







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

HERE AND THERE.

The country between Dallas and Sherman may be classed among the many garden spots of Texas. Fields and pastures are fast extending their boundaries, until very little uncultivated lands can be seen from the road.

At Sherman we found Bros. Bourland and Binkley diligently canvassing the community for means with which to enlarge and beautify their house of worship.

It was Easter Sunday, and the floral attractions and special musical entertainments drew large congregations into the Episcopal and Catholic churches; and yet both morning and night our church was well filled.

The new building of the North Texas Female College has been erected since our last visit to Sherman. It is a handsome brick structure, with recitation and music rooms on the first floor and a large and well appointed chapel above.

At Denison we found Bro. McWhirter, pastor of our church, aided by Bros. Clarke and Miller, conducting a protracted meeting of much interest.

There are some other facts in this contest in Grayson county worthy of note. The heaviest vote for the saloons was cast in Denison, which is made up largely of Northern men and railroad operatives.

At the General Conference held in Atlanta, beginning May 1, 1878, there were present seven bishops and over three hundred delegates—clerical and lay.

Within three weeks nearly seven thousand Italians have reached this country, and the prospect of larger delegations behind them is assured. They are ready to work for small wages. They propose to earn a little money and return to their sunny native land.

A fraternity is needed which will not only express itself in glowing eulogies before great ecclesiastical convocations, but in a generous and magnanimous spirit which holds denominational aggrandizement subordinate to the best interests of the church of Christ, and can rejoice that God employs other agencies besides its own for the spread of his kingdom and the redemption of our race.

We reached Grayson county a short time after the liquor dealers had won the fight on local option. Our survey of the field satisfied us that a few more such victories will insure their permanent defeat. It was evident that the liquor vote in the large railroad towns in Grayson county overbalanced the vote in the rural districts, and secured the victory for the liquor interest.

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A DRUNKEN HUSBAND.

The editor noticed a lady in elegant attire, with her little daughter, seated on the opposite side of the car. Her little girl was full of joyous prattle, to which the mother responded with loving smiles.

The time was when it required some pretense to learning and research to be a skeptic. The old-time Atheist was supposed to have reasons for his creed and to be able to state them. He did profess to know something. Now-a-days there comes a fashionable skepticism that requires nothing of its disciples save the ability to say, "I don't know."

THE MEXIA LODGER complains that many who condemn the saloon keeper offer excuse for the wholesale dealer in liquors. The Lodger's position is well taken on this point. The wholesale dealer in liquors is as guilty as the retail. To make such a distinction is to be illogical.

OUR SOUTH CAROLINA correspondent (see his splendid letter on 7th page), pays this ADVOCATE a very neat compliment. A journalistic "potato with both ends off" comprehends a great deal. In this connection the ADVOCATE wants to say it is proud of the condensing powers of its correspondents.

THE BRENNAN BANNER, a reliable paper, publishes an item on prohibition exchanges should copy and comment on. A venomous serpent of the copperhead variety, without any sufficient provocation, but a valuable citizen, named Edmunds, on the finger, whereupon that gentleman took several healthy pulls at a bottle of liquid damnation, commonly called whisky, and was cured without any further trouble or expense.—Texas Siftings.

AGNOSTICISM.

What is Agnosticism? The answer is easy. It is a confession of ignorance—simply this and nothing more.

In the past there flourished a sect who called themselves Gnostics, or those who knew. Now we have a party calling themselves agnostics, or those who do not know.

What is the mistake of the Agnostic? This: they are seeking God with the wrong sense. God is not known—God is felt. All the best things are felt.

It is what sublime contrast to this scientific confession of ignorance stands the gospel. "We speak that we do know," said Christ; and the world answered him with a deathless love and trust. "Do you believe that when your head is severed from your body that your soul will pass into blissful heaven?" said the Roman prefect to the Christian who stood awaiting his martyrdom.

COMMENT AND QUOTATIONS.

The Methodist Advocate, Atlanta, is now an eight-page paper. It is neat, attractive and well edited.

The Methodist Advocate is mistaken in the statement that the Texas Advocate favors Dr. Scarritt's plan for organic union.

The new "institution" of Mr. Mill, of Chicago, has been christened. It is the "First Nonetarian Society," and will worship in the "Church of the Indefinite."

The specimen number of the General Conference Daily has been received. It contains sixteen pages, and is creditable in every particular. Price, for session of General Conference, only 81.

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SUPPOSE, for argument's sake, that a correspondent of the ADVOCATE did, as the Baptist Herald insinuated, presume a little upon the ignorance of its readers. Does the Herald claim the prescriptive and exclusive privilege of gulling the ignorant? That is what this ADVOCATE would like to know.

