

The Christian Advocate.

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PREVIEW

Among our Exchanges.

On the twenty-fifth of December, 1884, the Cardinals in Rome, with the Dean of the Sacred College, Cardinal Sacconi, at their head, were received by the Pope, attending to offer His Holiness the customary compliments and good wishes of the season. The London Times gives the following synopsis of the Pope's response:

In thanking them for the address presented, he said that the pleasure and satisfaction which it had given him would be greater by the sad times in which they lived, and the difficulties thrown in his way in governing the church. He expressed at length his bitter sorrow at the liberty and impunity with which heretical Protestant doctrines were disseminated. He expressed his indignation at the protection of the public laws, heretico churches were multiplied, and that it was permitted to strike openly in Rome at the most precious unity of the Italian religious unity—the issue attempts of the pope who arrogated to himself the impious mission of founding a new church for Italy outside the Rock of Christ.

The Christian Observer, Louisville, Ky., commenting on the above, says:

So the "infallible" at Baltimore were not infallible in their denunciation of persecution for religion. Their master informs the world that the doctrine of persecution for religion is not to be abandoned, but kept until the day when the Pope shall again possess sufficient temporal power to put it into execution. And yet he calmly calls the Romish Church "the Rock of Christ."

Discussing the same matter, the New Orleans Advocate says:

In a Christmas address the Pope spoke very bitterly about the growth of Protestantism in Rome. It rent his heart to see that, under the protection of public laws, heretico churches were multiplied, and that it was permitted to strike openly in Rome at the most precious unity of the Italian religious unity—the issue attempts of the pope who arrogated to himself the impious mission of founding a new church for Italy outside the Rock of Christ.

Of the clamor for a secularized Sunday, the Presbyterian Banner, Pittsburgh, remarks:

Many frauds are attempted upon the public in the name of those who work with their hands, and some of them are successful, with which those people have nothing to do. One of these deceptions is that laboring people are clamorous for a secularized Sabbath—a Sunday largely devoted to pleasure and amusement, with exhibitions of various kinds, museums and art galleries open. The truth is that no considerable portion of those who support themselves and their families by the labor of their hands are made such a demand. They know too well that such a Sabbath means enjoyment for the rich and well-to-do, but another day of toil for themselves, even where no religious motives enter into the matter.

Of the attempt to secularize the English Sunday, the London Times recently had this to say:

The fact remains that the cry for the opening of the museums on Sunday does not come from the working classes. It is raised by their account; it is raised by their professional friends, but it is not raised by themselves. It is a matter of no small difficulty to induce them to take an interest in the great future toward their behalf. They are suspicious of the proffered boon, and are far more ready to lend their names to a petition against the opening of the museums on Sunday as a day of rest, and they wish above all things to make quite sure that it will continue to be this.

Referring to the Catholic reaction in Mexico, the Christian Union says:

Ten years ago, by amendments to the Constitution, the Church and the State were declared independent forever; the church was disincorporated from holding any real estate; capital invested in real estate; monastic orders were abolished; and marriage was made a civil contract. The following year the State was declared to be supreme over the church, religious liberty proclaimed, religious instruction forbidden in public schools, religious rites restricted to the interior of churches, and it was forbidden to wear any distinctive dress in the streets, and the church prohibited from receiving legacies. This sweeping legislation was completed a little later by the passing of a law by which Jesuits were expelled from the country. These laws have been rigorously enforced everywhere except in remote districts, the priest maintaining strict silence against them as public sentiment would permit. Lately, however, there has been a growing apathy on the part of the government, and the enforcement of this legislation, owing to the financial straits in which it finds itself, religious processions have recently paraded the streets of Toluca, within the walls of the capital; monasteries, it is said, have been re-established; and even in the City of Mexico the priestly garb is seen on the public thoroughfares. It is probable that Pius has entered into some secret agreement with the leaders of the church; and in a country where universal suffrage prevails, and the priests wield the customary power over the population, some such issue has been almost inevitable from the start. It is also felt that these restrictive measures are an investment in the republican institutions, and a measure of public sentiment is ripe to the point of acceptance, a modification of this legislation is to be looked for.

The Central Methodist thinks that we are fortunate in the statement of our doctrines as found in the twenty-five articles:

While all doctrines are not enumerated, those essential to salvation are so enumerated. The language of each is felicitous, expressing the best theological terms used in the past. A general agreement by Christ our Lord is stated for all mankind, thereby removing us from the errors of Calvinism. Grace and works harmonize without either seeking a collision with the other. Faith is held to righteousness, but it is held that the Holy Spirit is a power that converts, regenerates, and sanctifies the soul, while man is at every step a co-worker with hearty will and ready obedience in making his calling and election sure. Let all Methodists study their creed, comparing it with the Scriptures, giving it a steady and firm belief, and standing by its truth against all error, resting satisfied and happy in their place while they worship God in spirit and in truth.

A gloomy correspondent of the Nashville Advocate says:

Excepting possibly Sam Cox, Hoar and Lamar, there is a single member of either House capable of writing a piece of really good English on any subject whatever. Such a question, if asked with regard to the men in public life one or two generations ago, would have received a very different answer.

The New Orleans Advocate replies to the above:

It is doubtful if the United States Congress ever contained so few general culture as within the past decade. In accurate scholarship and linguistic attainments, neither Thomas Jefferson nor John Quincy Adams were equal to James A. Garfield. As great constitutional lawyers, Lamar, Edmunds, Evarts and Conkling, are not a whit inferior to Daniel Webster and John C. Calhoun. In majestic eloquence, Ben Hill was the peer of Henry Clay or Robert Y. Haynes. As masters of the intricate problems of national finance, Senators Sherman, Bayard and Beck and Representative Randall are far in advance of Alexander Hamilton and other distinguished statesmen of the treasury. The debates to-day are worthy of comparison with any period of our national history. Indeed, there is a larger per cent. of college-bred, well-trained minds in Congress than ever before.

MERELY SUGGESTIVE.

By REV. JOHN MATHEWS, D. D.

Our church, like individuals, has some pet phrases. Now and then they are confusing. One of these stands in connection with church law, and is considered essential to the church's purity. "Enforce the Discipline" is one of these. This is a wise maxim, for law is the order of God in every realm. There is only one way of getting rid of the decaogue, but it is a sure way; by helping the Spirit of God to turn its stern requirements into the natural and voluntary emotions of the soul. How to do this is the supreme question. If one could understand the exact value placed upon this pet maxim, an intelligent endorsement might be accorded. There are only a few things so fixed in meaning that words can carry to all an exact idea, as when we speak of a circle or a right angle, but when we pass to the realm of mind it is difficult, often, to know what our writers signify.

To discipline a church member, with some, suggests savagery and the tomahawk. It means extermination, and reminds us of the methods used by Romanism in 1621 to get rid of the Bohemian Protestants. About that year they numbered three millions, but in 1627 not an avowed Protestant was found outside prison walls.

That is rather a violent method, and not exactly Christ-like. In some sections of the church there seems to be large agitation over people. Shall we tomahawk them, or let them tolerate law with impunity? May there not be a better way in which to deal with these and other erring ones? Is it not possible to create in their conditions of mind which may carry them into something better than what they consider their best enjoyment? The wire does not generate the electric current, but it is traversed by it; may we not furnish a line of action, along which the forces which sway these young hearts may travel, leading to an enjoyment beyond that which touches the lowest strata of physical happiness.

If we investigate, causes may be found which lead to conditions of mind, in which the lower nature rules instead of the higher; passion instead of judgment. Those who study the make-up of young life see an under-current of restlessness which has its origin in hidden causes. One is violent, has been done to the moral sense, and this is the method of expression, as when we burn the finger, pain is the expression of the violence done to physical law. Sin produces restlessness. Another cause of this uneasy state, is the facilities are like peoples—must be employed or a riot amongst them must be the result.

The minister desires to hold his young people to a form of life which is superior to merely animal happiness. Could this not be accomplished by making the religious exercises of such a nature that the faculties used for joy may be kept in active exercise? By our present methods we have, unconsciously, taught the young to feel that the way of grace is a hard way, and that all the plans and pleasures of life are in favor of and on the side of the unregenerate state. Man was organized for highest happiness, as the harp was organized for music. All God's faculties are an appeal to our organized capacity for happiness.

The church, possibly, has yet to learn the wonderful art of bringing the faculties into such action as to create in young hearts a ratiocination for moral pleasures. What combinations can we make to secure such a result?

The difficulties are great when we think of the perplexing things in young nature. No wild vines ever grow such an entanglement as that which grows up in their minds. They hardly know what to do. The din of restless rioting faculties is often so great they cannot hear the voice of religion, which is always begging her children to be great. Each one is called upon to make a moral and happy world of his own. Man found a quarry of marble and out of its blocks made statues. He found a waste covered with brambles, and built a city of beauty and order. If he holds a power to master such entanglements, is there not a like force which can be brought to bear upon the entanglements of soul, bringing every faculty into harmony with God? It does seem that Christian methods might be employed which would create such a delight in things which are of value to the soul that lower pleasures would drop out of sight.

The thought is worth pursuing. Of one thing we are sure: the very same faculties are used whether one's pleasures are sinful or in harmony with Christ's teaching. Many go to the dance and theatre to ally the hunger of those faculties which crave enjoyment. Why not use methods on Christian lines to satisfy an implanted and constitutional hunger? Suppose our ministers would spend only half as much time over formulated metaphysics, and use the other half for studying the easy passages into the human heart, might they not hold our young people to those joys which uplift and thrill the soul? Some of our methods of presenting truth are not only repellent, but distasteful. Sometimes ministers charge communities with utter godlessness because the people do not go to hear them, whereas it is owing to the minister's want of attractiveness. A minister is in my eye now who assumed a "conference" that it was hardly worth while to send a minister to the place, as nothing could be done; yet in ten days a minister entered that field, and in a little time the church became a power. He was a very plain man, but understood human nature.

