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ONE GREAT AND TRUE UNIVERSITY.

REV. ARTHUR G. HAYWOOD, D. D.

The summer before he died, Dr. Lovick Pierce, in a long talk with me, in his sick room at Sparta, about Southern Methodism, said, among other things I shall not forget: "Our future empire is in Texas." His eloquent son, Bishop George F. Pierce, shared his father's opinion. In Methodism in Texas—I take it for granted that there is no such thing as Texas Methodism except as Methodism is in Texas—our whole church must have a deep and abiding interest. It may be doubted if we have such an opportunity anywhere else.

My recent visit to various places in Texas, my closer study of the rapid growth and marvelous resources of the State, have confirmed opinions that grew out of previous visits and studies. I think that Texas Methodists will not now think of me as presuming too far if I venture a few words concerning their educational work.

The State of Texas has for its public schools a magnificent foundation. If the school lands are taken care of, there is enough to provide a thoroughly good public school system for all generations to come. If the population increased to fifty millions—it might do this and not be denser than the population of Germany—the increased value of the lands would keep the endowment up to the increased demands. But it will take vigilance and public virtue beyond what is common to men to save this sacred fund. So great a prize as the Texas school lands will excite cupidity. Let us hope that Texas will be equal to the task of preserving her school property. The public schools of Texas ought to have no superior in the world.

What of higher education? The State cannot provide for it. Higher education has never been satisfactorily carried on in this country by the State. An exceptionally successful State college here and there does not make out the case or justify the claim set forward by zealous friends of State colleges.

One thing, however, is certain. There can be no doubt—not a shadow: the State cannot carry on college education in such way as to meet the demands of the church. A college or university, great in learning, genius and money, but without the Christian spirit, is to any people, in the long run, a great curse. The more a Christian college does the worse it does; for it does the wrong things and good things in the wrong way. No deeply spiritual church will remain so if its ministers and teachers and leading laymen are brought up in Christless universities. Whatever in our civilization is worth preserving we receive through the Christian religion. Whatever discounts Christianity in the thought of a generation of students cuts at the foundation of all that is distinctively good in our institutions.

The church cannot get on and do her work without educated men and women. If mere book-learning were the whole of education, it would be well enough to let the State take the whole business in hand. But mere book-learning is the least part. The great end of education, rightly considered, is the making of the best men and women. Education that is Christless cannot make such men and women as the church and the world want. It is almost a waste of words to argue that education is one of the normal functions of the church. The church has considered that question, and has distinctly made up her mind and unqualifiedly asserted her conclusion and purpose. The work of education is as "regular" in Methodism as the work of conducting a revival. But there are open questions in the church. For example: In what way can the church best carry on her higher educational work?

History might teach us something. Few people know how many "colleges" and "universities" have appeared among us, have lived through feeble infancy and rickety childhood, only to die. Sitting at my desk this morning I could name a number that at least would start thinking people to thinking. Some of them were badly located; some were the expression of zeal without knowledge; some died of suffocation—being too close to others, no better, to thrive. Not a few colleges have been started in the South and Southwest to "boom" a town. Gentlemen owning corner lots and suburban fields have had visions of fancy prices. Subscriptions have been gotten up, buildings—never adequate—erected, and promises made. After a fevered, fitful struggle—death. It takes a great deal of money to build up a first-class college. A gentleman wrote me a few years ago stating that \$10,000 had been subscribed in his village to "establish a first-class college." He was kind enough to say the projectors of the enterprise wanted my advice in the matter of using their \$10,000. I wrote in substance: "Don't lay a brick till you have \$50,000 in bank for building; don't think of a faculty till you have \$250,000 interest-bearing endowment." I gave him low—the lowest—figures that would have been anything like a guarantee of success. I should have added: "And find a first-class man who is willing to die for the

college, if need be." That college scheme fell through.

Now, "in conclusion and by way of exhortation," my brethren in Texas: You are strong in numbers and resources, but not very strong in organization, or habits of giving or raising great sums of money. If, by some sad mischance in good business sense—to say nothing of what people owe to the church—Texas Methodism should divide itself among a dozen or two of little colleges—then they will all die. The sooner they die; for they cannot do the work needed, and the longer they live the longer they will hinder. If Texas Methodism will concentrate on its university at Georgetown, a work for the ages will be done. Fifty schools that can do first-class academy work in Texas would be fifty blessings. Fifty little colleges, exhausting energy in keeping up appearances and conferring degrees, would be fifty curses. One great university is enough in Texas till the population is ten millions. Put a half million of dollars under the university at Georgetown; furnish it every appliance; stand by it; fight for it against all comers; hold up the hands of its Rector and faculty; bless it with your daily prayers, and success such as Southern Methodism has never yet seen is in your grasp. Let no man's small vanity or small gain stand for one moment in the way of your great work at Georgetown.

