rode and they stood as they stood, Struck with the sword hand and slew, Down with the brittle hand drew Their foe from the saddle and threw them to the ground as a stone from the hand of a man, They rode and they stood like a rock in the wave of a stormy day, Till suddenly, shot upon them, staggered the mass from without, For our men galloped up with a cheer and a shout, And the Russians surged, and wavered, and fled, Up the hill, up the hill, up the hill, out of the field, Over the brow and away. The three hundred of the heavy brigade, who made the famous charge of Balaklava were the Scots, Greys and the Second Squadron of the Inniskillings. The remainder of the heavy brigade subsequently dashed up to their support.

TEMPERANCE WORK.

Bro. Yeater wants a plan for temperance work. We suggested one in the article to which he alludes. It is this: Let every Methodist preacher (Bro. Y., not being a Methodist, may not be familiar with our discipline,) take the book of discipline and govern his action by its laws, great and small, special and general, and thus work upon society through the best and strongest temperance organizations on earth—the church—and he will have his hands full to overflowing in the whole and wide department of temperance, morals and religion. This is God's organized mode of action. Upon it will rest the divine blessing of success. Let ministers of religion deliver this message and influence upon men, measures and policies through the church. Let the church have the credit of the work, for there is no moral power without the inspiration of the church and the gospel. All efforts to reform the world by societies and influences outside of the divine power of the gospel have been, and will continue to be, a failure. There is no gospel of temperance outside of Christ. Bro. Yeater wildly says if all ministers would go to work alcohol would be put down in six months. Could a convention of ministers do in six months what God himself has not succeeded in doing in five thousand years?—H. G. HORTON.

MANY of your people will not subscribe for the ADVOCATE unless asked to do so. By the way, brother, are you sure you have asked all of them?

TO THE TEXAS CHRISTIAN ADVOCATE. Fireside Musings.

BY W. H. ANDERSON, D. D.

Spots of Sunshine.—Where are two periods in our human history when the soul enters into some complete appropriation of the meaning of existence? One is when we pass from the dark dungeon of sin and lose our chains, as we enter upon the light and liberty of the children of God. The soul takes its first triumphant look at Christ, and appropriates him as a personal Savior. The ear first appreciates and enjoys the music of salvation. Here is sweeter melody than that which swayed in fabled Memnon by the beams of the rising sun. In holiest wonder and love the pardoned criminal becomes the adopted child of God, the recognized heir of heaven. Let the miser grope over his hoards of gold; let the miser feel the touch of the cold stone, and see the diamonds and pearls; let the successful candidate rejoice over his election; let the victorious general triumph in his defeat of his enemy. Here is a joy divinely infused—the first instalment of heaven's bliss—a specimen drop from the river of life. The regenerated soul is keeping time with the music of the glad angels and with the happy heart of Jesus.

Sketches of Intense Beauty.—The first time God honors the humble, faithful minister with the conversion of a soul, he has in it the birth of the earth and sky—the poetry of both worlds blended. It is God's ordination ritual service: the acceptance of an offered life for his service. It is his marriage benediction to a divorced union. It is the echo of divine recognition in our lumber measure heard at the Jordan in reference to our elder brother, "Thy name is my beloved son; hear him." *Old Time Church Music*.—Methodist music once meant something more than mere attention; it was itself the delight of the home circle, a help to the industry, a church power, a mighty revivifying, a rich means of grace, a most efficient, most effective of the gospel. We now hear of congregational singing, but it has largely been robbed of its simplicity, unction and power. If not of its real existence, by the introduction of more modern means of praise—choirs and organs. In this labor-saving age we are praising the Lord by proxy. In many localities we are losing our musical power in the public assembly, and especially around the family altar. The melody of the morning and evening hymn is absent from our worship. Childhood is losing at once its most valuable religious education as well as one of the most pleasant memories of home.

Let us go back to the congregational singing of other years. In our experience of itinerant life, we have heard this method of praise in all its varieties and shades. We have often been struck with the originality exhibited by each congregation in its expansion, any or all the "measures" at once could be employed in adaptation to the hymn announced. "Two lines at a time." It is true that while a measure might be mysterious in any attempt to describe it, the melody itself was so clear and so simple in its nature, and more so in any effort to write it down, "in notes," there was real enough to hide a multitude of musical ideas. Each worshiper seemed fervent in spirit, intent on the melody of the hymn, and, with his might, as well as to make up for the deficiency of some less gifted or industrious. Whatever the ear might fail to apprehend of external melody, doubtless each made melody in his heart, in melody, that the Lord has never proudly of Nelson's famous motto, "England expects every man to do his duty," each acted most conscientiously on that principle. There was one case of a soldier, his instrument—the end sanctifies the means." Some ambitious ones in the same breath endeavored "to fix the tune," and they happily succeeded, and left it in that hopeless condition. Some would select notes in the rear, and who had had the largest literary. Some would be a note or two ahead of the rest. Still the tide rolled on. Of course some modest souls, perhaps they stammered, would get behind, and we had all the reality of John Gilpin's ride, when, with whip and spur, they rushed toward the close, to "come out as near even" as possible. Sometimes they were almost the repetition of the exact one at Balaklava, scattering all before them. No one seemed much jostled. They were used to it. So they picked themselves up, metaphorically, and started out afresh into the next strain of song. The preacher was most interested and desired for the latest "ballads" or novelties in revival songs for the gospel which he carried in his satchels, or in his heart. A new melody or some sweet chorus, or an old song, excited the interest of church and in the social circle, than does now "the latest modes" of mantua-maker or milliner from Paris or London. Whatever other charm was present, there must be lung power. This seemed most appreciable, and therefore most in demand. Each had a personal enjoyment in the matter, and asserted individual rights. The Boanerges' stock was at a premium. The words were often as peculiar as the melodies. A specimen:

Where is good old Daniel? He went up from the den of lions, And by his wits and great brain, He saved the promised land.

They had no use for "note books" or "notes." Round and square, common and special, were all alike to them. Then, religious joy glowing in their souls, flowed forth as naturally as water or oil from an artesian well. They emphasized their music with frequent tears, shaking of hands, "amens" and hallelujahs, of different sizes and ages—some grown ruddy with the glory gained from frequent habitation near heaven's gate. The roll of sacred song and the accompaniments shook the log cabins where they worshipped, melted many hearts into penitence, and led many a trembling soul to faith in a present, personal Christ. Whatever "confusion" might be apparent to a stranger, the Lord fully understood the whole matter, and His rich and abundant blessing rested on the simple-hearted faith, the sublime trust in God, the joyous type of Christ-

THE TROUBLES OF A "BROTHER IN BLACK."

The Southwestern Christian Advocate thinks there is need to "secure the better practice of Christianity in the land." The need suggested is based upon the experiences of a colored presiding elder who, as traveling companion, accompanied Bishop Peck from New Orleans to Little Rock. We give some extracts from the colored brother's letter—from which it will be noticed that the great "need" is for men who will force a radical change in the social customs of the country. Our readers may not all agree with the ideas of the colored brother. We put his grievances in this fashion:

By 8 o'clock, p. m. we had arrived at Vermillionville, the station for supper. Having had a good and palatable lunch but a short while before, I thought I would take no supper, but leaning upon my arm I escorted Bishop Peck to the table in the dining-room. The Bishop seated I stepped just out of the dining-room and fell in conversation with the passengers on the platform, and leaving me longer I decided to take a cup of tea; so stepping in again for my tea, I was ordered to a side table with servants in a corner of the kitchen. This being the only alternative to get the table in the dining-room, I was obliged to bear the grand old bishop, to say to me, "Did you take tea?" Upon my answering in the affirmative, he continued: "Why did you not tell me that objection was made to your presence in the dining-room? I would not have remained in there! Why I should have preferred to have gone to the side table and be with you!" Saddened by this unpleasant experience I was glad to leave this station.