Look at the methods used to enlist the young in wrong directions. The theatres, ball-rooms and saloons are made inviting. The appointments are usually tasteful. What do we offer these young and hungry hearts? What kind of places do we furnish them where they may feed? An old rookery of a place, called a church, often the dingiest and dirtiest in the town. Over there is a broken and smoky stove. Then such music! The hymn itself is grand, but sung so wretchedly, and the tune pitched in such a key that the performance becomes the standing joke of the town. How can parents or pastors hope to hold young people to an interest in religion, when all the methods violate their imbedded instincts? Unless something better is offered they will dance on and let the church go. But in many of our churches there are ministers and members who will not allow the least change, and call their stubbornness standing up for "old Methodism." Talk of political bosses; they do not compare with religious bosses! There is that leading member who holds his power by threatening to leave the church if any changes are introduced. Better let him go; his zeal for the old Methodism is only a cloak to hide his covetousness; he

LETTER FROM TENNESSEE.

Kind Friends—Dividing a Unit—Labor a Panacea—No Myth—An Old Favorite—Real or Ideal?—Condemning a Threat—A Placative Plea—What I Would Do With a Dollar.

It seems to me that my friends have been exceptionally kind of late. Kind in the way of pleasant remembrances, especially of books and papers. I used to say to a thoughtful preacher-friend, next thing to having a carriage of your own is knowing that your friend has one, and that he will be sure to send it around for you. So, when one cannot buy all the good books and papers, it is gratifying to realize that somebody thinks of you!

The bundle of TEXAS ADVOCATES intensified my joy, in that I was enabled to share it with my friends. A unit of any sort that cannot be divided gives me no pleasure in possession. Don't imagine me perpetrating a pun in arithmetic. I meant to state a fact in a higher science, but I did it in the same style that I said to my good husband the other day, when speaking of my charitable aims: "It doesn't hurt me except when it is at ease." Of course, I meant that so long as I kept the limb in exercise there was no pain.

By the way, what a panacea of pain labor is! Query: Could Tantalus have so long survived the sight of fruits and flowers and water but for the oft-repeated attempt to reach them? Life was but a protracted pain in his case, you say, for he witnessed the daily dying of some hoped-for good. True; and yet, is this an ideal man so grasping at the near hand, but ever unattainable? Is not his life as we see it—no through the mist of mythology, but in our own experience and in that of our friends? Three blessed, then, the work that purchases surcease of pain!

Speaking of mythology brings to remembrance an old favorite, over whom, in the sunny days of youth, when every thing was very ideal and very real, I used to shed many unavailing tears—Prometheus. Now, it is against my morals to condone a theft, but I always think thankfully of old Prometheus for his live coal to the sons of mortal race. Not only in a substantial sense, but also in the abstract and poetical, has it been one of the greatest gifts—warming the shivering form with its subtle and penetrating power, turning the trembling tongue to words of sweetest song by that quickening quality that Soutley used to say "burns into few brains" the true poet's fire—and in a sadder sense symbolizing that lonely light in the dead man's hands once seen amid the toombs!

As Gray has so elegantly expressed the sentiment—
"E'en from the tomb the voices of nature cry—
"This is our ashes live their wonted cry!"

This, I conclude, is not only a plaintive plea for remembrance, but it refers, also, to the manner in which Prometheus held his spark alive until he could convey it below, as well as to the custom so cherished of old, and so well preserved, the ashes of such bodies as had been burned, and these urns were placed near the fire—the place where, after the day's work done, the members of the household were all gathered in a common circle—the dead, not as ashes, but

"Objects still of sweet desire,
And living in affection's fire!"

For thus tenderly did the gentle Greeks think and speak of their "absent ones." With ashes on head and heart, I recall too, the great glowing coals that in the days of my childhood were buried in the ashes for the morning fire! And so all the journey through—when the cold has made me shiver, when poverty has pinched, when eloquence has enchaind, when death has robbed me, when memory has striven, I am a debtor to the old man so long a prisoner on the lonely heights of cold Caucasus!

I have drifted thus, almost unconsciously, into this line of thought because I have just finished reading the life of one of the truest, best friends I ever had, Dr. Thos. O. Summers. What wearisome years he suffered, longing for the deliverer.

The book, as you know, is from the pen of that writer, Dr. W. P. Fitzgerald, editor of the Nashville Christian Advocate. Seldom have the ashes of a dead friend been so beautifully burned, and never did the light burn more brightly in the hands of a buried brother. Well might I say eloquence, death, memory! Not the eloquence of words alone, but the eloquence that flows in robes of sorrow when you see a great heart laid open upon the rocks the prey of wild birds, scorched by the sun, and beat by the rain, and blown upon by the winds.

I began the book believing that no one could present a satisfactory "life study" of Dr. Summers. I was captivated ere my eye had fully scanned the table of contents so temptingly spread. The Cross and the Crown suggested the story so touchingly told ere a line had been read. And I am seldom so long in reading a book—so many were wishing for it at the same time—and then often I could not read for the fast falling tears! The interest never flags. It is sustained from the time that the baby-brother is born on the island of Purbeck till when an old man, full of honors, but weary and longing for rest, he comes for the last time to take his seat in the councils of the church.

It is no discount upon the book that we are introduced to so many other illustrious lights of the church. The shining retinue of the sky observe not the splendor of the sun.

I know no man who would Southern Methodism, especially Methodism in Texas, is more indebted than to Dr. Thomas O. Summers. While others looked to Texas for gain, he went to save souls when it was but a vast mission field. For this he worked, traveling and begging money to build churches in Galveston and Houston. Surely the people called Methodists in your State will cherish the memory of such a man. The sketches from Dr. Summers' diary, beginning "Feb. 15, 1852," after the fire at the Publishing House, give glimpses of the inner-life and the every-day life that touch the heart. Like most Englishmen, he loved anniversaries—he knew all the special occasions in the church, from the earliest days, all the saints' days. The Christmas feast is mentioned—the watch-night ob-

served—his birthdays were kept and a pleasant note made of the love-tokens on such occasions. The anniversaries of death were remembered. Twice over his household had the clouds gathered quickly and the storm fallen without warning. How pathetic this entry in sentiment, occurring time and again. "Sunday, Jan. 18, 1854 would have been thirty-five last Friday had she lived. How old is she now?" Question so often asked by aching hearts, so prettily answered by the poet, but an answer that fails to comfort the Rachels for their "little children crying:

"Day after day we think what she is doing,
In those bright realms of air,
Year after year her steps pursuing
Behold her grown more fair.
Thus do we walk with her, and keep unbroken,
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.
Not as a child shall we again behold her,
For when with raptures wild,
In our embrace we again unfold her,
She will not be a child!
But a fair maiden in her father's mansion,
Clothed with an celestial grace,
And beautiful with all the soul's expansion,
Shall we behold her face."

The record of Dr. Summers' work shows that he was in labors more abundant. I can not complete the comparison, for since the days of the Apostles and Wesley and Ashbury, I would not know where to look for a worthy yoke-fellow. How the commemoration of travels and literary labors should shame those Sybarites whose backs ache at the thought of a long ride, a hard bed and a sermon to be studied. But I have lingered over this theme too long. My only apology is that I could not help it, for my heart was on it. If I had but one dollar to invest in a book, I would certainly send it to the Southern Methodist Publishing House for a copy of "Dr. Summers—A Life Study." Mrs. STEE MOONEY.

THE NEW SOUTH.

The address on the New South by the Rev. Dr. Curry, which we publish this week, is in many respects a significant one. The very fact that a thoroughly Southern man was invited to speak on this subject before a Northern Congregational Club is significant. The hearty reception which he received, and the repeated interruptions of applause, though we have not indicated them in the report, were significant. But most of all the character of the address itself is significant.

Dr. Curry is a thoroughly Southern man, in education, habit and spirit. He was identified with the Old South as a teacher, preacher and legislator; helped to carry Alabama out of the Union; was a member of the Confederate Congress, and an officer in the Confederate army. Since the war he has been thoroughly identified with the New South; as agent of the Peabody Fund has probably done more than any other one Southerner to promote the new educational movement; as an apostle of education has visited many of the Southern legislatures, and by his personal influence and eloquence has created a spirit of co-operation, and converted apathy into interest, and interest into enthusiasm. There are few men in the country who know better than he the real state of Southern sentiment; and no one who listened to his eloquent words, and abode with intense feeling, could or did for a moment doubt the absolute honesty of his witness.

The essential parts in his address are three: First, that the war settled three great issues before in dispute—the emancipation of the negro, the supremacy of the nation, and national citizenship; second, that the South has accepted this settlement heartily, and is today enthusiastically loyal, not merely sullenly submissive, to these great principles; and, third, that the North shares with the South in the responsibility for slavery; is alone responsible for emancipation and enfranchisement; is with the South imperiled by popular ignorance and immorality, and is therefore under obligations, both from sacred duty and personal safety, to share with the South in the burden of popular education. In these three essential points the Christian Union believes that Dr. Curry is absolutely right; that his words are no stronger than the facts fully warrant.