Tis much I venture in the love of a common cause.

OXFORD, GA.

THE LAST DAYS OF MR. WESLEY'S SOCIETIES IN AMERICA.

REV. GEORGE G. SMITH.

After Mr. Rankin, Mr. Rodda and Mr. Shadford went home, after Mr. Asbury was exiled to Delaware, and, as Lorenzo Dow had it, was hid in Judge White's loft, all that was done in the field was done by the American preachers, and nearly all the work was done in Maryland and Virginia.

In 1780 Mr. Asbury came from his retirement, and with Freeborn Garrettson and Francis Walters went to the conference at Fluvanna where, as we saw in another chapter, a reconciliation was effected between the Virginia preachers and the preachers of the little conference, as his sympathizers were called. Then Mr. Asbury made a tour through Virginia and North Carolina, and early in 1781 began his visit Northward. He had not been able to visit Pennsylvania for some years, but after he rested from his Southern trip he went Northward and for the first time met Benj. Abbott, or as he writes it, Benj. Abbott.

He remained in the North a few weeks, then returned to Virginia and made a journey to the new settlements on the banks of the Shenandoah and on the south branch of the Potomac. There were beautiful valleys here which were being opened up, and in them Germans from Pennsylvania, or as Mr. Asbury calls them, "Dutch," had built their cabins. The Methodist preachers had visited them, and now Asbury had sought them out. To reach them, brawling mountain streams must be crossed and steep mountains must be climbed. The country was entirely without good roads, and the preachers were forced to dismount and walk up and down the mountains. The weather was bad and the travelers were often drenched to the skin. In the cabins there were often no beds. The devoted preacher, however, was content, since he found in one place ninety Dutch folks who appeared to feel the Word. He rode up the Shenandoah valley as far as Augusta county, and visited Weyer's Cave. After a month in the mountains, he reached Leesburg, in Virginia.

He went again to Pennsylvania, and in January of 1782 was in Virginia. He rode to Brunswick and to Devereux Jarratt's. He found the good rector at home, and after preaching for him in his church he went on his way further South. He made quite a tour along the line of the States—now in North Carolina; now in Virginia. His journal is a scrappy record, giving rather a view of individuals than of communities. In one place he preached the funeral sermon of Bro. Yeargan's wife. "Bro. Yeargan told him that his wife saw a bright light and then died." "The woman at C.'s professes sanctification; the man is much given up to God. Bros. Bruce and O'Kelly promise to join heartily in the connection." He spoke warmly for an hour, but there came up a rain and the people appeared to be more afraid of their saddles getting wet than of their souls being lost.

He returned to Jarratt's and went with him again to the church, where he read the lessons for him. He then went home with him. He now reached the seat of the conference session at Ellis, April 17. They remained in session three days, and on Saturday he rode, after preaching, thirty miles without a morsel of food.

There was disputation about the ordinances, but his soul was kept in peace. The war was now virtually over and the church work, despite its existence, had gone on prosperously. The membership was now tenfold more than when the war commenced.

The yearly collection of 443 was less

than \$1 to a preacher. The aim of Methodism in those days was to have no privileged classes. The preachers were each allowed \$24 and were to share and share alike. But the fact was that while the allowance was the same, the preachers on the good circuits received in presents so much as to make the compensation very unequal. The conference now required each one to give account of all his presents and take a yearly collection, and divide if there was deficiency. Certificates of membership were now provided for, instead of the old love-feast tickets. The decision made in Virginia concerning the sacraments, and all mention of it, was to be expunged from the journal.

The work in the further North began again. New York was still in the hands of the British, but preachers were sent to Lancaster, Philadelphia and East and West Jersey.

Asbury now went through the Jerseys and was soon in Philadelphia again. The prospect, he says, was pleasing in Jersey. He now began to beg money to free the church in Philadelphia of ground rent and got \$270 subscribed. He did not stay in the North long, but returned to the South, and by New Year's day of 1783, after passing through Gates, Hartford, Bertie and Northampton counties in North Carolina, he returned to Virginia.

He now made a tour through the upper part of North Carolina, then through Virginia to the conference, which met at Ellis meeting house in May. At each succeeding yearly meeting there were new lines marked out, and at this conference Jeremiah Lambert was sent across the State of North Carolina to the banks of the Holston.

