The Texas Christian Advocate.

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Some Facts.

To the Advocate.

From the "Short Manual" sent out by the secretary of the Central Centenary Committee, we glean some interesting facts which may do us good if wisely considered. I desire to call the attention of the preachers and people of the North Texas Conference to some of these facts, in the hope that we may be quickened in our zeal and liberality. In our table we find the amount paid per capita for all purposes, last year, by the various conferences. In a list of thirty-four conferences ours stands eighteenth down the roll. While those above us range from $16.98 to $4.03, we drop to $3.81 per member. In the list above us we find the Texas Conference paying $7.94, and West Texas $6.04. Below us is Northwest Texas, $3.29 and East Texas, $2.69. For the support of ministers we are twenty-first in a list ranging from $7.74 to $1.22, we having paid $1.76; the Texas paying $2.90, West Texas $2.13 and Northwest $1.77. On foreign missions we are twenty-ninth, there being only nine conferences below us, the East Texas being one of them. We gave 13 cents per member in a list ranging from 80 cents to 4 cents, The Texas gave 25 cents; West Texas, 20; Northwest Texas, over 13.

These figures show that we are not doing our duty. The majority of our people give very little. How easy it would be to swell our contributions if *all* our people could be induced to give something. For illustration, it required nearly eight members to give one dollar to foreign missions. The collections were probably made on about the following scale: One hundred men gave $5; 500 gave $2; 1000 gave 50 cents, making $3700 given by 3600 men, leaving $254 to be given by 23,820 members, in sums less than 50 cents each. Suppose that 380 of these gave something, 20,000 members are left to pay nothing. While the assessments for this year are larger than last, they ought to be easily met. For missions, education, church extension, conference collections and bishop, the amount is $14.47—a little over 52 cents per member. Last year we paid 44 for the same purposes. If every pastor will make a special effort to secure 25 cents from those who have been paying nothing, we shall succeed. Who will try the experiment? Ask every member who gave nothing last year to give 25 cents this year. I shall probably give some facts comparing the contributions by districts.—J. S. SMITH.

Southern Methodist Personal.

Rev. "Sam" Jones, the Georgia evangelist, is booked for lectures at different places. The Nashville *Advocate* expresses regret that this able evangelist has taken the rostrum.

The Raleigh *Advocate* announces the death of Rev. C. C. Dodson, of the North Carolina Conference.

Rev. J. J Ransom, our missionary to Brazil, is in Nashville, full of zeal for his noble work.

Says the New Orleans *Advocate:* Mrs Young J. Allen, the wife of our missionary in China, is in the city with a little daughter, the guests of Mrs. Bishop Parker. She is *en route* to Coushatta, to visit a sister.

Bishop Wilson's visits to the district conferences of the Missouri Conference are reported as having marked effect in arousing the zeal of the brethren.

The Forty Days.

This little book is from the Southern Methodist Press, and has received almost universal commendation. The writer possesses both the learning and the piety necessary for the task which he set himself. Dr. Lipscomb is as well known among our people, and as much beloved and respected as one of our own preachers—indeed often claimed as our own. This book, no doubt, will be very generally read throughout the church with pleasure and profit. While we cannot indorse all the views contained in it, we heartily recommend it to all students of Christ's life.—Y.

How to make good coffee: If a Methodist, put in dripper and pour boiling water upon it; if a Baptist, put in coffee-pot, thoroughly *immerse*, and boil for a few minutes. Do not stint the coffee; and above all, see you use the Alexandre Tea Store's coffee. 207 Market street, Galveston. Dealey & Son.

METHODISM AND MONEY

BY CAR TOON.

To the Advocate.

[The following is the substance of a talk at Brenham, before the Chappell Hill district conference, May 30. It is furnished the readers of the ADVOCATE in response to a resolution of the conference requesting it:]

LADIES AND GENTLEMEN—If permitted, I could, by following the example of a distinguished divine, compass this entire theme within a single paragraph. Called upon to make an appeal for the poor, he only said:

"He that giveth to the poor lendeth to the Lord. If you like the security, down with the dust." So of this subject it might be said: Whosoever giveth to Methodism hath God as security; and what more should be necessary to insure your heaviest investments? But Bro. Morris, who selected my theme, expects of me more time, if less wisdom.

Albeit this text is extremely short, it comprehends two most potent forces. Money is among the greatest of powers; a power for good or for evil, according to the agent that employs it, or the purpose that gives it direction. The good it may do is incalculable—and yet all evil is rooted in its love. It too often razes social barriers, placing the disreputable and reputable upon a common plane. It has been known to place a cheat, gambler, notorious liar, a social and moral bankrupt, in our national congress. On the other hand, abuse of its power may lodge an honest, upright, virtuous citizen in a common jail. A man may have spent a whole lifetime in the falsehood and trickery prompted by greed and avarice; times unnumbered he may have chafed his hands in greatest glee over the sharp practice that defrauded the widow of her portion—the orphan of his patrimony. But now old Death enters his chamber; and as he sees him reach out his long arm and bone-fingers to grasp his throttle, he turns him to his lawyer and adds to his will a paragraph by which a few thousand dollars found an asylum, or hospital, or college—and, lo! that mysterious, illogical entity called Public Opinion immediately transforms a merciless old skinflint into a large-hearted philanthropist; and, years hence when his children show in their greed, trickery and meanness the legitimate result of paternal example, the same mysterious Opinion rolls up the whites of its eyes, exclaiming: how unlike their noble father! Aye, money hath power. Silver-line a lie or gilt-edge a crime, and it passes current for truth in almost any moral market!

"Plate sin with gold:
And the strong lance of Justice hurtless breaks:
Arm it in rags:
A Pigmy's straw doth pierce it!"

And so is Methodism a potent force. But between these two great powers there is a broad distinction. The one may be used for good or evil—the other for good only. Methodism may do evil only by falling short in its work for good. Money you may counterfeit and pass—but attempt to pass the counterfeit of Methodism, and even the most disreputable will detect the spurious article. True, in the Methodist laity there are many counterfeits; in the ministry there have been some, and doubtless there are others—but to pass for Methodist currency they must counterfeit, not Methodism, but their own evil natures. Call to mind any man who, once a prominent Methodist minister, is now a reprobate—gone, as the phrase is, to the dogs. The good effects of his work while acting the counterfeit of an evil nature yet live, and may go on in progressive power for good through the ages. In the hands of an evil agent Methodism is powerless for evil, and may be the instrumentality of great good.

These facts in view, this proposition is tenable: Money may be used for good or for evil; Methodism can be used for good only. Therefore, all the money given to Methodism accomplishes good; and, therefore No. 2, it is the duty of Methodism to get hold of every dollar she can employ in her great mission. This being the case, nothing can be more appropriate than to look into the business of Methodist money-getting and spending; to inquire whether we shall increase revenue by increasing expense, or save revenue by decreasing expense. To come squarely to the question under discussion, let us consider our church as a firm doing business for God Almighty. The profits are large, we know—and laid up where rust cannot tarnish nor thief steal. Let us take a sample year's business. How many members of the firm know how much we invested in Texas last year? The annual statement was published. Few of you interested in stock companies where the profits are only temporal fail to examine the published exhibits. Strange so many of us entirely overlook what we ought to consider spiritual dividends!

Well, in round numbers our investments for all purposes reached last year in Texas $375,000. Not a small sum, you say, for one business. Suppose we analyze it. Take foreign missions: Methodism is not proud; puffed-up; and so it transpired that last year—without any sounding of trumpets, utterly lacking in anything ostentatious—we marched up to the Lord's treasury and dropped in the whole amount of ——three nickles each! Yes, sirs, we want the world outside our own parish converted, enlightened, civilized; and hence we give for that grand purpose an average per member of one imitation Havana cigar! Says one, you would be more sensible to keep that at home where we need all we can get. To any such critic I want to say, this is a business meeting; we are treating this thing in a business way. Texas gave foreign missions something over $13,000 last year—and she gets back over $42,000. As long as we have a $29,000 balance of trade in our favor, business sense would say—keep mum!

It was the ancient but poetical widow Bedott who paraphrased a great text: "A man who won't take no care of his own house is worse nor an infidel." The Methodist Church has great regard for its own household. To relieve its destitute parishes, it makes sacrifices that appear little less than sublime. Aye, sirs, to relieve the spiritually famishing at our own doors, we rush frantically to the treasury and recklessly spend——12c apiece. That is, it takes a pair of us to reach the vulgar standard of two cigars for a quarter, and we owe a half cent on the transaction. What a pity we did not strain ourselves just a little more, (we couldn't have stood much), raised that other half cent and added it to the three cents we gave the poor, to the half cent we contributed to spread scriptural holiness, to the nine cents we squandered on the superannuates—or the five shining cent-pieces that went glimmering into our educational fund!

How does the analysis of our liberality strike you? When Bro. Morris wrote me that I would be expected to talk on this subject, I thought to indulge in considerable sky-scraping eloquence about the grandeur and glory of ourselves and our systems. But when I began to figure on the thing, it was startling. For once I blushed! Individually, no one will allege that all Methodists are close-fisted. But the logic of facts says, as a church we are mercilessly, ridiculously stingy! Let us say no more of our Catholic neighbors until we devise some means that will so educate us that the average conscience-draft of a Methodist merchant reaches at least that of a Catholic washer-woman! It begins to look as if we missed our mission. Had Methodism been coeval with creation, and had it been possible to find a unit representing the great aggregation, we might, under a given contingency, have saved the world. Placed in the Garden of Eden the devil would of course have tempted us, judging him by present indications. The chances are we would have taken the apple, too—but, because of our stinginess, Adam would never have had a bite. Hence, the world would have been safe.

Did you ever give this money-question in its relation to our religious professions serious thought? Take this whole amount of $375,000 given last year. Take out what we gave to house ourselves, and what was given outside of our membership, and do you know we gave little, if anything, beyond an average per member of $1.50? Did you ever look at our business investment in comparison with the amount invested for the Devil—head of the great competing firm? Do you know the saloons of Galveston, Houston, San Antonio—any one of our larger cities—invest more for the devil than all Texas Methodism invests for God Almighty? In this sea of competition, the Methodist Church looks like a little fishing-skiff that is kept busy preventing itself being engulfed by the great waves in the wake of the devil's fleet. And yet we marvel that crime is rampant! that Old Nick has the political parties and his imps are in office! that officials openly and fearlessly perjure themselves! that our divorce mills are daily increasing their damnable grist! that God is ruled out of our public schools, and the devil there enshrined to invite the worship of our children, and given the public money with which to increase the mental power of bestial and criminal appetite! Why marvel, when we consider our own puny efforts with the fact that our competitor has his work-shops in every block and an arsenal at every corner? Is it any wonder that these preachers bore you with collections?

An item just here: Some one may say—Yes, that's what Methodist preachers want. More money. We'd like you to give us some information about them. They are paid considerable to ride around the country, have an easy time, sleep in the softest beds, and eat big yellow-legged chickens. That is about the size of a criticism any constant reader of only current secular literature would indulge. To hear one of this stripe, you would think about all the Texas work a Methodist bishop had to do was to assemble the preachers once a year, and say: "Bro. A., go here; Bro. B., go there; Bro. C., yonder, etc. When you have reached your appointments, brethren, you will have to submit for a short time to a round of ovations and merry-making. These having in a manner subsided, your people will conduct you to a proper place, and proceed to build about you a mile-and-a-half square of chicken-pie. By the time you have eaten your way out, I will be 'round again.' Let us see just how much chicken-pie there is in it. What do they do? A part of their work a fool as he runs may read. But some items are not thought of. It would be easier to tell what they do not do in connection with the good that is accomplished in this great State. Some items: Last year they kept together in organized form nearly 90,000 people, divided into nearly 1500 congregations—an average of about four to every preacher in the active work. They kept oversight of 710 church-houses, and collected for church buildings over $135,000. They received into the church over 17,000 new members—and so forth to infinity. Do you know that the collections they must take would run any man out of the Methodist ministry not chained there by conscience? Think of the aggregate of money collected in driblets of one-half to fifteen cents. O, pshaw! says one; some people pay $100, others less, but none as little as a half cent. But, notwithstanding this fact, the assertion holds good as far as worry and aggravation go. From one man a preacher gets, say 50c., from nine, nothing; average 5c. And he wasted the greater argument on the nine dead-heads! The attempt to collect money from a real stingy Methodist is most exasperating. To get money from some of them, one must follow the example of a certain organ-grinder. He possessed a mechanical combination constructed with especial reference to torture of the human race. When he turned his misery loose, the very atmosphere seemed to quiver with discord; it made one feel as if a cat was slipping down his throat head foremost; when he checked the torment for a moment, and then galloped her off in another direction, you thought somebody was pulling the same cat back by the tail. This organ-grinder would station himself at your gate, and with his fearful annihilator animate every nerve in your spinal column until you paid him to quit. So you must do with some Methodists. When you want what they justly owe, turn your organ loose on them. They grin and bear it! Meet them on the next block; shift your combination, and begin to turn away on the same tune; they get mad! Catch up with them when a short distance away, insert your crank, and begin the same old grind, and to be rid of your importunity they pay up. It would fatally disgust anybody except a Methodist preacher. How much do we give them? Look out now; don't be startled at your own extravagance. We gave them last year an average of about $300. How would a lawyer, doctor or clerk relish a salary of $300? *and then have it called chicken-pie!* The preacher works in answer to his conscience; if the salary we pay him is a test of our conscience, we had better have the thing laid up for repairs.

There is a thought just here which alone would be a text upon which to build many hours of profitable speculation: The progressive power of influence. Did you ever think that in some carelessly uttered sentiment or thoughtless act—which apparently resulted in harm neither to yourself or another—may be represented a skeptic, drunkard, a brawl, a murder, a gallows—a damned soul? To you the word or act was a mental flash that spent itself in a moment and vanished; but it penetrated the heart and mind of another, changing his life-current and influencing to the evil consequences. So of good deeds: their progressive power goes on through the ages. So with the work of these Methodist preachers, and the results of the money we give this cause. But, my Methodist friends, should we not pause and think? Who can stand when that great and final scroll is unrolled, and we behold the gem emblazoned not only our evil thoughts, words and deeds, but the long chain of wreck they have wrought? Every dollar we invest in this great business goes further and accomplishes more than a dollar invested in any other direction; but will it offset the evil we do? How can we excuse ourselves when we see what this pittance hath wrought, and alongside of it what the hundred-fold more we should have given would have accomplished? This thought is dropped here for you to enlarge upon.

You have often heard it said: "Every Methodist preacher has a church, and every church a preacher." This being the case, the question is reasonable: What more can be done? How could you spend more money? If it be understood to mean that we have as many preachers and churches as are needed, it is simply buncombe by about 15 per cent. It could be easily shown that every channel of our expenses should be profitably widened and deepened a thousand fold, while other multiplied thousands could be invested outside of what is now really restricted work. Did you ever think of this fact—that the people who most need the gospel seldom receive it; that Jesus Christ reached classes who are now scarcely ever reached; that many of the people out of whose necessities was born Methodism get none of its benefits under our present system, and are day by day forced further from us? This will so continue until we furnish them with preachers, churches, schools, hospitals and asylums; until we can provide against their physical as well as spiritual starvation.

Again, we are suffering untold damage from the incapacity and inefficiency that characterize departments of our work under present conditions. We have official stations, schools, colleges, universities, papers, publishing houses, and numerous other interests, that depend almost entirely for pronounced success upon the direction of men of peculiar aptitude and special training. In no single instance have we any provision to meet these exigencies—because we lack the money. A book agent dies, or one at the end of whose experimental incapacity we have sunk thousands, is to be removed. We have no methods that localize the sentiment of those in power upon the man or men capable to succeed him. A college president resigns, dies, or is removed; who will point to the man for his successor? The editors of our newspapers fill the most important offices in the church; at best, they will require successors in a few years; who can point to a single trained journalist in the Church, South? An untrained editor is as much out of place on a newspaper as a landlubber at the helm of a storm-tossed vessel. In all these things we are left to a poor system of guess work. Thus it is that the death, resignation or removal of the manager of any church enterprise is liable to be a reef upon which it wrecks.

My friends, it is often more serious than guess work. There being no educated public sentiment that points to the right man, there has gradually developed in the church the counterpart of what we term in secular life the chronic politician. Like his secular twin-brother, he is generally a man of small mind and tremendous ambition. He will assume to possess a wisdom fitting him for anything, from the lowest to the highest office—and always has his wire-hook set and baited. There being no educated patriotism to bring him forward, he manages adroitly to introduce himself—and from the very absence of knowledge what to do, we escape the dilemma by allowing the assurance of this genus to blaze our pathway. What is the result. Let memory track the past. In, alas, how many instances will she find our great enterprises utilized as giants by lame riders—and the church, seeing only their heads and shoulders, mistaking the pigmy for a cyclops. In many instances they have, in order to maintain an equilibrium, placed one hand over the eye of the giant, and then had him whipped up by ridiculously fulsome conference resolutions, until in his blind march he trampled the church's interest under foot and left in his wake ruin, wreck and commercial stench. The fault is ours. We should demand a standard of merit that only a lavish and systematic outlay of money can secure, and which, if expended, would return to us with many multiples.

This subject, Methodism and Money, is pregnant with a multitude of thoughts and arguments. I will only consider one more item:

Our mistakes we may in part remedy; our faults to some extent correct. But of our sins we must repent—which can only follow amendment. Our treatment of the old worn-out preacher, the widow and orphan of the dead preacher, is a crime—a sin and a shame. We gave them last year an average of $80. Let me give you a scrap of history connected with the life of one who lives in an interior town. A friend said to the old man: why do you go out so seldom? I never see you. "Well," said he, "we have a hard struggle to get bread and meat. I am as you see very feeble, and I try to save what little strength I have to help in our struggles; when I do go out, therefore, it is with a view to try to make a little something." The old man might have said: "Besides I have yet a little pride left, and want to be seen as seldom as possible in my rags." A skeptic and a Methodist stand upon one side of the street; this old man passes on the other. Says the skeptic, with a sneer: "There goes one of the pillars of your church!" "Why, sir," says the Methodist warmly, "do you speak in that sneering manner of the old man." "I have no desire to be offensive to you," says the skeptic, "but that old man is an old fraud, an old dead-beat. He goes in debt without any ability to pay, and, as I believe, without any intention." The Methodist then explains: "This old man served his church until enfeebled by age; during this time he was instrumental in the conversion of thousands; he raised over $60,000 for building churches; if he had only the deficits on his salaries, it would support his family handsomely the remainder of his days. He broke down in the work and was retired. The church gives him now only a pittance—not one-hundredth of one per cent. interest on his investments for her. He is without any knowledge as to business; small wonder he does not succeed. His family must have food and clothing; why marvel that he goes in debt, hoping against hope to be able to pay." And much more to this effect. Says the skeptic: "And it is thus you treat your old veterans? I retract every unkind thought of the old man, but I will tell you what I think of such a church: If there is a hell it ought to be shoveled into it in one big lump!" My friends, we are units of that big lump, and none of us desire to be shoveled that way. But how will you answer the skeptic? How much would you give a faithful dog that had broken down in your service? You would not see him suffer if it cost you $50 a year? Do you give the old man $50—I mean, do you pay him what you owe him at that rate? Do you pay him $25, $10, $5? Do you give him $1—only one-fiftieth of what you would give a faithful old dog? Some among us may be so unfeeling as to poison the dog. That's what we are doing with the old preacher, except that we add the torture of a slow death to our policy. Yes, we are stingy when we give 15 cents to convert the heathen; we profess to care for the destitute all around us, but the profession is satire under the light of a 12-cent average; but when we give an average of only 9 cents to the old superannuate we are criminal.

But leave sentiment and principle out of the question, and take a business view of it: a selfish view. Do you know if we gave this fund fifty times more we would relatively give it many times less; if liberal, rather than mercilessly stingy, this would be among the least of our expense accounts; whereas our very stinginess makes it the most extravagant. Is this paradoxical? Let us see. Go to the bishop and say: You must not send us Bro. A. this year; he is not equal to the work; he is a good man, but it is wrong to let the work go to wreck as it will with him. "You may be in part correct," brother, "but it is the best I can do; the old man's life has been spent in this work; I must take care of him." And you leave disgusted with the bishop and our system. We should be rather be disgusted with ourselves. To come squarely to the point: The expense herein is not what we pay those on the retired list, but to those who would be there under different conditions; and who, if there, and efficient men in their stead, even big salaries paid the old veterans would be trivial compared with the increase of our revenue. Therefore, if we gave fifty times more, we would really give many times less.

The accomplished editor of our *Minutes* calls the Superannuated List the Roll of Honor. It is a pretty sentiment. But if men seek honors, they do not seek this roll. In fact, it could more appropriately be called the Conference Phantom. A preacher looks upon the hour he is retired as the darkest of his life; and the saddest of sights is to see the old man with this phantom in view and trembling at its approach. No wonder they try to escape it. You have seen them do it. You have seen men, broken down completely, so hedge themselves about with influences as to defy this spectre; and you have seen them drag on wearily, slaughtering every work and every interest they control, until death relieved them; then you have sighed, and said: Alas, a great and good man is gone! and the unspoken thought has flashed through your brain, "but it is better for him and the church." God forgive us, we are to blame. Not one in a thousand would object to retiring, were it not for the fear that at the door of exit want, gaunt and terrible, stood at one side; wretchedness in her rags at the other, each to take an arm of the old man and walk thence even to death's antechamber. Think on these things.

Are the laity alone to blame? Do preachers, bishops, General Conferences, do their duty here? Candor compels the admission that we are a unit on this question. We say to the old man: Go forth and test human endurance and patience to their utmost tension. We are having a very plain talk—business, you know. Why was the old man left out of our centenary offerings? Was he too ragged to keep company with our Chinese, Mexican and Indian missionaries? Was he a monument of decay that we did not want alongside the new churches we are to build? Did he lack the dignity and nien that should adorn the grand educational interests we are to harbor? How does it strike you? Don't say the Centenary Committee did it. Not so. We did it. The sentiment that gives the old man an average of nine cents per member did it. Wonder if we cannot get a picture that will put this matter correctly before every mind and upon every heart? Let us assemble our chief pastors and officials at a grand fountain. Beneath, on a beautiful green slope, are in umerable tables. Now comes Methodism with its offerings—the tables groan with the burden. At a signal, troops in Young J. Allen and his Chinamen; Patterson and Sutherland, with their Mexicans; Ransom, from Brazil; the Miss Marvins, from the Indians; Dr. Morton and his church extension; the Southwestern, Vanderbilt, and all the rest. Just as the signal is to be given, "take and eat," the attention of the multitude is drawn to a strange figure in the distance. It advances slowly. Nearer he comes, and you see that he leans for support upon a staff; nearer, almost fainting with hunger and fatigue—trembling and feeble with age; nearer, you see he is scantily clothed; nearer, nearer—and now his old eyes behold this great spread of plenty, and they sparkle as he says: "Thank God for one little token that I am not altogether forgotten." But, no! Some one among us raises a cry of alarm: This is one of the old superannuates seeking a little of the all that should go to the Chinese, Japanese, Indians, education and church extension. Away with him! With one accord we rush upon the old man, and force him back to his wretchedness! It is as if men should go with food to relieve a besieged city, and should place it without the walls on tall pikes. Returning, they would boast of their achievement, while the starving host within could only be made more wretched in watching the vultures of the air as they feasted on the offerings. I would not say take one thing from what we have given to any other interest: but, in the name of God and mercy, let us do more to pay the old man his debt. One would think, if his children in heaven could see him, they would beg for him to be brought thence. If your children can see us, perhaps they enter some plea in our behalf. Whether the children see us or not, we are seen from thence. May this thought cause our minds and hearts to knock at the doors of conscience; and may our money offerings be an exponent of duty, not only in the amount given the superannuate, but in this whole question of investment in God's business—this question of Methodism and Money. Then, in that day of all days, when the great balance sheet is spread, we may hope to have a little more to our credit for the good we have done than is charged against us for evil.