This is 1850, not 1860; some persons in the South, more in the North, seem to be unaware of that fact. They do not know that quarter of a century has passed away, and that it has wrought changes as radical in public sentiment in the Southern States as it has in the laws and civic institutions. They know that the South was submerged; they know that it still lies in subjugation. They know it fought for secession and resisted emancipation; and they imagine that it would rescind the Union to-day if it dared, and would enslave the blacks if it could. It is unfortunately true, according to the old fable, that one frog in the marsh will make more noise than a herd of oxen in the meadow. Northern papers and political orators have been ready to judge the South by his belligerent frogs. It is always so. One orthodox minister preaches a skeptical sermon, every newspaper reports it, and the public gets the impression that orthodoxy is going to pieces, oblivious of the thousand and one orthodox ministers that are preaching faith in Christ resting upon the Bible. One Sunday-school superintendent eazebles, the story is telegraphed from San Francisco to New York, and no one thinks of the 10,000 Christian men who are doing faithful and honest work under stress of equal temptation. One Irish-American demagogue makes a dynamite speech in Chicago, and the papers ring out their indictment against the Irish dynamiters, while the great body of the Irish are patiently toiling on, supporting themselves and their families with hard work and small wages. Some Southern ruffian shoots down a negro, and the Northern papers report the fact with big headlines; some lonely Southern fire-eater, who has survived the deluge, denounces "nigger education," and its departure from the Ohio river to the Lakes, and men imagine that these are representative of Southern sentiment—curiously oblivious of such significant facts as Dr. Curry gives in his address; of the resolution of the Alabama Legislature in favor of negro education; of the fact that every Southern State has, since the war, established a system of public education, and opened it to blacks and whites; of the election, three successive terms—the last without opposition—of the governor of South Carolina on a platform pledging him and his party to universal education; of the earnest support given by Southern statesmen to the bill making national appropriation for

public education, for white and black alike, in the States. These are the quiet deeds of the South men; they pass for nothing by the side of the croaking of the Southern frogs. Dr. Curry emphasizes the suddenness of the revolution by which the slaves were made citizens. Quite as marvelous is the rapidity with which the South has adjusted itself to the changed condition of affairs. Quarter of a century ago to teach a slave was a penal offense in any Southern State. To-day every Southern State is taking itself to teach him, Quarter of a century ago the negro was property. To-day in most of the Southern States the Southerner himself sells him land and makes him a landed proprietor without objection. Quarter of a century ago the negro was under the despotic control of an absolute master; to-day he deposits his vote as a free citizen in the same ballot-box; and though there are undoubtedly localities where the negroes are in a majority, and are by utterly indefensible means deprived of their suffrage, this fact simply repeats the lesson of history, long since elucidated by Carlyle, that wealth, virtue, and intelligence never will allow itself to remain permanently under the domination of poverty, immorality, and ignorance, merely because the latter outnumber the former. Nor are these the only changes in the South. Industry, freed from the stigma cast upon it by slavery, has become an honor. Industrial education has received a new impulse, and industrial schools are springing up in various localities—schools for whites as well as blacks. Great plantations are giving place to small, homely estates. The temperance movement has made such headway that by local option nearly or quite half of several Southern States have adopted prohibition. Manufacturers have sprung up where their music was never heard before. Economy has taken the place of extravagance, and a people who before the war were always in debt have become thrifty and fore-handed. In some respects the South has profited and the North has suffered by the war. Its showery was not run through our fields. Its torch did not set our towns and cities ablaze. Its devastations did not bankrupt our merchants, manufacturers, and farmers. On the contrary, we grew rich. Speculation was stimulated and fortunes were made. An era of speculation, extravagance, self-indulgence, was ushered in. We are still living in it—despite "hard times." The South, on the contrary, as Dr. Curry truly says, "touched bottom." It was brought to the very verge of starvation. It had to begin life anew with nothing. It had neither money nor credit, and was compelled to work and to economize. The experience was a hard one, but a profitable one. The contrast is seen in business, social, and individual life. A single phase may serve here to illustrate it. In Northern colleges the expense of living has increased from twenty to fifty per cent. of the last quarter century. Our colleges are full of boys who are sent to college and furnished with funds by wealthy fathers, and spend them in having a good time. The boys who send themselves, and work their way through, are a small and decreasing minority. In the Southern colleges, on the contrary, that class is increasing. There are boys, sons of once rich planters, who are living on eight, ten, or twelve dollars a month, and by teaching in the long vacations earning enough to pay their expenses in term time. In economy and thrift it is hardly an exaggeration to say that the South and the North have exchanged places.

The North cannot excuse itself from the duty which a great opportunity lays upon it, by pleading that the South ought to educate the negro, and then that it will not let him be educated. There is a new South. There is not a single Southern State to-day which does not welcome the schoolhouse and the school-teacher for its laboring classes. But the burden ought not to be laid upon the State where it happens to fall. It belongs to the Nation. It is a result of the Nation's sin and the Nation's repentance; and that repentance counts for nothing unless it is attested by fruits meet for repentance. The negro is the Nation's ward. It belongs to the Nation to educate its ward, and Dr. Curry's address is sufficient evidence, if any were needed, that in this work the Nation will have, at every future step of the way, the sympathy and co-operation of the Southern. There is a new South; there ought to be a new North; and the two should keep step together to the music of the Union.—Christian Union.

BRIEF MENTION.

—London never had a Sunday newspaper until this year.

—Mr. Carlisle says there will be no extra session of Congress.

—No material change of affairs reported from the Tonquin.

—A "pastorate" against dancing has been issued by the Free Church Presbytery of Aberdeen, Scotland.

—Belgium compels railroads, postoffices and telegraphs, to close on the afternoons of Sunday and fast days.

—The University of Virginia stands first among American colleges in the number of its graduates in Congress.

—President White puts Cornell University squarely before the public on a Christian, though unsectarian, basis.

—The examinations at West Point are being made more rigid, the army being already overstocked with young lieutenants.

—The Protestants of France will celebrate, next October, the 25th anniversary of the Revocation of the Edict of Nantes.

—Through the inaction of the House Appropriation Committee 400 Black-foot and Peigan Indians perished by absolute starvation last Spring.

—Chili has discarded the Roman Catholic religion as the religion of State, and has announced perfect liberty to all forms of the Christian faith.

—The N. Y. Tribune, counting Mr. Mahone and Mr. Riddleberger as Republicans, estimates forty-one Republican and thirty-four Democratic Senators.

—Mississippi has been passed over by the Peabody fund for neglecting provisions for liquidating or paying interest on the bonds held as part of the fund.

—Hunt's great pictures in the assembly room at Albany, New York, have been well-nigh ruined by the badly constructed and leaky roofs of the capitol.

—Governor Robert E. Pattison, of Pennsylvania, will probably enter the Methodist "sanctuary" when his term of office expires. He is the youngest of Pennsylvania's long line of governors.

—The exhibits in charge of the general government at the exposition are closed on Sunday by order of Secretary Frelinghuysen. President Arthur suggests that all branches of the exposition follow this example.

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As quite a number of agents confound the firms of Shaw & Blaylock and W. A. Shaw & Co., the request is repeated that all business letters intended for the ADVOCATE be addressed to Shaw & Blaylock. The firm of W. A. Shaw & Co. has no connection with the ADVOCATE. When letters are addressed to W. A. Shaw & Co. they go to another part of the city, and thus occasion delay and confusion.

THE HON. CARL SCHURZ.

The Hon. Carl Schurz lectured to a good audience last Monday night in Tremont Opera House, Galveston. Col. Seth Shepard, in introducing the distinguished speaker, described him as "the great foreign-born American citizen and statesman." After explaining why he was under the necessity of appearing before an audience in his traveling clothes, the lecturer entered immediately upon his theme, "Education, Treated as a National Problem." He talked over an hour, and was listened to attentively, with an occasional burst of applause. Those who went out to see and hear an orator were disappointed. The speaker's tone was conversational, his hands were usually in his vest pockets and his eyes upon his manuscript. He made himself heard, however. His voice was good and his enunciation clear, distinct and pleasing. If the English language had been his mother tongue he could not have spoken it better. Indeed we doubt if there is an American politician who is a more complete master of pure, elegant, vigorous and even idiomatic English. Many of Mr. Schurz's views were not new, but they found new presentation and illustration. In treating education as a national problem, he did not give it too large a place. The chief specialty of our country must be education if she is to maintain her place among the powers of the civilized world; here the wisdom of our statesmanship must culminate. He struck the key-note of the true educational system when he declared that education should look rather at quality than quantity, and rate all knowledge, not for its completeness, but for its educational use. The true question is not which is the most complete system, or what is the best furnishing of the school-room, but what is in the mind of the child; what shall minister to it most efficiently and develop it most symmetrically. His application of this theory to the education of "our girls" was wise and timely. His exposure of the evil influence of hotel and boarding-house life upon families, and the appeal for home-making and home-keeping, cannot be too highly commended. His proposition that education must fit man, among other things, to enjoy was accepted, but when the application came we parted company. His statement that prohibition is a worn-out expedient that has failed in the North and East was left unsupported by proof, and we are glad to say was not applauded. Such is the number and such the high character of those who declare the contrary, that it does not become even "the great foreign-born American citizen and statesman" to make so sweeping an assertion without submitting his proof. When he advised rich and public-spirited citizens to use their means in the establishment of music-halls and pleasure-gardens for the working poor he was exercising a privilege which cannot be righteously denied him; but when he went out of his way to suggest, with a half derisive shrug of the shoulder, that this was better than wasting money in the impossible attempt to convert the South Sea Islanders, he was guilty of a sneer at Christian missions, unbecoming in any man, much less in one who has been so honored by the American people. The same sentiment, if it had prevailed in the early church, would have left his own native land uncivilized for centuries. Frequent references to Germany, to its royal house and noble families, endogies of German laws and customs, were a marked feature of the discourse. Exile though he be, he has not forgotten the Fatherland. And we are very much of the opinion that if you will scratch "the great foreign-born American citizen and statesman," you will find—a German.

CENTENARY thank-offering to date, \$1,217,605.

"THE GOSPEL OF GRAB."