This colored brother, according to his ideas, had another said, very sad, experience at Houston, Texas. The Hutchinson House would not deviate from its established rules to an extent consistent with the ideas of this colored brother teaching social fraternity. The effect upon him was almost deleterious. He was upon his return to the city, and he had had another experience. We may remark, in passing, that Bishop Peck, notwithstanding his indignation at Vermillionville, did not share the comforts of the Hutchinson House side-table. Here follows the colored brother's lament:

After we had entered the hotel, had a side table, registered our names and had prepared for breakfast, having already ordered some of the prejudices against me on account of my color, upon being introduced to the proprietor the bishop says to him of me: "What do you think of this gentleman in every respect as you will treat him. He is no servant but a brother minister, one of our presiding elders, who in view of my helplessness goes with me as a traveling companion to the Little Rock Conference." With the assurance that everything would be all right we entered the dining room, were seated to a table where was presented and everything was in readiness for a good breakfast, when lo, and behold, the order came from the proprietor, "to tell that colored man to get up from that table and take his place, if he wants breakfast, upon a side-table in the kitchen." Fired up with indignation and mortification at the idea that notwithstanding my gentlemanly bearing and the quality of my company, Bishop Peck, one of the presiding elders of the annual conference of the whole Methodist family, should be treated in such a manner, I hardly knew what to do with myself. My personal feelings amounted almost to perfect hatred; and it seemed that in my bitterness, I could not have the goal to have destruction on the place and bring me sweet revenge. Greater than the man who takes a city, however, I succeeded in ridding my own spirit and possessing my soul in peace. Bishop Peck was sorely grieved, and waited but to hear what I would first suggest. As the train for Little Rock would soon leave, and I had no time to lose, said I: "Bishop, I accompany you for my comfort; don't detain yourself, because of me. We can't well help it now and must submit." Protest entered, breakfast eaten, tickets bought and sleeper sections secured, we were on our way leaving Houston behind us, carrying, with me at least, a serene and refreshing impression of mortification as shall perhaps be reproduced in the final judgment.

To the Texas Christian Advocate. The following preamble and resolution were adopted by the quarterly conference of the Halvillville circuit: Being deeply depressed with the magnitude of the interests involved we are in full sympathy with the prohibition movement, that we joyfully hail as the harbinger of the auspicious period that inaugurates a successful antagonism to the mammoth evil of our age beyond all precedent in the history of humanity, the iniquitous liquor traffic.

Resolved, Therefore, by the quarterly conference of the Halvillville circuit, that we will cooperate to the extent of our ability on all occasions with every movement that seeks to abolish this dreadful traffic by legal enactment—forever interfering the manufacture and introduction into the State and sale of intoxicating drinks. And that this preamble and resolution be entered upon the journal of the conference, and published in the TEXAS CHRISTIAN ADVOCATE and the Marshall papers.

H. M. BOOTH,
JAS. M. TAYLOR.

ONE of the prettiest little Easter offerings we have seen comes from Anson D. E. Randolph & Co., New York. It is entitled the Easter Heritage, and is in the shape of an anchor with illuminated cover. They also send "Daybreak, an Easter Poem," by Julia C. R. Dorr. Very attractively bound and finished. Price, 25 cents.

THE following are among the contents of the March number of THE ROMANTIC MONTHLY: Sermon—"Religion and the Medical Profession," by John Lechburn, D.D.; "John's Comforters; or, Scientific Sympathy," by Joseph Parker, D.D.; "The Fall of Satan," by George C. Lorimer, D.D.; "Accepting or Rejecting Christ," by Rev. Sylvanus Stall; "The Significance of Christmas," by Charles Wadsworth, D.D.; "The Necessity of Earnest Living," by T. L. Caylor, D.D. Among the other papers are: "Spurgeon and his 'Treasury of David,'" by J. Stansford Holme, D.D.; "A Clergyman's Discretion in Performing the Marriage Service," by John Hall, D.D.; "The Hebrew Articles and Young's Concordance," by Robert Young, I.L.D.; "Light on Important Texts," No. XVI, by Howard Crosby, D.D., I.L.D.; "Lectures to my students," Second Series, by Charles H. Spurgeon. There is a variety of interesting articles under Sermon Criticisms, Living Issues, Preachers Exchanging Views, etc. Price, \$2.50 per year, single number, 25 cents. FISK & WAGNALLS, 10 and 12 Dey Street, New York.

PERSONALS.

Bishop Peck, who has been seriously ill recently, has a slight lung difficulty. Senator Lamar and Hon. T. J. Semmes have been selected as the orators at the La Salle bi-centennial celebration to be held in New Orleans on April 7. Ex-senator A. A. Sargeant, the new Minister to Berlin, began the work of life as a journeyman printer.

Mrs. Daniel Webster died in New Rochelle, New York, February 26, aged eighty-four years. The one hundredth anniversary of Thomas H. Benton's birth is to be celebrated by the Missouri Historical Society on the 14th of March.

Rev. J. P. Brooks, editor of the Banner of Holiness, at Bloomington, Ill., published a card in the last issue of that paper stating that he will regard his relation to the M. E. Church as dissolved.

The most widely famed of American poets, Mr. Longfellow, passed his seventy-fifth anniversary on February 25. Whittier was seventy-four on the 17th of December last, Holmes is seventy-three, and Emerson will be seventy-nine in May.

Rev. Robert Prout, of Charles county, Md., bequeathed \$2,000 to the Protestant Episcopal Mission Society and \$50,000 to the Virginia Theological School.

Dr. W. M. Patterson, Superintendent of the Central Mexican Missions, arrived in Richmond, Va., on Saturday, March 11. He addressed the friends of missions on Sunday afternoon, giving them a plain, practical view of the country, people, and their needs.

Rev. Dr. Simon Parmelee, of Oswego, N. Y., who lately celebrated his centennial birthday, died after counting twenty-four days of his second century.

Rev. William M. Jordan, of the North Carolina Conference, died at his home in Roxboro, North Carolina, on Saturday, February 25.

Dr. Patterson was warmly greeted in Memphis, and did full work there on Sunday, February 26, en route to the Baltimore Conference.

It was a particularly apt response which Rev. John Allen, known as Camp-meeting John, made to a somewhat exasperated hearer some time since, who addressed him at the end of one of his sermons, and closely applied sermons. "Did you, brother Allen, intend to refer to me," he asked, "in your discourse?" "Well," said "Uncle John," "with one of his innocent smiles, 'I couldn't help thinking of you to save my life.'"

When Bishop Howe returned from his recent tour of Episcopal visitation to the Missions in China and Japan, it was generally thought that his health had been improved by the trip. On his return he was met, respectively, while preaching, he had an attack of vertigo. At last accounts he was improving, but still seriously ill.

Dr. T. W. Rogers, presiding elder of Galveston District, was in the city last Saturday and Sunday upon his official visitation. He presided, respectively, at St. James, and at St. Johns at night.

Poetry is very aged in New England now. Its Emerson, Whittier and Oliver Wendell Holmes have all long passed their three score and ten. Longfellow is about the youngest of them. There are no young poets in Yankee lands now fit to strike the harp that the aged bard could once awake to immortal strains.

Rev. Samuel K. Cox retires from the editorship of the Baltimore Episcopalist with the issue of March 8. Dr. Cox filled the position for six years. Mr. K. Hord, succeeded him. To Dr. Cox the TEXAS ADVOCATE bids an affectionate farewell—wishing every blessing may follow him. We welcome Bro. Boyle to the ranks with the same sincerity. Work, sweat and exertion, and the chances are you will not be disappointed.

Miss Margaret Strother Winton, who died in Tazewell county, Virginia, January 5, in her last will and testament bequeathed to the Woman's Missionary Society of the Episcopal Church, \$1,500, and directed that it should be applied to the work in Mexico.

Rev. Dr. W. R. Lambuth, of the Methodist Episcopal Church, South, now in New York, will go to Edinburgh in May, accompanied by Mr. Park, who is preparing for medical work in China. They go with the intention of finishing their studies during the summer and will return to China in the fall.