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Our humorous friend being an anti-prohibition paper, it is inferred that the above is cited as an argument against such a law. This reminds us that Siftings, though humorous at all times, is never so intensely comical as when he essays logical argument. Apply the above, for instance, analogically: Well-diggers and quarriers use powder with great good effect not only for themselves, but for the public at large; therefore men are justified in using powder without restriction—even to the establishing of a bus-

ness corner, filling it with powder, shot-guns and blanks, and causing said clerks to mercilessly shoot down passers-by.

The Nashville Advocate gives quasi endorsement to the idea that the General Conference should create the office of evangelist. "There is work in this land," says the paper named, "for a thousand men of God, who shall go among the people in the spirit and power of Elijah." From observation of the manner in which evangelists (so-called) go in among the people, and the effect left when they go out from among them, doubt exists as to the wisdom of the movement now mooted.

JESSE JAMES being the son of a Baptist preacher, the average newspaper man is now reaping his usual crop of surprise that preachers' sons are always such hard cases. If James' father had been a lawyer, or doctor, or blacksmith, there would have been no surprise expressed that the children of fathers following such callings are always inherently wild, reckless, etc., and yet such an assertion would be nearer the truth than to make the charge against the children of ministers. If a minister had twelve sons, eleven of whom were strict members of the church, upright and moral in every sense, and only one a hard case, the prodigal would be the standard by which public opinion would shape itself.

BISHOP PRENCE has his ideas about the General Conference, and publishes some of them in the Nashville Advocate. The introduction by any body of very vexatious, agitating topics will be very unwise, and will involve great waste of time without any compensating benefit. The church is quiet everywhere in our borders. No very important legislation is asked for, nor is any expected by the great body of our people. The question of the reunion of Methodism, North and South, is not up. It will not be before us officially, nor is there any competent authority in the premises before the Northern General Conference.

There are men who pride themselves upon morality and never miss a communion service in church who have queer ways of regulating conduct. They pay their employees not according to ability nor work, but base wages upon what will keep employees from starving.

A VERY interesting revival has been in progress at St. James Church, Galveston, the past week. To PLACE a bad man in position but adds to his power for evil.

PARAGRAPHS. Fifteen women's boards raised \$800,000 for foreign missions last year. There are now in Utah twenty-six church organizations, besides the fundamentalists, with buildings worth \$246,000.

Nearly one hundred of the Baptist churches throughout Indiana are holding revival services. Mr. Spurgeon recently prayed: "Lord, give us the earnestness and fire of the early Methodists."

A French newspaper says that the Jesuits are about to undertake the conversion of Wales. There is a marked increase in the number of the obnoxious students in Germany. In 1870 there were 1536; last year, 2384.

The Philadelphia M. E. Conference has accepted the bequest of the late Dr. Scott Stuart of \$100,000 as a nucleus of a fund for the construction of a Methodist hospital in Philadelphia.

Moses Taylor, the New York millionaire, has given \$250,000 for a miners' and railroads' hospital at Scranton.

It is estimated that 800,000,000 heathen, or two-thirds of the human race, are now open to the labors of Christian missionaries. The South Carolina Conference are making arrangements to establish a literary and religious summer resort in the vicinity of Henderson, N. C. It is said that it will be similar to the one at Chautauque, N. Y.

Said a young wife in an Indian Zenana to a Christian German lady who had made her acquainted with the Scriptures, "Really your Bible must have been written by a woman; it contains so many kind things about us. Our Sheshtras say nothing but what is hard of us."

The Canada Christian Advocate of March contains the proceedings of a convention of representatives of the Primitive Methodist, Methodist Episcopal Church of Canada, from several districts in and around Brantford. The delegates present, nearly two hundred in number, had a conference on the subject which indicated a decided conviction in favor of union. It was agreed to take steps to get the matter before the several bodies represented.

The Foreign Missionary Society following as the present statistics of missionary work in China: Ordained missionaries and physicians, 270; ordained natives, 83; native helpers, 1039; communicants, 18,707; pupils, 6247.

The Chataqua Foreign Missionary Society has invited a number of missionaries, foreign and home, to a convention and from every land, to its fourth annual gathering, in the beautiful grove beside Lake Chataqua, a little west of the city of Buffalo, from July 29 to August 3.

The Wesleyan Missions on the West coast of Africa—in Sierra Leone, Gold Coast, Yomba, Popo, and Gambia—have contributed about \$150,000 in the last ten years. The number in church fellowship is 15,044; in attendance on public worship, 33,174.