Under the above heading the Galveston News, of Feb. 8th, in its leader, gives utterance to truths well worthy the consideration of the statesman and philanthropist. As never before in the history of our race, the elements of society are disintegrating from around old, and concentrating around new centers of thought. There is not a nation, touched by the spirit of progress, that does not feel the throes of a threatened catastrophe that is fearful to contemplate. In questions involving the relation of capital to labor, the whole fabric of our civilization is threatened. Nihilism in Russia, socialism in Germany, communism in France, land-leaguism and labor unions in Great Britain and Ireland—with an increasing following of every "ism" in the United States—these, while they differ in some features, are a unit in avowed hostility to all present forms of government and existing property rights. At the same time monopolies spring up in a night like Jonah's gourd, not to bless the fevered and weary with their shade, but to blight with their upas shadow the hope of the honest toiler. On the one hand is the hungry multitude that clamor for bread, reinforced by the vicious, lazy elements of society; the restless, eager for any change, and a large per cent. of honest laborers, who feel that they are doomed to perpetual toil with no prospect of bettering their condition; on the other hand is the money power, lodged in grasping corporations and greedy capitalists, while the whole financial system of the world tends to make the rich richer, and the poor poorer. The masses of malcontents are feeling their strength as never before. The conflict is inevitable, unless a broader statesmanship than now obtains is evoked; and when it does come, only Omniscient Wisdom can foresee the end. The nature of its coming is indicated by events of recent occurrence. Police and armies are powerless to grapple with secret organizations that ramify even the courts of kings, arming themselves with dynamite. The world to-day is startled by the strange spectacle of the mightiest empires trembling in the presence of what is felt to be only the advance guard of the gathering armies of a revolution, whose tramp can be heard in the distance.

How shall the emergency be met? Current statesmanship is busy with expedients, in their nature temporary, and in schemes of repression. But the masses are becoming too earnest to be amused by expedients; and when was ever a ground-swell of public opinion arrested by repression? It may be stayed for a time, but when the crisis comes, the explosion is all the more terrible. As the News justly argues, the remedy is not in such legislation as interferes with competition in trade; for this would destroy incentive to personal effort and bring in stagnation. Any line of policy that does not give proper scope to individual enterprise, and secure to labor the benefit of its earnings, is an empiricism that only aggravates the malady. Indeed, the radical error of current statesmanship is in assuming that the source of the disorder can be reached at all by human legislation. The News never gave utterance to a profounder or more important truth than when it says, "The root-cause of the antagonisms and gulfs and enmities which are honeycombing society" is "selfishness—selfishness that has entirely forgotten the golden rule—entirely neglected God's commandment, 'Thou shalt love thy neighbor as thyself.'" This root-principle of all social evil, selfishness, lies not in the purview of human legislation. It is the "leprosy that lies deep within" every human being, incurable, unless the remedy is found in higher sources than the plane upon which human legislation moves. Such legislation can go no further than to combat, in detail, the symptoms of the disease as they appear, by interposing between capital and its often inhuman exactions upon the brain and muscle of the laboring poor. This it should be ever ready to do; but the circumstance that aggravates the case more than anything else is the growing conviction, true or false, that the money-power controls legislation in all cases touching the relation of labor and capital. Capitalists hold the key to the situation now—and by capitalists we mean all the relatively rich, from bloated corporations and millionaires to the country merchant and rural landlord. By "dealing justly" with the poor, and "loving mercy" towards the destitute and suffering, the lightning may be drawn from the gathering cloud. Otherwise, as certainly as the law of compensation in the physical realm brings the storm-cloud with its thunder and lightning and tempest to clear the poisoned atmosphere of malaria, so surely will the same law operate in the moral and social realm to the overthrow, if need be, of the whole social fabric. The law of compensation is universal and inexorable.

It is a hopeful indication to see a secular paper of such wide circulation and influence as the Galveston News state so clearly that the hope of our civilization is in the prevalence of Christian ethics. But an emasculated Christianity will not meet the case. Gospel precepts sound well; but the same authority that gave the "golden rule" interposes with a Sabbath law between the grasping money king and the dependent laborer. If there is any authority or philosophy in the former, there is the same in the latter, for both stand on the same footing—rather, we should say, the latter is included in the former. Christian ethics would lay its hand upon every throttle-valve in the world and give the sons of toil one day

in seven to rest and familiarize mind and heart with nobler thoughts and aspirations. Christian ethics would close every drinking saloon, stopping at once the principal source of the poverty, ignorance and vice that festers in the heart of the body politic. Let there be consistency. Bring the "golden rule" down from the region of lofty abstractions and pious platitudes, and apply it to every phase of concrete life. The remedy, by its very nature, is either radically thorough or powerless. Give it scope in its entirety as God's panacea for the ills of humanity, and the yearnings of the oppressed of all nations for "Liberty, Fraternity, Equality," will be realized without the threatened upheaval. But expect nothing from Christianity equal to the emergency if its blessed Book is discouraged by hostile legislation, if its Sabbath is made the property of grasping avarice, and if the fire of discord and ruin, kindled by cupidity and guarded by the law, is in every street-corner and cross-road saloon in the land. Enervate Christianity by eliminating the elements that antagonize alike the greed that would grab all, and the envy and discontent of the poor, and it becomes powerless to lay the rising storm. To invoke it, then, is as fruitless as were the cries of Baal's prophets upon Mount Carmel.

"TIMES IS SO HARD."

It was far out on the frontier. The grown folks had gone to church, and he was left in the house alone. Not altogether alone, however. The ADVOCATE was there with its little sermon, for him, and the like of him. There was a question, too, to be answered. He looked through the big Bible, and bye-and-bye found out who said "I spake as a child." He sat down then and began to tell the editor all about it. He went on to say, in his childish way, how he had to "hunt that chapter," and how at last he found it; and then wound up the letter by this grave and important announcement, "I am ten years old."

But it was not the child's letter that was so touching; it was the postscript, the tender, plaintive, little postscript, scrawled at the bottom of the sheet. Here it is, just as he wrote it, and if you can read it without misty eyes—well, you have a harder heart than the writer of these lines: I am so sorry the TEXAS CHRISTIAN ADVOCATE is out and I don't guess papa can take it any more for long time—times is so hard. "Times is so hard!" Who is it that does not know what that means? "Flush times" are the white crest on the wave; "hard times" are the sea-level, and the waves go up and down. You may be on the top of the wave to-day; to-morrow you shall come down. You, too, shall know what it is to fret your heart in a narrow place. You, too, some day, shall curb your soaring spirit, and feel the pinch of "hard times."

"Times is so hard!" So they are; and in many homes that grim face is seen just now where before it had been a stranger. When Hard Times knocks at the door we can not refuse to let him in. He may be an unwelcome guest, but come he in in spite of us, and makes himself at home. "Times is so hard!" Yes, they are hard, and many a man with a sad heart has had to say, "We must give up this little pleasure and that little comfort." When "hard times" comes we have to strip for the fight. How many men this year have had to go home and say, "We must find some way to curtail; we must—we must economize." What a sad time that, when the father begins to look around to see what can be given up! We felt it only the other day, when a man came in and said, "My children must have bread and shelter. Here is an heirloom that I love. It is hard to part with it, but times are so hard. Buy it if you can, or tell me where to go."

"Times is so hard!" Alas! how true; and some of us must wear coarser clothes and eat coarser food. But if that is the very worst, will it be so bad after all? The danger is that we will begin to curtail at the wrong place. Sad for us will it be if we let "hard times" strike in and pinch the mind and soul. There are some things a man can do without; there are others that are indispensable. Take care, brother, that you do not make "hard times" harder still. Retrench, if you will, but do not begin on your pastor's quaterage or the subscription price of your religious newspaper. Let these be the last things that you do. Outward poverty is bad enough, but poverty of mind and soul far worse.

"Times is so hard!" Yea, verily! And hard, indeed, must they be when they begin to pinch the little ones. That is the saddest part about hard times—that the children have to come in for their share. If a man can shield his household, his wife and his prattling babes, what matters it how fiercely the storm may beat upon his own broad breast? But when it begins to beat down upon the children; when the strong man cannot bring home the accustomed toy and picture-book, or grant the little accustomed pleasure, then "hard times" goes like iron into the soul. "Times is so hard!" Alas! this is too true—but, if possible, spare the little ones! Retrench if you will, but you must deny them not there! Or rather, if you must deny them also, let it be in some outward way. Let the child wear a coarser frock, but do not take away the easier his soul clamors for. O, what mistakes we make! Here we are president-making and senator-making, as if all the world depended on it! You might do better work in your own home. Pharaoh had the true philosophy. When he wanted to

destroy a nation he said, "kill the boys." Herod knew what to do also. Some of this same philosophy the devil has whiggos about ready to destroy the little ones. "Times is so hard!" Yes, they are hard, but will you for that reason cut off the food of your child's soul? If you leave his mind empty, do you suppose the evil one will be slow to see? No. He waits for just that chance. He counts this as his opportunity. Depend upon it he will supply your child and rejoice that his time has come.

"Times is so hard!" Yes, little friend, they are hard; hard down here as well as far out there. We, too, have felt his pinch and winced beneath the pressure. But hard as they are, with that plaintive little postscript murmuring in our heart we "don't guess" that we shall be able to stop your paper. Look for a paper coming every week, and—all your own.

WORSHIP is not a mere performance in the presence of God; it is the reaching forth of the heart towards him. That which has not this element, whatever else it may have, is not worship. Paul, having a suit, into which his whole soul entered, to press at the mercy-seat, "bowed his knee." He felt there was fitness in this. The manner of our approach into any presence is regulated by our degree of reverence. We would come into the presence of royalty quite differently from the manner of our approach into the presence of an equal. Of attitudes in prayer, standing is expressive of reverence and a readiness to go promptly and obey; kneeling carries with it the additional idea of a sense of a demerit and of earnestness in the plea. It is the attitude that the agony of desire naturally assumes. Sitting is not permitted in court etiquette, except as a special favor. When Henry III invited the aged Huguenot, Palissy, to sit in his presence, the whole court were astonished at the king's condescension. Our religious assemblies are often wanting in reverence. We come into God's presence without the proper expression of worship, often with lightness, not to say frivolity of mind. Our reverence is the measure of our religion. The book of Discipline directs that our congregations kneel in prayer; but in many of our congregations kneeling has become the exception, and not the rule.