The Rev. NOAH BURTON, an unpretentious Methodist, died recently in California. The prisoners in the State prison at San Quentin, passed their resolution at chapel service: "Resolved, That in the death of Rev. Noah Burton, the prisoners of San Quentin, have lost a kind-hearted, noble, and generous friend, whose gratuitous services in our behalf for the long period of twenty years make his life a void not easily to be filled."

Rev. J. W. Carnes, of the Denver Conference, Methodist Episcopal Church, South, has recently taken unto himself a wife from Tennessee. The Nashville Advocate says "his Western life will be broadened and brightened by the accomplished Christian lady whom he persuaded to change her residence to Colorado."

The Holston Methodist brings intelligence that Mrs. Frances Stewart McTeer, wife of Rev. J. M. McTeer, of the Holston Conference, and Mrs. Allie C. Bird, wife of Rev. C. S. Bird, of Holston Conference.

Mrs. Augusta M. Cox, wife of Rev. Dr. Cox, of the Baltimore Episcopals, died on Monday, March 6, at her home in Baltimore. Though Mrs. Cox has been an invalid for twenty years her death was unexpected.

THE ADVOCATE has received from J. W. Vandiver, gardener and seedsman, Weaverville, N. C., packages of various seeds. Bro. V. is a local preacher of the M. E. Church, South. He raises and sells all the usual seeds needed in southern garden beds, and sends, post-paid, anything, anywhere, at five to ten cents per paper.

much good among the poorer classes. In 1878 this mission was (unfortunately we think) reorganized as the "Salvation Army," with Mr. Booth as "general" and possessing absolute authority over all subordinates. Military grades and titles were adopted for all subaltern officers and assistants. Parades, knee-drills, and similar devices were instituted to captivate the popular fancy and attract attention. The number of stations was increased from 30 to 80, and the number of officers or evangelists from 30 to 127. During the past four years it has increased its activities rapidly, until it now numbers 251 stations, 6,000 Great Britain alone, under 523 officers, holding over 4000 services every week. It has also extended its operations to France, Sweden and this country—the whole number of stations being 286, and of officers 544. This organization has its "grand councils of war," stand ard-bearers, and whatever pertains to the outward show of an army, save the uniforms are not worn by all. Its public demonstrations have provoked in the assaults from jeering mobs, and has become a grave question whether the government shall undertake to protect or forbid them. The autocratic discipline of this army, and its concentration of power and of princely revenues in the hands of its chief, are serious matters. Its annual income is said to be not less than \$37,000, which goes into the "military chest" at headquarters.

The following is an extract from private letter from our missionary, the Rev. J. J. Ransom, to Dr. Kelley: "As I am to-day on my way to a ball for Portuguese services in this city. The room is given for me by 1882 free of rent—secured through the influence of our lawyer and other gentlemen of wealth. The hall is large, it could be a good place for some of the most ardent of the city; indeed the Brazilians concerned are all of the highest ranks of social life, and have thus far been considered inaccessible to the missionaries. The proposition to open the hall came from my lawyer, who has had several familiar meetings at various houses, and has a list of gentlemen interested in the new movement. We will see what comes of it." Upon this Dr. Kelley comments as follows: "We will see what comes of it, either in this world or the next. Such a movement can not mean less than readiness upon the part of the Brazilians for the gospel. If there is a majority of Republicans among the people, it is the Methodist Episcopal Church, South, ready."

"Our work is strictly sustaining work. There it is a self-sustaining charge in the state among the white people, and even with the missionary appropriation the support is very meager. If the missionary society could see its way clear to make an appropriation for the opening up work, it would be a good thing to do. The next five years will show us how many new and important work which we ought to be ready to do help from the society. The Methodist Episcopal Church, South, is doing good work here, but it is not enough and we should be ready to co-workers in the same way. The above we extract from a letter from Bro. Ransom in the Florida Advocate. Here is a Northern man who acknowledges the efficiency of Southern Church, making it quite plain that it is doing the work of the M. E. C. S., who at the same time, and as fruitless effort of years to establish self-sustaining charge in the North among the white people, still call for supplies from the North. How long is this thing to continue? The effort to supplant the Southern Church having utterly failed, forth the protection of the work is to sin against the light of knowledge.—Central Methodist.

Prohibition as a National Issue. The temperance question is made advance as a national issue. It rapidly than its most sanguine friends could have expected. It is not, as a party issue, but the present trend in our national legislative body is a majority of Republicans favor temperance legislation, and a majority of its opponents are Democrats. Never may be its name, the party it espouses the cause of the white traffic by that act will sound its political death knell. The bill for the appointment of a commission to investigate the liquor traffic passed the United States Senate March 11. Senators Coker and Maxey, of Texas, voted with the temperance advocates. The bill provides for appointment by the President, and confirmed by the Senate, of a commission of seven persons, more than four of whom shall be of the same political party, and not more than four shall be advocates of prohibition, to hold office not exceeding two years, who shall investigate the alcoholic liquor traffic, its relations to revenue and taxation, and its general economic, criminal, moral and scientific aspects, in connection with pauperism, crime, social vice, public health and the general welfare; and who shall inquire as to the practical results of license and prohibitory legislation. The commissioners are to serve without salary, and to report within eight months after the passage of the act. An appropriation of \$100,000 is made for their expenses. By proper effort, which will certainly be made, the evils of the traffic can through this commission be so forcibly presented to our national legislature that it will force itself as an issue upon the people of the whole country. In the matter of moral and thinking men all political and practical issues sink into comparative insignificance.

Rev. Dr. J. C. HARTMAN, of the Alabama Senate Commission on Education and Labor, March 3, in behalf of a government appropriation for the freedom of the South.

The Central Methodist has a new head. The Central, that has heretofore adorned its columns, while the new one at the head thereof adds in ornamentation to the mechanical beauty of the paper.

TEXAS Christian Advocate.

A FEW WORDS ON BAPTISM.

The word "immersion" is not in the Bible. The word "baptism" is not in the Old Testament in the English, though the Greek word is found in the Septuagint version, as in Daniel iv:21, referring to Nebuchadnezzar's body.

The New Testament, referring to certain acts in the Old Testament, calls them baptism—as in the passage of the children of Israel across the Red Sea. I Cor. x:2. "And were all baptized—Greek, *baptizontes*—in the cloud and in the sea."

In Hebrews ix:10, St. Paul, referring to various ceremonies among the Jews, says of their system: "Which stood only in meats and drinks and divers washings"—Greek, *baptismois*. A reference to Numbers vii:7 tells how this was to be done: "Sprinkle water of purifying upon them," the Levites.

Certain ceremonies practiced by the Jews in the time of Christ are called baptisms—Mark vii:4. "And when they come from the market, except they wash themselves, they eat not."

How did John baptize? He declared that he baptized with water—a manner of speaking not used by the immersionists. As to the baptism which Christ should administer, Isaiah li:15, says: "So shall he sprinkle many nations." Ezekiel, xxxv: 25: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your uncleanness, and from all your idols will I cleanse you."

John baptized with water only in repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Fulfilled (Acts x:47) as he began to speak, the Holy Ghost fell on him, as on us at the beginning. Then remembered I the words of the Lord, that he said: John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

Now if any one wishes to know exactly what the Scriptures teach on the subject of the mode of baptism, let him carefully read over the texts quoted above. There ought to be no mistaking controversies in the church. Such are forced upon those who take the Scriptures in their natural common sense meaning.

But did not John immerse? Possibly he did, though it is highly improbable that he should have immersed such multitudes as flocked to his baptism. But if he did, the Jews at that time had divers baptisms, and Christ evidently did not select immersion as the mode for his universal church.

Jerusalem is situated in a mountainous country, far from any running stream, and the immersion of three thousand Jews, who were exceedingly zealous on the subject of using clean water for religious ceremonies, in one afternoon in that city, was evidently an impossibility.

Read the account of the baptism of Paul (Acts ix, 17, 19) in the house of Judas; the baptism of Cornelius and his family in his own house; the baptism of the jailer and his household in the night in his house at the jail, and it will appear to those not predetermined to find immersion that there was, that there could be, no immersion in these cases.