The great Methodist Hospital in Brooklyn, New York, is to be located on Prospect Heights. The buildings are estimated to cost \$100,000, and this, with the price of land, will bring the total amount up to about \$500,000. The edifice will be planned for an amputation and an enduring monument to the goodness of its noble-hearted founder, Mr. George I. Seney.

The American Institute of Christian Philosophy, of which Dr. Deems is president, is planning for another school of Christian Philosophy at Greenwood Lake the ensuing season. The plan involves a course of twenty-five morning lectures, possibly less, on philosophical subjects, with a supplementary course of evening lectures of a more popular character.

Since the commencement of the operation of the Sunday closing (Ireland) act in October, 1878, there has been a decrease in the Irish drink bill of £3,000,000, and 22,800 fewer cases of drunkenness submitted for trial by the police magistrates. Great unanimity is said to exist among the Irish people regarding temperance legislation.

A piteous reminiscence of Mr. Longfellow is related by Mr. G. W. Childs, who several years ago entertained the poet at dinner in Rome. He was walking to the dining-room with Mr. Childs, and on their way through the corridor of the hotel they passed a series of lighted wax candles placed in candelabra surrounded by flowers. Mr. Longfellow immediately shaded his face with his hand and begged his companion to hasten his footsteps.

It was through the flame of a lighted candle, when in the act of melting some sealing wax, that Mrs. Longfellow was burnt to death.

Rev. David Terry, one of the founders of the Missionary Society of the M. E. Church, and for many years its recording secretary, in a recent letter said: "Under God I attribute my early conviction and conversion to the Scripture Catechism, and faithful personal instruction of my Sunday-school teachers. It was the ceaseless care of our teachers to bring us to Jesus. They used, also, to go two and two, after the afternoon session, to visit the parents. One session per day was never held in those days; and it pleased God to give them large success in perhaps the largest and roughest school at the time that we had among us. Many from that school became preachers of the Word, and their fruit cometh."

From the Daily (General Conference) Advocate Specimen Edition. General Conference Chronology. 1812. The first delegated General Conference of the Methodist Episcopal Church in North America, including Canada, met in New York, May, 1812. All the members of that conference are dead.

1816. The second conference convened in Baltimore, May, 1816. Not a single member of that conference is living. 1820. The third session was held also in Baltimore in 1820. We know of no one living who was a member of that conference.

1824. The conference of 1824 convened again in Baltimore. We know of no one living who was a member of that conference except Robert Paine, now our senior Bishop. 1828. In 1828 the conference convened at Pittsburgh, Pennsylvania. Of all the delegates from the territory now occupied by the Methodist Episcopal Church, South, only four are living: Robert Paine, F. A. Owen, and Ashley B. Ross, of Tennessee; and Peter Akers, of Kentucky. Dr. Akers is now connected with the Methodist Episcopal Church in Illinois.

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1848. The Convention of Southern Delegates met in Louisville, May 1, 1848. There were present ninety-eight members; of these seventy-seven had passed away, leaving only twenty-one yet in the work of the Master. How rapidly are the ranks thinning! In reviewing the past we are pleased to say that the present ranks of the former years were giants in the former years of the Methodist Church, and that the strength of our ministry were diminished.





Texas Christian Advocate.

CHURCH NOTICES.

BEAUMONT DISTRICT--SECOND ROUND. Grandmas mis. April 22, 23. Livingstone at Smithfield, April 22, 23.

TERRELL DISTRICT--SECOND ROUND. Trinity at Wilkins' chapel, April 22, 23. Forney at Forney, April 22, 23.

JEFFERSON DISTRICT--SECOND ROUND. Mount Pleasant at Trappah, April 22, 23. Coffeyville at Independence Springs, April 22, 23.

MARSHALL DISTRICT--SECOND ROUND. Henderson at April 19, 20. Overton and Troop at New Hope, April 22, 23.

PARIS DISTRICT--SECOND ROUND. Paris at April 22 and 23. Honey Grove at April 19 and 20.

SULPHUR SPRINGS DIST--SECOND ROUND. Gilmer at April 22 and 23. Leesburg at April 22 and 23.

GAINESVILLE DISTRICT--SECOND ROUND. Denton at April 22, 23. Gainesville at April 22, 23.

MASON DISTRICT--SECOND ROUND. Menard at 1st Sunday. Concho at 1st Sunday.

DALLAS DISTRICT--SECOND ROUND. Lamar street, Dallas, 4th Sunday in April. Bethel at Mt Zion, 5th Sunday in April.