The Virginia circuits were reduced in size, and more preachers were appointed. There were 13,719 members of the societies and \$200 had been raised to support the preachers' wives, of whom there were eleven. There was an utterance on the question of slavery, and local preachers were to be suspended after a year's trial if they continued to hold their slaves. There was but one sentiment at this time among Americans, and especially among American preachers, and that was that slavery was wrong. Slavery and strong drink were the evils against which special legislation seemed to be demanded. For years the question of slavery came up for consideration, and repeated were the declarations of disapproval and the threats of severe discipline; and it was only after much fruitless legislation that the church finally settled on a course of action, which it pursued for many years.

The work of evangelizing had prospered, and the church had moved forward with the frontier line. The conference of 1783 was a remarkable conference on account of the large number of young men who were admitted, and who afterward became famous. Philip Bruce, John Easer, John Major, Peter Moriarty and Woodman Hickson were admitted into full connection, while Jesse Lee and Thomas Humphries were among those received on trial. From this conference Asbury went North, and returning, went as far South as North Carolina, and was only prevented from pressing after Jesse Lambert by a painful affliction. As soon as he was able to travel he was in the saddle again and in the wilds of Pennsylvania.

He went from Pennsylvania to New York, thence to New Jersey, Delaware, and to North Carolina again, and then to the conference at Ellis. The insights his journal gives us into the every-day life of the people, while very limited, is clear. In Alexandria he preached in the courthouse. On the eastern shore of Virginia he found the people very handsome, clever, hospitable and irreligious; in the valley of Virginia the people were of so many nationalities that they agreed in nothing but in being godless. He had to ride through the rain, swim rivers, and go all day without food. He reached the eastern shore of North Carolina, and preached to a gay and frivolous congregation.

His horse fell on the ice. When he writes, he laments in the same breath the love of the world and covetousness of the church. He went to Staunton river and was not able to cross, and at last, when he found a crossing-place, he lodged where he had nothing to eat but toast and water, and went to bed shaking with an ague.

He was wonderfully entertained by reading a late publication of Silas Mercer, in which he has anathematized the whole race of kings from Saul to George. This Silas Mercer was the father of Jesse Mercer, and was one of the early Baptist preachers in Georgia. Thus Asbury continued his untiring work. On the 30th of April, 1784, at Ellis meeting-house, the last conference of Mr. Wesley's societies met. The conference adjourned in two days, and finished its session in Baltimore May 28. At this conference Francis Asbury was superintendent. Eleven were admitted on trial, of whom three made an after record—Wilson Lee, John Smith and Isaac Smith. There were thirty-seven assistants, and eighteen were admitted on trial. The questions asked and answered were asked at Baltimore. Three assistants were to act for the conference in case of emergency.

Two general stewards should receive the money collected to pay chapel debts and erect new chapels. Thus it will be seen that the work of the church extension board was done over a hundred years ago.

Superfluity of dress should be avoided by our preachers and people.

If our friends bought slaves after they had been warned, they should not be permitted to sell them.

Preachers should sing by note and keep close to Mr. Wesley's hymns and tunes. A public collection should be taken and brought to conferences; \$302 were to be paid to the preachers' wives. Three conferences were to be held the next year.

And so ended the last conference of Mr. Wesley's societies. The next assembling of the preachers was to form the Methodist Episcopal Church. There were now eighty-three preachers and 14,988 members. Of these preachers, two—Wm. Glendonning and Francis Asbury—were Englishmen. Nine-tenths of the other preachers were Virginians and Marylanders. There was not a man among them of classical learning, but they were men of great native gifts and of the most fervent piety. This work, so marvelous in its growth was the result of the labors of less than twenty years, and had mainly resulted from the seed sown by Robert Strawbridge and Robert Williams. There were, however, other agencies than these direct ones. The labors of Geo. Whitefield, of Samuel Davies, of McRoberts, and of the evangelical and earnest Baptists of Virginia, of Tennessee and the Presbyterians, and of the Orthodox Quakers, had all prepared the way for Methodism, while the utter failure on the part of the Episcopal Church to meet the demands of the day left a wide field for a society founded by a Church of England man in full sympathy with the best things in the Episcopal Church, to make progress among the adherents of that church; but perhaps no single man had as much to do with this movement on side of the society itself as Devereux Jarratt, the pious rector of an Episcopal parish.

ATLANTA, GA.

TENNESSEE LETTER.