Looking at the present aspects of the great salvation world it is pretty safe to assume that the church of the future, when it is its millennial glory, will not be an exclusively immersing body, and it certainly will not be close communion.

Why not take the ADVOCATE into the pulpit, explain its mission and its merits, take subscribers, or ask for the names of those to whom you desire to instruct the publishers to forward specimen copies?

Resident Bishops.

Good Brother J.M.P., of Yazoo City, volunteers his advice in reference to the above question, and it seems that Dr. Edwards, of Virginia, has also kindly made some suggestions in this direction. The New Orleans Advocate says: "The bishop question continues to occupy much space in our Southern Methodist papers."

Now, I have had my say; let the brethren speak out.—W.V. JONES. (BRENDALE, BRUSH CO. TEX. FEB. 27, 1882.)

From the Territory.

Some Things in the Way of Civilization.—The Indians—Why Not Give them a Chance? The Indians are in a furor of excitement over the proposed plan in severally law."

They are angry because they are to be separated from their wives and children, and their property is to be taken from them. The Indians are a people of a different race from us, and their customs and laws are different from ours. They are a brave and noble people, but they are also a people of superstitions and迷信.

They are a people of a different race from us, and their customs and laws are different from ours. They are a brave and noble people, but they are also a people of superstitions and迷信. We should give them a chance to improve themselves, and to live as civilized men.

The Prayer of Faith Shall Save the Sick.

As stated in the Advocate of February 11, by Bro. C. H. Ellis, I have been restored to physical health and strength, by faith in the promises of God, after a protracted illness of more than six months, from which I now clearly see that I could never have recovered except by the special intercession of divine Providence.

My affliction was a severe one, and I was in a very low state of health. I had been in bed for many months, and I was almost dead. But by the power of God, I was restored to health, and I am now able to do my duty as a Christian.

Work for the General Conference.

The time for the General Conference to meet is near at hand, and the brethren, in turn, are having their say about what ought to be done by that august body, and with your permission I will have mine. I have only two suggestions to offer.

It might as well be done in the district conference, if something requires the whole time of a forenoon session to hear and pass on the candidates for ordination from the local ranks; when, if this was done in the district conference, the annual conference all this time in which to transact business, would not be so well as to have the candidates for ordination from the local ranks would not be called in to the annual conference, but to have them called in on Sunday morning for ordination.

The second suggestion I would offer is that the third and fourth questions in the regular business of the quarterly conference be asked only at the fourth quarterly conference. The place of a written report each quarter, let the preacher give a statement of his work. This no doubt would be more interesting and satisfactory to the brethren than a few written sentences which give but little information about many features of the work.

Now, I have had my say; let the brethren speak out.—W.V. JONES. (BRENDALE, BRUSH CO. TEX. FEB. 27, 1882.)

From the Territory.

Some Things in the Way of Civilization.—The Indians—Why Not Give them a Chance? The Indians are in a furor of excitement over the proposed plan in severally law."

They are angry because they are to be separated from their wives and children, and their property is to be taken from them. The Indians are a people of a different race from us, and their customs and laws are different from ours. They are a brave and noble people, but they are also a people of superstitions and迷信.

They are a people of a different race from us, and their customs and laws are different from ours. They are a brave and noble people, but they are also a people of superstitions and迷信. We should give them a chance to improve themselves, and to live as civilized men.

The Prayer of Faith Shall Save the Sick.

As stated in the Advocate of February 11, by Bro. C. H. Ellis, I have been restored to physical health and strength, by faith in the promises of God, after a protracted illness of more than six months, from which I now clearly see that I could never have recovered except by the special intercession of divine Providence.

an earthly parent can be to give bread to starving child. Will he earnestly parent make himself better than God? "If ye shall ask anything in my name I will do it." It is impossible for God to make his children by promising them blessings which he does not intend to give. He cannot do this. His promise is the rock upon which our faith should rest.

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My affliction was a severe one, and I was in a very low state of health. I had been in bed for many months, and I was almost dead. But by the power of God, I was restored to health, and I am now able to do my duty as a Christian.

Work for the General Conference.

The time for the General Conference to meet is near at hand, and the brethren, in turn, are having their say about what ought to be done by that august body, and with your permission I will have mine. I have only two suggestions to offer.

polygamy, by St. John, was intimately connected with the teaching of the church. He says: "The church learned from the apostles to baptize children." The baptism of children was unquestionably practiced by the Church at the time Irenaeus wrote, or he certainly would not have mentioned it, and for declares that the practice was of apostolic origin.

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Men, under the impression that the sacrament of baptism to infants is never heard even an impious heretic say they ought not to be baptized. For who is so ignorant of the evangelical writings as to have such a thought? Who can be so impious as to hinder infants from being baptized? This we introduce Pelagius as a most important witness. With the opinion of Augustine, that original sin obtained remission in baptism, we have nothing to do, any more than we have with the opinion of Pelagius that there is no such thing as original sin inherent in our nature. They could not be mistaken that infant baptism was the universal practice of the church.

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place in the history of the future. My present is ours. If we will occupy it as standing room, by which, with the leverage of consecrated men and means, we may help to turn Asia right side up, and recover for Christ the priest-ridden lands of Brazil and Mexico. The question of General Conference elections, important as it is, is secondary to the thorough organization of the forces of the church for future work. Let it not appear, as in the worldly requests of the apostles before they received the Holy Ghost, that position in the church is the end of discipleship. "The Son of Man came not to be ministered unto, but to minister." The position of men in history is determined not by the titles worn or places held, but by what they have done for the race and the Master. Paul's oft repeated, because well deserved, title was "the Servant of Christ."

Mr. John D. Brothers, of Portsmouth, O., writes: "Two years ago I suffered from a severe attack of malaria fever; I was brought very low to death's door; I had never fully recovered, and often was distressed with biliousness, headache, sinking chills, night sweats, indigestion and painful urination. About three months ago I noticed an advertisement of Brothers' Iron Bitters in a Cincinnati paper. From the first, it seemed to me to be the just medicine I had long needed. I am now just as strong and hearty as a buck, and weigh nearly one-half again as much as I did three months ago."

A Lunatic's Delusion.

Bishop Duggan, who was deposed from Chicago to an insane asylum in St. Louis thirteen years ago, when aberration of mind had become apparent, contains the delusion that Chicago has been swallowed up by the sea, and that all his former flock have gone to perdition. The church in Chicago pays \$1000 per annum for his maintenance. His health is as vigorous as ever.

Horsford's Acid Phosphate.

Is of signal benefit in cases of nervous prostration, the result of mental overwork.

A Big Corporation.

The Standard Coal and Iron Company, with a capital of \$25,000,000, has been organized in Boston by James G. Blaine and Eugene Hale of Maine, Governor Foster and other capitalists of Ohio, and Oliver Ames of Massachusetts. It is chiefly a consolidation of coal and iron companies in the Hocking valley of Ohio, and represents thirty thousand acres of mineral lands.

JACOBS OIL.

TRADE MARK. THE GREAT GERMAN REMEDY.

RHEUMATISM.

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

LYDIA E. PINKHAM OF LYNN, MASS.

Woman can sympathize with woman.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

Is a Positive Cure for all those Painful Complaints and Weaknesses common to our best Female Population. It cures entirely the worst Form of Female Complaints, all cases of Catarrhs and Obstructions, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life.

Advertisement for Lydia E. Pinkham's Vegetable Compound, including text about its benefits for various ailments and instructions on how to purchase it.

FOR UNMARRIED PEOPLE!

New Orleans MUTUAL AID UNION

OFFICE, 122 GRAVIER ST.

Incorporated Under the Laws of Louisiana

DIRECTORS: SAMUEL M. TODD, President...

This Union was organized to assist white men and women to assist each other by providing a fund for them at marriage by means of mutual assessments...

AGENTS WANTED. Active and reliable male and female agents are wanted everywhere.