EASTLAND DISTRICT--SECOND ROUND. Palo Pinto and Ranger at April 22, 23. Independence at April 22, 23.

CHAPPELL HILL DISTRICT--FIRST ROUND. Dean Bakers--I am in receipt of a letter from Bishop Keener...

MONTAGE DISTRICT--SECOND ROUND. Newport at at Howard's Valley, 4th Sunday in April.

BELLE PLAINS DISTRICT--SECOND ROUND. Belle Plains and Abilene, April 22, 23. Fort Griffin, May 6, 7.

HUNTSVILLE DISTRICT--SECOND ROUND. Anderson at at Oakland, April 22 and 23. Prairie Plains at at Union Hill, April 22 and 23.

LAMPASAS DISTRICT--SECOND ROUND. Rockdale at at Moore's chapel, April 22, 23. New Hope at at New Hope, May 13, 14.

GEORGETOWN DISTRICT--SECOND ROUND. Cameron at at Mayfield, 4th Sunday in April. Rockdale and Cain, at at Rockdale, 5th Sunday in April.

SAN ANTONIO DISTRICT--SECOND ROUND. Camp Wood at at Dry Frio, 4th Sunday in April. Carpio Springs, 5th Sunday in April.

WEATHERFORD DISTRICT--SECOND ROUND. Action, at Action, April 20. Mineral Wells, April 22, 23.

CORSICANA DISTRICT--SECOND ROUND.

Groesbeck at at Thornton, 4th Sun in April. Mt Calm at at Oak Hill, 5th Sun in April.

SAN AUGUSTINE DISTRICT--SECOND ROUND. Ash Grove at at Newburg, 4th Sun in April. Christian Advocate in every family.

STEPHENVILLE DISTRICT--SECOND ROUND. Jonesboro at at Mount Zion, April 22, 23. Jonesboro at at Mount Zion City at Coryell City.

WACO DISTRICT--SECOND ROUND. Rosqueville at 4th Sunday in April. Waco at at Waco, 4th Sunday in April.

BROWNWOOD DISTRICT--SECOND ROUND. Pecan at 4th Sun in April. Brownwood at at Brownwood, 5th Sun in April.

SAN MARCOS DISTRICT--SECOND ROUND. San Marcos at 1st Sabbath in May. San Marcos at at Pleasant Ridge, 3d Sabbath in May.

TEXANA DISTRICT--SECOND ROUND. Latana mission, April 22 and 23. Texana circuit, April 22 and 23.

PALESTINE DISTRICT--SECOND ROUND. Palestine at at Palestine, April 22, 23. Palestine at at Palestine, April 22, 23.

TO THE TEXAS CHRISTIAN ADVOCATE. Disagreeable Facts for Methodists. BY GEO. W. ELLIOTT, A. M.

The following paragraphs show by comparison the inferior work Methodism is doing for higher education:

1. There are 364 colleges and universities, of which 53 are Methodist, 41 Baptist, 36 Presbyterian, 17 Congregational, 10 Protestant Episcopal, 10 Roman Catholic, 10 other.

2. Private benefactions to American secondary and higher educational institutions averaged \$50,000,000 from 1870 to 1875.

3. Up to 1880, the value of Methodist college property averaged \$175 a member of Baptist, \$382 of Presbyterian, \$490 of Congregationalist, \$633 of Protestant Episcopalian, \$1437.

4. Reckoning books at a dollar each, the total value of the 364 colleges of the land is about \$90,000,000, of which \$40,000,000 is in endowment, \$37,000,000 in grounds, buildings, apparatus, etc.; the balance in books, professorships, scholarships and fellowships.

5. Methodists and universities each average the lowest of the Baptist, Presbyterians, Congregationalists or Episcopalians, as follows: Teachers, 7; students, 70; books, \$200.

6. If our members would make it a practice to give one dollar a year to the cause of higher education, we could raise between \$70,000,000 and \$80,000,000 during ten years.

7. If the denominations do not, the non-sectarian ones. State institutions will provide first-class advantages for higher education. Can we afford to neglect this pressing duty any longer?

8. There are at least 100,000 Methodists who could well afford to give ten dollars each to higher education every year for ten years.

9. The exigencies of the future demand this generosity of the present generation. We can not afford to turn our young men and women over to agnosticism for higher education.

10. There is one Methodist college student to every 1000 members; one Baptist student to every 330 members; one Presbyterian student to every 600 members; one Congregational student to every 413 members; one Episcopal student to every 900 members.

11. The Methodist is lowest in order of patronage of higher education. This ought not to be. There is in the land at large one college student to every 1000 inhabitants.