THINGS SAID AND DONE.

Bishop Wilson is finding great benefit from the waters at Hot Springs, Ark. The collections for Rio Girls' College now amount to fifteen thousand dollars. Mrs. J. J. Ransom proposes to be one of one hundred to give \$20 each. Rev. H. S. Thrall has been invited, by the Committee on ceremonies, to be present, and to offer prayer, at the laying of the cornerstone of the new capitol at Austin. Miss Laura Haygood's address is Shanghai, China; Miss Anna J. Muse, Miss Dona Hamilton, Miss Jennie M. Atkinson, Shanghai, China, care Miss Haygood. Let all mail be sent via San Francisco. The indecent advertisements in the principal thoroughfares of our city show what the theatre proposes to do as an educating and refining influence, and is doing.—Southern Christian Advocate, Charleston, S. C. Says the Christian Register: "The United Presbyterian believes that a person can live and die a Christian without knowing it. But a more important question is, Can a person live and die a Christian without somebody else knowing it?"

The first session of the Florida Chautauqua Assembly will open Feb. 10, at Lake de Funiak, and continue one month. A complete programme of lectures, concerts and entertainments, and various special schools of instruction, has been provided for. Gov. St. John has been completely vindicated. The attempt to sustain the charge that he tried to sell out for \$25,000 during the recent campaign has miserably failed. In this disgraceful business one J. F. Legate has covered himself with infamy. We heard of a strange church the other day. The man said he was a member of the Independent Catholic Church—that is the Protestant Episcopal Church. What do our Episcopalian friends say to that? We only report our informant.—Arkansas Methodist. The habitual attitude of a man toward the truth is more decisive of character than any opinion he may happen to hold at a given time. If he is loyal to the truth, willing to know it and do it, the truth will make him free.—McTear's His. of Meth. p. 148. The Congressional Year Book indicates that 2,187 members were last year removed from the rolls by discipline. It would be to the advantage of all denominations vigorously to put out from their pale all members who walk disorderly and will not be reformed.

Would it not be a better use of their money for our patriotic Irish Americans, instead of using it to further dynamite plots, which are the most cowardly and cruel barbarities of the nineteenth century, to employ it in relieving their own poor, both here and in Ireland? A good man, in sheer despair as it seems, is advocating the scheme of some sort of a treaty with a Central American State, with an idea of colonizing the negroes there. As if the populations of Central America needed any re-enforcement of ignorance and the evils that go with it.—Dr. Haygood. It takes a man to writing what profanity is to conversation—an effort to give emphasis, which betokens a weak vocabulary. The right word will always emphasize itself; it is only the lack of that right word that calls italics to its aid. A sentence that needs underscoring needs re-writing.—Globe Democrat. Two thousand one hundred and nineteen of the Christian students of American colleges are candidates for the ministry. Of these eighty-three have been converted since entering college. Eighty-one report that they were influenced in their decision by college associations. One hundred and eighty-two intend to be foreign missionaries.

A sect of Anti-Deists in Paris proposes to suppress the name of Deity in all the languages in the world, its motto being, "Dieu, vous l'enfermez." To do this they must, of course, provide new books, and revise all laws, all poetry, all prose, erase all monuments, and

accomplish the most stupendous task ever undertaken by human power. It is a striking comment upon the feeble weakness of this petty rebellion against the Supreme Being that before these anti-Deists can have launched their schemes fully, they must, in the course of nature, be swept into eternity. He endures. They are the creatures of a moment. "Let the negro alone," indeed! As well tell the people of the Mississippi valley to let his great river alone when he floods their homes. People may say this who live a thousand miles away on uplands, where there are no Mississippians. But Congress keeps on making "appropriations" to protect the people exposed to the desolating waters.—Dr. Haygood.

The men who early give up convictions, and even prejudices, on fundamental matters, and are ever ready for radical changes, are not the kind of instruments for working solid and enduring reforms. Conservatism in revolution is a rare and valuable factor. It creates and transmits to the organization that follows the subtle power of stability.—McTear's His. of Meth. p. 182. A measure is now urged upon Congress to make a reduction of 50 per cent. on the cost of postage and second-class mail matter. This measure, if adopted, will greatly increase the circulation of printed matter through the mails, and thus contribute to the circulation of knowledge and the general education of the people of the whole country. It is to be hoped that it will become a law.

Dr. Patterson, Superintendent of our Mexican Mission, was detained, on his return to the City of Mexico, two weeks in New Orleans, by reason of the illness and death of his child. The child died on the 23d of January, and immediately afterward the missionary returned to his field. Brother and Sister Patterson go to their distant home with sad hearts, but the sympathies and prayers of the church follow them. The Young Men's Christian Association has just held its thirty-second anniversary. In the last few years the organizations have been made more thorough, practical, and evangelical. The sparkle and foam of early enthusiasm have been solidified into efficient business methods, and the work has become worthy, not merely of the attention, but also of the confidence of all who are striving together to build up the kingdom of God.

The Catholic Standard speaks strongly and boldly against the dynamites: "No cruelty practiced by a secular government, no oppression of which it has been, is, or can be guilty—and that the British Government has been and is thus guilty, goes without saying—justifies individuals in the gratification of their own personal desires for revenge by planning schemes which involve the indiscriminate killing of innocent men, women, and children. It is murder, pure and simple, ruthless, cruel, indiscriminate murder."

No state in the Union surpasses Texas in the munificence with which it is caring for its public schools. The buildings in the larger towns are equal to any in the United States, and liberal salaries are paid the teachers. The state University has a permanent fund of over half a million dollars, and also two million acres of land. Its total resources are estimated by the Regents to amount to five million dollars. The State has also set apart thirty million acres of land to provide for general education.—N. Y. Independent.

It illustrates the indifference of this country to art and to international comity, that the committee have found it impossible to secure money enough to erect a pedestal for the Bartholdi Statue of Liberty enlightening the world, which citizens of France have presented to the people of the United States. Congress has been asked to appropriate \$100,000 for the purpose, and the people have been asked to give \$35,000 more. The statue is expected to arrive in May. It is to be placed on Bedloe Island, provided money enough can be secured to place it anywhere.

An extraordinary illustration of the modern newspaper doctrine, that every politician is to be presumed guilty until he is proved innocent, is afforded by the Chicago Advance, which insists that it is the duty of St. John to vindicate himself from the charges of corruptly offering to sell out, by suing for libel. When this suggestion was made in the New York Tribune, it was not astonishing; for the New York Tribune would presume St. John guilty even after he had been proved innocent; but in a Christian newspaper, which gave Mr. St. John a quasi support, it becomes a sign of the times.

A new paper goes on our exchange list this week. The Star and Crescent, published at Bryan, Texas, Rev. W. J. Phillips, the editor, is a member of the Texas Conference and on the list of supernumeraries. We wish the paper and the editor great success. The salutary says: While the Star and Crescent is not designed for a religious paper, we intend that its moral tone shall be good, and no one need have any fears in regard to placing it in the hands of his family. Not only will we try to fill every department with best reading matter of its class, but we shall also guard our advertising columns, and reject everything, so far as we can, that is not legitimate and right.

The New York Sun says of Harvard College: Since the venerable Dr. Peabody retired from the proctor's chair, three years ago, it has been vacant. It is generally acknowledged that it is no the policy of the college to elect a successor. Morning prayers have been conducted by various clergymen, and the regular Sunday evening service in the chapel has been maintained in the same way. Beyond these perfunctory services it is impossible to direct the least effort on the part of the college authorities to minister to the spiritual needs of the students. The college seems content to develop the mind and the body of the students, and leave their spiritual needs out of the problem of education.

An exchange has this to say of Carlyle: He was Christless. This was his trouble. He knew not the man of Nazareth. He was a stranger to the blood of reconciliation. He needed religion to sweeten his temper and make him more charitable. He was intellectually giant, but spiritually dwarf. No friendly reference to Christ in this entire biography. If he ever spoke in reference to Jesus, his biographer has suppressed the utterance. It is doubtful if he did. His idea of the deity, as here and there hinted at, is vague and unsatisfactory. He had no sympathy with Christianity, and neither has Mr. Froude. In one of his pamphlets his doctrinal notions are defined in this way:

"Define the church. I had rather not." "Do you believe in a future state? Yes surely." "What is it? Heaven, so called." "To everybody? I understand so—hope so." "What is it thought to be? Humph!" "No hell, then, at all? Humph!"

The Homiletic Review for February is up to the high standard attained in the January number. The opening article is by Dr. Van Dyke on Ministerial Education. Secretary Round's "Criminals and Christianity," presents the subject of Prison Reform in a strong light. Dr. Shaft's "Reminiscences of Neander," will be read with intense interest by all who revere that wonderful man and appreciate the service he rendered to Christian history. Dr. Cham-

bers, in the "Symposium on Romans," writes with skill and force. Prof. Wilk's article on "Pulpit Power," must be read and studied to be appreciated. The shorter papers by Dr. Plerson, Dr. Crosby on "Pussy's Commentaries," Dr. Ludlow, Dr. C. S. Robinson, and the Poem by J. D. Sherwood, add to the attractions of the number. Nor is the Sermonal Material below the usual high standard. Eight discourses in all, the first a powerful one by Dr. Belvidere, on "The dignity of Christ," Dr. F. L. Patton, Dr. MacArthur, Rev. C. H. Spurgeon and others make out the complement. The Prayer-Meeting Service, though by a new hand, is very rich, while the Editorial Section abounds with suggestive thoughts on a great variety of topics of special interest to pastors.