Dr. Carter, of New Orleans, has been in Nashville for some days, engaged with Drs. Fitzgerald and Tillet in the work of revising our hymn book. He preached for Dr. Barbee at the Mt. Kendree Church, and Dr. Leftwich, at West End, on last Sunday. The pastor of West End, assisted by Bishop McTyeire, is pushing the enterprise of building a handsome church edifice. It is needed. Another church will soon be ready for dedication, in Northeast Nashville, near the home of Dr. J. B. McFerrin. He has done much to build up Methodism in every way in that part of the city, which was in the woods when he went there after the war.

Our pastors and people are making very earnest efforts just now to promote the growth of our church in the city, which they wish to equal or exceed in proportion the rapid growth and material prosperity of the city. The advance in real estate in the western suburbs of the city during the past six months has been phenomenal. My home is a mile southwest of the city corporation. In a few months four-fifths of all the real estate in a half mile of me, north and south, has changed hands at prices from one to five hundred per cent. in advance of what the same lands sold at two and three years ago. The sales of real estate yesterday in and near the city was estimated by one of our dailies at \$900,000.

The annual session of the State Temperance Alliance, last week, was attended by nearly five hundred delegates from all portions of the State. Such an enthusiastic, intelligent assemblage for such a purpose was never seen in this State before. I was delighted to see so many of our leading and influential preachers so prominent in the proceedings.

Rev. W. A. Candler, of the Nashville Christian Advocate, made a stirring talk at the opening session, which struck a keynote that thrilled the large audience to hearty applause, and the vibrations continued throughout the entire session. Prohibition was proclaimed by each speaker as the one object for which we must all work, with most encouraging assurances of success. But they were as ready to give time and money to carry the State as to talk of the fight and victory. Thirty thousand dollars to circulate temperance literature this year was proposed. Col. Cole, President of our Board of Missions, pledged five thousand, others a thousand, and three hundred and fifty were subscribed, until half the amount asked was secured.

The constitutional amendment was submitted by the Legislature to the vote of the people. The vote was 119 for and 6 against submission. Outside of Shelby county, in which is the city of Memphis, only one member voted against submission. The election will be next September. One of our ablest city dailies declares boldly for prohibition, and will be a power to help us. The senior editor will take the platform, and pen and purse will be employed for the good cause. We are very sanguine of signal success. Even the liquor dealers concede their defeat by pressing a claim before the Legislature now for compensation for damage sus-

tained in the event that prohibition prevails. This will be the hottest contest Tennessee has known for many years. We wage the war for God, home and native land, and we make the good fight with faith in God, in hope of his help and love for our brother. We have no fear of any Methodist preacher praying or preaching for the success of the liquor traffic.

You will hear from the conflict soon.

S. M. CHERRY.

NASHVILLE, TENN.

REIROSPECTIVE.

NUMBER THREE.

After dining with Mr. R. and hearing much said about Texas and Texans, we (I had a traveling companion) rode into Lockhart, a new town rapidly improving. Three years before this there was but few settlers in Caldwell county, now they vote 250. We visited the spring in the suburbs of the town, a bold stream issuing out of a small bluff surrounded by pecan trees, water transparent and good, making a good sized branch from its source. This placid watering place, we thought a great blessing to the place. That night we spent with Mr. L., six miles from Lockhart. A very loquacious man; quite uncouth in his dialect and manners, said of himself, that when he came to Texas he was about half civilized. As it would have been inopportune to have disputed his word, we silently agreed with him, and thought, further, that he had not been progressive since.

Wednesday 31st, we rode through a sterile country, thinly settled, lying between Lockhart and Bastrop. When within six miles of Bastrop, we came to a rich and fertile prairie near the Colorado river. Called on Bro. J.ajah W. Whipple, and was received with his usual urbanity; he knew how to "entertain strangers" and make them feel at home. He then had a beautiful farm in a high state of cultivation, and hands to work it. I thought him a genial, Christian gentleman. Was then, as he has ever been since, a hard and successful worker in Texas itinerancy. My traveling companion spent the night with him. The next day he said to me: "Bro. Whipple prayed the most fervent and appropriate prayers to which I have ever listened."

This night I spent with Mr. F. McGinnis and family near by; a Mississippi acquaintance; they had been members of my charge while traveling the Wilkerson circuit, and received their certificates of membership from me on leaving for Texas. They were glad to meet again their pastor, and the pleasure was mutual. On opening their Bible for family devotions, I discovered the certificate I had given them three years previous. In place of giving it to his circuit preacher, he had kept it concealed in his Bible. They were not then identified with the church. Of course I gave them a kind lecture which they seemed to appreciate. Alas! how many have come to Texas and forfeited their membership by withholding their church certificates! The writer has known many such! Reader are you one?