THE HOME MADE CORSET MANUFACTORY

Miss Emma Pfug, Bourbon street

Ladies desiring Corsets will find it in their interest to have them made at this factory...

BROWN'S IRON BITTERS

BROWN'S IRON BITTERS are a certain cure for all diseases requiring a complete tonic...

Correct Time! Lancaster Watch

If you want the Best Time Keeper for the Money that can be bought anywhere in the world, get the Lancaster Watch...

Rosadalis

The Great Southern Remedy for the cure of Rheumatism, Neuralgia, Headache, Migraine, Gout, Sciatica, etc.

Yes! 10 New, on 2 alike, Chronic on 2 alike, on 2 alike...

Free Valuable Book

To every man or woman who sends for the "Free Valuable Book"...

Health of Woman is the Hope of the Race.

Texas Christian Advocate

Business and Secular.

An Undesirable Witness in Court.

Counselor Maxwell Stevenson had been waiting in Judge Thayer's Court for three days for a case to be called for trial. Yesterday his client came up to him in a disappointed mood...

Never Give Up the Ship.

"Twenty years ago I was doing with the ship," says a writer in the North Pacific Review. "I was not at all discouraged at the time...

There is something new under the sun.

A woman who had been deeply afflicted with rheumatism for years was expelled from the Campbellville church...

Do not let your eyes be dimmed.

"Do not let your eyes be dimmed," says a writer in the North Pacific Review. "The eyes are the windows of the soul...

The Highest Rank.

Made from harmless materials, and adapted to the needs of falling and falling hair, Parker's Hair Balsam has taken the highest rank...

A Cady-maker.

Informed by the other day that much of the early, in fact, the most of it, made and sold by other dealers, contained glucose...

Needless History.

Many people miserably drag themselves along with failing strength feeling that they are sinking into their graves when Parker's Ginger Tonic would begin to show its effect...

RESCUED FROM DEATH.

William J. Coughlin, of Somerville, Mass., says: "In the fall of 1876 I was taken with a severe cold, which was followed by a severe cough..."

SKIN DISEASES.

"Swayne's Ointment" Cures the most inveterate cases of skin diseases, such as Eczema, Scald Head, Barber's Itch, sores, all crusty, scaly, itching, skin eruptions, and that distressing complaint itching piles...

THE FRAZER AXLE GREASE.

Is now recognized as the standard axle grease of the United States, and is today what it was at the beginning of the present century...

Letter from China.

It was a task of appalling magnitude which the missionaries had before them at the beginning of the present century. The great majority of the world's population lay in the thick darkness of heathenism and unbelief...

Agents can now grasp fortune.

Agents can now grasp fortune. Offer worth ten dollars sent free. For full particulars address E. G. Edmond & Co., 100 Broadway St., N. Y.

Prof. James A. Sewell, A. M., M. D.

OF MEDICAL FACULTY LAVAL UNIVERSITY, Quebec, states: "I have found Golden's Liebig's Liquid Extract of Beef and Tonic Invigorator particularly useful in advanced stages of Consumption, weakness, dyspepsia, and all nervous affections..."

Two German missionaries came to China in 1859.

Under the auspices of the American Board of Foreign Missions, two German missionaries came to China in 1859. They were the first of a number of missionaries who have since followed...

There is something new under the sun.

A woman who had been deeply afflicted with rheumatism for years was expelled from the Campbellville church and the announcement of the fact so shocked her system that she was actually cured...

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feared that trade would be injured.

The Governor was also opposed to him, and he was denied access to the Chinese. In the face of all these difficulties and such strong opposition, he labored and studied, and trusted and prayed, and at the end of seven years he baptized his first convert...

From that small beginning the work has grown in China.

and now there are seventeen British societies, with eighty-four ordained married men, twenty-seven single and thirty laymen. There are also one hundred and eleven native women and two hundred and ninety-six...

The first American missionaries came to China in 1859.

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Great Germ Destroyer

DARBY'S Prophylactic Fluid SMALL Pox ERADICATED. Fits of SMALL Pox Prevented. Dissectary cured and healed. Removes all eruptions. Fever dried up. Entirely harmless. For Sore Throat it is a sure cure.

DIPHTHERIA PREVENTED.

Prevents the disease. For Sore Throat it is a sure cure. Fits of SMALL Pox Prevented. Dissectary cured and healed.

Holman's PAD.

Acts by Absorption through the Circulation. HOLMAN'S PAD IS ORIGINAL AND ONLY GENUINE CREATIVE PAD.

Would Not Do Without One.

I have a live stock dealer, near Richmond, Texas, says: "I would not do without the Holman Pad as the best remedy I ever tried, and I would not do without one hand."

Best Remedy Ever Tried.

I would not do without the Holman Pad as the best remedy I ever tried, and I would not do without one hand."

BEWARE OF BOGUS AND Imitation Pads.

The Holman Pad is the only one of its kind in the world, and recommended by the Medical Faculty.

For Sale by All Druggists.

Full Treatise sent free. Holman Pad Co., 714 Broadway, N. Y.

Established 1827.

B. A. FAHNESTOCK'S VERMIFUGE.

Can You Afford to Wait for Your Cough or Cold to Go As It Came?

The State of Texas--to the Sheriff of Garza county greeting. You are hereby commanded that by making reparation of the citation in the within copy...

DR. DAVIS' Compound Syrup of Wild Cherry and Tar.

You will not only get rid of your Cough or Cold, but of considerable suffering, loss of time, and expense.

A FINE STOCK OF

FAMILY BIBLES. Hanging in Price from FIVE TO EIGHTEEN DOLLARS.

MUSICAL READING FOR THE MILLION!

Shaw & Blaylock, Galveston, Texas.

J. S. BROWN & CO., HARDWARE MERCHANTS.

STRAND, GALVESTON, TEXAS.

Offer Interior Merchants SPECIAL ADVANTAGES in the following Lines of Goods.

GLIDDEN and IOWA GALVANIZED BARBED WIRE. Millwright Wagons, Carts and Buckboard Buggies, Iron, Steel, Castings, Nails, Saddlery, Trunks, Wagonware, Stacks, Crates, Wagon and Buggy Harness, Paints, Oils, Varnishes, Brushes, Rubber Belling, and the Largest Assortment of TABLE AND POCKET CUTLERY.

No. 56 USE THE GLASSES.

AWOND ERFUL AND SCIENTIFIC DISCOVERY!

These Glasses are chemically treated in the process of manufacture, and possess the property of keeping your eyes in good condition, as when first you use them.

BEWARE OF COUNTERFEITS.

THE MEDICATED GLASSES are all stamped on the frame H. HOUSAH, Medicator.

HERC. HOUSAH, CRESCENT CITY SPECTACLE COMPANY.

56 St. Charles St., near Gravier, New Orleans.

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AGENTS WANTED.

LIBERAL DISCOUNT. WRITE FOR TERMS.

All articles of morality and clean journalism are conscientiously worked for in this paper.

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PARKER'S GINGER TONIC.

THE BEST AND SUREST TONIC MEDICINE EVER USED.

PETER OAKES' CANDIES.

AT WHOLESALE AND RETAIL. CITATION.

DR. HAVA'S COD LIVER OIL.

THE STATE OF TEXAS--to the Sheriff of Garza county greeting.

Soluble Tribasic Phosphate of Lime.

AND Analeptic and Tonic Wine.

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AND Analeptic and Tonic Wine.

SHAW & BLAYLOCK, GALVESTON, TEXAS.

CASH FOR LAND WARRANTS.

Room 18 St. Charles Building, Washington, D. C.

Texas Christian Advocate.

L. G. JOHN, D.D. Editor. Associate Editors: H. S. Finley, H. S. Thrall, J. D. Shaw, S. J. Hawkins, E. S. Smith. SHAW & BLACKLOCK, Publishers.

LOCAL PREACHERS, 885.