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denominations named. Here is an opportunity for improvement.

11. There is a total of 2,997,000 volumes in the 364 colleges and universities throughout the land.

12. Methodist college professors are insecure. We have only 22 endowed chairs in all our 53 colleges.

13. Very few Methodist academies have endowments. Had it not been for their tuition fees, many of them would have swamped long ago.

14. It is high time the Methodist church availed itself of the opportunity to secure its repeal.

15. One-tenth of the population are members of the Methodist Church, and one-seventh of the college students (31,000) are in Methodist colleges.

16. The Methodist denomination ought to go out of the business of founding colleges, until the fifty-three now "established" are rescued from the grip of poverty.

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come in our manse. Its genial face, capital articles, good selections and stirring editorials are enjoyed.

I follow the advice given me years ago, when I first began to write for the press. Said the editor "Give us the point, but both ends of it. I will not see the point then, but I see it clearly now. The figure used was crude, but it is backed by reason and sense.

TERRELL--SARUEL L. Terrell was born in Franklin county, Miss., November 13, 1829; moved to Pulaski county, Ark., in 1835, lived there until 1849, when he went to Coahoma parish, La., to live on a plantation.

HARRIS--Austinn Harris died March 5, 1882, at the residence of Dr. W. Rhymes, in Jasper county, Texas. He was a native of Morgan county, Georgia.

COOK--Bro. Eliza Cook, of Prairie Springs, Caddo County circuit, is dead. He died in peace, April 1, 1882.

BRINKLEY--Mary E. Brinkley was born in Anson county, N. C., April 17, 1829; converted and joined the M. E. Church, South, October 10, 1857; came to Texas in 1878, and married to Sam A. Brinkley, November 27, 1879, and died March 25, 1882.

STONE--Sister Mary J. Stone, daughter of Solomon and Sallie N. Stone, died near Marystown, Johnson county, March 9, 1882, aged 28 years and six months.

ALFRED--Cyrus O. Alfred was born in Houston county, Texas, January 22, 1850, and died January 22, 1882, near the place of his birth.

BROWN--Bessie May Brown, infant daughter of Brother D. K. Brown and Sister Della A. Brown, was born March 14, 1882, and died April 3, 1882.

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Obituaries.

The space allowed obituaries, twenty to twenty-five lines or about 150 to 180 words, is reserved for condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of one cent per word. Money should accompany all orders.

TERRELL--SARUEL L. Terrell was born in Franklin county, Miss., November 13, 1829; moved to Pulaski county, Ark., in 1835, lived there until 1849, when he went to Coahoma parish, La., to live on a plantation.

HARRIS--Austinn Harris died March 5, 1882, at the residence of Dr. W. Rhymes, in Jasper county, Texas. He was a native of Morgan county, Georgia.

COOK--Bro. Eliza Cook, of Prairie Springs, Caddo County circuit, is dead. He died in peace, April 1, 1882.

BRINKLEY--Mary E. Brinkley was born in Anson county, N. C., April 17, 1829; converted and joined the M. E. Church, South, October 10, 1857; came to Texas in 1878, and married to Sam A. Brinkley, November 27, 1879, and died March 25, 1882.

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Experimental Legislation.

I see that Dr. Finley and "Clericus Thorm" are fighting away in behalf of an "unlimited pastorate." The plea on which the advocates of this theory urge its adoption is that it will be a great benefit to the "Methodists in the cities."

Admitting this, for argument sake, it is somewhat on a par with the reasoning of the opposers of the Sunday law in their effort some time ago to secure its repeal.

The law is generally observed. The argument is that the law is a dead letter, and should be taken off of the statute books. In proof they cited Dallas, Galveston, Houston, Austin, etc., while it was admitted that in all the smaller towns, and in the rural districts, the law was generally observed.

This is in direct violation of one of the most self-evident canons of legislation: that laws should be for the benefit of the many and not of the few.

Canoe is often ignored by church and State, but the evil following church and State is in direct violation of one of the most self-evident canons of legislation: that laws should be for the benefit of the many and not of the few.

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BROWN'S IRON BITTERS.

TRADE MARK. BROWN'S IRON BITTERS. A TRUE TONIC.

BROWN'S IRON BITTERS are a certain cure for all diseases requiring a complete tonic, especially Indigestion, Dyspepsia, Intermittent Fevers, Want of Appetite, Loss of Strength, Lack of Energy, etc.

Itching Piles--Symptoms and Cures. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing, particularly at night, and if allowed to continue very serious results may follow.

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