The closing pages, supplied by Dr. Stuckenborg, of Berlin, Germany, on the "Current Religious Thought of Continental Europe," add a rich chapter to a number crowded with good things. Published by FRISK & WALKER, 10 and 12 Dey Street, New York. \$3 per year; 35 cent per single number.

"Christian Thought," for January and February, is full of unusually good matter. The opening paper, by Prof. Hamilton, is very acute and will attract attention as the proposal of a new philosophy of conviction. Dr. Hamilton is well known among scholars as the author of an able work entitled "The Human Mind." A more popular article is by the Rev. Herrick Johnson, of the Theological Seminary of the Northwest, on "Philosophical Topics and the Pulpit." All our pastors should read that. It is full of sound, practical sense. A paper written in still freer style is on "Great Believers," by Chas. S. Stockton, M. D., a layman of Newark, N. J. The paper on "Agnosticism," by Rev. Mr. Mackay-Smith, we recommend to be read at some night service in every church. It would deeply interest every man. "Christian Thought" is not a dry periodical. It is alive all over. The "Memorabilia," "Notata," "Letter Book," etc., are very attractive. It improves with every number.

Miss Frances E. Willard sends an earnest appeal to the various branches of the National Woman's Christian Temperance Union to forward supplies to their booth in the Woman's department of the great Exposition in New Orleans. She says: "Letters have just reached me from New Orleans, revealing a state of desperation in respect to our National W. C. T. U. booth, at the great Exposition. Our honor is at stake, for we formally agreed at St. Louis to be represented at New Orleans, and at an Exposition where strong drink abounds, to open a fountain of temperance healing. What can you do? 1. Let each local union send a few dollars (from one dollar upwards) to help get ice coolers, so that water can be had to drink; also, buy temperance literature and other suitable furnishings for a W. C. T. U. booth. 2. Forward by express, without delay, any notices, flags, or other adornments, that you have used in exhibitions, at fairs, or conventions. If we can get enough of these, they will furnish and render unique and significant our booth. Let Ohio send her 'bottle flag.' Iowa her amendment notices, Maine and Kansas theirs. We will have the National Banner forwarded, etc. 3. Let each State Union send a design symbolic of its motto and work. A State shield is desired from each State and Territory, but only twelve have responded to Mrs. Nichols, and not one has arrived. The Exposition will last six months, from Jan. 1, 1885, and we must tread through the eyes to the end of the ground of temperance to the millions who will be there. Send packages to Mrs. Judge Merrick, Woman's Department, Exposition, New Orleans, La."

Bishop Taylor's missionary party, numbering over fifty men, women and children, have embarked for Central Africa. The preachers, farmers and artisans who compose this missionary band hope to penetrate a part of Africa that the bravest explorers would not tread without supreme caution. The N. Y. Sun thus discusses the enterprise: According to Bishop Taylor's plan, they expect to plunge into the African jungle, ford many bridgeless creeks and rivers, pass through tribes that are hardly known by name, until they finally reach a country, situated from the west coast, and 300 miles from the coast, which only two white men have visited. One of these white men lived to get back and tell what he saw. Lieutenant Wissman brought home wonderful stories about the great plain that Bishop Taylor hopes to reach. If his report is accurate, it is the most densely populated part of the continent and its friendly tribes, living in a fairly salubrious climate, and exceedingly skilled in agriculture and iron working than in all African peoples, are well worth seeking out by the teacher and trader. Very little, however, is yet known of this country or its population. Every step in the beginning of enterprise in such a land should be cautiously taken. It is a serious question if this missionary band will not invite disaster if it is engaged in its present purpose of pushing on at once into the depths of Africa with its burden of women and youths and children in arms. One thing! tragedy in this century is enough. Livingstone thought he saw near the Zambesi, a fine field for missionary labor. He was told that if white men came to live among the Makalolos, the chief would remove his residence for their benefit from Linyanti to the more salubrious highlands twenty miles north. At the request of the great explorer, missionaries, with their wives and children, were despatched from England to Linyanti. They traversed a thousand miles of wilderness in ox waggons, only to find at the end of their terrible journey a faithless chief, an indifferent people, and a deadly climate. All of them except two little orphans and one man died in Linyanti, purposely detained in a hot-bed of fever by the treacherous king who enriched himself with all their belongings as fast as they perished. Bishop Taylor's party will enter Africa at the Portuguese port of Loanda. The climate of this small city is comparatively salubrious, and the neighboring district of Fungo, along is the most beautiful in Angola. When these Methodist pioneers are thus far on their way they will very likely decide that it will be wise for some of their strongest men to push on ahead, that they may learn exactly what is before them, and that they may shield the weaker elements in their band from needless exposure to suffering and danger. It might improve their chances for ultimate usefulness in the Fushungian country if Bishop Taylor's people should make haste slowly in reaching it.

Dr. A. T. Spalding, pastor of the First Baptist Church, Galveston, has been called to Georgia on a very pleasant mission. His son, Mr. Eugene C. Spalding, is this week to marry Miss Van Hilliard, the daughter of Hon. Henry W. Hilliard, of Atlanta. The ceremony will be celebrated in the First Methodist Church of that city.

Public spirited citizens have come to the aid of the Island City Savings Bank, which recently failed in this city, and it is now proposed to settle with depositors at seventy-four cents on the dollar. This settlement will be made provided it is accepted by all depositors within ten days; and, provided also, that the old stockholders surrender their stock, and the many suits and attachments instituted since the failure of the bank, be withdrawn. Only about two-thirds of the parties interested have accepted this proposition; and, as but two days of grace remain, it is doubtful if the settlement will be effected.

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REV. JOHN WESLEY DEVLIBISS.

The Rev. John Wesley DeVilbiss has just been laid away to rest. He was the patriarch of the West Texas Conference and the man who preached the first Protestant sermon in San Antonio.

But the weary wheels of life stand still at last. His voice will be no more heard amongst us; he will be no more seen. We do not yet realize our loss, but we all will when our eyes meet.

Bro. Fisher gone, Bro. DeVilbiss gone, and Dr. Mood gone (for he was ours, too), and now comes the sad news that one of my own trusted lieutenants lies at death's door.

On the 31st ult. Bro. DeVilbiss was repairing the back of the fire-place at his home, and had moved his chair back to look at his work, when suddenly the messenger came, and he arose, but sinking down gently to the floor, without a groan or a sigh—all was over.

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Rev. John W. DeVilbiss was, I believe, a native of the State of Ohio; born in 1818. In his youth he learned the saddler's trade at Alexandria, Licking county. While an apprentice he professed religion, mainly through the influence of a pious shopmate.

At the ensuing Ohio Conference we entered the itinerary together; and the two years later, after being ordained deacons, side by side, both received appointments as missionaries to the Republic of Texas. His first circuit was on the Colorado river, and included the scope of country from Fayette county to Matagorda, and the entire valleys of the Lavaca and Navidad rivers.

During the years 1846 and 1847 he was stationed in San Antonio, and to supplement his meagre salary taught a small school. Then he was sent to LaGrange, on the Colorado; and subsequently for six years labored in Milam, Robertson and Burleson counties. In 1856 he was appointed presiding elder of the San Antonio German district, and for four years superintended the German missions in West Texas.

1863, 1864 he spent in Gallad; and in 1865 was returned to the San Antonio district. Then for five years he was agent of the American Bible Society. Then for three years he was presiding elder on the Corpus Christi circuit. His next two years were spent on the Cibola circuit; then for a number of years he traveled as agent of the Southwestern University.

1876 and 1877 he traveled the Clinton circuit, which took him a long distance from his home. Then in 1878 and 1879 he was in charge of the Tenth Street congregation in San Antonio. This closed his fourtieth year in the active ministry, and in feeble health he asked and obtained a superannuated relation.

For years he had, as occasion offered, followed surveying; and after his superannuation he continued in this work as long as he was able to follow a compass. He was said to be one of the best and most accurate surveyors in West Texas. He lived at his home near the Medina river, in Bexar county, where he died without a struggle or a groan, on the last day of January, 1885.

The world would hardly pronounce Bro. DeVilbiss a great man, but he was more than that; he was a good man in every sense of the word. If his preaching could hardly be called eloquent, it was certainly effective, and his labors were always acceptable and useful. He was a model pastor, and kept the business of the church in prime order. The one who followed him found the church register posted up all right, and the quarterly conference minutes in proper shape.

He represented West Texas in the General Conference of 1866, and was three times elected president, and as many times served as secretary. Few men attended to every item of business as carefully and as promptly as he did.

—Rev. A. C. Benson, Thornton: The spiritual condition of our circuit is generally good, and the brethren seem everywhere to be hopeful of a good and pleasant year's work.

—Rev. W. L. Harris, Meridian: I raised my foreign mission money here Saturday, 1st, and organized a Woman's Missionary Society. Hope to do the best year's work of my life.

—Rev. J. A. Smith, Liberty: Our first quarterly meeting is over. The presiding elder was present and preached acceptably. Provision has been made for the pastor's support.

—Rev. M. L. Hallenbeck, Gabriel Mills: Our first quarterly conference over—disagreeable weather. Bro. Mackey was with us and helped us spiritually. I want the ADVOCATE in every family in my charge.

—Rev. R. M. Leaton, Round Mountain, Blanco county: I preached at Walnut yesterday. Had one application for membership. Held class-meeting after the sermon, and had a good meeting. It is a live church.

—Rev. W. B. Davis, Dexter: First quarterly meeting over. Presiding elder not present, on account of sickness. Closed second round. Indication of good. Am hopeful. People seem religious. Weather very cold until today—pleasant.