The Centenary Sunday-School Fund.

The Centenary Committee, in designating Sunday-schools as one of the objects for which funds are to be raised during the year, had in view schools in our missions and in destitute parts of our country. The object is missionary, and belongs to the same class of work with church extension and domestic missions. Only those schools, therefore, that cannot raise money enough to purchase the necessary literature will be beneficiaries of this fund. The next general Conference will determine the manner of investing the money raised, and the method of distributing the proceeds. The interest only, I presume, will be used, the fund itself being permanently invested. The interest itself may be distributed among the several annual conferences according to some equitable rule, and the conference Sunday-school boards can use it as they may deem most advisable.

The reasons for this appeal to our people on behalf of needy Sunday-schools may be set forth as follows:

1. The Sunday-school is a regular and legitimate part of church work, and as such has for its chief object the salvation of souls. It is not a literary institution, or a social organization merely, but a specific religious agency employed by the church for the special benefit of the young—and not the young people of the church only, but of our country. In communities where the church is well organized, the Sunday-school extends its facilities and benefits to all classes, and the poor children are well provided for in this respect; but in communities where no churches exist, or where their means are limited to the bare necessities of existence, little or nothing is done for the religious instruction of the young. They are not only without the benefit of Sunday-school instruction, but, as a rule in such localities, the home life is of a low moral and religious grade, and the children are left to grow up without any special religious training. For these the church must provide, as it does for the adult population, by its missionary agencies. The mission Sunday-school is the only means for such work. Experience has proved it to be the most efficient agent which the church can employ, and it therefore takes its place among the most successful methods of evangelistic and missionary work. The same reasons, consequently, which justify our domestic missionary operations apply with equal force to this. We cannot neglect this field without incurring great guilt; for such destitution at our very doors is a loud and imperative Providential call to the work. We cannot consistently provide for the religious instruction of children in China, and leave those in our own country to perish in ignorance.

2. Again: This wide field of Christian effort not only calls and commands us, by all the obligations of duty, to enter and cultivate it, but it is full of promise. It is a fact in the history of church extension throughout our country, that almost every movement toward "the regions beyond" has been led by the Sunday-school. The order of advance is usually, first, a mission Sunday-school, in which a revival soon occurs, souls are converted and join the church, a society is organized, a house is built, and it becomes a settled congregation. In many cases want of means to purchase suitable Sunday-school literature has prevented the permanent organization of a school, and thus the attempt to establish a church has failed where a little aid to the school would have insured success. It is in order to furnish necessary help in cases of this kind that we ask for a centenary Sunday-school fund. We are frequently asked at the Publishing House to help needy Sunday-schools, but no means having been furnished for such purpose, we can do but little. I am sure that the same amount of missionary money could not be more advantageously used in any department of church work.

3. The Sunday-school fund for which the Centenary Committee calls is to be raised by special collections on Children's Day, and by the sale of the centenary medal. The medal is intended to commemorate the Centenary of American Methodism, and has on one side a profile likeness of Bishop Asbury, with the date of organization, 1784; on the other side a profile likeness of Bishop Pierce, the senior bishop of the M. E. Church, South, with the date of the current year, 1884. One style of the medal is plain white metal; the other is plated with gold. The first is given to any one contributing to the Centenary Sunday-school Fund fifty cents; the second to any one contributing one dollar. Col. L. D. Palmer, of Nashville, Tenn., is Treasurer of the Sunday-school Centenary Fund, and fills all orders for medals.

I hope the pastors of all our churches, and the superintendents of all our Sunday-schools, will see that the Centenary Sunday-school Fund is remembered, not only on Children's Day, but during all the year. I think it will commend itself to all who consider the great need there is for the extension of the church, with its means of grace, into the destitute portions of our country. It is the cause of Christ, and the cause of perishing souls.—W. G. E. CUNNYNGHAM.

NASHVILLE, May, 1884.

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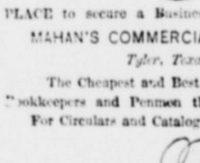

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HODGE'S THEOLOGY.

The Atonement—Its Nature and Extent.

To the Advocate.

There is no subject in the range of systematic theology that is more important to the human race than the subject of the atonement in Christ. Many learned disquisitions and able volumes have been written on this subject, by men of various and diverse schools of thought; and in the works written the student may find a variety of opinions, ranging all the way from the most rigid orthodoxy to the rankest and deadliest heterodoxy. The satisfaction theory, the substitutional theory, and the rectoral or governmental theory, each has its advocates. Then there are those who profess to believe that, as Christ died for all, none will be lost, but all will infallibly be saved. Again, others believe that the atonement is universal in its extent, but as salvation is conditional, only those who comply with the conditions will be saved, while those who perish will be lost, on account of their willful and persistent rejection of the Savior. Others there are who believe that the atonement, while sufficient for all, is only designed for a limited number, and those for whom it is intended will infallibly be saved, and that none of them can be lost. We may very readily conclude, from what we have seen of Mr. Hodge heretofore, that he advocates the latter theory, and it must be confessed that he reasons with at least some degree of plausibility in defense of his peculiar views; but his reasoning is fallacious, and his conclusions are unsound, as we shall see. His theory is, that the Savior died only for the elect, and that they alone will be saved. We propose to look at this theory calmly and soberly, and Mr. Hodge shall be allowed to speak for himself. Surely if the doctrine of a limited atonement can be sustained, Mr. H. is the man to do it. Speaking of the atonement and its effects, he says: "It expiated the guilt of sin, and reconciled God to us as a righteous ruler. It secured the salvation of those for whom he died, purchasing the gift of the Holy Spirit, the means of grace, and the application and consummation of salvation. It did not, ipso facto, liberate, as a pecuniary satisfaction; but, as a vicarious penal satisfaction, its benefits accrue to the persons at the times and under the conditions prescribed by the covenant between the Father and the Son."—Page 406.

Here we see again the same narrow idea of favoritism that runs through the whole Calvinistic system. I have already shown, by the most explicit language of the Bible, that "God is no respecter of persons;" but if the provisions of the atonement are only designed for, and applied to a certain number of persons, then God is a respecter of persons, and partial in the bestowment of his gifts. Right here we must take issue with Mr. Hodge, and while I desire to be as courteous and respectful to him and to all Calvinists as the broadest Christian charity demands, I must have more respect for God and the truth than for any man, however wise or pious he may be. We are irresistibly forced to the conclusion that, if God really means what he says in his Word, the Calvinistic doctrine of a limited atonement must be untrue; and however much we may admire the character of the great and good men who have given this system their endorsement, loyalty to the truth compels us, as honest men, to take issue with the system itself.

But there is another grave error taught in the above language of Dr. H. that deserves some notice at our hands. He says: "The benefits of the atonement accrue to the persons for whom they are intended, at the times, and under the conditions prescribed by the covenant between the Father and the Son;" but for this remarkable statement he gives no Scripture. Now, if this statement be true, why did not Mr. H. prove it by the Word of God? Ought not such a statement as this to be established by the strongest scriptural proof? Calvinists talk a great deal about God's own good time, just as if he was not ready at all times to save and to bless all who call upon him in truth! I now propose to show, by the most positive declarations of Scripture, that God is ready and willing at all times to save all who call upon him, if they will comply with the terms of salvation as prescribed, not in the eternal covenant, as Calvinists vaguely talk, but in his own revealed Word. All this learned talk about an eternal covenant that is so prominent in the Calvinistic system is learned nonsense and sheer folly. The commercial view of the atonement is certainly not the Scriptural view. This has been clearly shown by Drs. Pope and Mily, in their learned contributions to Arminian theology. God says, in the most emphatic way: "Behold, now is the accepted time; behold, now is the day of salvation." Now, from this Scripture, we learn that God's good time is now, and all the time. At any hour in the sinner's life he may accept the offer of salvation and be saved.

But let us see more of Mr. Hodge's wonderful reasoning. On the design of Christ's death he has this to say: "The design of Christ in dying was to effect what he actually does effect in the result: 1st. Incidentally to remove the legal impediments out of the way of all men, and render the salvation of every hearer of the gospel objectively possible, so that each one has a right to appropriate it at will, to impetrate temporal blessings for all and the means of grace for all to whom they are providentially supplied. But, 2d. Specifically his design was to impetrate the actual salvation of his own people in all the means, conditions and stages of it, and render it infallibly certain. This last, from the nature of the case, must have been his real motive. After the manner of the Augustinian schoolmen, Calvin, on 1st John, ii:2, says: 'Christ died sufficiently for all, but efficiently only for the elect.'"—Page 417.

In the above extract we see very clearly what the views of the Calvinists are on the design of Christ's death. The atonement was sufficient for all, but only efficient for the elect! Now, we cannot possibly believe this, for the simple reason that it contradicts God's Word, and two contradictory statements cannot both be true. This is a mere evasion—a shifting of the difficulties that encumber the system of Calvin and his followers—an ingenious attempt to escape the great truth so luminously set forth in the Bible, that "Christ tasted death for every man."

Now let us look at this theory soberly and honestly. A rich man makes a great feast, and cordially and sincerely invites all his neighbors to came and partake of the bountiful repast, which, in its amplitude is sufficient for them all. They come, and are congratulating themselves on the fact that they will enjoy the royal feast so kindly prepared for them. The table is spread, and is filled with all the good things that affluence can purchase, or appetite desire; the guests begin to assemble around the richly loaded table, but, to their great astonishment, servants are sent around to erect high, enclosures to prevent many of these invited guests from gaining access to the table, and the announcement is made, that although the provisions are sufficient for the whole number, yet it is the will of the good man that only a limited number should partake of these provisions; that this feast was not designed for all, although all were sincerely invited. Now, I ask in all candor, what would be thought of such strange conduct as this? Would not the rejected guests have just reason for doubting the real sincerity of the man who so earnestly invited them? and would not even those who were the favored ones feel dissatisfied with such a procedure as this, especially as some of their own dear children and friends are among the excluded ones?

It seems to me that this illustration is exactly in point here. If God makes provisions sufficient for all, sends out his servants, to "preach the gospel to every creature," cordially and earnestly invites all to come and take of the waters of life freely, and then places a great high wall of predestination around the table of his grace, and tells some of these many invited persons that, according to the good pleasure of his own sovereign will, they must not be allowed to partake of these rich provisions—tells them that although the Atonement was sufficient for them, yet it was not efficient for any but the chosen few, and was only designed for the elect, I ask, would these not have the same reason to doubt the sincerity of God as the rejected persons in the other case? Who can believe that the God of the Bible would act thus? And yet this is precisely the way God does deal with his creatures, if Calvinism be true. While it may seem harsh to some, I assert that no sane man can believe this, unless he is under the influence of the most blinding prejudice and the abject slavery of a creed.

But let us again hear from Mr. Hodge. On page 419 he says: "The Scriptures everywhere teach that Christ purchased faith, repentance and the Holy Spirit's influences by his death and obedience. Hence he must have purchased them for those for whom he suffered and obeyed; and they cannot, therefore, be the conditions upon which the enjoyment of the benefits of his death are suspended. * * * The doctrine that Christ died specifically for the elect is everywhere stated in the Scripture." It is well known by those who are familiar with the "Calvinistic controversy" that Calvinists often involve themselves in the most palpable contradictions, and Mr. Hodge is found in the same category with his brethren in this particular.

After Mr. H. has told us that faith, repentance, and the influences of the Holy Spirit were not the conditions upon which the enjoyment of the benefits of the atonement are suspended, he then tells us on the very next page that, "The design of Christ's death being to secure the salvation of his own people, incidentally to the accomplishment of that end, it comprehends the offer of that salvation freely and honestly to all men on the condition of their faith." "No man is lost for the want of an atonement, or because there is any other barrier in the way of his salvation than his own most free and wicked will."

Now if there is not a manifest contradiction here, I must confess that I do not understand Mr. Hodge's language. I am candid, and do not want to misrepresent Mr. H. We all know what immense mischief has been done in the church by misrepresentation. Heaven forbid that I should be guilty of this mischievous habit into which some good writers have fallen. But Mr. H. affirms positively that salvation is freely and honestly offered to all men on the condition of their faith, after having told us in less than two pages back of this, that "faith, repentance," etc., were not the conditions of salvation, but directly the gifts of God. Now this may seem clear to the astute mind of Dr. Hodge, but I confess that I cannot see how these two statements can be reconciled. It may be that we Arminians are too profoundly obtuse to see into and understand the high mysteries of Calvinism, and I confess that "such knowledge is too high for me; I cannot attain unto it." But Calvinists are fond of sophistry, and by resorting to this method of argumentation they can make their theories of a limited atonement look quite plausible to those who are already biased in their favor.

Let us follow Mr. Hodge still further in his tortuous windings and fallacious reasonings. He asks the question, "On what principles are those texts to be explained which speak of Christ bearing the sins of the world, and of his dying for all?" He answers: "These are such passages as Heb. ii:9; 1 Cor. xv:22; 1 Tim. ii:6; John i:29; iii:16, 17; vi:51. These terms, 'world' and 'all,' are unquestionably used in very various degrees of latitude in the Scriptures. In many places that latitude is evidently limited by the context; e. g., 1 Cor. xv: 22; Rom. v:18; viii:32; John xii:32; Eph. i:10; Col. i:20; 2 Cor. v:14, 15. In others the word "world" is opposed to the Jewish notion as a people of exclusive privileges—Rom. xi:12-15; 1 John ii:2; It is evident that statements as to the design of Christ's death, involving such general terms, must be defined by the more definite ones above exhibited. And although Christ did not die with the design of saving all, yet he did suffer the penalty of that law under which all were placed, and he does offer the righteousness thus wrought out to all."—(Pp. 420, 21.)

Here, again, we see the adroitness and acute ingenuity of Calvinistic writers, and it is by just such shrewd legerdemain as Mr. H. here exhibits that many are deceived and deluded into a belief of a limited atonement. I am free to admit that the terms "world" and "all," as they sometimes occur in the Bible, do have a limited meaning; but to say that because this is the case they must always be limited, and that when such terms occur in the sacred writings, when speaking of the death of Christ, that they never mean that he died for all, is certainly to pervert the Word of God to suit a creed that must be sustained at all hazards. I hope it will not be considered by any one as too harsh to say that Calvinists can and do pervert the Word of God in order to sustain their preconceived views. Calvinists have accepted their doctrines, and they are pledged to sustain them, and will attempt to do this by the Scriptures, when it is clear that positive violence must be done to the plainest teachings of God's Holy Word. Ignoring all correct and sound rules of Biblical hermeneutics, they will, by cunning craftiness and artful devices and ingenious contrivances, so preach and write as to deceive the very elect; and thus they get thousands to believe their arguments and take them for sound gospel truths. They will read any meaning into the Scriptures that suits their preconceived views, and then, with a dogmatism worthy of the dark ages, will declare that Calvinism is, beyond question, the system of the Bible. Now, I propose to show that there are passages of Scripture that teach, in the most unequivocal language, that Christ died for all, and it is impossible to give these passages a limited meaning—Heb. ii:9: "That he by the grace of God should taste death for every man;" 2 Pet. iii:9: "Not willing any should perish, but that all should come to repentance." Then there are other passages to show that some for whom Christ died may perish—Rom. xiv: 15: "Destroy not him with thy meat for whom Christ died;" 2 Pet. ii:1, 2: "But there were fase prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves a swift destruction." Now all these passages teach that some for whom Christ died may perish, and it is impossible for any Calvinist to deny this. No kind of fanciful interpretation can break the force of these plain declarations of God's Word. It must be admitted, then, that a limited atonement cannot be established by the Bible when properly understood, and there are but few now who will contend for this doctrine. Light is breaking, and men are living in the way of the Lord more perfectly.—W. W. HORNER.

Syllogystic Varieties and Suggestive Rousers.

To the Advocate.

Syllogism 15. The Scriptures, as a system of genuine truth, nowhere read or prove, that immersion in water or in spirit, is baptism. The Methodist Discipline expressly says, "that whatsoever is not read in the Scriptures, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith," etc. Therefore, the Methodist Discipline nowhere reads or proves that immersion in water or in spirit, is paptism.

Syll. 16. Jesus Christ, in his written word (as we have already most conclusively established), nowhere commands his apostles, or their successors in the ministry, to immerse any person in water. The Methodist Discipline expressly says, that "the written Word of God is the only rule and the sufficient rule of our faith and practice." Therefore, the Methodist Discipline nowhere requires or commands the Methodist ministry to immerse any person in water.

Syll. 17. Jesus Christ (as we have already most conclusively established), defines baptidzo by ekcheo (defines baptism to be pouring out upon). Jesus Christ commands his apostles and their successors to "Go disciple (metheteusate, i. e. disciple,) all nations baptizing them," etc. Therefore, Jesus Christ commands his apostles and their successors to "Go disciple all nations, pouring water upon them," etc.

Syll. 18. The following bracketed expressions in the Methodist Discipline, to-wit: ["or, if desired, immerse it in water,"] and ["or, if he shall desire, shall immerse him in water,"] do not constitute a law of the Methodist Church. "Law," says the distinguished Mr. Blackstone, "in its most general and comprehensive sense, is a rule of action, prescribed by some superior and which the inferior is bound to obey." * * * "Municipal law is a rule of civil conduct, prescribed by the supreme power of the State. It is requisite that the resolution be notified to the people, who are to obey it. Whatever way is made use of in notifying those who are to obey it, it is incumbent on the promulgators to do it in the most public and perspicuous manner. All laws should be made to commence in futuro (in the future), and be notified before their commencement. all this is implied in the term prescribed. The punishment of any person for the violation of an ex post facto law (a law prescribed after the commission of an act making that act a crime), is cruel and unjust. Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws should be suffered to contradict these. Nay, if any human law should allow or enjoin us to violate the natural or the divine law, we are bound to transgress that human law, or else we must offend both the natural and the divine." From the foregoing quotations, from the ablest jurist perhaps that ever lived, it will be seen that the terms "a rule of action prescribed by the supreme power," imply: 1. That said rule has been properly before the supreme power. 2. That it was maturely considered by the supreme power; and, 3. That said supreme power prescribed it as a rule of action: 1. By directly and legitimately acting upon it. 2. By specifying a time in futuro when it should take effect; and, 3. By officially notifying those "who are to obey it in the most public and perspicuous manner." Now, none of these steps have been taken with the bracketed expressions which we have quoted from the Methodist Discipline; therefore, they are neither the law, nor yet a law of the Methodist Church; neither can they ever be until the aforesaid steps are taken. An appeal to tradition and custom will not at all make these expressions law, for, says Mr. Blackstone, "tradition and custom suppose a previous publication." When, however, it is clearly established that none—nay not one, of the afore specified requisites—have ever been attended to, the controversy, with the thinking and intelligent, is at an end. Custom, in law, means "long established practice or usage." Established means "set, fixed firmly, founded, ordained, enacted, ratified, confirmed," etc. The immersion of men, women and children in water, never has been, is not, and we seriously doubt as to whether it ever will be, the set, or firmly fixed, or the founded, or the ordained, or the enacted, or the ratified, or the confirmed, etc., custom or usage of the Methodist Church. The best, the wisest, and the grandest men that have ever lived, especially in connection with the Methodist Church, questioned the correctness and propriety of immersion at all. Mr. Wesley, Clark, Watson, etc., all questioned it. Three-fourths, or perhaps more, of the Methodist ministry of to-day question it. Two-thirds, or three-fourths, perhaps more, of the ripest scholars and profoundest thinkers on earth, question it. An appeal, therefore, to custom, to prove that the aforementioned bracketed expressions in the Discipline constitute a law of the Methodist Church, is sheer suicide to the theory. Finally, on this point, at least for the present: The General Conference, which is the supreme power in the law-making department of the Methodist Church, dare not and cannot prescribe any such rule of action: 1. Because such a rule would be in direct contravention of their legally established and (so far as the ministry and membership of the Methodist Church is concerned), their universally approved constitution. 2. (And, most important of all.) Because, as we have already most conclusively shown, such a rule, etc., would come directly in contact with the divine law; and hence, legitimately, would be null and void. Ecclesiastical law is a rule of action prescribed by the supreme power in a church. The aforesaid bracketed expressions in the Methodist Discipline have never been prescribed by the supreme power in the Methodist Church in any formal or legal manner; therefore, the aforesaid bracketed expressions are not, and cannot in the very nature of things be, a law in the Methodist Church.

Syll. 19. Neither the revealed will of God nor the Methodist Discipline teach that the Christian ministry should immerse men, women or children, in water. A great many men teach that the Christian ministry should immerse men and women (they do not say much about children) in water; therefore, a great many men are not in harmony with the revealed Word of God nor with Methodist Disciplines.

Syll. 20. Things which are equal to the same thing are equal to each other. Pouring water upon is equal to water falling upon in drops. Sprinkling water upon is equal to water falling upon in drops; therefore, pouring and sprinkling water upon are equal to each other, and hence are one and the same thing—water falling upon in drops.

Syll. 21. Things which are not equal to the same thing are not equal to each other. Pouring or sprinkling water upon are equal to water falling upon in drops. Immersion in water is not equal to water falling upon in drops; therefore, pouring and sprinkling water upon and immersion in water are not equal to each other, and and hence are not the same thing.—OLD SLEUTH.

Our Georgia Letter.

To the Advocate.

Dr. Potter, in the *Wesleyan Advocate*, tells us that less money has been raised for missions this year than last, covering the same period. I suppose he refers mainly, if not altogether, to the North Georgia, South Georgia and Florida Conferences. This result may be easily accounted for on two grounds, namely: the scarcity of money as compared with last year, and the unusually large number of rainy Sundays this year, up to the first of April, thereby forestalling the usual methods of raising money in the country. The town and city charges are exempt, for the most part, from these disadvantages. I presume that much the larger proportion of monies received by the various missionary treasurers has come from town and city congregations. So far as I am advised, wherever these congregations have had a fair chance they have manifested a decided quickening of missionary zeal. A notable and exceptional instance is Trinity, Atlanta. She gave, on a straight collection for foreign missions, $2000. Already this church has sent two missionaries to China—D. L. Anderson and Miss Anna Muse. A third, Miss Laura Haygood, will follow next fall. Is it any wonder that that congregation are laying their thousands upon God's altar for the work in foreign lands? Much of this liberality is due, doubtless, to the sympathy which this people feel for their brother and sister. But I venture the assertion, not having the data to confirm it, that there is more accurate knowledge of our work in China among the members of Trinity Church than any other church in our whole connection possesses. And so it is always—knowledge precedes the right sort of Christian liberality. There is but little spasmodic giving now-a-days. Our people need and demand information. Thomas Carlyle once said: "The Duke of Wellington is the most eloquent man in parliament—he speaks *facts*." If the preachers will tell the people the facts about missionary operations (a preacher is inexcusable who is ignorant at this point), the money will be forthcoming.