These figures represent the numerical strength of our local ministry in Texas. We accept lay ministry as one of those agencies which, under the direction of Divine Providence, has been so wonderfully developed by Methodism. Our estimate of lay preachers was expressed by the mother of John Wesley. When informed that Mr. Maxfield, a layman, had commenced preaching, Mr. Wesley hastened to London to arrest this irregular and extraordinary movement. He consulted with his mother before he decided respecting his course. She said: "My son, I charge you before God, be aware what you do; for Thomas Maxfield is as much called to preach the gospel as ever you were." How far these words of Susanah Wesley influenced the course of her son we may not say, but they were wise words. When God blesses the labors of any individual or any order of men, we may not question the authority under which they labor. We may drive the oxen, but we must be careful how we lay our hands on the ark. At all periods of the history of Methodism the local preachers have shown seals to their ministry.

The number 885 represent their numerical strength in Texas. What moral power that number of men, consecrated to God, can represent! How many souls were converted last year under the labors of these men? As helpers in revival meetings it is difficult to determine the actual results of their labors. Many a protracted meeting would have been closed ere its work was done had not the local preachers come up to the help of the presiding elder and the preacher in charge. They are the reserve corps in many a hard fought battle, whose presence has won the victory. They are often found standing side by side with the regular preachers in the van of the fight. They often pioneer the way of the itinerant into neglected fields and preach to people who, without their labors, would seldom hear the message from God. Their work may not show in our annual minutes, but many of this band of preachers have a noble record on high. And yet we may ask, have those 885 local preachers done all that might have been done for Christ? We shall not answer the question. We are not certain that any man has the authority to answer this question. It is one each preacher must answer for himself; and he must answer it to God. We asked the question because of the possibilities which 885 men, who were called of God to preach, might accomplish if each one were thoroughly consecrated to God. The question, are the preachers, both local and itinerant, measuring up to the great demand their Master makes upon them? Is one that stirs every heart. There were revivals in many charges last year, and the local preachers were found in the heat of the conflict, but there were not revivals in all the pastoral charges in Texas. It is not for man to determine the cause. How about the future? What a great work this regiment of local preachers can do this year if they are heart and soul in their Master's work. Can any man whom God has called to the work of the ministry be satisfied if there is no revival in the circuit, mission or station where his work is found. A special responsibility rests on the pastor. He needs all the help, all the prayers his church can give him. Will the local preacher prove his true yoke-fellow? Let us all work, and our Master will not forget to write up the record in the book of his remembrance." The need of our church in Texas genuine sweeping revival in every pastoral charge.

5649.

That was the number of removals reported by the preachers at the five Texas conferences for the year 1881. Only a few of these left Texas. The larger portion merely moved to some other conference or pastoral charge in the State. How many of the 5649 still

hold their letters and are lost to the church? Change of home breaks up many things besides furniture. The old religious associations which united the heart to those with whom we long worshipped are sundered, and amid the care and vexation of travel, and becoming established in a new home, the heart often grows cold and the attractions of the house of God are sadly diminished. How much the pastor is needed when such changes are made! Could he meet them in their new home with his cordial interest in their spiritual welfare, how readily would they bring out their letters, and soon in their new religious associations the fervor and usefulness of other days would return. The pastor in their new home would gladly visit them if he only knew their former history. How can he know that these strangers were recently active members of the church? If, when a pastor gives a church letter, he could ascertain the locality where the member and his family are going and send a postal to the preacher in charge, giving him their names and asking him to call and see them, many whose names and influence are lost might be preserved to bless the church. Some way of taking better care of these 5649 removals is of vast importance these days of change.

THE JUVENILES AT WORK.

Last Sunday we attended the meeting of the Juvenile Missionary Society, auxiliary to the Woman's Missionary Society of St. John's Church, Galveston. The roll shows over 100 members. The receipts for the last quarter amounted to \$10.40, and for the fiscal year to \$37.25. That is more than many pastoral charges in Texas have contributed for the same period. The collections made by the Woman's Missionary Society for the last quarter were \$16.10. The Church Society has contributed the past quarter over \$30. It will be seen that the Woman's Society of St. John's, aided by the juvenile auxiliary, has raised nearly as much as the entire church. The brethren of St. John's must wake up or the women and children will ere long be leading them in this good work. It is evident, however, that St. John's Church is alive on the missionary question, and the pastor will make a good report next year. If it fails to come up to the standard established on the Austin District, viz., one dollar per member, we shall be disappointed. St. James' Church is also engaged in the woman's work and has its juvenile band of "Busy Bees." How many Sunday-schools in Texas are training their children for this work? The money they contribute is not the only important feature of this work. They are training the children for the work God is opening to his church. The wide world, with its teeming millions, is waiting for the gospel of Christ. The efforts of the present generation of Christians are meager when compared with the magnitude of the commission placed upon his church by its Great Head. Christian people have but very faintly realized the fact that the church of Christ is a missionary society, and that its special business is to send the gospel to the nations of the earth. Our members are but poorly trained and we often fear that the preachers are sometimes dull instructors, for they but partially feel the inspiration of that commission which covers the whole earth as its field. Our children must be trained for this mighty undertaking. They must be taught that the chief business of every follower of Christ is to send the message of his love to those who have it not. The church that is not in sympathy with the missionary work is a failure; and the Sunday-school which is not a training school for missionary labor is, to say the least of it, a very partial success.

prohibits these crimes in Texas. We have laws against murder with penalties far more severe than those enacted in Kansas against the manufacture and sale of liquor, and yet there is rarely a week that the Banner does not report red-handed murder. We passed by the Brenham depot last week and saw two hundred men on the platform awaiting the arrival of a man who is charged with shedding the blood of a fellow-man. Let the Banner be consistent and apply its argument against the prohibition of the sale of liquor, which is the chief instigator of murderous affrays, to the crime of murder itself. Can it point to a criminal court in Texas where a jury has never been impeded to try a criminal charged with theft? Is there a single law in our criminal code which is designed to prohibit crime which is not violated in every county in the state? What means this army of sheriffs and constables whom the people are taxed to support? Why have courts-houses, jails and penitentiaries been built if the laws prohibiting murder and theft more effectually prohibit crime than prohibition in Kansas prohibits the sale of liquor? Why is it that our penitentiary at Huntsville was so crowded with criminals that another had to be built at Rusk? If the failure of any law to prevent, absolutely, the commission of crime, is sufficient reason for its abrogation, let the Banner preach a crusade against our criminal code and turn all the thieves and murderers loose in the land.

Just to see how the thing would look, let us substitute murder and theft for liquor selling in the Banner article, and possibly we can determine the real quality of the Banner's logic. Here it is: "Prohibition may prohibit" murder and theft, "but it is said that" a man was lately murdered in Texas and the man who committed the act will be tried in the court-house in Brenham for the crime. In addition to this, thieves do such a "big business" in Texas that our courts are occupied for weeks at every session trying their offenses. "All manner of tricks and subterfuges are resorted to in the commission of these crimes and in the evasion of the laws, and the inventive genius of those who want to steal or murder" is fully able successfully to compete with and beat any prohibition law that has ever been invented." No such reasoning will convince sensible men that our criminal laws should be abolished. No law formulated by human legislators has ever been able, absolutely, to suppress crime; yet who does not realize the value of human legislation against these outrages upon life and property? It may fail "to prohibit" in many cases, yet it is the chief protection society has against the deprivations and violence of bad men. None but the thief and murderer would advocate the abrogation of laws prohibiting these crimes. It is remarkable that any but the liquor dealer would advocate the abrogation of laws prohibiting the sale of liquor--the parent of crime.

BEHIND THE RECORD.