—Rev. T. T. Booth, Jacksonville: The ADVOCATE is growing in interest all the time among both preachers and people, and but for the hard times the subscription, I think, could be doubled. But we will do our best up this way. The "Witness bearing church," in the last number, is simply grand.

—Rev. J. M. T. Bludworth, Lone Oak: Last Saturday and Sunday was a very pleasant and profitable occasion with us at Lone Oak. Our presiding elder was in due time, looking well after the interest of the church. Bro. C. J. Sherwood was also present. Our new church house is nearly completed, and everything bids fair for a prosperous year.

—Rev. B. T. Pearson, Ovilla: Dr. Younge, the great temperance lecturer, addressed the citizens last night, Jan. 29. Had a full house. Although I was not able to be out, yet I learn he organized a council of some thirty odd members. With a council and a prohibition law we have King Alcohol at a disadvantage. We certainly have a sober people here.

—Rev. S. J. Franks, Clarksburg: We had a good day yesterday (Feb. 1). Congregations large and attentive. Organized one Sunday-school into a missionary school; received seven into the church—six by letter and one by ritual. Bro. Fourland spent a week with us not long since. We feel greatly blessed in having had such a man with us. He is doing much good.

—Rev. I. S. Assturn, Gainesville: The Ladies' Aid Society is having our church greatly improved—calculating the walls, repainting and varnishing the furniture, carpeting the floor and staining the glass. They have raised about \$500 since conference. The Y. M. C. A., of Gainesville, is doing well; organized about a month past; has some fifty or seventy-five members.

—Rev. J. A. Savage, Cedar Bayou: The weather is very bad and people cannot come out to church. I am putting in my time, or a portion of it, in behalf of the ADVOCATE. I am determined to put it in every Methodist family on my work if I can. You said some time ago, if the preachers would send ten new subscribers the 15,000 would be reached. This will make my ten; but I do not intend to stop working. My people all like the paper.

—Rev. E. T. Sterling, Granbury: We have prayer-meeting three times a week, and the Temple of Honor and the temperance society meet once a week. Three Sunday-schools every Sunday, and preaching nearly every Sunday. We have three saloons in the town to drag our young men down to ruin and to the grave. Lord, hasten the time when these things will be put out of the reach of our people. Our pastor is doing a good work.

—Rev. C. J. Sherwood, Canabell: Our work I rough the month of January, on account of severe cold weather, was but little. Twin Oak church is being built; the walls are up, ready to receive the roof. The number of subscribers to the ADVOCATE during the month are as follows: Helmer's chapel, 2; Jones' Bethel, 3; Twin Oak, 3; Campbell, 1; Shady Grove, 2. Total, 11. Sunday-schools have gone into winter-quarters.

—Rev. J. C. Woolen, Chaplain State Prison, Rusk: There are 435 prisoners now confined within these walls. We have a religious society numbering 52 members, professing an interest in Jesus our Savior. After scrutinizing their conduct closely, I cannot but think most of them are trying to be the utmost to lead faithful Christian lives. Nine men out of ten say, "Drinking whisky brought me here."

—Rev. H. M. Glass, Alvarado: Out of five Sabbaths only one was a day suitable for our people to get to the house of God. There are additions to church by letter, two by profession; five marriages; eight funerals; numerous pastoral visits; much "seed corn" planted; working for the ADVOCATE; collecting slowly our assessments, and above all, endeavoring to make full proof of our ministry in the salvation of souls. Come and see us.

—Rev. W. V. Jones, Marystown: First quarterly meeting over. The presiding elder, Bro. Stockton, was present, looking after the interest of the church with a careful and zealous oversight. The people listened to the three sermons he preached with marked attention. We have received no pouring as yet. Find plenty of work to do preaching and visiting the people. Expect to build two new churches and a new parsonage this year. Success to the ADVOCATE.

—Rev. Geo. F. Fair, Sipe Springs: We held the quarterly conference of Rising Star mission Jan. 24, our presiding elder being absent on account of affliction of his family. We have received to present date fourteen members, two of them by profession. Rising Star precinct voted local option by fourteen majority on Jan. 24. Cottonwood has also voted a majority in favor of local option. Let the work go on, and in a few years we will have State and I hope, national prohibition.

—Rev. Wm. Walker, Oenaville: My horse was stolen last Friday night and a saddle procured in the town from the crib of a citizen, and the horse used until Sunday morning. A gentleman found the horse loose upon the prairie, with the saddle on, but no bridle. Suppositions: 1. Was stolen by some person residing in this vicinity. 2. That he was waiting until such time as the horse could be removed. 3. That the thief is still among us. Citizens are talking of organizing to stop horse-stealing.

—Rev. J. J. Harris, Iredell: I see that this circuit and its preacher are left out of the minutes, yet we have the circuit will not be a blank this year. The ladies welcomed me with a fine dinner on my return from conference. We have raised at this church (Iredell) \$22.25 quarterly; \$17.50 for repairs; \$10.15 for Sunday-school; \$1.95 for incidental—making \$33.45. I send two subscribers as a result of the answer you made to correspondent on the Holiness Association.

—Rev. R. F. Beasley, Gablon: We are in the midst of a kind and generous people on Bokvar. Our church is small in number, and weak financially, but they believe in looking after the interests of their preacher. A more quiet and orderly community I never lived in. My people are a temperance people. We had an election on local option not long since, and nearly five-sixths of the votes cast were in favor of prohibition. Thus you see the sentiment of the people upon this subject.

—Rev. W. L. Pate, San Augustine: I preached last Sunday to large and attentive congregations. Sunday-school interest is increasing. Hope soon to have a real live Sunday-school. The ADVOCATE is a welcome visitor to many households, and I am trying to get it into every Methodist family. They read it; they love it, and are benefited by it. I will send you a list of subscribers shortly. We are going to commence prayer-meeting as soon as weather will admit.

—Rev. J. R. Carter, Del Rio: Yesterday, Jan. 25, was a beautiful, bright Sabbath, and a day of spiritual refreshing from the presence of the Lord. Congregation in the morning good and very attentive. At night we had the largest congregation ever assembled

in this place. Our fine, new church was filled, and many went away from the door for want of room. Those who understand matters on the border know that this is unusual. It pays to build churches in these border towns. The blessed "Sword of the Spirit," which yourself and the good people of Houston placed on our pulpit, is doing good work. Our Sunday-school is also growing.

—Rev. T. J. Milana, Plano: Dr. James Younge had an appointment to lecture here lately, and as is usual with him, he had a crowded house. Judge Latimer, of Paris, being present, was invited by Dr. Younge to address the audience first. His address was highly interesting. After which the Doctor made one of his telling speeches against King Alcohol, showing his destructive influence upon the human family. All seemed to be highly entertained. He organized a council of 28 members.

—Rev. Wm. H. Keck, Cotulla: I have just returned home from Carrizo Springs. The town is improving very fast. There is a very fine court house and jail, built of rock. There is a good school house and a school of a very high order and in good condition. There is not a church house in the county that I know of. We have a small society there, and the Baptists have an organization. There are many good people in that place. It is the best watered town that I ever saw and very healthy.

—Rev. T. B. Graves, Giddings: Yesterday (Feb. 1) was a good day at Giddings. We organized a Methodist Sunday-school, the first I believe Giddings has ever had. We begin with thirty-eight members, with a prospect of considerable increase in the near future. At the close of 11 o'clock service received five members by certificate, and one at night. Giddings now has three good Sunday-schools, all in a prosperous condition. We hope with these to reach the entire community and save many of the children.

—Rev. A. C. McLaughlin, Aubrey: Have just moved into the parsonage. The weather is exceedingly cold here on these wide and treeless plains, but the good brethren of Aubrey circuit brought us five loads of good, dry wood, two sacks of flour, three fine, large hams, etc. We have received every evidence of Christian generosity which could be manifested by an appreciative people. May our God bless the donors with an abundant harvest this year, and ultimately with eternal life in the better world.

—Rev. C. A. Evans, Krhime: On my way home to-day from one of my appointments Bro. J. L. Dean presented us with a box which, when opened on our arrival at the parsonage, proved to be a most beautiful silver tea set, for which we are exceedingly thankful, and pray that God's richest blessings may be upon the giver. Our people are at work on the parsonage. Have already celled it overhead and will paper the walls this week, which will add considerably to the comfort of the preacher's family, which is never overlooked by this good people.

—Rev. W. T. Ayers, Quitman, Jan. 20: Local option was defeated at Winboro some time since. A certain man in that precinct, calling himself a minister of the gospel, did all in his power against local option. When men, who set themselves up as lights of the church, use their influence to hinder the cause of true religion, may we not expect the friends of the world to scorn the profession of such pretenders? When will men learn that religion is the source and foundation of all good principles? Strange, indeed, that men will eat the fruit and condemn the tree.

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—Rev. J. H. Price, Cartley, Rusk county: Henderson circuit is made up of parts of three counties—Rusk, Cherokee and Smith—and is divided by several ugly creeks. Community composed of Methodists, Prebyterians, Baptists and a large non-professing element. The latter are divided between local option and lovers of whisky—the former having the upward tendency; the latter, downward weight. The struggle for local option must be renewed. Whisky must be banished. Building a new church at Round Spring. Parsonage not occupied by the pastor, Dr. S. Watkins. Our presiding elder, R. W. Thompson, having served Beaumont and Palestine districts, comes back to us. "Richard is himself again."