Our Northern brethren are discussing a question which is soon to become vital with us. The missionaries are evidently not satisfied with periodical visits, at long intervals, from their bishops. They are demanding resident superintendents. The reasons for such demand are overwhelming. Our church in China is suffering for the lack of the presence and oversight of a resident bishop. Private advices from that field are to the effect that our missionaries were greatly disappointed on account of the failure of Bishop Hargrove to visit that mission last winter. If the law is in the way of electing a bishop for the foreign work, it is better to change the law than to be forever hampered by it. I see no "dangerous tendency" in such a step. Whatever circumstances and facts indicate should be done, *that* Methodism must do, or weaken her power. Some in the church thought that the work in China demanded the election of a practically resident bishop two years ago, and they were disappointed because it was not done. To my mind, there is no need to change the law.

I must say another word. There is a strange inconsistency in our actions. We send men to China capable of dealing with a confessedly difficult problem—the conversion of the Chinese. They understand the situation there much better than we, we admit. We endorse their plans and their work in every particular except in this one matter of a resident bishop. How comes it that we understand this question better than they? I know that a few years ago some in high places did not endorse the course of the present superintendent of the China mission; but it came out that ignorance, and not information, was the cause of that opposition. If there is opposition to this measure from the same quarter, may not ignorance be at the bottom of it?

The plea that to elect a bishop for China will alienate that work from the mother church has no force as an argument. What if it should? The best thing you can do for a 21-year old boy is to send him out from home on his own responsibility. Will he fail to receive the prayers and support of that father and mother, who can never forget their own son? Besides, this plea proceeds upon the idea that China is forever to remain the colony, so to speak, of the M. E. Church, South. Many now in middle life will live to see the church in China self-supporting. Young Allen and his co-laborers will not always be supported by the church here. These facts and indications cannot be overlooked. They must control the action of the church at home.

The cautions which our chief pastors have given us from time to time through the church papers touching the possibility of losing sight of the spirituality of the church in pressing the centennial collections, have not failed of good results. In this ADVOCATE I see notices of revivals. A gracious work is now in progress in Oconee Street Church, Athens, where some 75 have already joined the church, and the end is not yet. At other points in the conference revivals are reported. In my own district there is a general disposition to engage in religious conversation. The churches are ready to break forth in a grand revival. This is the best condition for realizing a large centenary collection. —W. P. LOVEJOY.

ELBERTON, Ga, May 1.

A good deal of the humor is just in the shrewd simplicity of a reply. A London tourist met a young woman going to the kirk; and as was not unusual, she was carrying her boots in her hand, and trudging along barefoot. "My girl," said he, "is it customary for all the people in these parts to go barefoot?" "Pairtly they do," said the girl, "and pairtly they mind their own business."

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A Jubilee Error.

To the Advocate.

The editor of the JUBILEE ADVOCATE has fallen into an error of such a nature that a correction becomes necessary. He says: "But the want of a central college was felt, and in 1865 Soule University, at Chappell Hill, was founded." This is an error. At the session of the Texas Annual Conference, held at Chappell Hill, December 13–19, 1854, it was determined to establish at that place an institution of learning of high grade, and that the name of said institution should be "Soule University," in honor of Bishop Soule, and a board of trustees was appointed by the conference for said university. At that date there were in Chappell Hill, belonging to the church, two colleges, in a prosperous condition, which were: the Chappell Hill Female College, and the Chappell Hill Male College, both doing business under charter from this State. The trustees of Chappell Hill Male College were authorized and required by the conference to transfer the property and assets of that institution to the trustees of the Soule University, so soon as said university should secure funds sufficient to commence the functions of that institution, and the funds were secured and transfer made during the following year, and Chappell Hill Male College ceased to exist, being merged into Soule University. The University was to commence the first session in January, 1856, and Dr. Sassnet, of Virginia, was elected president, and Dr. J. M. Fallansbee, president of Andrew Female College, and one of nature's noblemen, was elected professor of languages. But Dr. Sassnet refused to accept the presidency of Soule University, which office was then tendered to Dr. Fallansbee, who declined the offer, yielding, however, so far as to accept the presidency temporarily; that is, until the trustees could procure a permanent president. He was elected on these conditions, and discharged the duties of president until a permanent president was secured; and thus Dr. Fallansbee became the first president of Soule University, a fact which some who write about these things seem never to have known.

That the facts of the founding and the relation of Soule University to other institutions at that date may be understood, I will state that Soule University was not evolved from any other institution, but was founded; that said university did not exist before it was founded, but that simultaneously with the act of founding, said university came into esse; which date was neither 1840 nor 1865, but may be given as December, 1854.

Said university claimed no congental relation to any other institution, except the merger of Chappell Hill Male College aforesaid, and as a consequence never claimed the honors or merits of other colleges. As an impression has been made that Soule University was connected to Ruterville College, it becomes necessary to state the facts concerning the only transaction that could make such an impression upon any rational mind, which was the removal of Dr. Halsey from Ruterville College to Soule University.

I was present when that university was originated, and I was present when the first session was opened and during the first year of its active existence, Dr. Follansbee occupying my room until he built a house as a residence.

During the year 1856 I was pastor of Chappell Hill station. I have stated above the condition of the university in January of that year, with Dr. Fallansbee president, and the trustees under promise to relieve him as soon as possible; under these circumstances the trustees thought of Dr. Halsey, president of Ruterville College, but feeling a delicacy to approach him on that subject, under the circumstances, they requested me to effect his removal to Chappell Hill, which was done at the close of his session in June, and Dr. Halsey became the second president of Soule University.

But the transfer of Dr. Halsey formed no connection between the two institutions; he resigned the presidency of the one and accepted the presidency of the other, and we left Ruterville College where we found it, and where it may be yet. Ruterville College prospered for years, after the resignation of Dr. Halsey, under the presidency of Rev. H. S. Thrall, and Ruterville College was still there when Mr. Thrall left it.—C. L. SPENCER.

WASHINGTON, Texas.

Pencilings.

To the Advocate.

We had the pleasure, a few days since, of paying a visit to the pleasant city of Willis, in Montgomery county. Since our last visit there, some eighteen months since, quite a change has taken place; improvements in every line have been made. Most prominent among these are the interests of the church. The preacher in charge, Bro. Barker, is an energetic man, and under his pastorate the interests of the church have grown immensely. The church has been finished up in good style, inside and outside, and speaks well for the liberality of the people of Willis. The past year Bro. B., by his energy, assisted by the open-hearted liberality of his congregation, has secured the most handsome, convenient and substantial parsonage I have ever seen. All the interests of the church are steadily improving. As an index to its spiritual condition, I will state that on our recent visit there we attended an old-fashioned class-meeting. Every one present seemed to enjoy a blessing. One good sister was filled to overflowing, and could not help giving vent to her feelings by praising God for his goodness. The organist (who is a devoted Christian), inspired by the scene, with holy joy beaming on her face, broke forth in songs of praise, the most cheering, soul-inspiring I ever heard. The older brethren spoke encouragingly. The service was a feast to the soul. Amid all this prosperity, temporal and spiritual, one event has thrown a gloom over the whole community. Sister Barker was called away and fell asleep in Jesus, some three weeks since. The large concourse of weeping friends which followed her remains to the grave attest the love these people had for her. Sister Barker was a devoted Christan. The vows which she took when uniting with the church to her meant all that is contained in being and doing good. The promises she made were daily practiced. Her life was consecrated to God. She loved the church. Her refined and exalted tastes, her strong good sense, and her deep concern for the welfare of her husband, made her his wisest counselor and a source of greatest comfort in trials and difficulties. Her faith was strong, and she was an every-day Christian. In this sad affliction Bro. Barker has the prayers of the church and the sympathy of the entire people. God grant that we who mourn her loss may profit by her example.—METHODIST.

About Our Work.

To the Advocate.

Considering that the seasons have not been altogether propitious, the crops are looking quite as well as could be expected, and the farmers seem to be in very good spirits. We have had, since October, quite a flourishing school in our midst, but it is at present suspended, on account of the press of farm work requiring the assistance of a large number of the pupils. We have one of the most beautiful locations in the State for a school, good people, and a flourishing Sunday-school. The health of the community is quite good. We have no sickness on the Ridge, except a very bad case of cancer of the face. Brother Miller, the person afflicted, is a gentleman of the greatest worth and high social standing, who has always been one of the most active men in the county in all good works. He is waiting with Christian fortitude and patience the hour when he will be rescued from the sufferings of earth, to an inheritance in the mansions of eternal peace.

Our third quarterly conference was held at this place on last Saturday and Sunday. We had quite a large attendance, our conference passed off very pleasantly, and all felt encouraged at the spiritual as well as financial report. Our preacher in charge, Bro. LeFevre, is one of the most zealous men I ever knew. He has the conversion of sinners at heart, and is drawing many to the "fold of Christ," not only by his able preaching, but by his kind pastoral care. He has done more for the improvement of church property than any one else has ever done on this work.

We had an able, eloquent sermon on last Sabbath from our esteemed elder, E. L. Armstrong. He is in feeble health, but when he is in the pulpit he seems to forget his physical weakness, and holds his congregation spell-bound. He delivered a splendid centenary sermon on last Sabbath, from Psalm xlvi:4: "There is a river, the streams whereof shall make glad the city of God." His exposition of the text was excellent, all were edified, and many hearts rejoiced as he discoursed in eloquent, flowing language, of the great river of salvation. The river, which, with its many streams flowing into and augmenting the mighty current as it rolls onward—ever onward—to the great ocean of eternal love, bears to the haven of rest the millions washed in the blood of the Lamb, and fitted for an entrance into the city of God.—AUGWIL.

CENTRAL INSTITUTE, May 18.

Items from Weatherford.

To the Advocate.

For the past two Sundays Rev. A. A. Allison, of Georgetown has been our guest. During his stay he preached four capital sermons and did other valuable work. Between the Sundays he visited our district conference at Jacksboro in the interest of the Southwestern University. A reasonable success rewarded his efforts in that line. His coming to this city gave timely and efficient aid in taking the collections ordered by the annual conference. The Board of Stewards here raised the pastor's salary $200, and the district stewards increased the assessments upon the station 20 per cent. over former years. About $500 had been lately expended in improvements on the church building and parsonage. Of course the labor of raising all the money assessed at one time was quite serious, some little had been previously paid, but in a little while, at the close of a morning service, we raised the entire amount and $55 in excess. Many of our members and friends who are in the habit of contributing to these enterprises (and some liberally) were not present. When these amounts come in we hope to be able to make a creditable show for a thank-offering—say several hundred dollars. Bro. Allison has the thanks of all concerned for his help in the matter.

Our board of stewards keep their matters well in hand. They have adopted the cash in advance plan, and pay monthly. Salary to June provided for. This is better for all concerned. No board of stewards with a right conscience will assess below a reasonable support. Where that is paid monthly in advance the preacher need not ask credit. I pray God the day may come when our preachers may have no further occasion to contract debts. Do not allow your names written on a day-book or ledger.

Report Weatherford ahead in finances. This has all been done quietly and on principle. Plenty of cheerfulness, but no gush. Twenty-eight additions to our membership since conference and the favor of God manifest in all our services.—M. H. WELLS.

Our Little Missionaries.

SULPHUR SPRINGS, May 12.—Dear Uncle Ike: We had a nice Sunday-school picnic last Wednesday. We all marched down on the square and met the Presbyterians and marched to the Baptist church, and then we all marched on to the picnic, and the brass band played for us all day. I had such a nice time. We were swinging and enjoying ourselves all day. Now I will tell you something about our "Gospel Supporters." On Sunday we all met and marched from the church to the graveyard and carried flowers to decorate the graves of our friends. If I could see you I could tell you more about our missionary money and "Gospel Supporters."—LULA ARMSTRONG.

Uncle Ike remembers hearing the "Gospel Supporters" when he was in Sulphur Springs, and is glad to hear that they are still trying to do good at home, and send the gospel to the regions beyond. They care lovingly for the graves of their loved ones, and they do not forget to care for the souls of the poor heathen in other lands.

CLEBURNE, May 17.—Dear Uncle Ike: I love the ADVOCATE best of all papers. I do not see how we could do without it. I am a little girl, 14 years old, and weigh 110 lbs. I will send you a little missionary money; although a small amount, it will do some good. These are the names: Florence Grantham, 5 cents; Lucy Grantham, 5 cts.; Rosco Grantham, 5 cts.; Rodney Grantham, 5 cts.; Dissouri Sansom, 5 cts.; Lulu Sansom, 5 cts.; Josie Sansom, 5 cts.; Bertie Sansom, 5 cts.; O. L. Sansom, 5 cts. They all earned it themselves.—ORA SANSOM.

Uncle Ike will see that the money is sent to missions. If Ora will hand the next she raises to her preacher, he can report it at conference, and she can also report the amounts to Uncle Ike. He loves to hear that the children earn their missionary money.

ORANGE, Texas, May 11.—The Juvenile Missionary Society held its fifth session to-day. The amount collected has increased at every meeting. Five dollars and sixty-five cents were received by the treasurer to-day, with several new members: Masters Eugene Davis, 5 cents; Johnnie Reid, 5c; Willie Reid, 5c; Pleasie Vanmeter, 5c; Bennie Vanmeter, 5c; Carey Woods, 10c; Mr. John McKinley, 25c; Mr. K. Weatherford, —; Mr. Alfred McKinley, 50c; Masters Willie Swinford, 25c; Jas. Childers, 10c; Charley Parry, 5c; Sumter Keith, 5c; Julius Mickleborough, 5c; Robert Mickleborough, 5c; Geo. Herbert, —; Laurence McKinley, 5c; Iarve McKinley, 5c; Julius McKinley, 1c; Charlie Childers, 50c; Rush Herring, 10c; Hartie Herring, 25c; Albert McLeod, 5c; Misses Belle Ochiltree, 10c; Lutitia Bedsil, 5c; Lou McKinley, 10c; Mamie McKinley, 50c; Etna Harris, —; Lulu Shriber, 10c; Susie Reid, 5c; Alice Davis, 5c; Estella Wilson, 5c; Harriet McKinley, 5c.; Lulu Pattie, 5c; Effie Pattie, 5c; Sadie Woods, 10c; Annie Keith, 25c; Delia Keith, 10c; Ala Keith, 5c; Mrs. Lizzie Crawford, 50c. Can Uncle Ike suggest a suitable name for our little society?—W. H. CRAWFORD.

Uncle Ike will suggest two names: The Little Missionary Workers in Virginia, and he thinks "Orange Blossoms" will be a beautiful and appropriate name for the little workers who live where the orange blooms and ripens. Its pure white at once the symbol of purity and the rich golden fruit of pious and holy lives; or the "Gospel Gleaners" will be an appropriate name.

The Laredo Seminary.

Uncle Ike hopes all his little people, and especially the "Coral Builders," will read the following interesting letter from Sister Ireland:

AUSTIN, May 12.—Dear Uncle Ike: Several weeks since I made a flying trip to Laredo. Of course I visited the Methodist Seminary, and Miss Holding, the principal, pressed me to spend the night with them, and I heartily thank her for the exalted privilege. The Woman's Board of Missions has made a most admirable selection in the managers of this school. They are all faithful, consecrated Christian ladies. Though their duties are heavy and arduous, yet the work these gifted women are doing is an honor that angels might crave. I was also very much impressed with the nineteen girls, their bright, smiling faces, their sweet, melodious songs, their eagerness to learn, and their true devotion to their tender and watchful teachers. I wish now to make a request of the "Coral Builders." They have kindly responded to my former calls, and I proudly trust them in this. These Mexican girls are learning to read English, and they need a library. It would contribute largely to their happiness and usefulness. I do hope every member will look around and gather up all the little books they can spare that are suitable for good children, and send immediately to this seminary. If all will go to work at once, how soon will Miss Holding and Miss Toland rejoice over a nice library. Direct to Miss N. E. Holding, Laredo, Texas. Rest assured, dear children, your labor of love will not be in vain.—A. M. IRELAND.

Now is a noble opportunity for each boy and girl in the Testament class to do a good work. How glad those little Mexican girls will be to receive this token of Christian affection from the little American children of Texas. You can each one spare some of your books. It may be hard to give them up, but was it not a hard trial for Jesus to give his life for you? Let all give for *His* sake.

1884.

To the Advocate.

Well may this be called the greatest year in the world's history. We are told that every time the earth turns on its axis a greater day than Pentecost has arrived. Do we fully realize this? Do we accept the great responsibility that rests on the church? We should thank the Lord that we have lived to see this year, especially dear to every Methodist heart. What shall we render unto the Lord for all his benefits? We will take the cup of salvation and call upon the name of the Lord, "For all the return that love requires is that we ask for more." More souls are to be saved, more missionaries to be sent to the front of the battle, and more churches to be built; but more prayer, labor and money are needed to promote these ends. God will be best honored during this year by an enlarged faith and all conquering zeal, the greater for the hundred years of blessings. It is but right that we should in grateful acknowledgment of God's great mercies do all we can to advance the interests of his kingdom this centennial year. To those who wear the badges of Christianity no subject has more interest than that of foreign missions. In that interest the church is earnestly appealed to for aid. A providential opportunity is now open for securing a girls' school in Rio de Janeiro, Brazil, for which $50,000 is needed. This sum the Woman's Board of Missions has determined to raise with the help of the juvenile societies. In speaking of this subject Rev. E. H. Hendrix says: "Our future success in Brazil is largely conditional on the sum raised in 1884 to enable us to secure this property, which every year will be more difficult to acquire." What are we going to do in this direction? And, besides this, urgent appeals are being made for missionaries, men and women, to teach those less fortunate than us the way of life. In China, Mexico, and Brazil especially, more help is needed. What is the obstacle? Are there not devoted men and women who are willing to undertake this great work? Certaily; but the trouble is just here. Money must be raised before they can go. Then we should put at the disposal of the Board of Missions such sums as will enable them to send out in 1884 the new missionaries for whom the call is so urgent. Will we do our duty in this respect, or will we in the day of judgment have to turn away in darkness and despair, ever lashed by a conscience that whispers, "Ye knew your duty, but ye did it not!"—MANONA WALKER.

The above was sent us by the Rev. J. F. Follin, with the request from the juvenile society for its publication. May it inspire all the children of Texas to work for missions this centennial year. May parents and preachers catch the missionary flame that is glowing in the hears of the children.

Drug store boy to prescription clerk—"Here's a prescription, and the man says he wants to know how long it will take to put it up." Prescription clerk, meditatively—"Let me see—it is about dinner time. Five minutes to get over to dinner, eighteen minutes to get back, and two minutes to put the prescription. Tell the man it will take about half an hour to put it up."—*Lowell Citizen.*

If your horses have sore shoulders, scratches, cuts or open sores of any kind, use Stewart's Healing Powder.

"Father," remarked a promising youth to an Ohio wool raiser, "I guess you're going to have opposition pretty soon." "Eh," returned the old gentleman with a look of alarm. "Farmer Hayes is going into the sheep business." "Who told you so?" "Nobody. I heard him talking to a friend this morning about introducing hydraulic rams on the farm."—*Brooklyn Eagle.*

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A ranchman down in New Mexico tacked this note on the cover of his securely locked well: "Owing to the disorganized state of affairs in the Territory, and the lawlessness prevailing everywhere, all parties are positively forbidden to camp on the ranch or take water from the well. No questions answered, but shoot on sight."

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Dumley was telling how narrowly he escaped from being run over by a railroad disaster. "Why," he went on, "it fairly took my breath away." "Did you say the train had two engines?" asked young Featherly, very much interested. "Certainly not; I said nothing about two engines." "Well," responded young Featherly, "I don't see how a train with only one engine could take your breath away."—*Philadelphia Call.*

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GALVESTON, TEXAS, JUNE 7, 1884

JUBILEE ADVOCATE.

It was simply impossible to issue the regular edition of the ADVOCATE May 17, as it required the full capacity of our press room to issue the Jubilee. That none should be disappointed, we sent the special edition to regular subscribers. It is not intended, however, that the Jubilee shall take the place of the regular edition. All papers will be advanced one number. Therefore all who subscribed for the Jubilee through agents should pay them for same. All regular subscribers who did not subscribe for the Jubilee, and desire to pay for the number received, can hand 10 cents to their pastor or remit to this office. *All subscribers will receive the regular edition of the Advocate one number beyond date of expiration as marked on address label.*

THE DOCTRINE OF CAUSATION.

Before passing from the consideration of Hume's theory of causation, we offer a few additional observations to meet some points raised by Professor Huxley in its defense, and upon the general tendency or Hume's philosophy. The principle upon which Hume's system is built will not permit him to derive the axiom of causation from the custom of experience, for the predicate is universal, whereas, all experience is limited. Because the merits that lie within the range of human experience are known to have causes, (a knowledge, however, which is impossible on Hume's theory) it does not follow logically that all events have causes. On Hume's theory, the axiom should be commensurable by experience, and moreover, ought not to predicate a necessity, but merely a fact of sequence. It would then read, "Some events beginning to be, follow each other in the order of time"—a truism that no one would take the trouble to dispute. This is all the formula that Hume's theory yields. When we predicate universally, adding the element of necessity, that all possible events that begin to be, must have causes, the foundation must be laid upon broader principles than are afforded by any scheme of sensationalism. Hence the axiom of causation is a physical phenomenon that Hume's philosophy fails utterly to account for.

Professor Huxley cuts through this logical difficulty by assuming that the axiom is a verbal symbol of the causal judgment that transcends in expression the psychical fact it symbolizes, and that it is an "automatic state of the mind that is extra-logical," resulting from some reaction of "memory" upon "beliefs or expectation." This explanation simply assumes the thing to be proven. Did the causal judgment amount to no more than a belief, founded upon experience, that upon the appearance of one event its usual attendant would follow, it were as easy to express that belief truthfully as to falsify it by language that expresses something entirely different. Besides, what are we to understand by an "automatic state of the mind," that is "extra-logical;" and one, too, that "would be false were it not constantly verified by experience?" If it be meant that it is such a state as is necessitated by experience, this is begging the question again; besides, to represent it as depending upon experience for verification, is to suppose the possibility of a belief enforced by experience that is at the same time contradicted by experience. If it is "extra-logical," the causal judgment does not, of course, come of any logical process. It cannot be supposed to be a state of the intelligence necessitated by some enforced inconsequence in our reasoning without supposing a universal lie to be inwoven into the constitution of our being. This mental state can be accounted for alone upon the supposition some a priori constitutional power conditioning thought. What then does Huxley posit but what is claimed by every school of philosophy, except the Materialistic, that conditioning thought, there are certain axioms embodying universal truths that are apprehended intuitively prior to, and independent of experience? As an "automatic state of the mind," phenomenal as the causal judgment, can not, as we have just shown, be enforced by experience without violating the conditions of rational thinking and involving contradiction, we are compelled to accept it as a fundamental axiom of thought. Thus, in effect, after plunging into Nihilism, as we have seen, to wrest the posit of axiomatic truth from Hume's system, Huxley quietly puts the bombshell back into its heart! Not, however, as we have just seen, until he has endeavored to eviscerate it by begging the question and contradiction in his postulates. Conscious, it would seem, that the causal judgment as a mental phenomenon cannot be accounted for on the scheme of Materialism, he comforts the reader with the hope that hereafter proper investigation of "cerebral physiology" will explain how "memories" generate "expectations or beliefs." So, the dangerous shell, charged and ready for the match, will have to lie where it has been placed until "science" can determine the physical forms and motions of "memories" and "expectations or beliefs." It is refreshing to see with what naivete this knight of the "scientific method" goes along, assuming again and again the point in dispute, until, finally, he flies from the phenomenon he is studying into the "unknowable." There it stands, the causal judgment, to be accounted for by the scientific method as a mental phenomenon; and no legerdemain can reduce the axiom that expresses it to a formula demanding only the relation of sequence.