The discord that would result from the compulsory use of the Bible in the public schools in such communities would far more than counterbalance any benefits that would accrue therefrom. What then? Do not legislate the Bible in or out. Surely each community may be left to settle the question for itself. Ought it not to have the right so to do? In many of the states this is the status of the question--among them the two with which we are best acquainted, California and Tennessee. It may not be considered impertinent to suggest to our friends in Texas that this is the best solution of the question for them. Home rule in this matter will best guard the rights and subserve the interests of all concerned.--Nashville Christian Advocate. Of course the suggestion of our Nashville confere is not impertinent, but it comes rather late in the day, and reveals a singular obliviousness respecting the attitude of this question in this Western State. The TEXAS CHRISTIAN ADVOCATE, as its readers will testify, has long been fighting on this line which the Nashville Advocate now presents as the true issue. At the session of the Texas Legislature a year ago an editorial appeared in each number of this paper demanding that our law-makers should remove all legislation from our statute books respecting the Bible in State schools and relegate the question to each school community. A copy of the ADVOCATE containing these articles was laid on the desk of each of the law-makers during the session and, though no action was taken, we are well assured this policy respecting the Bible and State schools will ultimately prevail. While offering this suggestion to Texas, a slight recognition of the fact that the conference journal had already

announced and advocated this policy would not have been an ungraceful act on the part of our Nashville brother. Some time since a Unitarian minister in Chicago announced that some of his highest inspirations were derived from the theater, and hence he commended it to his flock. Of course this independence of thought found approval from leading journals. This same Unitarian minister has since gone a step or two in advance of his late departure, and announces his conviction that there is no personal God. His people are unwilling to follow his leadership, and as he no longer represents the doctrines of his denomination indorses, they are anxious for a change. He refuses to resign, and insists that they must abide by their contract and listen to teachings from their own pulpit which they do not approve, and pay the salary of a man who is seeking to undermine the doctrines he has pledged himself to defend. There must be a strain of moral obliquity, as well as intellectual crookedness, in a man who will betray his trust, and then demand that the people whom he has wronged shall pay him for the job. Of course many of the secular papers will see in this action of this church, which merely claims the right of listening only to a preacher who will represent the faith which they indorse, another evidence of the narrow-mindedness of the Christian world. As this Unitarian church does not profess to be specially evangelical, possibly the press may recognize its rights. Were it a Methodist or Presbyterian church, they would write columns about its bigotry. The latest estimates give the earth a population of 1,350,000,000. In America there are 72,800,000; in Europe, 287,000,000; in Asia, 798,600,000; in Africa, 188,000,000; in Australia and Polynesia, 3,800,000. They are divided as to religion as follows: Protestants, 97,139,000; Catholics, 195,000,000; Greek Church, 69,692,700; the six Oriental Churches, 6,500,000; Mohammedans, 160,000,000; Buddhists, 340,000,000; other Asiatic religions, 200,000,000; pagans, 200,000,000; Jews, 600,000. Would it not be well to inscribe these figures on the walls of our houses of worship to remind us of the work the church has to do? When we kneel in prayer and our hearts grow warm under the influence of the promises of help in life and hope in death, would it not be well to remember those millions of souls who are still under the shadow of pagan night? We appreciate the blessings the gospel has brought to our own land. We mark with gratitude the difference in our condition and that of the nations which have not been developed under the light of the gospel. We would be sad indeed were we to think it possible that our sons should live and die without the knowledge of Christ, and that our daughters should share the lot of the degraded women of heathen lands. How grateful we should be that all the advantages of our Christian civilization will be the inheritance of our children. These millions of our race are without the gospel. When at the altar of God with the sacramental cup in our hand and a grateful vow of consecration on our lips, would not those figures looking down from the walls of our houses of worship bring with deep and solemn significance to every heart the commission of our Master: "Go ye into all the world and preach my gospel to every creature?"

THE GENERAL CONFERENCE. There are upon our table letters from esteemed brethren--some of them members-elect to the General Conference, respectfully asking our views on certain measures and changes which are likely to engage the attention of that august legislative body of Methodism, at its coming session. While we appreciate the compliment, we attribute it more to deference to age and a lengthened experience, than to any supposed superiority of wisdom. Some of these letters have been answered personally, while others have not--and hence this article. We have heard much, and read much, on the supposed great importance of these letters have been answered personally, while others have not--and hence this article. We have heard much, and read much, on the supposed great importance of these letters have been answered personally, while others have not--and hence this article. We have heard much, and read much, on the supposed great importance of these letters have been answered personally, while others have not--and hence this article.

While the machinery of Southern Methodism may not be so perfect as not to admit of improvement in some of its adjustments, its practical operations have not projected any such radical defects as to loudly demand special legislation for their removal. At least, if this demand exists, we fail to see it. The machinery--in our judgment--is good, and only wants a little more of the anointing oil and an increased propelling zeal and working force to develop glorious results. The special business of the session will be to strengthen the Episcopacy by the election of three or four new Bishops; not more, for reasons which are too apparent to escape notice. More than four are not needed; and three, it is believed, would fill the bill and meet the demand. Let them be men of God, who both know and love Methodism. Who are worthy to take the places and occupy the seats in the sacred college made vacant by the glorification of MARVIN, DOGGETT and WRIGHTMAN. A few changes in the discipline, in the interests of harmony mainly, is all or about all that is demanded. We want no radical changes in the constitution of the Missionary Society. That was attempted four years ago and defeated on the motion of this writer. These quadrennial changes in our missionary operations are seriously damaging to the interests involved. It takes full four years for our people to understand and adjust themselves to any radical change in our missionary operations; and unless these quadrennial changes cease, we fear harmonious and unsatisfactory results. Let good enough alone! The present plan, if run to its full capacity, will publish the news of salvation to the ends of the earth in quick time.

We were asked our opinion of Dr. Scarritt's views of three General Conferences. We answer that, in our judgment, it will be time enough for us--as a church--to consider that, or any other proposition looking in that direction, when it comes from the M. E. Church. Until then, silence is grateful. Fraternity is an accomplished fact, which has been greatly strengthened by the Ecumenical Conference; and while smaller bodies of Methodism may, it is hoped they will, under the warm influences of fraternal Methodist zeal, come into closer embrace--even organic unity--it may be doubted if the two great Methodist Episcopal bodies in the United States--with their millions of communicants, herculean educational interests, mammoth publishing houses, missionary enterprises and a domain so rich and vast--would add to their material or moral force by hooks of organic steel and iron bands of cohesive power. To march under the same colors in two grand divisions for the conquest of the world to JESUS CHRIST may be more in the nature of the divine mission than to be massed into one unwieldy consolidated body, where denominational pride and the lust of power are apt to find a congenial soil and a luxuriant growth. The history of the church abounds with mournful evidences of this appalling danger. Let the two Methodisms remain intact--well wounded and clean cut

REV. JOS. PARKER DEAD. SAN SABA, March 5, 1881.--The Rev. Joseph Parker, of Belton circuit, Georgetown District, died at his home in San Saba county, March the 4th, at 11 o'clock A. M.--J. FARMER.

THAT good sister would enjoy the weekly visits of the Advocate, but she is not able to pay for it. Brother, just mention the matter to that live business man; tell him how much joy he can impart for \$2. If a true-hearted fellow--whether a member of the church or not--he will jump at the chance.

A newly married man can not well refuse to subscribe for the ADVOCATE, if the preacher who performed the ceremony prefers the request. This is not intended as a hint to the preachers. OF COURSE NOT!

in their organic form, each vieing with the other which can most love and best serve. Let the UNITY be that of the SPIRIT.

There will be memorials from influential sources praying for a removal of any legal restriction on the pastorate, and to leave the time of its continuance wholly to the godly judgment of the presiding bishop, aided by his council. This measure was once adopted by the General Conference held in New Orleans; but, in accommodation to a large minority, it was reconsidered and relegated to next General Conference, which rejected it, and we are not aware of any succeeding General Conference having taken any action on it. It is a grave question, well worthy of mature thought and sound judgment of our wise men. We fail to see any real evil in the removal of the said restriction, unless the privilege of remaining longer than four years in the same charge should be abused. But how can that be when each case passes under the scrutinizing eyes of the bishop and his council? If they can be trusted--as they are--to decide on the propriety or impropriety of each preacher's return or removal up to four years, why not from four to six, or even eight or ten? We have long thought the restriction unwise--we think so still.