—Rev. A. P. Smith, Vernon, Jan. 22: I left my home at Liberty Hill, in Williamson county, on the 29th of last November, and reached this place the 1st of December. Found it to be a town of between three and four hundred inhabitants, situated on Pease river, about fifty miles west of Wichita Falls. The Fort Worth and Denver City railroad, which is now in construction from the Falls, is to here some time in the spring or summer. We have a class of thirty members, ten of whom have been received into the church since I came. Have secured ten subscribers for the TEXAS CHRISTIAN ADVOCATE. Expect to begin a protracted meeting here on Saturday before the first Sunday in February. We are now making arrangements with the Church Extension Board to assist us in building a church this year.

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SILKS FOR PATCHWORK. The only patchwork silk in the world. The best patchwork silk ever made. YALE SILK WORKS, New Haven, Conn.

GULLIVER AS A MISSIONARY.

We had gone but a few paces when I discovered that our friend in the cave had a gun, the longest I thought I had ever seen, and was evidently preparing to use it, for he had already brought it to a horizontal position, and was gazing along the barrel through a set of huge "sights," in the direction of the undersized. On perceiving this, I told my senior that in view of the great loss the church and our families were likely to sustain if we ventured further, I thought we ought to evacuate that region immediately. "Nary run," said my colleague, as he drew out his old six-shooter, and began revolving the cylinder to see if she worked; "nary run, we will die game, if die we must; and having commanded me to draw my weapon, he called out "Forward!" and digging his heels into his pony, dashed up in front of the grotto!

Well I show to I wrote this adventure, which I live that I did not get killed, and I assure the reader that my colleague is still in good health. Just as we approached the creek the armed stranger came out, and surrendered. Of course we allowed him the benefit of a general amnesty, and without degrading any oath of allegiance granted him the "freedom of the city, and etc."

He proved to be a horse-hunter, who, on seeing us, and knowing nothing of our intent, had taken refuge in that grotto, as the best position for one against two. But after a sober second thought, he concluded to do as we did. We were all scared; but this was a common thing in those days. Our appointments for the night was at the house of Bro. D., five miles from M., on the western border of the "upper cross-tinners."

Old Bro. D. was an old-time Methodist. He was a great shouter, and dry indeed was that preacher who failed to elicit several hearty amen's from the old gentleman during the course of his sermon. He was a wet bit eccentric, as the following will show: When the old soul got happy, he would rise from his seat and stepping, or rather leaping toward the preacher, would hand him a piece of money, and then facing the congregation would fairly shake the shingles with his stentorian hallelujahs.

It may be well enough to say right here, that all the brethren on the mission were not so eccentric, at least on the finance question. Before leaving old Bro. D.'s I wish to say that Methodism is almost as much indebted to these old lay heroes, as to the home-leaving, self-denying, itinerant preachers. These dear old men and women have lived, prayed, paid, and shouted all over every land where Methodism has gone! Of their private houses they made public chapels, that their neighbors might hear the gospel, and like Obad Edom of old, the Lord blessed their houses because the ark of the covenant was there.

In Chicago a few days ago a man had his hand then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water. All the best physicians agreed that nothing could cure me, but I resolved to try Hop Bitters. I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has restored a vigorous health, otherwise I would have been in my grave. Buffalo, Oct. 1, 1881. J. W. MOREY.

Hardened Liver. Five years ago I broke down with kidney and liver complaint and rheumatism. Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water. All the best physicians agreed that nothing could cure me, but I resolved to try Hop Bitters. I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has restored a vigorous health, otherwise I would have been in my grave. Buffalo, Oct. 1, 1881. J. W. MOREY.

Poverty and Suffering. "I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring. I was completely discouraged, until one year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have been sick a day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. I know it."—A WORKINGMAN.

Impaired Digestion. The majority of people suffer to a greater or lesser degree from this sad affliction; many unwittingly cultivate it by insufficiently masticating their food; others whose occupation is of a sedentary character have it forced upon them, the excessive use of tobacco, and positive and violent diet, assisted by a reaction which will develop it. The symptoms vary, one suffering severely after meals, another only slightly, constipation or diarrhoea, flatulence, variable appetite, etc., are only a few of its unpleasant consequences. Now what is required, is attention to diet, assisted by a reaction which will develop it. The symptoms vary, one suffering severely after meals, another only slightly, constipation or diarrhoea, flatulence, variable appetite, etc., are only a few of its unpleasant consequences. Now what is required, is attention to diet, assisted by a reaction which will develop it.

The Dyspeptic's Refuge. "Parker's Tonic cured me of dyspepsia of fifteen years standing. It is the dyspeptic's restorer," says Dr. Charles H. Watts, of West Somers, N. Y.

Mr. and Mrs. James Russell Lowell are expected in Boston in the early spring.

Old Scratch—The tom-cat. Pike's Toothache Drops cure in one minute. Gorman Corn Remover. Lids Corns & Bunions.

The Princess Dolgorouki's eldest son is described as "the image of the Czar."

How I find a dog can make. Sometimes it takes long to see the point of such a pun.

Dr. Koch's investigation of the cholera germ has brought to light the victims of Dr. Folsom's "Lewy's" and of Hop Bitters.

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A Great Problem. Take all the Kidney and Liver Medicines. Take all the Blood Purifiers. Take all the Diuretic Remedies. Take all the Ague, Fever, and bilious cures. Take all the Brain and Nerve force restorers. Take all the Great health restorers. In short, take all the best qualities of all these, and the best Qualities of all the best medicines in the world, and you will find that Hop Bitters are the best curative qualities and powers of all. In them, and that they will cure when any or all of these, singly or combined. Fail. A thorough trial will give positive proof of this.

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THE BEST WASHER. We will guarantee the "LOVELL" WASHER to do better work and do it easier and in less time than any other machine in the world. Warranted five years, and if it doesn't wash the clothes clean, without rubbing, we will refund the money. AGENTS WANTED in every county. PROOF that Agents are making from \$75 to \$150 per month. Farmers make \$20 to \$50 during the winter. Ladies have great success using this Washer. Total price only \$3. Sample to those desiring agency \$2. Also the celebrated KEYSTONE WRENGING machine, at manufacturers' lowest prices. We invite the strictest investigation. Send your address on a postal card for further particulars. LOVELL WASHER CO., ERIE, PA.

CHILLARINE! The only GUARANTEED CURE for FEVER AND AGUE, CHILLS AND FEVER, DUMB AGUE, REMITTENT, INTERMITTENT and BILIOUS FEVERS, NEURALGIA, and ALL MALARIAL DISEASES. CHILLARINE is sold on a POSITIVE GUARANTEE by the Proprietors and Druggists who sell it. If used according to directions, with the Liver Medicine, and it does not cure the Chills, you can take the bottle back to your druggist, and he will refund the money. NO CURE NO PAY OUR MOTTO, hence the Unparalleled Success of CHILLARINE.

REWARD Comes to those Suffering WOMEN who use MOELLER'S BERLINER TONIC! Composed of Cohosh, Black Haw, Iron Ergoster, Cassia, and all the Most Noted Womb Tonics. Cures PAINT MENSTRUAL FLOW without fail. Try it and be convinced. Cures excessive MONTHLY FLOW in one or two periods. Cures BRUISTION, INFLAMMATION and CLERICATION of the Womb. Cures troubles of the Bladder and Falling of the Womb. Cures women in regulating the worst forms of PAINFUL MENSTRUATION, and restores the Strength of the Muscular System, and is the Best Remedy for a Weak Back. Arouses inactive Nerves and Debilitated with the renewal of health.

BADGER'S ANTI-BILIOUS BITTERS THE ONLY LIVER STIMULANT. Cures Biliousness, Jaundice, Indigestion, Dyspepsia, Sick Headache, Ague, Loss of Appetite, Constipation, and KIDNEY COMPLAINTS. The Great Tonic and Cathartic for the Stomach, Liver and Kidneys. Price, \$1 a Bottle.

BLANGARD'S IODIDE OF IRON PILLS, Approved by the Academy of Medicine of Paris, and specially recommended by the Medical Authorities of the World for Scrophulous, Chlorotic, and other states of the system, especially in the young. It is a powerful and reliable remedy for the cure of Biliousness, Dyspepsia, and other ailments of the Stomach, Liver, and Kidneys. Price, 40 cents and \$1.00 per bottle. E. F. Rogers & Co., N. Y. Agents for the U.S.

OPIMUM and WHISKY HABITS cured. The only safe and reliable remedy for the cure of Opium and Whisky Habits. Price, 50 cents per bottle. E. F. Rogers & Co., N. Y. Agents for the U.S.

A Square Offer! No Cure! No Pay! The only Honest Way to do Business. PARR ENGLISH PAD. THE PROPRIETORS OF THE PARR ENGLISH PAD. In introducing this valuable Remedy, offer to send, upon certain conditions, a trial Pad FREE—NO CURE, NO PAY— and guarantee speedy relief or not ask one penny for it. We will refund upon application, references from men of the highest respectability in our own city, as well as the names and addresses of thousands who have used them, giving the exact language of the words of heart-felt praise from these living monuments to the efficacy of this greatest of all remedies. Can you ask more, or could we do more to inspire you with that confidence which you seek? No positive are we of the wonderful remedial qualities of this Pad. Can the man who gives the alarm of "Fire" speak too plainly or can the truly conscientious man keep silence when he sees daily-may, almost hourly, the terrible wrong and pain brought about by injudicious drugging and wholesale mineral poisoning so common in our day? No! by all that you hold dear upon this earth, we do not want to let it stand on our own merits, and we earnestly request every afflicted man, woman or child, no matter what your trouble may be, TRY IT, and if you are not relieved, it shall cost you nothing. Can you doubt our motive in speaking plainly when we see thousands upon thousands of our fellow-men nearly driven to the grave for want of a proper remedy? Are we speaking too plainly? Can the man who gives the alarm of "Fire" speak too plainly or can the truly conscientious man keep silence when he sees daily-may, almost hourly, the terrible wrong and pain brought about by injudicious drugging and wholesale mineral poisoning so common in our day? 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