The general tendency of Hume's philosophy is to unsettle the foundations of all truth and plunge the mind into the dark abyss of universal skepticism. How bitter was the fruit which himself plucked from the tree of his own planting is shown by his own confession. "The intense view of these manifold contradictions and imperfections in human reason has so wrought upon me and heated my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or more likely than another." (Sir W. Hamilton's Essays, Intro. p. 33.) A more hopeless condition, mentally and morally, is not conceivable. Adrift upon the ocean of speculation, compass and chart cast overboard, no sun or star to guide, darkness and death and chaos reigning universally, with no God to bring forth order and light. And this is what the Huxleys, the Tyndalls, the Spencers, the Arnolds and Haeckels offer the world now as the latest revised edition of physico-speculative science, stereotyped and copyrighted. This new-old system—this Mokanna among philosophies, dwarfed and deformed in its inception, they enthrone with pomp and ceremony in the temple of modern thought, inscribe upon the portals to attract the shallow, the talismanic words, "Scientific Method," "Advanced Thought," "Agnosticism," "Liberalism," and bid us fall down and worship!

We have just said that Hume's system is dwarfed and deformed in its inception. It is the outcome in one direction of Locke's Sensationalism. This great philosopher, as noted for piety as for originality and vigor of thought, founded his system upon data furnished by an imperfect analysis of consciousness, explained ideas or cognitions as being only images or reflections of objects in the outer world; and, in his recoil from the theory of "innate ideas" as held by Descartes, he held that the mind has no fundamental axioms of thought, but derives its whole store of knowledge primarily through sensation. But Locke held to the reality of both the external world and the Ego, and to the relativity of knowledge—in other words, that as the condition of knowledge, the subject and object must be brought into relation. The vice of his system was in rejecting all a priori axioms of thought, having a large class of concepts that do not depend upon experience unaccounted for, as, that a thing cannot both be and not be at the same time. Deriving all knowledge from experience through sensation, it was but a short step to the conclusion, that since all knowledge is the synthesis of feeling, perceiving and thinking, the conditions of knowledge can be met by the exclusion of either the objective world as a co-ordinate reality, or of the Ego as a substantial entity, and reducing it to one term. This inference is imbedded in Locke's theory of "Ideas." Hiner, in one direction, branched Berkley's Idealism, which is intensely spiritual and theistic; while in the other, branched Hume's Materialism, which has no place for spirit or God. It is at the expense of consistency that either spirit or God can be hypothecated in this later system, even with an agnostic doubt. Both Hume and Berkley deny the co-originality and reciprocal independence of an antithesis in knowledge—in Idealism, it is spirit that knows, with no objective reality as the known; in Materialism, it is matter that knows, with no subjective spiritual entity. Hence, as Hume's sketicism is the logical outcome of Locke's Sensationalism, it is dwarfed and deformed in its very inception. Hence, too, we see how the admission that the causal judgment is an axiom of thought negatives the entire system. It concedes, (1), that the mind has co-originality of being with the objective world; and (2), that it is endowed spontoniety in action.

We stress the latter; for it is a cardinal tenet of Materialism that the universe is bound in the adamantine chain of fate. On its principles, the will is no more free than "the winds, the rain and clouds, and other variations of the weather." This is the system as it flows smoothly on in its channel. A single mind is only a small side-current in the mighty river of phenomenon, rising into consciousness for a moment, and then losing itself forever in the irresistible, on-rushing tide. But when the concept of causation arises as one of the phases of this phenomenon of ever-shifting "bundle of perceptions," and demands to know why it flashes out for a moment, the little side current is deftly ditched off into a channel of its own, where it can have brief scope for the exercise of its "automatic" powers until it can be adroitly brought back again. That ditch is the mind's protest against self-annihilation—the symbol of its personality; the prophecy of its escape from a skepticism that engulphs both God and the universe. The system that demands such expedients to meet emergencies wholly unprovided for in its fundamental principles, must, by every token of the scientific method, be false. Sir William Hamilton says, in substance, that Hume's speculations in showing that the axiom of causation cannot rationally be accounted for on the principles of Locke's Sensationalism, reduced it to a reductio ad absurdum, offering the alternative that either Locke's principles are false or our nature is a delusion. "Shallow thinkers," adds the great metaphysician, "admitted the latter alternative and were lost." (Essays, p. 579.) In close proximity we place the following from Professor Huxley: "For any demonstration that can be given to the contrary effect, 'the collection of perceptions' which make up our consciousness may be an orderly phantasmagoria generated by the Ego, unfolding its successive scenes on the back-ground of the abyss of nothingness; as a fine work, which is but cunningly arranged combustibles, grows from a spark into a corruscation, and from a corruscation into figures and words, and cascades of devouring fire, and then vanishes into the darkness of night." That the author of this rhapsody over his soul's probable annihilation, is in range of the above remark about "shallow thinkers," is no fault of Sir William Hamilton.—E. S. S.

THE SECULAR PRESS AND MORAL ISSUES.

Is the Position of the Church Understood?

As a rule, the secular press succeeds very poorly when it attempts either to be religious or to interpret the teachings of the church or of Christianity. It reminds one of the old frontiersman who was entertaining a preacher for the first time, and thinking he must appear religious, went about the house singing, "How dear to my heart are the scenes of my children," etc., thinking he was singing a hymn he had heard when a boy. It makes a desperate effort to pronounce Shibboleth, and it is laughable to see how it congratulates itself over its imagined success, but it has said Sibboleth each and every time.

This is equally true as regards the criticisms of the ministry and religious press now so common in the secular papers of the day.

To us it is a very encouraging feature of the times that the ministry are at last awaking to the responsibilities which rest upon them as leaders of popular thought. While dogma is still preached and must be preached, we do not hear of so many wranglings among Christians of different denominations, debates about words, garments, postures, differences between tweedledum and tweedledee. Instead of these things, which have done more injury than good to the cause of truth and religion, the preachers of our country are wrestling with those great problems which are affecting the political and moral future of our nation, and are perplexing fathers and mothers. Every preacher of the gospel is supposed to be and ought to be an advocate of the truth and a staunch and never flinching supporter of all that makes for the morality of the country in which he lives. Indeed this is a duty which is his by preeminence, and at present it seems to be his almost exclusively. Who else ever speaks the truth? The secular press is not, after all, a leader of thought; it is a follower. It makes a good moral weathercock to tell us which way public opinion is blowing. To say the least, it does not pay. The officer of the law in most cases gets his position by the suffrage and by the money and influence of the corrupt elements of society, and he feels it his duty not to interfere with those who have rendered him such valuable assistance. The private citizen but seldom allows himself to be called forth from his duties, and seldom wishes his quiet and peace disturbed by the struggles in which he must engage if he enters upon such a task. The preacher, and he only, at the present day is the public man to whom we are to look for the condemnation of vice.

As soon, however, as the pulpit utters a word against the crying evils of the day, the press all over the country brings a charge of fanaticism, of persecution, of sectarianism and bigotry. Forsooth, we contend for the enforcement of the Sunday law, the suppression of gambling, the closing of the dance-hall, the arrest of the publication of the Police News and other vile publications, because we are following in the steps of those who built the walls of the inquisition and invented all kinds of inhuman torture in the effort to bind the will and force belief in the creeds manufactured by church councils. But we urge these things because we believe the present and future, the financial and social and moral influence of every city and every country is dependent upon the proper recognition of God. Good laws must be passed, and these laws must be enforced and obeyed, and all this must be done because the government is the representative of God on earth. It is not necessary for us to prove the need of a Sabbath—there is the law, and law must be obeyed, or, if useless, annulled. Certain is it that man needs the quiet of the Sabbath in order to perfect rest, in order to moral and intellectual improvement, in order to meditation upon spiritual and eternal things; not in order to the wild hilarity and dissipation which is making the Sabbath a greater curse than any other institution of our country, but this is not the question. Does not the violation of this law give every one equal right to violate those laws which do not please him? We hate the liquor traffic and deprecate the fact that the government permits it, but would we not deserve punishment, did we attempt with violence to abolish this curse of our civilization? We are forced, against our strongest and holiest desires, to recognize the right. We demand, therefore, obedience to the Sunday law, notwithstanding the fact that it does not please some; this does not affect the question.

Gambling, prostitution, and vices kindred to these are condemned for exactly the same reason; but more, because they are doing so much to ruin business, to break up the home, which is the only hope of a nation, to blast the character of the pure and virtuous. Our papers, our officers, our citizens—at least those who have never suffered—look upon violations of law and the failure to enforce it as but trivial things; but it means much. Only a glass of liquor sold to the youth across the bar and the officer closed his eyes to it, but it meant a ruined boy, a blighted home, a wretched mother. Only a palace with a high fence around it which a man may or may not enter, but there a maiden, before pure and noble, met her ruin and lost her virtue, while the waves covered the form of the father destroying his own life. Only a keno table at which the young man is not compelled to play, but he staked his money and then his name, and then his character, and lost it all, and now languishes in the penitentiary, a brilliant life ruined—a forger.

Indeed, the foundation of a nation's prosperity is not money or intellect or display, but morality, and morality is based on God. The violation of his laws makes the dishonest business man, the unreliable clerk, and thus damages the business of our country. The failures in New York are but the inevitable punishment that has followed the violation of that law which thundered from Sinai: "Thou shalt not steal." The violation of the Sabbath, the committing of adultery, the theft of the gambling hell, these are the forces which are destroying the prosperity of Galveston, and every other city which does not enforce its laws and respect the God of the universe.

Let our secular papers prove that the observance of these laws will do harm, or even that it will do no good, then shall we be quiet.—Y.

A CERTAIN paper in the north has a certain infidel's announcement among the amusements. While for certain forms of honest doubt we have some pity and respect, we have always considered this man's relation to the infidelity of the day as a "huge joke."

IN the midst of the great and sudden noise of modern doubt men were alarmed, and some fell away. But the fear is now fast subsiding, and the cross is loved more than ever. A purer Christianity and more of charity will be the result.

"SEE how much we have done in a hundred years." How often we hear this. Alas! see how little we have done. Had every Methodist been faithful, we might have numbered a hundred-fold our present membership.

THE editor is at this writing in Georgetown, attending the session of the Board of Curators of the university.

THE expression, Blue Monday, which we hear so often is indicative of the manner in which some of our citizens spend the Sabbath. Let us give up the Sunday dissipations, and then shall we not hear of the headache and other troubles of the next day. Business men will be better prepared for business.

IF you have never done it, stand on the principal business street of a large city on Monday morning and look at the business men and clerks as they go to their places of business, and you will have argument enough for the enforcement of the Sunday law.

IT is a significant fact that while the relations between the Methodist E. Church, South, and the African M. E. Church have been of the most cordial character, those between the latter church and the M. E. Church, North, have been constantly strained. In 1866 the African M. E. Church sent a commission to the General Conference of the M. E. Church, South, in New Orleans, inviting fraternal relations, which are to this day unchanged. At the General Conference of the African M. E. Church, held this month at Baltimore, a fraternal letter from the M. E. Church, North, was read and the telegraphic report furnishes the following response from Rev. W. B. Derrick, a member of the conference:

Rev. W. B. Derrick said that it was time to show the Methodist Episcopal Church if it did not want to associate with the African Methodist Church, that the African Methodist Episcopal Church did not need it. When negroes are admitted to the conferences of the Methodist Episcopal Church it makes those conferences restless, and the only way to keep things quiet is to keep the colored man out. Many of the members seem to consider the action of the Methodist Episcopal Conference, in sending greetings, and not delegates, an insult.

ONE-HALF the State of Maryland is now under the local option prohibitory law. They are winning the battle by detail. If Texas cannot secure a general prohibitory law let us pursue the same policy. When we have carried our present law into force the battle will be won.

IF each man would make his judgment of others the rule of his own life, there would be a vast improvement on human conduct.

AT HOME AND ABROAD.

Everywhere *Prayer and Praise* is extolled. We have found it quite difficult to keep up with orders for the book. During a visit to the North and East, the work was exhibited, and brought forth the highest enconiums of praise. Here is another complimentary notice from the *Colorado Methodist:*

PRAYER AND PRAISE.—This is the bhok. It is neatly designed and printed, and well bound. The page is the size of Gospel Hymns. The book has 75 more hymns than the first three numbers of that work "combined," and yet is not so bulky; sells at the same price; contains over 401 hymns. Considerably over one-third of these (153) are to be found in our Standard Hymn Book, and a large per cent. in the Standard Hymn and Tune Book. Sixty-nine are also found in Gospel Hymns, 1, 2 and 3 combined. A very large per cent. of the remainder have appeared in the Emerald, the Amaranth, Good News, New Life and such other books as Prof. McIntosh has previously prepared for the public, while there are some others we have never seen elsewhere.

A valuable feature of the book is a division into departments—Prayer, Praise, Experience, Revival Work, Missionary, Christmas and Easter, and Special Occasions. The distribution under these divisions is judicious. The Missionary chapter is very fine. The Revival is full, containing over eighty selections. If we have a criticism to make, there are too many new tunes in this department. We keep up with the average pastor, in the new music, but we happen to know only twelve out of the thirty tunes printed. However, there are nearly fifty of the old hymns, so that no one need be at a loss.

We are greatly pleased with this book as a supplementary work to our Standard Hymn Book—as a flexible collection suitable for any occasion. It happily meets the wants of the Sabbath-school, in our judgment. While there is a number of the pieces sufficiently cheerful and varied to command the interest of children, the songs are so associated as to lead them into the more elaborate worship of the public sanctuary. The almost universal use of the Gospel Hymns has shown the need of such a collection. We believe the music of the new book is fully equal to that popular work, and that on account of the judicious selection of the hymns Prayer and Praise is preferable for use among our own people. There are some lines in Gospel Hymns that ought not to be sung in a Methodist congregation; the editors of Prayer and Praise are sufficient guarantee of the orthodoxy of their book.—*Colorado Methodist.*

Shaw & Blaylock control this book for Texas. It is admirably adapted for the Sunday-school. Write Shaw & Blaylock for special rates for schools

PASTOR'S PRACTICAL POCKET-BOOK.

MESSRS. SHAW & BLAYLOCK—*Sirs:* I have received and am using a copy of the "Pastor's Practical Pocket book," compiled by Rev. J. T. L. Annis, of the Northwest Texas Conference. I have examined the work with care and am delighted, and do not hesitate to pronounce it superior. It is handsome in appearance. Its binding is the very best—not paper, not paste-board nor cloth, but morocco; also loops by which the pencil holds the book shut and in shape.

The inside of the book contains 130 pages of the most excellent quality of paper, beautifully ruled and sub-ruled, with index at the beginning and printed headings on each page, covering all necessary items of a pastor's notice.

It has also a useful and *in closing* pocket at the back for important papers, so as to prevent losing.

The motto is a correct one—"Much in Little." But is also much for little. Price 60 cents. I commend this publication of yours. Let every pastor try the work; it will save him time and render him more accurate.—Respectfully, H. B. HENRY, Pastor Granbury station, N. W. T. C.

Prices—30 cents, 40 cents, 50 cents, 60 cents, 75 cents, $1.75, according to binding.

PEOPLE are ever trying to lift themselves up. If they will do the work God has assigned them he will lift them to their true position in this world and the next.

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CONTAINING

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APOCRYPHA, CONCORDANCE, AND PSALMS OF DAVID IN METRE.

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To which is added a profusely illustrated Pronouncing Dictionary of the Bible, a History of all Religious Sects, Biographies of Eminent Bible Characters, a History of the Coins of the Bible, a Gallery of Scriptural Incidents and Illustrations, the Jewish Tabernacle and Priesthood (with chromatic plates), the Travels of the Israelite, Christ, and Paul (with colored maps), the Parables of our Lord, also the Proverbs of Solomon, and many other valuable aids and elegant embellishments,

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False Gods, or the Worship of Idols—Illustrated. This remarkable feature covers seventy-four pages, has one hundred and twenty-nine illustrations, and is wonderfully interesting and instructive, exhibiting by strong contrast the terrible inferiority of false religions to the true religion. Being copyrighted, it can be found in no other Bible.

Travels of the Israelites, of Christ, and of Paul, describes the pilgrimage of the Israelites from Egypt to Canaan; the journeyings of our Savior about Palestine, and the Travels of the Apostle Paul, in establishing the churches—with the aid of superior maps.

Biographies of the Inspired Writers. This is a most entertaining and instructive portion of Sacred Biography for family reading.

Bible Stories for the Young—Illustrated. A series of seventy-two very impressive illustrations of the most remarkable incidents in Bible Story, from Adam to Christ, with reference in each case to the Sacred Record.

Historical and Chronological Index. A most valuable index of events, covering over 4,000 years, from the creation to Christ.

Plates by Gustave Dore. The plates used in this Bible are from genuine, copper-faced, facsimiles, *from the originals in Paris*, procured at great expense expressly for this volume. Their author, by universal consent, ranks first in the world of his art; and these are decidedly the finest set of genuine illustrations from his designs used in any Bible in America. There are many re-cuts and "process" copies in use, but a comparison with these superb originals exhibits at once the glaring inferiority of the former.

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The Very Latest Edition. This volume has been produced later than any other edition, and it has been the aim of the publishers to avoid the defects and improve upon all the advantages of previous editions; and they confidently invite careful and critical examination, assured that it is in all respects the most attractive and valuable edition now offered to the public within the range of prices.

The Tabernacle and its Services, Unfolded and Illustrated. This is one of the most instructive and artistic features ever yet introduced into a Family Bible. It is designed to unfold the rich spiritual meaning of *the greatest of Ancient types* and symbols which God gave, through Moses, to foreshadow the glorious coming and work of his Son. *It is copyrighted, and can be used in no other Bible.* The four beautiful chromatic plates accompanying this feature are strictly true to the measurements as dictated to Moses by Jehovah, according to the best understanding of the most competent judges. The whole feature will be found *unique, intensely interesting and instructive.* As an object-lesson in these sacred symbols, it is without equal. The pictures illustrate the descriptions, and the descriptions unfold the pictures, together making the entire subject plain and profitable to every reader.

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This unique feature is designed to unfold the rich spiritual lessons of each of the Parables of Christ. The Lord of heaven and earth chose to teach humanity the great lessons of His *heavenly* Kingdom by instructive pictures drawn from His *earthly* Kingdom. He took of the *natural* to open up the *spiritual.*

The Mission of the Redeemer,
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The Joys that Await the Redeemed,
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ARE ALL UNFOLDED IN THE PARABLES.

The richest gems of Divine revelation are the Parables that fell from the lips of our Lord. Wonderful in their simplicity as nature herself, they bear, like nature, silent but sublime testimony to the divinity of their author. The Prodigal Son, the Lost Sheep, the Wicked Husbandmen, the Wise and Foolish Virgins, and so on, are like diamonds in their changeless beauty—they are inexhaustible treasures of truth, adapted to all ages and conditions of men.

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From Parker County.

To the Advocate.

We have had a superabundance of rain. The creeks have been higher than for years, crops have been damaged—especially wheat on the valley lands. Cotton will have to be replanted, while a great deal of corn is ruined. The railroads have sustained great loss. Bridges have been washed away and trains wrecked. Our mails have been delayed, and a general check is felt in the commercial world. In the face of all this we are hopeful that there will be plenty of produce raised to sustain the people. Our county is fast settling up. The lands are being fenced in small farms and large partures. There has been some disturbance on account of a raid of the wire cutters. They cut about three miles of Mr. Higby's pasture fence. No clue has been found as to the guilty parties. Mr. Higby has fenced in a pasture of 15,000 acres near this place, and some men are in favor of free grass and opposed to large pastures. Mr. H. is repairing his fence and will soon have his land inclosed. He aims to make a specialty of raising fine stock. The health of our community is good and we hope for a prosperous year. The preacher in charge of the Fort Worth mission, Rev. W. D. Robinson, is doing a good work and is popular with his people.—OLIVER MORSE, M. D.

ALEDO, May 25.

JUBILEE ADVOCATE!

We will mail to any address in the United States, a copy of this paper for

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Shakespeare's table, a little four-lapped table with his coat of arms and initials carved on it, and other ornaments, will be exhibited at the Shakespearean show on behalf of the Chelsea Hospital for Women, to be held at the Albert Hall on the last three days of May.

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The result of Waldensian Missions in Italy, nearly 500 new members have been added to the Church of Christ during the past year, and these are mainly from the Church of Rome.

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CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for $1. Sold by druggists everywhere, or sent by mail.

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TUTT'S PILLS

TORPID BOWELS, DISORDERED LIVER, and MALARIA.

From these sources arise three-fourths of the diseases of the human race. These symptoms indicate their existence: **Loss of Appetite, Bowels costive, Sick Headache, fullness after eating, aversion to exertion of body or mind, Eructation of food, Irritability of temper, Low spirits, A feeling of having neglected some duty, Dizziness, Fluttering at the Heart, Dots before the eyes, highly colored Urine, CONSTIPATION,** and demand the use of a remedy that acts directly on the Liver. As a Liver medicine **TUTT'S PILLS** have no equal. Their action on the Kidneys and Skin is also prompt; removing all impurities through these three "**scavengers of the system,**" producing appetite, sound digestion, regular stools, a clear skin and a vigorous body. **TUTT'S PILLS** cause no nausea or griping nor interfere with daily work and are a perfect

ANTIDOTE TO MALARIA.

HE FEELS LIKE A NEW MAN.

"I have had Dyspepsia, with Constipation, two years, and have tried ten different kinds of pills, and **TUTT'S** are the first that have done me any good. They have cleaned me out nicely. My appetite is splendid, food digests readily, and I now have natural passages. I feel like a new man." W. D. EDWARDS, Palmyra, O.

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TUTT'S MANUAL OF USEFUL RECEIPTS FREE.

THE JUBILEE ADVOCATE.

PLANTERSVILLE, May 26.—Delighted with the JUBILEE.—C. R. SHAPARD.

CALVERT, May 24.—JUBILEE sells well. Will order more soon.—W. G. NELMS.

ELBERT, Colorodo, May 30.—I have read the JUBILEE, and consider it excellent. Allow me to congratulate you all on the style and get-up of the Jubilee edition. Success to you.—J. A. ALLISON.

ABBOTT, Texas, May 28.—I received 100 copies of the JUBILEE ADVOCATE. It is a grand presentation of historical facts. A lady said to me she had learned a great many things from it about Methodism she had not known before.—J. P. MUSSETT.

The TEXAS JUBILEE ADVOCATE has come to hand. It is a sixteen page folio, with wood cuts and sketches of the Southern bishops, dead and living, and a few others prominent in Texas Methodism; also cuts of several prominent churches in the State, and a mass of valuable matter, historical and statistical, religious and secular.—*Raleigh Christian Advocate.*

The publishers of the TEXAS ADVOCATE, in their Jubilee edition, pay a beautiful and well-merited tribute to the late Rev. R. T. Nabors, in recognition of the valuable services he rendered the paper during his pastorate in Texas. They say that the editorials he gratuitously furnished would make a large volume, that would take no mean place in the world of books.—*Ala. Christian Advocate.*

The enterprising publishers of the TEXAS CHRISTIAN ADVOCATE, Messrs. Shaw & Blaylock, have issued a Jubilee edition of their paper, with Rev. H. S. Thrall as editor. It is brimful of Methodism, with special reference to Texas—history, biography, statistics—and contains wood cuts of our bishops and other prominent men; also of several of the leading churches of the State. The conception was happy, and the result is of special interest to the general reader.—*Ala. Christian Advocate.*

The TEXAS JUBILEE ADVOCATE has come to hand. It is a sixteen page folio, with wood cuts and sketches of the Southern bishops, dead and living, and a few others prominent in Texas Methodism; also cuts of several prominent churches in the State, and a mass of valuable matter—historical and statistical, religious and secular. It is edited by Rev. H. S. Thrall, and his paper indicates much painstaking labor.—*N. O. Advocate.*

REVIVAL NEWS.