It sometimes works a hardship to the preacher and the church, while it is an unconcealed distrust of either the wisdom or integrity of the appointing power. Were we a member of the body, we would unhesitatingly vote for the removal of the restriction. Hoping and trusting that wise counsels may prevail, and that great grace may descend upon the General Conference, we submit what we have written to the candid judgment of our brethren who may represent Texas Methodism in that august body. F.

TYPE-WRITER TICKINGS. ONE of the associate editors of this ADVOCATE uses a type-writer, a very useful and convenient instrument for one who writes slowly and illegibly with a pencil. When in use this instrument has a ticking sound. By the kindness of Messrs. Shaw & Blacklock this writer has a number of valuable "exchanges," which are supposed to be used in the interest of the readers of our ADVOCATE. In these we often see kinds and items too long to be copied, but which may be condensed into a few sentences and transferred to our paper. It is proposed occasionally to furnish a few "type-writer tickings."

A PRESBYTERIAN church of twelve members was recently organized at Uvalde, and another with eleven members at Floresville. DR. LAFAYETTE, of the Richmond Address, thinks it is probable that the Bible is sufficient to transact all the legitimate business of our approaching General Conference, and cruelly suggests that to shorten the time, the "Goliaths of Gas," should be suppressed. For the month of February and January the New York Methodist reports revivals in over one thousand Methodist churches, in which 33,730 conversions are reported; and adds, this is the way in which "Methodism is visibly declining." This is a good showing for the opening year. May this revival influence reach Texas.

The Wiley University at Marshall, Texas, of the M. E. Church, has over 200 colored students on its roll. During the late visit of Dr. Rust to Texas, he purchased five acres of land at Austin for an institute of the Freedmen's Aid Society. Besides what this church is doing for the negroes, it proposes a first-class school in Texas for white youth, and has taken efficient measures for a university at Little Rock, Ark., and has established the Baldwin Institute in Louisiana. Such examples are very provoking.

The last General Conference of the M. E. Church, made a new and stringent law on the question of locating unacceptable traveling preachers; a law which some of the leading doctors denounce as unconstitutional. It is as follows: "When a traveling preacher is so unacceptable, inefficient, or secular as to be no longer useful in this work, the conference may request him to ask a location, and if he shall refuse to comply with the request, the conference shall hear with him till the session next ensuing, at which time, if he persists in his refusal, the conference may, without formal trial, locate him, without his consent, by a vote of two-thirds of the members present and voting."

SOME TWO years ago the type-writer received the "Popular Science Monthly" for notice. A careful perusal of its pages left the conviction on our mind that it was not a suitable periodical to recommend to our readers, and falling to notice it, it was in due time discontinued. At last the "big papers" have discovered the fly in the ointment, and consent to its utterance. Among others, even the Christian Union condemns it as follows: "If the 'Popular Science Monthly' first 'wounds the feelings of religious people' in the name of science, and then attempts to increase its popularity by 'papers of a light and entertaining kind' in which ridicule is thrown on truths dear even to many scientists, we can not help feeling that it is not carrying out what it professes to have for an aim, and is giving just grounds for the opinion that there is a science falsely so-called. The Monthly may claim that this is 'the result of honest and earnest

thought;" but will it claim that we have only "incidents of legitimate discussion" which "cannot therefore be tolerated" when the "Man of sorrows" is spoken of as "the trademark of the new religion," when the early Christians are called "Hebrew fanatics" and "miracle-mongers," when those who would devote Sunday to Christian worship are called "mythology-mongers" and "whining hypocrites," and when the dictates of fashion and custom in clothing are ascribed to "an Old Hypocrite's Christian Association of priests and prudes?"

In every old conference there are several rural and village societies that have nearly or quite run out. With all the accessions reported, the net total in the conference remains about the same. Yet many of these places are as fair fields for Methodism as ever they were. In many cases they have been ruined by methodism going to the carry." Four inefficient men, changed every year or two through the same territory, can ruin or keep down twenty churches; for one year of their neglect or inefficiency will require four or five of the best men to get them up, to be again thrown back on inefficient predecessors often make it impossible for really good men to succeed. The best they can hope to do is to inspire the people with confidence, and reconstruct the moral, and they have them to carry." 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CHURCH NOTICES.

PORT WORTH DISTRICT--SECOND ROUND. Arlington at Palmdale, March 18, 19. ...

GEORGETOWN DISTRICT--SECOND ROUND. Liberty Hill at Florence, 3d Sunday in March. ...

STEPHENVILLE DISTRICT--SECOND ROUND. Moravia, March 25, 26. ...

SHERMAN DISTRICT--SECOND ROUND. Sherman at Kendall, 4th Sun in March. ...

WACO DISTRICT--SECOND ROUND. Waco, 3d Sunday in March. ...

WEATHERFORD DISTRICT--SECOND ROUND. Weatherford at Cartersville, March 19. ...

BROWNWOOD DISTRICT--SECOND ROUND. Comanche at Indian Creek, 3d Sun in March. ...

SAN MARCOS DISTRICT--SECOND ROUND. Seguin at Seguin, 3d Sabbath in March. ...

TEXANA DISTRICT--SECOND ROUND. Sanders mission, March 18 and 19. ...

MARSHALL DISTRICT--FIRST ROUND. Prairieville at Bethlehem, March 18 and 19. ...

CORPUS CHRISTI DISTRICT--SECOND ROUND. Beeville at Lebanon, 3rd Sunday in March. ...

PALESTINE DISTRICT--FIRST ROUND. Tyler, March 18, 19. ...

SAN AUGUSTINE DISTRICT--FIRST ROUND. Shelby at Shelbyville, March 18, 19. ...

BEAUMONT DISTRICT--FIRST ROUND. Homer at Homer, March 18, 19. ...

MUNTSVILLE DISTRICT--SECOND ROUND. Huntsville, March 18, 19. ...

LAMPASAS DISTRICT--SECOND ROUND. Lampasas at Burnett, March 18, 19. ...

CORSICANA DISTRICT--SECOND ROUND. Corsicana, 3d Sun in March. ...

to Cherokee county, Texas. She died the 28th of November, 1881, at the residence of her son-in-law, John Davison. ...

CHILDREN--Susan Childers, wife of Rev. H. M. Childers, of Blue Gap, Coleman county, Texas, died Feb. 18, 1882. ...

POETIC HUSBAND--"Hear this sonnet of mine, Emily, 'tis cost me much labor to write, though I say it, I would not, 'tis not unworthy of Shakespeare or Milton." ...

OLD RELIABLE--There are many reputed remedies for that very prevalent disease, chronic nasal catarrh, but none which have given general satisfaction and become acknowledged standard preparations. ...

HEARLY RECOMMENDED--Don't condemn a good thing because you have been deceived by worthless nostrums. Parker's Ginger Tonic has cured many in this section of kidney troubles. ...

ITCHING PILLS--The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing, particularly at night, and if allowed to continue, will result in scabies. ...

THRESHERS--The Threshers' Musical Association, organized at the residence of J. T. Stanley, P. C. D. W. Yeager, Sec.

EVANS--The infant son of J. J. and M. D. Evans, born February 11, 1882, departed this life January 11, 1882. ...

MATHARD--Died, near the town of Jacksonville, in Cherokee county, on September 23, 1881, Rev. Bearce, daughter of D. R. and Emma E. Mathard, aged two years, six months and nine days. ...

let us prepare to follow our babe, favored with an earlier call to glory. While we remain below let us be active for God, and soon shall we be united with our little tie which is in heaven. ...

PARALYSIS--Martha A. Hairston, whose maiden name was Waller, was born August 6, 1813, converted in 1837, and joined the M. E. Church, South. ...

STEEGER--Sister Samantha E. Steeger, wife of Allen W. Steeger, died in Cass county, Texas, November 17, 1881. ...

BANES--Willie Banes, son of J. K. and Fannie Banes, was born Oct. 24, 1873, and died February 6, 1882, at his father's residence, near Lilly, Camp county, Texas. ...

SKIN CURE--It is warranted to cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULACER, PIMPLES & TENDER ITCHING on all parts of the body. ...

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