2 Accessions.

R. M. LEATON, Kyle, May 26: Yesterday preached forenoon and night. Held church conference, and the class-leader held class and prayer-meeting. Had 1 accession by certificate and 1 candidate for membership. The church here wants a protracted meeting, embracing the 4th Sunday in July. Hope to have a good revival.

6 Accessions.

J. D. WHITEHEAD, Postoak, Texas, May 30: Postoak mission is on rising ground in some particulars. Six accessions at Newport last Sunday, 3 by ritual and 3 by letter—a good start for Newport. There is a prospect for a revival at several appointments. The church at Postoak is being ceiled and seated. We trust to accomplish good during our summer campaign.

400 Conversions.

D. M. PROCTOR, Linnens, Mo., May 26: We had a very pleasant session of the Chillicothe district conference at Brunswick. The M. E. Church South, is moving up in this district. Over 400 accessions since conference, 62 of which your humble servant reported, and 50 odd of them happily converted under his poor ministry. May God be praised. May heaven bless you all in Texas!

Several Accessions.

H. M. GLASS, Dawson, May 26: Dawson is a local option town, with good officers and a law-abiding citizenship, and the law is enforced. Liquor-selling is disgraceful, and no one dares do it. Persons who desire a home in a peaceful, healthy town, and a good school, should visit and examine the price of property in Dawson before buying elsewhere. The Masonic school edifice is an honor to any town. Religious outlook in the Mt. Calm charge hopeful. Some penitents and some conversions, and quite a number of persons joined the church by letter.

125 Conversions—25 Accessions.

R. R. BOLTON, Mineola, May 29: Our revival meeting in Mineola began on the first Sunday in May and closed last night, having continued for three weeks. The interest from first to last has been wonderful. After increasing the seating capacity of our church with 100 chairs from the opera hall, we could not accommodate the people. The power was not confined to the church alone, but took hold of men on the streets, in their homes and in their business employment. Students, merchants, railroad men, and persons from nearly every rank have been brought to the Savior. 125 have been converted; 25 joined the Methodist Church yesterday, 4 the Baptist, and 3 the Cumberland Presbyterian. Some will join others, and a number will unite with ours yet. Bro. Sims, evangelist of the Cumberland Presbyterian Church, and Bro. Caperton, pastor of the Baptist, have labored with us throughout this meeting. Bro. S. is an evangelist in the true sense; and the pastor, who secures his services, will not only find his charge benefited when he leaves, but himself also. He knows how to prevail with the Lord. We begin at Big Sandy to-day, and expect large results. The Lord be praised for his great blessing.

CONDENSED CORRESPONDENCE.

W. H. WELLS, Weatherford, May 28: A young lady who is work ng in a store on hire of a clerk gave the largest amount last Sunday to our collections. Name withheld for fear of giving offense.

J. S. SMITH, Dallas, May 30: The youngest child of Rev. T. J. Milam has gone to heaven. After a short illness, with but little suffering, it passed the veil and learned to talk in the society of angels. One by one they cross the river.

G. W. OWENS, Lancaster, May 29: Bishop Parker presided over the Waxahachie district conference held at Lancaster last week. He presided and preached to the delight of every one. The bishop's sermon on Sunday from the text, "Cast thy bread upon the waters," was just simply grand.

B. HARRIS, San Marcos, May 26: Yesterday we took up our centennial collection. Owing to rain there was only a medium congregation, yet we easily raised $36. We hope and expect to make it a thousand. Who will do better than this? The "boom" of last conference has not yet subsided. We didn't have any "big guns" on hand this time to assist us, but the response was hearty and prompt. We wait to hear from other points.

J. D. ROGERS, Forest, May 26: Our centenary celebration was changed from the 24th to the 25th of May, owing to the inclemency of the weather. I am glad to say that it was a grand success. The people take great interest in Sunday-school at Barsola. Bro. M. A. Mount is a wide-a-wake superintendent, always at his post and loved by all. Bro. J. C. Calhoun is doing a good work this year for the Alto circuit. The Lord is blessing his labors.

F. M. WISBURN, Bazette, May 24: I have just finished reading "Andrew Jackson Potter," by Rev. H. A. Graves. It is rich, racy and instructive; it ought to have a general circulation. I think it will. We are having rain in abundance, farming interests move slowly. We are sometimes told to "wait for the moving of the waters;" at present we are waiting for them to stand still. I am cut off from the district conference, which was to meet at Lancaster. Success to our ADVOCATE.

J. N. BRIDGES, Palestine, May 21: We send you a card from the Palestine circuit. The outlook on this circuit is pretty good. We are having very heavy rains. Crops look bad. Farmers low spirited. We are at work for the ADVOCATE and JUBILEE. I will also state in this, for the benefit of my friends who would like to know how I am getting along since the death of my wife, my youngest son and two little daughters are living with my oldest son, in the bounds of my work.

C. M. KEITH: On the 20th there was the heaviest rain-fall I have ever witnessed in this section. The people were about recovering from a freshet that came some three weeks previous, which washed away fences, great gullies through and across farms, drowned out and washed away much of the crops, causing considerable planting over to be done; but now they have all this and more besides befallen them. Fences gone, crops gone, bridges gone, railroads gone, so train travel ceased for eight days. Roads washed, large amount of crops to plant over and no seed, and stock and hands worked down; rails to split to repair fences and no time to do it. I heard a brother say the Lord was getteng his rent. Whether it was to humble us or not, it is best to be humble and then we have the promise.

E. L. ARMSTRONG, Corsicana, May 27: Sunday was a high day at Waco. An interesting sermon by Rev. J. Ditzler, D. D., in the morning. Centenary collection amounted to $750 for educational purposes, missions and church extension. At night a fine discourse by Dr. Ditzler, that was highly interesting to every one of the immense audience, and was productive of immediate good. If the crop of this county is a success we will have a great year financially. District doing well.

B. T. HAYES, Atlanta, May 30: Prospects are more encouraging now at Atlanta than formerly. We have three prayer-meetings a week—a women's and young men's, besides the regular prayer-meeting. Last Sunday Bro. Deets was with me in the evening and organized a children's missionary society of ninety-one members. We have now ninety-three. I expect to have over a hundred very soon. I will try to organize one at every appointment. I am expecting a revival all over my circuit. Pray for it, all who read this.

C. M. KEITH: Our second quarterly meeting, held on the 17th at Cottonwood, very well attended, considering the wet weather. Reports not encouraging, yet not such as to produce a disposition to despair. The spirit of interest manifested by the local members of the church, in the abundance of good things to eat with which they spread the ground, was wonderful, and will long be remembered by attendants on the occasion. At 11 o'clock, Sunday, Bro. Allen, presiding elder, preached as one of the ablest soul-stirring sermons I have listen to in a long time, and the telling effect was seen in the large communion at the close of the service. The brethren in Cottonwood community seem to be determined to discharge duty in full this year. Most of their talk is about a protracted meeting, and by the help of God we are going to give the opportunity and our service. May the Lord bless our aim and effort for good, and pour out his Spirit upon us.

J. CLARK SMITH, Rockwall, May 29: In giving the list of each conference, the figures on the left hand show the time when they commenced their ministry in Texas. I am represented as having commenced my ministry last year. I was admitted on trial into the East Texas Annual Conference at Paris in November, 1856; two others at the same time, M. H. Neely, now of North Texas, and W. J. Joyce, of the West Texas Conference; Bishop Paine presiding. I was discontinued at my own request at the close of the year. I traveled Quitman circuit. I located to take care of an aged invalid mother. In the fall of 1859 I was readmitted. Twenty-five years I have been working for the Master in Texas. In fact all the time since 1859, except last year. This same fact is overlooked in H. S. Thrall's History of Methodism in Texas. P. L. Smith's name is not on the roll of North Texas members. L. B. Ellis, who died a year or more ago, is on the roll.

J. W. DICKINSON, Albany, May 26: I will tell it. I have submitted to such treatment from this people until forbearance has ceased to be a virtue. They shall be published to the world, if it does sink them in the estimation of the reading public. I am perfectly satisfied that the deed was perpetrated by persons living in Albany. Last Saturday, when I started to one of my appointments (taking my whole family with me) I left the key to the parsonage in charge of a lady in whom I had the utmost confidence, supposing that everything would be perfectly safe. Upon my return, I found that some person or persons had actually entered the house—no doubt the one with whom I left the key was an accomplice in the affair—and they had designedly accomplished their work. I pause before I pen the rest. It is true no valuables were missed, but there was to be seen a sack of flour, a canvased ham, a bucket of lard, pickles, sugar, coffee, and canned goods of various kinds.

J. J. CANAFAX, Jewett, May 22: The heaviest rain of all this rainy season has just fallen here. It fell scarcely without intermission for thirty-six hours, sometimes in torrents. Fences and crops are washed in every direction, mostly, however, down the creek. Farmers have come to town to tell their troubles. They have long faces and stand in groups recounting their misfortunes, wondering if there is a Providence. Merchants are ready to take an inventory of their stocks and prepare to break on the best terms possible. Preachers of all denominations will perhaps preach a free gospel the rest of this year. No locomotive whistles along the track—section hands are busy mending breaks in the road. Passengers, worn out with waiting, put their hands in their pockets and nervously walk around the platform inspecting the depot building. Saloon-keepers are jubilant on account of the prevailing despondency, and think it will be one of the best seasons for their trade. Stock water plenty everywhere. But after all we cannot help but think that it's all for the best.

SPECIAL NOTICES.

BELLE PLAIN, May 27.—Please say through the ADVOCATE that, because of the measles, our school has been suspended. There has been nothing of the kind in our town for years, hence nearly all our young people are to have it.—J. T. L. ANNIS.

Time for Holding Two of Our Meetings.

We expect to commence a protracted meeting at Newport on the fourth Sunday in June, and a camp-meeting at Red Lake on Thursday before the third in July. We invite ministerial help. Our camp-meetings are to be self-supporting.—J. D. WHITEHEAD, P. C.

GAINESVILLE, May 26.—The Montague district conference will be held at Henrietta instead of St. Jo—the place elected at last district conference. This change is made for good and sufficient reasons. Conference will be held July 31 and August 3. Let all interested take notice.—M. C. BLACKBURN, P. E.

Our centenary camp-meeting will embrace the fourth Sunday in July and first of August. We are praying for a gracious revival. Will you help us with your prayers? Have had several additions up to date. We want ministerial help at our camp-meeting. Come, brethren, in the spirit.—M. S. HOTCHKISS.

Church Extension.

WEATHERFORD, May 28.—Do urge every member of the board to be present at our meeting in this city June 14 and 15. Business of importance demands their presence and our citizens will be disappointed should any fail.—M. H. WELLS.

BLANCO, May 29.—Notice to Dr. Ditzler. The Cambellites of this place have written to Mr. Sweeney, of their church, and he has agreed to be here in July to engage in a public discussion with Dr. J. Ditzler, and the Methodists of Blanco county expect the doctor to be on hand. Dr. Ditzler will please let me know his present address at once, so that the necessary arrangements can be made.—J. F. DENTON.

SPOWLS, May 30.—The camp-meeting for Wesley and Rusk circuit will embrace the first Sunday in August, commencing on Thursday night before. The camp-ground selected by the committee is at Wesley Chapel. We have an abundance of fine spring water and other conveniences necessary. It is to be a self-supporting meeting. Preachers and workers for the Master are especially invited and will be provided for.—M. K. LITTLE.

ATHENS, May 29.—The district conference for the Tyler district, East Texas Conference, meets at Athens on the third of July, and we expect to have our new church dedicated by our esteemed Bishop Parker, on Sunday, the 6th. Will the brethren who expect to come by private conveyance please notify me immediately. All will be cared for. Our prospects on this circuit are good, and the Sunday-school interest is very good. We expect to build three more churches this centenary year, and we expect the Master to claim this circuit for his possession. The ADVOCATE helps me so much in this work.—W. H. ARDIS.

Five Thousand Inhabitants and not a Place of Worship.

COLORADO CITY, May 27.—Dear brethren, no doubt this place has become a source of annoyance to some of you who read the ADVOCATE. But a storm on the 25th inst. has wrecked and ruined our nice new church. We dedicated it the 9th of March. Last Sunday morning we had 171 names on the Sunday-school roll. Our church is growing all the time. We have the only regular pastor in the city at present. But we are in debt. We are poor. We are all crippled and damaged by the storm. Now can you help us? Will you help us? Oh! for the sake of the church do help us. "Bear ye one another's budrens and so fulfill the law of Christ."—B. J. H. THOMAS.

Commencement Exercises, Chappell Hill Female College—June 15-19.

Sunday.—Annual Sermon, by Rev. W. J. Young, of Galveston.

Monday.—Society Day; ART EXHIBITION; Address to Society, by Rev. E. B. Chappell, of LaGrange.

Tuesday.—Exhibition of Preparatory Department.

Wednesday, a. m.—Exercises in Elocution.

Wednesday, p. m.—Grand Concert and Calisthenics.

Thursday, a. m.—Essays by Seniors; Address, by Rev. H. M. Sears, of Galveston; Awarding Diplomas and Prizes.

We want your support; come and see that we deserve it. E. W. TARRANT, Pres.

Programme

For Centenary Day at the Beaumont district conference, Jasper, Texas, Friday, July 18, 1884:

8:30-9 o'clock a. m.—Religious Services, conducted by R. M. Kirby.

9-9:30 o'clock a. m.—Methodism: Its past achievements, by A. D. Parks, H. H. Vaughan.

9:30-10 a. m.—Methodism of the Present and Future: Its church extension work, by W. B. Patterson, W. H. Crawford.

10-10:30 a. m.—Methodism of the Present and Future: Its foreign miss'onary work, by R. M. Sproule, Jno. T. Browning.

10:30-11 a. m.—Methodism of the Present and Future: Its educational work, by I. Alexander, H. A. Bourland.

11 a. m.—Centenary Sermon, by R. W. Thompson.

Congregation will be expected to present their centenary thank-offering at the close of the sermon.

GEO. A. LECLERE,
JNO. O. ALLEN,
H. H. FORD,
Centenary Com.

BRIEF MENTION.

Rhode Island is the fifth State to adopt the compulsory scientific temperance education law.

A lady in Dr. John Hall's Church has given $20,000 to seven struggling churches in various parts of the city.

It will surprise many to learn that the Mormon hierarchy had in the field last year more missionaries than the American Board.

The African Methodist Episcopal Church Conference, which met in Baltimore recently, resolved to publish a *Review*, and voted one thousand dollars to be paid to the editor.

The new queen of Madagascar has organized a police force to prevent the manufacture, importation, and sale of intoxicants in her dominions.

The Chinese in California last year gave $366.75 to the mission of the American Board at Hong Kong, besides $920 for the sufferers by the floods in North China.

The bishop of Durham said in a recent address that the drink bill of England last year was greater than the entire income of the Church of England Missionary Society during its history of 84 years.

Illiteracy has increased in Maine, New Hamshire, Nevada, and California, and decreased in Georgia, Mississippi, North Carolina, Tennessee, and Virginia, within the past ten years.

A resolution offered by one Dr. Van Kline, of Ohio, at the late convention of the American medical Association, at Washington, to abolish the opening of the sessions with prayer was tabled at once by an almost unanimous vote. Infidelity has more of noise than numbers.

The recent message of Gov. Thompson, of South Carolina, shows that there were enrolled in the public schools of that State, during the past year, 75,155 white and 98,938 colored pupils. This is an increase of more than 27,000 over last year, and amounts to 78 per cent. of the white children of school-age, and 55 per cent. of the colored.

Recently 500,000 people assembled to witness the first appearance of the Queen of Madagascar, who sat on a platform, under a canopy bearing in gold letters these sentences: "Glory to God in the highest," "Peace on earth," "Good-will toward men," "God be with us." Who shall say that Christianity has lost its power, or that missions are of no effect?

PERSONAL.

The mother of the late Bishop Gilbert Haven, died recently, at the advanced age of ninety-six years.

The Rev. Father Stambe, a negro priest, is a professor in a Catholic university in Germany. He made his theology at the Propaganda, being a fellow-student there with the Rev. Henry Moeller, D. D., of Cincinnati.

Mr. W. W. Corcoran, the millionaire banker and philanthropist of Washington, is said to be exceedingly proud of his ancestry. He glories in the fact that his father was only a poor, honest shoemaker, and he treasures the old cobbler's-shop sign-board among his choicest possessions.

Mr. Edwin M. Holt, one of the most prominent manufacturers of the South, died at his home in Alamance county, N. C., Friday, in the seventy-eighth year of his age. Mr. Holt and his family were the largest mill-owners in North Carolina, owning no less than seven cotton factories. He was the first to manufacture plaids south of the Potomac.

Baker Pasha has returned to England for the first time since his disgrace, on account of his railroad compartment adventure with Miss Dixon. A green shade still covers one of his eyes, and partly conceals the ugly shell wound which he received in his desperate but disastrous attempt to relieve Tokar last February. A monster petition for his re-instatement as Colonel in the British army is being circulated and will be presented to the Queen.

Rev. S. G. Hatherly, an Englishman in the orders of the Greek Church, has arrived in Philadelphia. He comes to this country, he says, for the purpose of organizing the scattered communion of his church. There are some sixty or seventy members of the Greek Church in Philadelphia. There is a Greek communion in this city with several hundred members. The single communion in New York City was broken up about a year ago.

Elder Gonzales Trejo, a Spanish convert to the Church of the Latter-day Saints, fancies that he has found a new and promising Mormon missionary field in Mexico. He has translated the book of Mormon into the Spanish language for circulation down there, and, funnily enough, he commends the book to expected converts as an authentic history of the ancient people from whom the native Mexicans are supposed to be descended.

"The Revolver Must Go."

To the Advocate.

Platitudes do not amount to much. Ours is an age much given to platitudes. Before the revolver goes perjury must go. Before perjury in witnesses in court and in professional jurors is removed there must be a healthy sentiment created against the infamy of perjury and the shame and sham of the professional juror. And now let the pulpit in all the land resound with far more severe analysis of crime, of the vices that lead to crime and create a feeling against perjury, against the criminal carelessness of parents in rearing boys with toy or real pistols in their hands. There must be a change from mere maudling sentimentality in the pulpit to real, solid instruction as to the sources of crime and the cure. Discipline in the family is the want of the times; the absence of it the crying evil of the age. Ingersoll, Beecher and others, with many newspapers, created a maudlin sentimentality that now rather sympathizes with the criminal than with society. In Texas to-day the reaction in the newspapers is wonderful. Even the Galveston News now seems alarmed at the storm it did so much to make. The tone of the Houston Post, the Fort Worth Gazette, Statesman of Austin, and Express and Times of San Antonio, is excellent. Now that the leading papers are doing so well, let the religious press and pulpit unite in a continuous fire against the "accursed thing" and expel the demon of murder from the land. Let it be known that only bullies, cowards and assassins carry concealed weapons. Let the legislature make it a felony to carry concealed weapons, for officers do not have to conceal them. And men would not ordinarily brand themselves as base assassins and cowards by openly carrying them.

The late civil war was the main cause of all the enormous outbursts of crime in our country. But along with that there has prevailed a style of newspaper literature and preaching that ignored justice, discipline of mind and heart, especially that ignored punishment of crime by the Almighty God himself. Pursuant to the idea of the injustice of God punishing criminals, in any real sense, is the next idea: that parents must not keep their families under wholesome restraint. Discipline has been ignored, and the pampered, petted child that has had his or her way in every thing and knows no self-denial, meets others as exacting as he or she, and the result is collision—death by murder. In the spoiled girl, now married, it is suicide, desertion, divorce, or murder. We have been sowing to the winds—the whirlwind is upon us. How common it is to hear men say they are opposed to capital punishment, and yet those very parties will head a mob if their wife, child, or brother, or parent, be murdered! Since the Cincinnati mob the rage is triply increased for mob law. Only recently we heard the best citizens of a clever city say, that a single murder now in their city would result in the people rising and hanging every desperado known in the city. And they would do it too. The criminal delays of law, the reversals by the court of appeals, the silly technicalities unknown in any civilized land in the world save ours, the bold perjury, the admitting to bail of the worst of criminals by some of our judges, the advantage the defense has in all respects over the State in the trial, are all arresting serious attention. To make the pistol go, we must hold these matters up to the public, and keep it before the people. When men are offering themselves for the legislature, let our best men put the question to them pointedly: Will you labor and vote to secure the following changes in out statutes? 1. That the criminals—accused—be allowed no more challenges than the State. 2. That having read or heard certain parts of the supposed evidence and forming an opinion thereon, but not reading all the evidence adducable or adduced, and with the averment that he is not prejudiced and could make up a verdict on the evidence justly, shall not bar his being a juror. 3. That the State may change venue as well as the defense under like circumstances, viz: When justice to society cannot be secured in the county where the crime was committed. 4. That drunkenness shall not mitigate the crime. If these themes shall be popularized, murder and mobs will be greatly abated.

There is a point in law that all shallow legislators of late years seem never to have thought of, viz.: That when the English criminal laws were made the kings had such absolute power, and had so corrupted justice, that the whole attention of the legislators was fixed on the protection of innocent individuals against the star-chamber power of royalty, for the king was the state. Hence, contrary to ancient law in republics, a unanimous verdict was required, and many laws enacted which in our American States have been amended and changed until under our system it has become practically impossible to convict the most dastardly criminals, where the evidences were as clear and stong as proofs of Holy Writ. The old law meant truly that it was better that ninety-nine guilty go free than that one innocent man be hung. The present law as administered is: It is better that ninety-nine innocent people be murdered than that one guilty murderer be hung.

Hence the boldness of criminals. Hence now the increase of the mob spirit. Formerly it was not so. An honest jury did not hesitate to convict and they hung the aristocratic Webster in Massachusetts about thirty-four years ago, though he had two such amiable daughters. They convicted and hung the aristocratic and talented young Hamilton in Kentucky long years ago, though defended by the greatest of great lawyers and was innocent as any one ought to have been. And a jury convicted the son of the Governor of Kentucky, and because his father pardoned him and resigned, the storm of indignation that arose did not subside for twenty years. It took a change of venue, and the wealth of the Wards, and the influence of senators like J. J. Critenden, and congressmen, and witnesses like Rev. Dr. Sehon, all combined, to save the neck of Matt. Ward for killing a poor school teacher in 1854. The result of not guilty, secured at such expense raised a mob in Louisville that was fearful. Now, it would hardly need a third-rate lawyer to clear a Matt. Ward for killing half a dozen school teachers.

There is one more matter deserving notice here: The pains taken to call up innocent men hung. It is a great misfortune that any innocent man should be executed. But the tendency for years has been to call up the very few cases of innocent men hung and the danger of circumstantial evidence. Why not stop the marriage relation, seeing that there are 1000 wife-murderers to one case of hanging an innocent man? Why not stop banking, seeing that cashiers of banks are shot down by the robbers? These follies should be corrected by the press. The fallacies should be exploded and a healthier sentiment created. This will require the co-operation of all the lovers of good order and of civilization. In this, as in all reforms, the pulpit and religious press must lead. Be careful, brethren, that your minds be not so deeply immersed in China that you forget our own America.—J. DITZLER.

WACO, May 22.

Thirteen thousand eight hundred and seventy females of London were charged with drunkenness in 1880. Eleven hundred and sixty were from ten to twenty years of age.

BURN

EUPION,

THE FAMILY SAFETY OIL.

BULL'S SARSAPARILLA.

THE LIVER

Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.

DR. JOHN BULL.—I have been for a number of years severely afflicted with a mercurial headache and a dull, heavy pain in my liver. Three bottles of BULL'S SARSAPARILLA gave me more relief than all the others combined.
T. H. OWENS, Louisville, Ky.

DR. JOHN BULL.—I have examined the prescription for the preparation of DR. JOHN BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alterative impression on the system. I have used it both in public and private practice, and think it the best article of Sarsaparilla in use.
M. PYLES, M. D., Louisville, Ky.,
Res. Phys. at Lou. Marine Hosp.

DYSPEPSIA

Variable appetite; faint, gnawing feeling at pit of the stomach, heartburn, wind in the stomach, bad breath, bad taste in the mouth low spirits, general prostration. There is no form of disease more prevalent than Dyspepsia, and it can in all cases be traced to an enfeebled or poisoned condition of the blood. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.

DR. JOHN BULL.—I have no hesitation in saying that I believe your SARSAPARILLA to be the best medicine manufactured for the cure of Scrofula, Syphilis, and many other cutaneous and glandular affections, having used it with entire success in numbers of the above cases.
JAMES MOORE, Louisville, Ky.

DR. JOHN BULL.—I procured one bottle of BULL'S SARSAPARILLA for my wife last son. Among the remedies and various prescriptions that he has tried for weak lungs and chest, this one bottle has been of more benefit to him than all. It has cured me of Dyspepsia as well.
JOHN S. MOORE, Horse Cave, Ky.

KIDNEYS

Are the great secretory organs of the body. Into and through the Kidneys flow the waste fluids containing poisonous matter taken from the system. If the Kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the Kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored.

THE BLOOD IS THE LIFE.

SCROFULA

Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficent nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. Erysipelas is akin to it and is often mistaken for Scrofula as it comes from the same cause, impure blood. BULL'S SARSAPARILLA by purifying the blood and toning up the system forces the impurities from the blood and cleanses the system through the regular channels.

DR. JOHN BULL.—It is my opinion that your preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will take great pleasure in recommending it for the cure of Scrofula and all diseases of the blood and kidneys.
B. B. ALLEN, M. D., Bradford, Ky.

DR. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for asthma and general debility. It has given us both great relief.
Yours truly,
THOS. H. BENTLEY, Rossville, Ill.

BULL'S SARSAPARILLA.
BULL'S WORM DESTROYER.
BULL'S SMITH'S TONIC SYRUP.
THE POPULAR REMEDIES OF THE DAY.

PRINCIPAL OFFICE:
831 West Main Street, Louisville, Ky.

FOR SALE BY ALL DRUGGISTS.

KEEP THE BLOOD PURE.

CASTORIA

for Infants and Children.

Castoria promotes Digestion and overcomes Flatulency, Constipation, Sour Stomach, Diarrhœa, and **Feverishness.** It insures health and **natural** sleep, without **morphine.**

"Castoria is so well adapted to Children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M. D., 82 Portland Ave., Brooklyn, N. Y.

What gives our Children rosy cheeks,
What cures their fevers, makes them sleep?
'Tis Castoria.

When babies fret and cry by turns,
What cures their colic, kills their worms,
But Castoria.

What quickly cures Constipation,
Sour Stomach, Colds, Indigestion,
But Castoria.

Farewell then to Morphine Syrups,
Castor Oil and Paregoric, and
Hail Castoria!

CENTAUR LINIMENT—an absolute cure for Rheumatism, Sprains, Burns, Galls, &c. The most Powerful and Penetrating Pain-relieving and Healing Remedy known to man.

Thomas K. Beecher, of Elmira, an amateur clergyman and journalist, is trying to attain something of the notoriety of his big brother, Henry Ward Beecher. He has lately publicly advocated the entire propriety and even desirability of suicide under some circumstances, and now he thinks it is not wrong to hire ignorant men to vote the right ticket.

Simply Wonderful.

The cures that are being made in nearly all chronic diseases, by a new Vitalizing Treatment, which is taken by inhalation, and which acts directly on the weakened nerve centers and vital organs, restoring them to the normal activities which had been lost *are simply wonderful.* If you are in need of such a treatment, write to Drs. Starkey & Palen, 1109 Girard street, Philadelphia, for such documents and reports of cases as will enable you to judge for yourself whether it will be of any use in your particular case.

And now a Connecticut woman appears who insists that she is 117 years old. It is a curious fact that after a woman has passed her hundredth birthday she ceases to have any false pride about her age.—*N. Y. Graphic.*

Murphy—Eaton Trial

Just decided for Coughs, Colds and Throat Affections, Dr. Auber's Cough Syrup is a certain cure.

English capitalists have been buying up black walnut in Ohio, Indiana, and Iowa in large quantities for shipment to England. It is estimated they have purchased $5,000,000 worth.

For sufferers Chronic Diseases, 36 pp. symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office). State case your way.

The volcanic dust with which the islands of the Indian Archipelago were so thickly covered by the recent terrible eruptions has proved highly fertilizing to the crops.

Chas. Coston, Green county, Ill., says, "After suffering with Scrofula for 15 years, Lowell's Lease of Life completely cured me."

Not a nail is used in the construction of houses in Japan. They are put together by a method of mortising.

The sick, worn and dejected should read the advertisement of Colden's Liquid Beef Tonic.

It is said that Gen. Grant has lost his political influence because he couldn't carry his Ward.—*New York Graphic.*

Valuable and Convenient.—Brown's Bronchial Troches are a safe and sure remedy for Bronchitis, Coughs, and other troubles of the Throat and Lungs. *Sold only in boxes.* Price 25 cents.

"Yes," said the schoolmaster, as he jumped wildly from his chair, "I have always been in favor of tax on raw material, but bless me if I like raw material on tacks!"—*Boston Transcript.*

It is said the Ashtabula horror resulted from weakness of its bridge; the bridge of health can be sustained and maintained in running order for years by daily using Home Sanative Cordial.

The last observations indicate that we are distant from the sun about 92,700,000 miles. These are the figures obtained as near as may be from the observations of the last Venus transits.

The best in the World.

Texas Chill Syrup sure cure for chills and fever. No cure, no pay. A box of Pills with every bottle. Price, 75 cents. Dashwood Medicine & Chemical Company, Fort Worth Texas.

The man who is continually being pressed by his friends to become a candidate for the Legislature, at this remote day from the election, is powerfully anxious himself to make the race.—*Covington Star.*

Without pretending to say it will "minister to a mind diseased, or pluck out rooted sorrow," etc., we do aver that the prudent use of Home Sanative Cordial will promote health and longevity.

Lieut. Rhodes, who will be remembered as the hero of the steamship Columbus disaster, recently lost his only child. Only a short time before the wreck Lieut. Rhodes' wife and two of his three children passed away, and the death of the last remaining child leaves him without family.

Horsford's Acid Phosphate
In Liver and Kidney Troubles.

Dr. O. G. Cilley, Boston, says: "I have used it with the most remarkable success in dyspepsia, and derangement of the liver and kidneys."

During the past year 2300 building permits were issued in New York, while in Brooklyn 2,688 were granted. Thirty-seven years ago Brooklyn had but 50,000 inhabitants; now it has more than 700,000, and in all probability before five years have passed it will have close to 1,000,000 persons living within its limits.

Truly the most important adulterations to avoid are those which are calculated to injure "the staff of life"—our family bread. We know that merchants who supply their customers with pure articles like Dr. Price's Cream Baking Powder, retain better patrons, besides the satisfaction of having sold an article that can be used with safety.

Oh, yes, we know how to cast a gloom over a man. If we just want to agonize him we say: "I cut a mighty pleasant notice of you out of some paper this morning, but I've lost it." And then he frantically wants to know what paper it was, and we can't remember, and it drives him nearly to madness.—*Boston Post.*

Capital Comfort.

Washington, D. C.—Mrs. Mary K. Sheei, 110 Maryland avenue, Washington, D. C., states, that for several years she had suffered terribly with facial neuralgia and could find no relief. In a recent attack, which extended to the neck, shoulders and back, the pain was intense. She resolved to try St. Jacobs Oil, the great pain-reliever. Rubbing the parts affected three times only, all pain vanished as if by magic, and has not returned.

Dr. Hawks, an eloquent and popular New York divine, once asked the vestrymen of his church to increase his salary because of his increased family expenses. "Don't trouble yourself," said the vestrymen, "the Lord has said he will care for the young ravens when they cry." "I know that," said the clergyman, "but nothing is said about the young Hawks."

This Idea of Going West

to Colorado or New Mexico, for pure air to relieve Consumption, is all a mistake. Any reasonable man would use Dr. Bosanko's Cough and Lung Syrup for Consumption in all its first stages. It never fails to give relief in all cases of Coughs, Colds, Bronchitis, Pains in the Chest and all affections that are considered primary to Consumption. Price 50 cents and $1.00. Sold by J. J. Schott & Co., wholesale and retail, Galveston.

A wise tenant.—Jones—"You dont mean to say you have made all these improvements yourself? I thought you were only a tenant?" Smith—"I am." Jones—"Well if I were in your place I would send for the landlord and let him see the expense you have put on it." Smith—"The landlord! Mercy! Don't let him know I have improved his property." Jones—"And why not?" Smith—"He would raise the rent."—*Philadelphia Call.*

OLIVER BROS., of Dallas, Texas,

Manufacturers of Shirts and Underwear, have demonstrated to the people of Texas that money can be saved to the consumer by purchasing their goods. The material used in the manufacture of their shirts and underwear is of better quality than that used by other manufacturers, while the work is far superior to such goods made out of the State. The firm guarantee a perfect fit in any instance. All orders sent by mail will receive prompt and careful attention. Full instructions for self-measurement sent on application. Persons who may patronize this house will not only save money, but will patronize a home industry.

The milk-cure is one of the institutions of Baden. People are supplied with fresh foaming milk, at any hour of the day, by a man who has a quiet little establishment, with a sunny garden and tables at the front, and at the back stalls stocked with goats and cows.

"O professor," exclaimed sentimental old Mrs. Fishwhacker, during a private organ recital in her new music-room, "do pull out that sweet *nux vomica* stop once more!"

SANITARIUM, Riverside, Cal. The dry climate cures Nose, Throat, Lungs, full idea 36 pp. route, cost free.

"What sort of a place is that, pa?" asked a little boy of his male parent while they were out walking. "That's a beer garden." "I didn't know beer grew in gardens." "There is a great deal of it raised in gardens, my son." —*Texas Siftings.*

J. J. Mullane, Freight Agent G., C. & S. F. R'y, Ft. Worth, Texas, writes, "Texas Chill Syrup cured me of chills after many other remedies had failed. I cheerfully recommend it.

A number of English and Scotch capitalists have bought 28,000 acres of mineral lands, near Chattanooga, Tenn., and will soon begin the erection of two blast furnaces on the tract with a capacity of 250 tons.

However trade may languish, or the general interests of the country suffer, Home Sanative Cordial appears ubiquitous, and we are glad to see that valuable elixir so properly appreciated.

Dr. Ernest Hart has been visiting Naples, and describes it in the *British Medical Journal* as the dirtiest, raggedest and most squalid city in Europe, and one whose tax-paying population is but 50,000 persons out of a total number of 500,000.

Bismark on American Pork

Says: Among its many evils we encounter Diarrhœa, Dysentery, Flux, Cholera-Morbus, Passive Hemorrhage, etc., all of which are prevented and cured when Dr. Folsom's Indian Diarrhœa cordial is used.

The manufacture of needles and pins constitutes one of the most flourishing industries in Germany. The eight manufactories of Iserlohn alone consumed, in 1882, no less than 600 tons of wire, employing also a working force of some 800 male and 700 female and juvenile operatives, besides seven steam engines and four water-wheels of 230 horse-power.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 *Power's Block, Rochester, N. Y.*

A Sunday-school teacher, says an exchange, had grown eloquent in picturing to his little pupils the beauties of heaven, and he finally asked: "What kind of little boys go to heaven?" A lively little four-year-old boy, with kicking boots, flourished his fist. "Well, you may answer," said his teacher. "Dead ones!" shouted the little fellow at the extent of his lungs.

A Valuable Chill Tonic. Read this Testimony.

Pine Bluff, Ark., Oct. 24, 1882.

Mess. R. A. Robinson & Co.,
Louisville, Ky.

Gentlemen—Please ship via Memphis, one gross *Hughes' Tonic.* Allow me to congratulate you upon the large sale of your Hughes' Tonic, and the general satisfaction it has given.

Your friend,
(Signed) WM. L. DEWOODY.

Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky. Sold at wholesale by leading Wholesale Druggists, and at retail by the Druggists of Galveston and vicinity. Retails at $1.00 per bottle, six bottles for $5.00.

"And so, dear Miss Singleton, you never married?" "No, dear, I did not; I came very near it, however. My six sisters married within five years, and I went through every engagement without a catch. Even in the most desperate battles, you know, and in the most terrible massacres, there is always one who escapes to tell the tale."—*Burlington Hawkeye.*

"Advice to Mothers."

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle.

Alabama has just given birth to a mule with five legs. We hope the fifth leg is well located for'ard. If it isn't, the animal should be executed before he has a chance to settle down to his business in life.—*Exchange.*

Send for circulars and prices of Texas Chill Syrup, Lowell's Lease of Life, (L. L. L.) Dr. Auber's Cough Syrup, and Dr. Folsom's Indian Diarrhœa Cordial. Dashwood Medicine and Chemical Company, sole proprietors, Fort Worth, Texas.

Marshall MacMahon lives now in a very quiet, unobtrusive way in paris. He goes thence for a few months every summer to his Chateu de Seilly, near Autun, where he has a rare collection of Irish relics and memorials.

Church Notices.

GAINESVILLE DISTRICT—Third Round.

Gainesville sta	June 7, 8
Gainesville cir	June 14, 15
Mountain Springs cir	June 21, 22
Bolivar cir	June 28, 29
Marysville cir	July 5, 6
Dexter cir	July 19, 20
Aubrey cir	Aug. 2, 3
Denton sta	Aug. 9, 10
Denton cir	Aug. 16, 17
Rosston cir	Aug. 23, 24
Decatur sta	Aug. 30, 31
Aurora mis	Sept. 6, 7
Decatur cir	Sept. 13, 14

The Gainesville district conference will meet at Dexter on Thursday before the third Sunday in July. The opening sermon by Rev. S. Crutchfield, on Thursday night. Rev. H. A. Bouriand and Rev. J. M. Binkley will be in attendance.
W. F. Easterling, P. E.

HUNTSVILLE DISTRICT—Second Round.

Plantersville, at Courtney	June 7, 8
Spring Creek	June 14, 15
Montgomery and Bear Bend mis, at Bear Bend	June 21, 22
Cold Springs, at Evergreen	June 21, 22
Navasota	June 27
Willis	June 28, 29

District conference, Huntsville district, will meet at Willis, Wednesday, July 2, at the hour of 9 a. m. A full attendance is greatly to be desired. Let none excuse themselves. Brethren, this is your opportunity. Come with full statistics, and with a heart to work in a glorious revival at Willis.
H. V. Philpott, P. E.

VICTORIA DISTRICT—Third Round.

Leesville, at Bethel	3d Sunday in June
Middletown, at Perdido	4th Sunday in June
Moulton, at Moulton	5th Sunday in June
Boxville, at Mossy Grove	1st Sunday in July
Hallettsville, at Andrew's Chapel,	2d Sunday in July

J. T. Gillett, P. E.

CALVERT DISTRICT—Second Round.

Jewett cir, at Red Land	June 14, 15
Personville mis, at Potterville	June 21, 22
Headville mis, at White Rock	June 21, 22

Fred L. Allen, P. E.

AUSTIN DISTRICT—Second Round.

Columbus and Weimar, at Columbus	June 7, 8
LaGrange sta, at LaGrange	June 14, 15
Schulenberg, at ——,	June 21, 22
Flatonia sta, at ——,	June 28, 29

C. H. Brooks, P. E.

CORPUS CHRISTI DISTRICT—Third Round.

Rancho	3d Sunday in June
Floresville	5th Sunday in June

The district conference will be held at Floresville, beginning Thursday morning before the 5th Sunday in June. The preachers will bring up the quarterly conference records for examination.
W. Monk, P. E.

Bishop Parker's Appointments.

Victoria dis con, near Edna	June 5-8
New Orleans (German) dis con, New Orleans	June 13-15
Calvert dis con, Kosse	June 26, 27
Tyler dis con, Athens	July 3 6
Sherman dis con, Denison	July 10-13
Jefferson dis con, Queen City	July 17-20
Fort Worth dis con, Marystown	July 24-27

To the Local Preachers of Texas:

San Antonio, May 6.—*Dear Brethren:* The third annual Texas Local Preachers' Conference will convene at Lampasas, at 10 a. m., Wednesday, June 18, 1884. All local preachers of the M. E. Church, South, are requested to attend.

All papers, religious and secular, are requested to aid in giving publicity to this notice.

I. A. Lowers, Sec. H. Coulson, Prest.

SHERMAN DISTRICT—Second Round.

Collinsville mis, at Union	2d Sunday in June
Sherman cir, at ——	3d Sunday in June
Fannin cir, High Prarie	4th Sunday in June

District conference at Denison July, from 10th to 13th, opening at 9 o'clock a. m. Bishop Parker will be with us. May God be with us also in great power. Delegates will be elected this round to district conference.
J. M. Binkley, P. E.

CHAPPELL HILL DISTRICT—Second Round.

Maysfield cir	June 7, 8
Milano cir	June 14, 15
Mt Pleasant mis	June 21, 22
Caldwell cir	June 28, 29

The district conference will be held at Brenham, May 28, June 1. Bishop Parker will preside. Rev. J. F. Follin will preach the opening sermon May 28, 7:30 p. m. Friday will be the centenary day of the conference.
I. Z. T. Morris, P. E.

SAN MARCOS DISTRICT—Third Round.

San Marcos sta	2d Sunday in June
Mill Creek cir, at Belmont	3d Sunday in June
San Marcos cir, at Pleasant Ridge,	4th Sunday in June
Seguin sta	5th Sunday in June
Perdinales mis, at Curry's Creek,	2d Sunday in July
Blanco cir, at Johnson City	3d Sunday in July

District conference begins July 2, at 9 o'clock, at Harris Chapel. Bring the quarterly conference Journals.
W. J. Joyce, P. E.

PARIS DISTRICT—Third Round.

Blossom Prairie cir	3d Sunday in June
Paris cir	4th Sunday in June
Clarksville sta	5th Sunday in June
Dodd City cir	1st Sunday in July
Ladonia cir	2d Sunday in July
Honey Grove cir	3d Sunday in July
Brookston mis	4th Sunday in July
Cooper cir	1st Sunday in August
Woodland cir	2d Sunday in August
Rosalie cir	3d Sunday in August
Annonia cir	4th Sunday in August

T. R. Pierce, P. E.

STEPHENSVILLE DISTRICT—Third Round.

Duffau, at Skipper's Gap	3d Sabbath in June
Mountain mis, at Falls Creek,	Wednesday, June 18
Iredell and Meridian, at Walnut Springs,	4th Sabbath in June
Clifton	1st Sabbath in July
Jonesboro at Mountain Chapel	2d Sabbath in July
Stephensville sta	3d Sabbath in July
Stephensville cir	4th Sabbath in July

S. S. Scott, P. E.

GALVESTON DISTRICT—Second Round.

Cedar Bayou cir	June 21, 22
Washington Street mis	June 28, 29
Fifth Ward sta	June 28, 29
Shearn Memorial Church sta	July 5, 6
Red Bluff and Alvin mis	July 12, 13

The district conference, and centennial Sunday-school convention in connection, will meet in Richmond on Thursday morning, 9 o'clock, beford the third Sunday in June. The preachers and delegates will find it easy of access to Richmond, and it being important, are expected to be in attendance. Brethren, do not fail.
T. W. Rogers, P. E.

ABILINE DISTRICT—Third Round.

Belle Plaine	5th Sunday in June
Buffalo Gap	1st Sunday in July
Sweet Water	2d Sunday in July
Abilene	3d Sunday in June
Rising Star	4th Sunday in June
Colorado City	2d Sunday in August
DeLeon	3d Sunday in August

Gilleland's Ranch circuit quarterly conference meets with Caddo Peaks miss on at Putnam. District conference convenes at Belle Plaine on Wednesday, June 25th, at 11 o'clock a. m. Conference sermon by Rev. R. F. Dunn.
J. T. L. Annis, P. E.

DALLAS DISTRICT—Third Round.

Coch. and Caruth, Caruth	2d Sunday in June
Plano, Webbs	3d Sunday in June
Grapevine, Fossil	4th Sunday in June
Grass Spring, Sours	5th Sunday in June
Bethel, Cottonwood	1st Sunday in July
Lamar, Dallas	2d Sunday in July
Lewisville, Lewisville	4th Sunday in July
Honey Creek, Liberty	1st Sunday in August
McKinney cir, Ills	2d Sunday in August
McKinney sta	3d Sunday in August
Floyd, Dallas	4th Sunday in August

District conference at Smithfield, on Grapevine circuit, begins Thursday before 3d Sunday in July.
J. S. Smith, P. E.

ABILINE DISTRICT—Third Round.

Caddo Peaks	4th Sunday in May
Anson	2d Sunday in June
Belle Plaine	5th Sunday in June
Buffalo Gap	1st Sunday in July
Sweet Water	2d Sunday in July
Abiline	3d Sunday in July
Rising Star	4th Sunday in July
Colorado City	2d Sunday in August
DeLeon	3d Sunday in August

Gilleland's Ranch circuit quarterly conference meet with Caddo Peaks mission at Putnam. District conference convenes at Belle Plaine on Wednesday, June 25, at 11 o'clock a. m. Conference sermon by Rev. R. F. Dunn.
J. T. L. Annis, P. E.

SAN SABA DISTRICT—Third Round.

Menardville, Bluff Creek	2d Sunday in May
Junction City mis, Copperas,	3 Sunday in May
San Angelo	4th Sunday in May
Mason, Brady City	2d Sunday in June
San Saba sta	3d Sunday in June
Richland mis, Bowser Bend	4th Sunday in June
San Saba cir, Meanses Colony	5th Sun in June
Valley Springs, Couche's Chapel	1st Sun in July
Llano, Sandy Mountain	2d Sunday in July
Kerrville	3d Sunday in July
Boerne, Sallow	4th Sunday in July
Round Mountain and Rockvale, Comanche,	1st Sunday in August

District conference at Rockvale, commencing on Wednesday, at 9 o'clock, before the 5th Sunday in August. Brethren are requested to have their quarterly conference records on hand.
Jos. M. Stevenson, P. E.

PALESTINE DISTRICT—Third Round.

Pa'estine sta, Palestine	June 7, 8
Crockett cir, Rockland	June 14, 15
Lovelady cir, Trinity	June 21, 22
Mt Vernon cir, Zion	July 5, 6
Crockett sta, Augusta	July 12, 13
Groveton mis, Groveton	July 25, 26
Jacksonville cir, Mountain Springs Campground	August 2, 3
Alto cir, Alto	August 9, 10
Kickapoo cir, Camp-ground	August 16, 17
Rusk cir, Shiloh	August 23, 24
Palestine cir, Parker's Chapel	August 30, 31

District conference at Crockett, June 25 to 29. The editor Texas Advocate, or Will Shaw, Agent Southwestern University, I. Alexander, of Kilgore, and Dr. Ditzler, are specially requested to attend this district conference. All ministers, and Christian-workers will be cordially welcomed.
R. W. Thompson, P. E.

EASTLAND DISTRICT—Third Round.

Glenrose, at Koppel	June 14, 15
Ranger, at Eliasville	June 21, 22
Eastland, at Desdamonia	June 28, 29
Palo Pinto, at Palo Pinto	July 5, 6
Acton, at Bethany	July 12, 13
Cisco, at ——	July 19, 20
Paluxy, at Morton's Chapel	July 26, 27
Granbury Station	August 2, 3
Lipan, at Big Valley	August 9, 10
Breckenridge, at Luther's Chapel	August 16, 17
Throckmorton, at Belknap	August 23, 24

The district conference will convene at Granbury, July 30, at 9 o'clock a. m.
A. K. Miller, P. E.

WAXAHACHIE DISTRICT—Third Round.

Waxahachie sta	May 18, 19
Ferris and Palmer cir, Trinity	May 31, June 1
Ennis sta	June 7, 8
Lancaster sta	June 14, 15
Waxahachie cir, at Mt. Peak	June 21, 22
Wesley and Rusk cir, at Wesley	June 29, 30
Red Oak cir, at Bell's Church	July 5, 6
Rice and Chatfield, at Chatfield	July 12, 13
Italy cir, at Smith's Church	July 19, 20
Reagor cir, at Reagor's Church	July 26, 27
Ennis cir, at ——	July 28, 29
Irene cir, at Salem	August 2, 3
Pines and Glenwood, at Bethel	August 9, 10

R. C. Armstrong, P. E.

BROWNWOOD DISTRICT—Third Round.

Comanche cir, at Indian Creek	June 21, 22
Bibb mis, at Round Mountain	June 28, 29
Brownwood cir, at Buffalo	July 5, 6
Lampasas cir, at Pleasant Grove	July 12, 13
Higgin's Gap mis, at Pidcoke Ranch	July 17
Hamilton cir, at Golston	July 19, 20
Center City mis, at Indian Gap	July 23
Plum Creek cir, at Simpsonville	July 26, 27
Senterfit mis, at Ivy's School-house	August 2, 3
Pecan mis, at Camp-ground	August 9, 10
Runnels mis, at Atoka	August 16, 17
Coleman mis, at ——	August 23, 24
Williams Ranch mis, at Bee House	August 30, 31

The district conference will meet at Camp-ground, fifteen miles north of Brownwood, on Wednesday before second Sunday in August, at 2 p. m.
J. K. Lane, P. E.

LADIES!

READ!

CURED!

Burton, Texas, February 15, 1884.

We have sold several kinds of female tonics and bitters, but believe that

MOELLER'S BERLINER TONIC,

Or Black Haw Bitters,

is better than any other kind of tonic or bitters put up for Female Complaints. We know of three cases where BERLINER TONIC effected a cure after other preparations of similar kind had failed; and we know of one case where a lady has been suffering for two years, employing the best doctors, but without any relief even. After she had used the first bottle of BERLINER TONIC a marked change for the better was noticed. She has now used three bottles, and is in a fair way of recovery.

We believe that BERLINER TONIC is the best preparation of its kind for all kinds of Female Complaints in the world, and we cannot recommend it too highly to the suffering female sex.

We make this statement unsolicited, for the benefit of suffering humanity.

Yours very truly,
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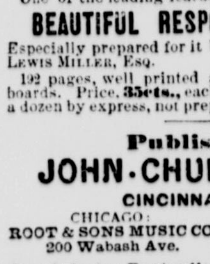

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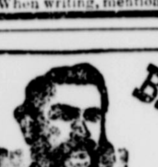

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Is Immersion Baptism?

To the Advocate.

The Rev. J. S. Smith, in reply to my article published March 29, says of it: "Among its strange features, nothing is more wonderful than the total absence of any attempt to justify the plea of conscientious scruples. The issue has been fairly made in my previous article. I present it again: If immersion is valid baptism, the plea of conscience is mere child's play." Again he says: "I do not see how a preacher can make the mode a matter of conscience and accept the immersed as baptized."

We thus state the issue at length, in Bro. Smith's own language, and we accept it, and propose to confine ourself to what he declares, "Is the issue fairly made?"

Let us inquire, what is conscience? Mr. Whewell says, "Conscience is the reason employed about questions of right and wrong, and accompanied with the sentiments of approbation and condemnation." This is the shortest and best definition of conscience of which I have any knowledge. Of course this "reason" must be instructed before it can intelligently approve or disapprove any moral question. The Bible is the only infallible teacher, and hence, what we honestly believe it teaches we approve, and *vice versa*. We, with Bro. Smith, do not believe the Scriptures teach immersion, but, unlike him, we do not, therefore, practice it. I hope the above simple process of reasoning will enable him to "see how a preacher can make the mode a matter of conscience." I confess I cannot see how a minister can do any official act without making it a matter of conscience. I am equally blind as to how a preacher can denounce immersion as neither "Scriptural" nor "modest," and yet, without conscientious scruples, practice it. I suppose Bro. Smith would say: "A man is bound to obey his conscience, however ill-instructed it may be, until he can enlighten it."

Again: Bro. Smith seems to think a candidate for church membership has large discretion as to how he will come in, but the preacher has no discretion in the matter whatever. Bishop McTyeire, in his Manual of Discipline, discusses the prerogative of the preacher, and shows most clearly that the preacher is the sole arbiter as to who he will admit into the church, and taking the ground that baptism is "the door of entrance into the visible church," he says: "The pastor is not simply the agent or executive of the church committed to his care, but while he may not be compelled, against his own conviction (conscience), to baptize a man, Christian expediency suggests a liberal course of procedure in this matter, and the general practice is in accordance with it."—Manual, page 70. It is true the bishop is not here discussing the mode of baptism, but he is showing the discretion a preacher has in receiving a member by any mode, and I am sure the bishop is too straightforward to receive a member into the church backwards, which is always the case in immersion.

Again: Bro. Smith can see no difference between himself administering baptism by immersion and receiving a member who has been baptized by another. He says: "If it is wrong for me to immerse, it is wrong for others, and especially wrong for me to endorse immersion by receiving such into the church." The logic of this argument is, we must be so dictatorial as not to tolerate the least thing in others which we would not do ourselves. This would be most uncharitable. Often we see good and true brethren do things which we could not conscientiously do—to us it would be sin—and yet their piety we cannot doubt for a moment. Analagous with this is the practice of our church in receiving ministers from other churches, without re-ordaining, who have been ordained in a way we do not and would not practice. Bro. Smith is too well versed in church history not to know that all Pedobaptist denominations refuse to re-baptize; and that the Catholics and Episcopalians, with all their high church pretensions, refuse to re-baptize, regardless of any irregularity, either in mode or administrator; and that we have the authority of patriotic councils and the example of the fathers in receiving such into the church.

Finally, we want to make this point so clear that even Bro. Smith can "see how a preacher can make the mode a matter of conscience," and yet accept the immersed as baptized. The Manual of the Discipline, page 33, says: "It is not optional with a preacher in charge of one society within this church whether he will receive the certificate of a member residing within his limits, duly drawn up and signed by the pastor of another society. The church is one, and the certificate must be honored wherever presented." It is a well settled principle in Christian ethics that whatever is optional is a matter in which we may exercise conscience, and that whatever is compulsory cannot involve conscience. Bishop McTyeire, the most profound expositor of our church law, in the above quotations shows that the baptizing of a man is optional with the preacher, and, therefore, may involve conscience; but that the receiving of one baptized by another, armed with a certificate of church membership, is compulsory, and, therefore, cannot be a matter of conscience.

In conclusion, we think it unfair to represent those who refuse to immerse as outlaws, and as "inveighing against the Discipline of the church, with whose laws he is not pleased, and retain his position in it." Now, what are the facts? Those who refuse to immerse claim, and justly, that they are in perfect accord with the highest laws of the church, and that they are true to their vows. The fifth article of our religion teaches that whatever cannot be proven by the Holy Scriptures "is not to be required of any man." In our ordination vows we most solemnly promise to make the Scriptures the supreme law of our teaching. Now, at this point, in order to see who is in harmony with the law of the church, and who "ought to resign" and surrender his credentials, we let Bro. Smith repeat himself: "That it (immersion) is not scriptural baptism most Methodists allow. By this I mean that the Scriptures furnish no example of baptism by immersion. I mean further, that so far as mode is concerned, all Scriptural authority is in favor of affusion. * * * Indeed, this can be demonstrated. * * * We do not think it (immersion) as modest, as significant of true baptism, as convenient, as helpful to piety." By what law, then, does Bro. Smith justify himself in doing that which he says is unscriptural, not modest, not helpful to piety, and against all Scriptural authority? He points to the fine print: for there, and there alone, the word immerse is found in the Discipline, and there the word is not in the body of the law, but is simply directory, and even there it is only in parenthesis. Is not this a flimsy excuse for a gross inconsistency? While we would not advise Bro. Smith to resign and surrender his credentials, as he did us, yet we would modestly suggest that it might be as well for him to raise his conscience from the shrine of the *little, parenthetical fine print* in the Discipline, up to the standard of the Holy Scriptures.

I am now done with this subject, unless some one will show that the directory fine print in the Discipline is more binding upon the conscience than the Bible, or that immersion is a Scriptural baptism. Until one of these things is done, we beg to be excused from the ridiculous attitude of the man who preaches two hours to prove that immersion is not Scriptural, and then comes down from the pulpit and confesses, in the next breath, by immersing some one, that we will do, for the sake of getting a member, that which we declare is not warranted in the Holy Scriptures.—W. H. Hughes.

Reminiscences.

To the Advocate.

At the camp-meeting for Montgomery circuit, in 1847, Dr. O. Fisher and wife were in attendance from Houston. He was then in the vigor of manhood, and for two, or two and a half hours he could hold an audience spell-bound. At this meeting, I first heard his famous sermon on baptism. Such strains of eloquence, accompanied by the Holy Ghost, produced a wonderful effect. Sinners were convicted, Christians rejoiced and the ark of God moved forward. Among the many incidents of interest at this meeting, I will mention one: A little slim, flax-headed boy was converted, and as soon as converted he arose and took his stand with his back to the pulpit and his face to the congregation, and there clapped his hands and laughed for the space half an hour until he attracted the gaze of the entire congregation, and many were constrained to acknowledge that a supernatural power had taken hold of the boy, for he uttered not a word. That boy is now the Rev. J. S. Gillett, of San Marcos. I will add in this connection, that he has not forgotten how to laugh until this day. I think his older brother was converted at the same meeting—Rev. J. T. Gillett. Dr. Fisher was the only man I ever saw that could clap his hands and stamp with both feet at once in the pulpit. About this time he began to publish a little paper in Houston, but the patronage was too small to support his family and he gave it up, and soon after went to California. I must record a remarkable answer to prayer at this meeting. It was customary in those days to build a large lot for the preachers' horses, and provender was brought on the ground to feed them. There had been a good many conversions, and the devil got mad about it and sent some of his servants, the last night, who tore down the fence and turned all the preachers' horses into the woods. Brother Fisher and wife were fifty miles from home, and others perhaps as far. He proposed to take the case to God in prayer, and while at prayer he felt convinced that God had taken the matter in hand, and that the horses would be brought in and gave himself no further concern about it. Sure enough, a little after breakfast some one rode up leading Brother Fisher's horses, and in a short time all were brought in. J. W. Whipple succeeded Sullivin on the district. He was in labors more abundant, and his labor was crowned with abundant success. This year I was again recommended to the annual conference, but owing to the protracted sickness in my family, Brother Whipple, knowing the situation, took the responsibility and withheld my recommendation. No doubt the hand of God was in it, for my family were too sick to be moved, nor could I leave them. In the fall of 1848 I promised the Lord that if he would give me and family health, and bread, and water I would be content. For nearly three years we had been at death's door. Accordingly, in January 1849 I started with my family, like so many walking corpses, to the San Marcos, and stopped on the bank of the Blanco, three miles below the town of San Marcos. There were no local preachers in the country, and I found plenty of work to do. My family began at once to recuperate, and I went to work. There was a division of the Sons of Temperance organized pretty soon. I had to cross two rivers to get to town, and had to work very hard in the field, and in the temperance hall until midnight every Saturday night, and then preach on Sunday. I thought for a time that I must succumb, though I stood it for two years. On the 8th of June, we had a temperance celebration including a beautiful repast, but some thief went, the night before, and carried off a cart-load of provisions while the guard was at supper. But the ladies were not going to be disappointed in this way; and the next morning they went to work with a will and baked a whole barrel of flour. We had written to several places for speakers for the occasion, but none made their appearance. I was no lecturer, but was forced to do the best I could on that occasion. I told a few anecdotes, and the grocery keeper was converted, and was heard to say, that he was a poor man, and not able to lose what he had; but if he ever got clear of what he had on hand he never would buy another barrel. As soon as this was made known to the division the money was made up in a trice, and we bought him out. He put in his petition immediately, and that night we initiated him and a dozen others into the mysteries of temperance, and then marched in full regalia down to the grocery, rolled out the barrels, and with a heavy cedar pole for a battering-ram stove in the heads and let it run down the street. We put the fire to it but it would not burn. We finally found a demijohn of brandy, which gave us a beautiful blue blaze. The whisky stood in puddles, and before day the hogs found it and had got drunk. It was amusing to kick them and hear them squeal and look foolish, and mimic a drunken man. After we closed the division that night it was very dark, and I had to pass the gate of the grocery-keeper. He was a few paces in advance of me, but it was so dark we could not see each other. His wife, who had been watching the proceedings, was standing at the gate. On hearing his footsteps she cried out: "What have you been doing down there?" "Hush." "What have you been doing, I say?" "Hush." "Yesterday you were a gentleman grocery-keeper, and now you are a Son of Temperance." The man was so disgusted and mortified that he sold out in a few days and left the country, and I never heard of him again. Better for him had he never been born. It may be that his own example and the temptation in her way caused her to contract a taste for whisky, for her father was a temperance worker. Such language as fell from her lips that night is rarely to be heard from the lips of a female. But we destroyed the whisky, and many months passed ere there was another saloon opened in that town. The result was that years passed, and no murder nor bloodshed; but churches, schools and good morals have predominated, until the railroad with its demoralizing influence reached that beautiful town.—T. A. Lancaster.

Hondo, May 8.

Methodist Close Communion.

To the Advocate.

That which is generic should not be restricted nor forced into ruts. The "how" is important—only as it facilitates execution—*provided* it does not involve an act "expressly forbidden in the Word of God." The sacrament of the Lord's Supper is an ordinance of God, and in the absence of instruction with reference to the time and place of its administration in the Holy Scriptures, it becomes all Christians to use this means of grace at that time, at that place and under those circumstances best adapted to reach the end for which the ordinance was ordained. As to the spirit in which the sacrament is to be administered and taken, the Bible is explicit. We are to "examine ourselves," and in "remembrance" of Jesus reflecting that his body was broken and that his blood was shed for us, we are to "show forth his death until his coming again." *Precedent* in time, place and attitude is good, only as it throws light on the best means of *preparation*, good only as it suggests the environments most conducive to eating and drinking "worthily."

The practice of the church has varied on all these points, and our own church, so far as time and place are concerned, has never dogmatised; we observe the ordinance either day or night, in the church or in a private house, or elsewhere, but always in the presence of a promiscuous company, and in the gaze of the world. We invite the disciples of the Lord—all the disciples—of every name and order, but always in a promiscuous company and in the gaze of the world!

Now the original manner of eating the passover, which feast was to be superseded by the Lord's Supper, was by the direct appointment of God, and while "a change in the priesthood" necessitated "also a change in the law;" nevertheless, Jesus, to secure the very best end, no doubt ate the passover with the disciples alone. He ate it with all the disciples, even Judas, but not in a promiscuous company nor in the gaze of the world.

The reason for this kind of "close communion" seems obvious. The sacred symbols are hereby secured against that familiarity that would breed contempt, and the disciples alone with Jesus are freed from that silent, but detrimental influence that is always occasioned by the gaze of the world.

Alone with Jesus, how conducive to self-examination, communion with God and each other. Alone with Jesus, no taunting pharisee to elicit rebuke, no sneering Sadducee to awaken indignation, and no questioning lawyer to "divide our wavering minds and leave but half for God."

"With one accord in one place" is necessary to secure that "one mind," that must be attained before the "promise of the Father" will descend, and the nearest way to this seems to be a ruling out of uncongenial elements. We thus "worship God without distraction"—at least from without.

Mr. Wesley early recognized the social influence on a growth in grace—in fact it was with "closed doors" that he, his brother Charles and the few charter members of Methodism, searching the Greek Testament, learned the "way of the Lord more perfectly." His "class-meetings" and "love-feasts" were held with closed doors, and had his "lay preachers" been authorized to administer the sacrament, and had instructions been given as to time, place and circumstances, no doubt the disciples would have been "alone with Jesus."

But is not this "close communion?" Yes—no. It is "close" as it respects the world, but it is "open," free, to all the disciples. A very Judas may gain admittance if he present himself "in the name of a disciple." His worthiness or unworthiness is a matter between himself and his God. The same rule given by Paul to the Corinthians may be applied to him. "Let a man examine himself, and so let him eat." Announcement could be made in the morning that the ordinance was to be administered at night, and the invitation could then and there be made to "all who truly repented of their sins," etc., this would meet all the ends of "open communion," and preclude all the unpleasantness and inconvenience of a promiscuous company and the gaze of the world. It would add, in my judgment, to the sanctity of the ordinance and to the edification of the communicant.—Jas. W. Hill.

McKinney, May 14.

"The whole Western portion of this country seems to be honey-combed with infidelity," said Rev. J. Hyatt Smith, of Brooklyn, Sunday, adding: "Live missionaries must be sent there. It won't do to send fools. I myself came back after being there three weeks."

On September 25 a long trip was made on an electrical launch. The vessel—on board of which was a distinguished company—started from Vienna and followed the course of the Danube to Pressburg, a distance of about 50 miles, making the journey in four hours, or at the rate of about 12½ miles an hour, going with the stream.

Gambetta once, while boating on the Seine, caught a cold which led to an inflammation of the larynx, and which was never cured, and this it is said afterward added much to his oratorical triumphs, giving to his voice those hoarse sounds which his admirers compared to the roaring of thunder.

A celebrated physician inquiring of a person who was remarkable for the health he enjoyed at an advanced period of his life, what regimen he followed, was answered: "I eat but one meal a day." "Keep your secret," said the physician, "if you publish it to the world, you will utterly ruin the practice of medicine."

Rev. R. W. McAll states that there are ninety halls connected with his mission, and that thirty of them are in Paris.

OBITUARIES.

Droddy.—Dicy Droddy, nee Watson, wife of Rev. W. A. Droddy, was born April 18, 1826; was married July 12, 1849; joined the M. E. Church South, the same year, and lived a consistent member until death. She died in her right mind, recognizing and calling all by name. She spoke of Jesus, and said she felt him present. Yes, Jesus was there. Two of her children were converted while praying that they might die as triumphantly as their mother. God bless the widowed father and orphaned children. Many of the old ministers who have traveled Newton circuit will remember our bereaved brother and his kind wife. She was blind some time before she died. When her eyelids were closed she could only open them with difficulty. She received her sight on the sixth day of May at her home near Burkeville, Texas.—J. T. Browning.

Conner.—In Laredo, Texas, May 21, Mrs. Emily S. Conner, aged 27 years. She was a sister of Rev. G. D. Watson, of the M. E. Church, and was born in Onancock, Va., where her parents still reside. In March of 1881 she was married to William S. Conner, at Newport, Ky. Mr. and Mrs. Conner came to Texas and located, first at Houston, where they cast their lot with the M. E. Church South. In January last, they came to Laredo and united with the church at their earliest convenience. Sister Conner, though in the prime of life, was ripe in religious experience. During her severe illness she was asked what message should be sent her mother, provided she grew worse? She replied: "Tell her I am happy." Her faith in Christ and perfect resignation to God's will were such as characterizes the "pure in heart." "Death was swallowed up in victory." The remains were shipped to her former home, accompanied by the bereaved husband with his two little children. May the blessing of heaven attend them through life and bring them all to a happy reunion around "that throne" where parting will be no more.—Rush McDonald.

White.—Hardy H. White was born in Madison county, Tenn., Oct. 17, 1815; was married to Miss Mary A. Wynne in 1835. In the fall of 1844 he came to Texas and settled in Nacogdoches county, where he lived until the close of the war. He was converted and joined the church in his boyhood, and wherever he went he identified himself with the church. His house was the preacher's home, and his purse and his services were ever at the disposal of his pastor. Uncle Hardy was a man of thorough convictions and strong emotions, and would never listen to any compromise where principle was involved. He had been for years a faithful steward in the church. He was never absent from a quarterly conference if able to attend, and his motto was: "If a steward cannot attend quarterly meetings, let him resign in favor of some one who will." Bro. White's wife died in 1871. All of their children were converted when young and joined the Methodist Church. Two of his sons fill the office of steward. On the 26th of September, 1872, he was married to Mrs. Mary G. Baker, who, with one son, still survives him. His sickness was of short duration. He seemed to have for months a premonition of his death, and would frequently say to his family and friends: "I am not long for this world." He was conscious to the last minute, and gave direction about all his temporal affairs with as much composure as if he were going on a short journey to return again. It was my privilege to be with him when he died. He sent messages of love to the absent members of his family, exhorting them to be faithful to death and meet him in heaven. He said: "There is not a cloud between me and my God." He loved to tell his experience in health, and about an hour before death he said: "I have been trying to serve God for fifty years. Sometimes I have been in the way, and sometimes out of it. I have made many mistakes, and oftentimes have stumbled, but I have tried to keep my face heavenward. I have traveled very slowly." Then pausing and looking up, he said, "but I am almost there." When I saw the end was nigh, I said to him: "Uncle Hardy, when we meet at quarterly conference your brethren will sadly miss you; what message do you wish to send them?" He replied at once: "Tell my brethren I am in heaven." He died at his home, three miles from Jacksonville, Cherokee county, Texas, March 17, 1884. Just as the shades of evening were deepening into darkness his spirit passed away. What mingled emotions in that death chamber! There met the extremes of grief and joy. We wept to miss him from our circle of friends and loved ones—we rejoiced with him "in hope of an immortal crown." O, happy day when no discordant note shall mingle with the shouts of the redeemed!—L. M. Fowler.

Browder.—Wm. D. Browder was born in Meigs county, East Tennessee, Oct. 23, 1847. In 1864 he moved to Clarksville, in Montgomery county. At Pleasant Hill, Cass county, Mo., on the 2d of July, 1867, he was married to Miss Mattie J. Heermans, who still survives him. In 1868 he moved to Missouri, where he remained until 1875, when he moved to Jacksonville, Texas, where he remained until his decease, on the 28th day of March, 1884. On the first Sabbath in May, 1880, Bro. Browder and his wife united with the M. E. Church, South, under the ministry of Bro. A. Little, and in the fall of that year he was elected steward, which office he filled with credit to himself and to the profit and advancement of the church. While Bro. Browder was so excessively timid that he never spoke publicly, yet he was wise in counsel, and any work entrusted to him was promptly and faithfully executed. He was recording steward, and filled the office to the entire satisfaction of the church. He was chairman of the building committee for the new Methodist church, and lived to see the work almost completed, and I can safely assert, without detracting in the least from other faithful brethren, that he contributed more to the success of the enterprise than any man in the church. I knew him most intimately. He was my chief counselor. I believe he was fully consecrated to the church in his department. In him covetousness was dead. His language was chaste. I never heard an expression from his lips that would not be admissible in any circle. I once asked him what was his greatest desire in life, and he replied with animation, "To build up the church and help the poor." It was a luxury to him to accommodate his friends and help the helpless. For four years he had been a great sufferer, but he never complained. In him patience seemed to have had its perfect work, and the gentleness of his spirit was a wonder to many. His efficiency as a servant of Christ and a laborer in his vineyard was increased by his exemplary life. He loved his religion, and his light not only shined—it burned, and the circle in which he moved felt its warming influence. He died of typhoid fever. He was sick three weeks, and we entertained hopes of his recovery until the day before his death. Two days before his death, after a quiet sleep of more than an hour, he said to his wife, who was sitting by his bedside: "The message has just come that I shall rest. I shall have no more hard work to do." At ten o'clock, the night before he died, I was summoned to his room and asked him several questions concerning his spiritual condition and his acceptance with God, to all of which his answers were perfectly satisfactory. His last message to his brethren and friends was: "Tell them to follow me on, and we shall all meet in heaven." W. D. Browder was my most intimate friend. I loved him as a brother. So great was his influence in the community, so true as a Christian, so faithful as a member of the church, and so kind to every one, that his loss is keenly felt; and many times has the inquiry been made: "Who can fill his place as a citizen and a Christian?" In our hearts, dear brother, we cherish your last message, and by God's grace will meet you again in the paradise of God.—L. M. Fowler.

A GOOD COMPARISON.

The Rev. William Roulatt, a well-known Methodist clergyman, residing at Naples, draws the following amusing, but apt comparison between *Dr. C. McLane's Vermifuge*, prepared by Fleming Bros., of Pittsburgh, Pa., and a ferret:

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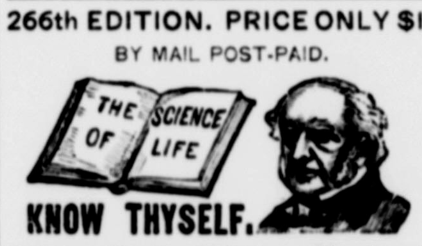

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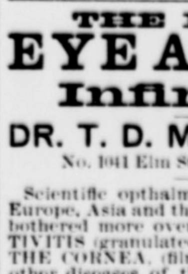

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A Cough or Cold, if not promptly attended to may result in an incurable lung disease. For all diseases of the throat, breast and lungs, bronchial or asthmatic affections, Morley's Two Bit Cough Syrup is a pleasant and certain cure. It promotes expectoration and removes all diseased matter which obstructs the lungs, the ulceration is healed, and the sufferer is restored to perfect health. Ask your druggist for it and take none other.

Hog cholera is raging violently near St. Genevieve, Missouri, and hundreds of swine are dying. It is said to be no uncommon sight in passing through the woods to see seven or eight dead hogs lying together in one bed. In view of the fact that this dread scourge is liable, at any time, to visit Texas, it behooves every farmer to keep his medicine chest supplied with that never-failing remedy, Kay's Kentucky Kondition Powders, which not only cures but prevents the diseases which are common to horses, cattle, sheep, swine and poultry. For sale by druggists and dealers throughout the State.

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Kansas is said to have increased in taxable values thirty million dollars since the enactment of the prohibitory law.

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Algernon Webb, the heir to Byron's mansion of Newstead Abbey, lately committed suicide at Cambridge, England. The estate passed into his father's hands from those of Colonel Wildman, to whom it was sold by Byron.

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The unexampled fact came to light last week that Senator Morrill, of Vermont, was then absent from his seat in the United States Senate for the first time in his Congressional life of 29 years.

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What! No Provision for Them?

To the Advocate.

In this centennial year, our Methodism proposes a grand celebration of her organic existence in America. Large plans are devised, and great results are expected. A move, all along the lines, is ordered from headquarters. The forces are all to be put in motion—men, women and children. A fresh baptism of the Holy Ghost is to be sought; and an upward movement of holiness in the church, and the conversion of sinners by the thousand. Mammon, in his strongholds, is to be assaulted, and made to yield the treasures withheld so long from the Lord. Foreign mission fields, church extension, Christian education, and Sunday-schools for the poor and destitute, are all to be made to blossom as the rose.

These are grand conceptions—glorious designs. Oh! that the results may exceed our plannings, and most sanguine expectations an hundred fold.

But there is a portion of our zion not provided for in all these broad schemes. I have looked and listened in vain for a recognition of this interest. The Central, and Conference Centennial Committees, make no mention of it in any of their reports of plans of operation at all.

Much has been written and published by these organs of the church; and by the church papers as well, seeking to stir up the church to her whole duty on this memorable occasion. But not one word identifying this interest with the centenial movement. I allude to "the Colored M. E. Church in America." They are our spiritual children, brought to God through the ministry of the M. E. Church, South. And while many of the colored Methodists left us after emancipation, and joined other churches, these still adhered to us, and at their request the M. E. Church, South, set them up as a separate church. Finding themselves in great destitution of suitable men for the ministry, they appealed to us to help to prepare their men for the ministry. At our last General Conference, we recognized our obligation to do so, and made provisions to this end. The Paine Institute, under this authority, is now in operation at Augusta, Georgia, under the care of Dr. Callaway, Pesident, and Professor Walker, which is struggling for existence.

But no provision is made for this enterprise in the Centennial programme. Schools in China, Mexico, and South America, and home schools are specifically mentioned, but no Paine Institute. This represents a district enterprise of the church, as much so as China, Mexico and South America. And are not our obligations to them as great as to the others? They are in our midst; they plow our fields, cook our vituals, wash our clothes—they are our spiritual children. They are in great need of men prepared by us to preach the gospel to them, and teach their children. We have promised to help them. Shall we overlook them in this centennial year?

It may be that the Central Committee did not overlook the claims of "Paine Institute," for our colored people: but embraced it under the head of home literary institutions, which are not specified by name. Taking this view of the Centenary programme, it is to be hoped that liberal contributions may be made specifically, to the Paine Institute in our centenary offerings; and that the presiding elders will be sure to raise as much as an average of three cents per member, in each district. Let us thus demonstrate that the M. E. Church, South, is still true to the spiritual welfare of the colored people in our midst. Let all remittances be made to me at Macon, Ga.—J. E. EVANS, Com.

Rheumatism, inflammatory, acute or chronic, and the pains and stiffness arising from it, are speedily dispelled by the mild, yet potent power of HUMPHREY'S HOMEOPATHIC SPECIFICS Nos. One and Fifteen. Every sufferer should avail himself of them. Mild, pleasant, easy to take, and prompt to relieve, no sufferer should fail to try them.

The authorities of the Dominican Order in New York have received information from Rome to the effect that the general of the order has been evicted and dispossessed of the Basilica of St. Maria Sopra Minerva, the chief church of the Dominicans in Rome, and occupied by them for hundreds of years.

Are you Bilious? Are you troubled with Sick Headache, Indigestion, Costiveness, Torpid Liver or Jaundice. If so I. X. L. Liver Pills will cure you. Sugar-coated and pleasant in their action. One bottle, 25 pills, for 25 cents. All druggists. By mail on receipt of price. M. D. Conklin & Co., Proprietors, Houston, Texas.

The German Methodists of Baltimore celebrated on May 11, the fiftieth anniversary of the founding of the first German Methodist church in that city. The congregations and choirs of all the churches united in the services and singing. An address was delivered by the Rev. Dr. Dinger. The celebration took place at the First German Church on Broadway.

Bass's Chicken Cholera Remedy is a sure cure for Cholera among Chickens, Turkeys and Ducks. Guaranteed to cure, and if it fails money will be refunded on returning wrapper. Price, 50 cts. package. Sent by mail to any address on receipt of price. Prepared and sold by BASS & MARTIN, Paris, Texas.

News, Notes and Comments.

John P. Howard, Burlington's benefactor, has announced his intention to give a new building to the University of Vermont, for the use of the Medical Department, and to refit the old medical building into a gymnasium, the whole at a cost of $40,000. This will make the sum of his gifts to the University and city 400,000 in ten years.

Pandita Ramabai, the Brahman woman who has been lecturing on reforms among her own people in India with such remarkable power, has been baptized in the Christian church. This conversion has caused much excitement among her Hindoo friends; and being a very gifted woman, with a great reputation for learning and oratorical power, she seems destined to exert a wide influence over her people.

At a recent meeting of the Academie des Inscriptions a letter was read from M. Salomon Reinach giving a first report of his excavations on the site of Carthage in company with M. Babelon. It appears that the spot is still called "Carthagena" by the natives. A well, four cisterns, and several foundations of walls have been exposed; and among the objects found are a piece of pottery with a Neo-Punic inscription written in ink, a terra-cotta mask almost exactly similar to one at the Louvre, an ivory bas-relief with the figure of a goddess, and a colossal marble statue of a Roman emperor.

At the annual meeting of the Evangelical Alliance of Japan, on January 10, eighty-six churches were represented, reporting a membership of 5498. Seventeen churches not reporting bring the membership at that date up to a total of 6590. The contributions of native Christians were given at 16,166 yen (about $14,000.) Twenty-five years ago there were no native Christians and no Christian literature in Japan. The increase of membership during the last year has been nearly equal to the membership after seventeen years' work.

The little State of Tlaxcala, the Rhode Island of Mexico, has codes peculiarly its own. This State was an independent republic, defying the might of the Aztecs when the conquerors came into the land, and its laws are said to be much the same as they were then in many respects, the only instance, it is thought, where the aboriginal laws have been preserved for a civilized commonwealth.

Mr. Vanderbilt is credited with a large share in organizing the recent panic in New York. He manifested satisfaction on receipt of telegrams at Queenstown announcing a tumble in stocks. At the moment, London brokers were buying Lake Shore and other shares in roads in which Vanderbilt has a large interest. The purchases are supposed to have been for him, and made pursuant to instructions sent by that millionaire before his departure.

Sixteen of the statues erected at government expense in different parts of Washington have cost $550,000, and it is probable that the Washington monument, on which work is now progressing, will add $1,000,000 to the total. Chief Justice Marshall's bronze statue, recently unveiled, cost $40,000; Greenough's Washington, at the front of the Capitol, cost $45,000 and the two statues facing it $24,000 each; the naval monument, on Pennsylvania avenue, $25,000; the statue of Freedom, on the Capital dome, $23,000; the emancipation group, $17,000; Gen. McPherson's statue, $15,000; Admiral Farragut's, $20,000; Gen. Scott's, $73,000; Gen Thomas', $65,000; Andrew Jackson's, $50,000; Gen. Greene's, $50,000; Gen. Rawlins', $10,000, and $50,000 for the equestrian statue of Washington.

The Alexandre Tea Store's Tea and Coffee are something like the Galveston bar—each can stand as much water as they get. Send for some to 207 Market street, and test it.

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DR. TOBIN'S

GREAT

Liver Medicine!

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DISEASES of the LIVER

IN ALL ITS

Various Forms.

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HEADACHE,
NEURALGIA,
WATER BRASH,
CONSTIPATION.

OR ANY

IRREGULARITY OF THE BOWELS

THIS IS A COMBINATION of Saline and Vegetable materials, and contains no Mercury or any drastic vegetable cathartic, such as Mandrake and Aloes, and is far superior in its action, as it never debilitates or produces any unpleasant effects. It will remove all diseases incidental to a disordered state of the liver and is therefore recommended in all Liver Complaints. It will set thoroughly on the liver in from two to four hours' time, and does not produce nausea or griping pains in the bowels.

Dr. Tobin having suffered for years with liver disease, and after trying every known remedy without success, has succeeded in preparing this remedy—and by its use alone restoring his health—now offers it to the public for the cure of all liver troubles, and sells it under a guarantee that after taking three or four doses of the medicine, and satisfaction is not given, you can have your money refunded by returning the bottle and wrapper.

HEPATOZONE has, since its introduction, proved one of the most valuable medicines discovered. Its merits and success has been as gratifying to the proprietors as its effects have proved beneficial to those using it; almost daily testimonials are received, speaking in the highest terms of its efficacy in its action on diseases for which it is recommended. There is no doubt of the value of Hepatozone. It is efficacious, mild and thorough in its action, and there is not to-day a medicine which can equal it as a regulator of the liver and corrector of the bowels. As an indication of its worth, we will state that though every bottle is guaranteed to give satisfaction, yet out of over 20,000 bottles sold, we have had only two bottles returned to us. We append a few unsolicited testimonials of its value:

DEAF AND DUMB ASYLUM,
AUSTIN, Tex., May 8, 1882.

Drs. J. J. & W. H. Tobin:

Dear Sirs—Your Hepatozone has had a rather extended trial in this institution, among officers and pupils; it has proven a safe and certain remedy in affections of the liver. It is also a valuable and cheap aperient. It removes constipation of the bowels, relieves indigestion, and can be taken at any time without any bad effect. I cheerfully recommend its use in all cases involving derangement of the functions of the liver, and in many cases where the stomach and bowels are involved.

Truly yours,
JOHN FORD, Supt.

Letter from the Hon. Ex-Comptroller:
AUSTIN, Tex., Mar. 30, 1883.

Drs. J. J. & W. H. Tobin:

Dear Sirs—Having, during the past year used the remedy prepared by you, known as Hepatozone, I take pleasure in stating that it has proved to be what its name implies, a Liver Remedy. I have found no alterative and purgative more certain or freer from unpleasant effects, and none so efficacious in arousing a torpid liver to the performance of its proper functions. W. M. BROWN.

Letter from Hon. A. W. Houston, President pro tem. of the Senate:
SAN ANTONIO, Tex., Jan. 1, '83.

Drs. J. J. & W. H. Tobin:

Gentlemen—Your Hepatozone has been used in my family for over a year, and I unhesitatingly say it is the best remedy I have ever used for my liver trouble or constipation of the bowels. I would not be without it.

Respectfully, A. W. HOUSTON.

From our prominent bankers:
AUSTIN, Tex., April 9, 1883.

Drs. J. J. & W. H. Tobin:

I have thoroughly tested the merits of your Hepatozone as a remedy for any liver trouble, dyspepsia or constipation. It is indeed a wonderful medicine and the best remedy for these troubles that has ever been given. I could not do without it. Respectfully,
FRANK HAMILTON.

From the Rev. Dr. Whipple:
AUSTIN, Tex., Nov. 19, 1883.

Drs. J. J. & W. H. Tobin:

Dear Sirs—I take pleasure in recommending your great liver medicine, Hepatozone, and from experience think it would be well for no family to be without it. It is so efficient, mild, and yet certain to accomplish what is proposed by its use. J. W. WHIPPLE

Mrs. M. H. Newton, Milano Junction, writes April 22, 1884:

I find it is the very medicine I have been needing for fifteen years. I have tried many remedies for sick headache but found nothing that benefited until I tried your Hepatozone. Please forward two bottles at once, as I don't want to be without it a single day.

INSTITUTION FOR THE BLIND,
AUSTIN May 10, 1883.

Dr. Tobin:

Your Hepatozone as a gentle purgative has no equal. It moves the bowels without making the patient feel sick, weak or languid. It is often the case that we feel a little bilious, have some headache perhaps, and are feeling unwell generally, and only need an easy purgative to relieve us; your Hepatozone is the medicine for that condition. I relieved a case of dysentery with it in a very short time. We use it largely in this institution.

FRANK RAINEY,
Supt. Institution.

From Z. T. Fulmore, County Judge:
AUSTIN Tex., June 20, 1882.

Dr. W. H. Tobin, Austin:

I have tried your Hepatozone as a sort of last resort to prevent the frequently recurring headaches to which I have been subjected for eight or ten years, and unhesitatingly pronounce it more beneficial than any medicine I have ever tried. Its results upon my system are all and more than claimed for it.

Yours, etc. Z. T. FULMORE.

From Rev. Dr. Shapard, Superintendent of Deaf and Dumb Asylum:

"I have been using Dr. Tobin's Hepatozone for about eighteen months, and have found it to be a valuable medicine, so much so that as soon as the last dose is out of one bottle forthwith I procure another.

W. SHAPARD.

Deaf and Dumb Asylum, Austin, Texas, March 26, 1884."

SEE HOW IT SELLS.

BRENHAM, Texas, March 5, 1884.

Messrs. J. J. & W. H. Tobin, Gentlemen:

We were induced by one of our esteemed customers to order one dozen Hepatozone on the 27th day of January, 1883, merely for trial, he assuring us that we would find ready sale when once introduced, and beyond our greatest expectations we had to renew our order on February 17th, making it one gross, the demand being so great, and so on to the present time we have sold SIX AND A HALF GROSS. We take pleasure in recommending it to our customers, well knowing it will give satisfaction.

In our experience since we have been in the Drug business we have yet to hear of the first complaint against Hepatozone, which we can say of but few advertised medicines. Please send us one more gross, as we cannot afford to be without Hepatozone. Yours truly,
WALKER & Co.

DRS. J. J. & W. H. TOBIN,

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DRUGGISTS,

Congress Ave., Austin, Texas.

Price, - $1.00 Per Bottle.

FOR SALE BY ALL DRUGGISTS.

Marvin College Music Normal.

The second annual session of the Marvin College Music Normal will open Wednesday, July 2, and close Friday, August 1, 1884. In addition to last year's faculty we have secured the services of Aldine S. Keiffer, editor of the "Musical Million," Dayton, Va., and the well-known author of music and poetry.

The State Teachers' Institute for this district will also be held in the Marvin College buildings, and any teachers desirous of availing themselves of the musical advantages will be arranged for at such hours as not to conflict with their Institute work.

For circulars containing all particulars, address, PROFS. GRAY & BURNETT,
Waxahachie, Texas.

WAXAHACHIE, June 1, 1884.

Unanswered Letters.

May 31.—J J Canafax, sub. C R Shapard, subs. J P Mussett, subs. J S Tunnell, subs. J N Bridges, Jubilee subs. Jas P Rogers, sub. John H. Trimble, subs. E B Chappell, sub; will change address. A P Smith, sub. N W Keith, sub. J F G Finley, sub. W A Gilleland, sub. G Powledge, subs. E A. Smith, sub. Jas P. Rogers, will examine and correct account.

June 2.—J M Bond, sub. J W Blackburn, subs, Jubilee and Advocate. W R Manning, subs. J M Baker, sub. C B Fladger, sub. W D Robinson, sub. M K Little, sub. Marion Mills, subs. John S Davis, sub. W R McDow, sub. J J Canafax, sub. G S Sandel, sub. Robt J Deets, sub and change. B T Hayes, sub. W R Davis, sub. J T Smith, sub. J S Clower, will attend to sub of J J P. E C Williams, sub. D C Stark, sub; will correct. R V Gallaway, subs. S S Scott, sub. W R Manning, letter forwarded.

June 3.—C H Maloy, sub. W H Crawford, sub. Jas B Dibrell, sub. F T Weaver, sub. J B Sears, sub. O P Thomas, subs. J Fred Cox, sub.

June 4.—C E Gallagher, yes; supply them out of the number you have. J C Weaver, sub. I M Catter, sub. Jos Coughran, sub. W Wootton, sub. Sterling Fisher, sub.

5.—L A Burk, sub. H B Henry, sub. E T Bates, sub. H Younger, sub. F C Stephenson, sub. Jno W Stovall, sub. W H Biggs, sub. O A Fisher, subs. A G. Nolen, sub.

MARRIED.

GLENN—SWAN.—At the residence of the bride's father, May 29, by Rev. R. O. Brazelton, Mr. W. A. Glenn, of Palestine, Texas, and Miss Ollie E. Swain, of Bell county, Texas.

SMITH—GAMMAGE.—At the residence of the bride's father, in Carthage, Panola county, on the 18th inst., by Rev. J. B. Hall, Mr. F. N. Smith and Miss Sarah E. Gammage—all of Panola county.

CLARK—SMITH.—At the residence of the bride's mother, at Denton, Texas, May 25, 1884, by Rev. D. J. Martin, Mr. Matt R. Clark, of Collin county, Texas, and Miss Lou E. Smith, of Denton, Texas.

SIMPSON—KINCHELOE.—At the residence of R. H. Kincheloe, of Waresville, Texas, May 14, 1884, by Rev. J. L. Harper, Mr. John F. Simpson and Miss Bettie Kincheloe.

BEAUMONT DISTRICT—THIRD ROUND.

Orange, at Orange	June 14, 15
Beaumont, at Griggsby's Bluff	June 21, 22
Woodville cir, at Cherokee	June 28, 29
Spurger mis, at Wolf Creek	July 5, 6
Jasper sta, at Peach Tree	July 12, 13
District Conference, at Jasper	July 17-20
Jasper cir, at Magnolia	July 26, 27
Newton cir, at Caney	Aug 2, 3
Trout Creek mis, at Trout Creek	Aug 9, 10
Livingston cir, at Tempy	Aug 16, 17
Moscow and Livingston, at Moscow	Aug 18
Homer cir, at Ryan's chapel	Aug 23, 24
Liberty cir	Aug 30, 31
Wallisville mis	Sept 6, 7

GEO. A. LECLERE, P. E.

MONTAGUE DISTRICT—THIRD ROUND.

Dye Mound mis, at Dry Valley	4th Sun in June
Archer mis, at Weavers	5th Sun in June
Post Oak mis, at Howard's Valley	1st Sun in July
Sunset cir, at Sunset	2d Sun in July
Montague and Bowie, at Montague	3d Sun in July
Wichita mis, at Beaver Creek	4th Sun in July
Henrietta mis, at ———	1st sun in Aug
St. Jo cir, at Liberty chapel	2d Sun in Aug
Chico cir, at Pleasant Grove	3d Sun in Aug

The district conference will be held at Henrietta, July 31, Aug 3. M. C. BLACKBURN, P. E.

THAT GEM.

"Have you seen it? It is richer than pearls. You cannot find it at the silversmith's for it is *the pearl* of the book-store. 'TORPEDOES, OR DYNAMITE IN SOCIETY,' glitters, sparkles, and flashes with the wealth of mind in a casket of letters. It is the beautiful creation of consecrated genius, leading the wanderer to virtue, home and heaven. Get it, carry it through life, and dying, bequeath it as a rich legacy to your children."—GEN. A. C. BATTLE.

Every chapter bristles with seed-thought. Every minister of the gospel who will carefully read this little volume will discover that one of the most effectual ways to preach Christ and his holy gospel is to tear the mask from this hideous monster of sin, and so hold up God's Word that the light of Divine truth may destroy its cancerous roots.—*Texas Methodist Advocate.*

The morality of the book is unexceptionable. It came from a pure fountain. There is no apparent vice transformed by literary legerdemain into seeming virtue. The book is well gotten up, but the paste, paper and ink do not constitute any part of the fascination which one feels as he gradually becomes entangled in the story. Who ever reads this book will recognize in the author one of the cultivated women of the South. Even a Bledsoe or a Carlisle would be able to converse with her.—*Methodist Advance*, Goldsboro, N. C.

"When you enter its portals a resistless charm carries you through to the last page. The writer has done a good work not only for this generation, but those to come. Our young people ought to read it."—*The Temperance Banner.*

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