Thursday, August 1st, left in company with Bro. Whipple for Bastrop, where he introduced me to Rev. James E. Ferguson, the preacher in charge of Bastrop circuit. From what I could learn he was highly appreciated on his work. He also gave me a few dots about Texas. I remember he alluded to the many who blackside after coming to Texas to better their fortune instead of improving their piety. He said there were backsliders enough in Texas to fill all the gullies between Bastrop and San Antonio. (He only meant that they were quite numerous.) I afterwards became intimately acquainted with Bro. F. and highly esteemed him for his "work's sake," and kindness of heart. When he retired from the traveling connection, the Texas Conference lost one of its most efficient ministers, while the community in which he settled gained a valuable acquisition to their number. The writer has learned that he was also efficient in his local relations. After traveling 18 years, doing faithful work on circuits, stations and a presiding elder's district, he located in 1866, and died near Salado, in Bell county, Texas, Jan. 22, 1876. Among his dying expressions, we learn that he gave utterance to these triumphant words: "Light is breaking on the other shore."

We left Bastrop after dinner, en route for Caldwell, passed through the first pinery we had seen since entering Texas. These pines were of good quality and served as important factors in the improvement of Bastrop. Leaving the timber, we entered Ridgeway prairie; night approached but no house appeared in sight. We were under the necessity of camping out for the night. Selecting a lone post oak, we spread our saddle blankets, staked out our ponies, and was soon locked in the embrace of Morpheus, gently fanned by the passing breeze, far away from familiar friends and home. We slept soundly through the night, and dreamed of returning home to my companion, imprinting a kiss upon her lips, and embracing little Julia (my only daughter) in the arms of affection, awoke before the sun gilded the eastern horizon, and found it all a dream. As my traveling companion was a pious member of my charge in Mississippi, we could talk

religion and have our secret devotions as we journeyed.

Before leaving our camping ground, I cut a cross mark on the tree which afforded us shelter (?) for the first night I ever camped out, and to remind me if I ever passed that way again of this historic spot. Many times have I passed the tree since then, but not without stopping to look at X mark. For more than 20 years it stood there as a monument to remind me of that lonely, superlunary night and pleasant dream. The last time I traveled that road it was a leafless, withered trunk, had shed its coat of bark and my mark was extinct.

Rght here, Mr. Editor, I could moralize, but my sheet is full.

DANIEL MORSE.

MARSHALL, TEXAS.

WAS IT AN ERROR?

As material for a "History of Methodism in Texas" is called for, it is important that correct data be furnished. Should there be mistakes made by any writer, he should desire to have them corrected.

In the ADVOCATE of the 17th inst, my good friend and brother, Rev. Wesley Smith, thinks I made "at least one mistake." As stated in the communication alluded to, I copied from the Texas Wesleyan Banner. The appointments were made at Bastrop in December, 1851, for the ensuing year, 1852. We find that Rev. W. A. Smith (well known to have been one of our most devoted ministers) was assigned to the Gonzales circuit. The year previous (1851) his brother (Wesley Smith) informs us that he (W. A. S.) was a supply on the Austin circuit.

As it regards Rev. A. M. Box, his name does not appear in the list of appointments made in December, 1851. His transfer from the Alabama Conference was not announced until the year following. The writer was present when the appointments were "read out," and thinks that not even "one mistake is made" in their publication.

DANIEL MORSE.

MARSHALL, TEXAS.

SOUTHERN METHODIST OPINION.

Rev. John H. McLean, D. D., Georgetown, Texas:

The distinctive work of church institutions of learning is to educate simultaneously head and heart. Our work is incomplete and unsatisfactory unless we can dismiss students with a diploma and certificate of church membership.—Nashville Advocate.

Bishop C. B. Galloway, Brookhaven, Miss.:

Let us also affectionately and earnestly urge every pastor to be specially diligent in circulating the church papers. We cannot lightly esteem this strong arm of our service without serious damage and irreparable loss.—Arkansas Methodist.

Bishop J. C. Granbery, St. Louis, Mo.:

Must our hearts sink within us? Must we disappoint our missions? Must I write to Brazil, "No relief, no help?" Give the money, brethren. Give it prayerfully, cheerfully, bountifully, quickly.—Richmond Advocate.

Rev. J. W. Bush, D. D., Birmingham, Ala.:

The best church is not the richest church, nor the most cultured, nor the most fashionable, but the most laborious, the most active in extending the kingdom of Christ.—Alabama Advocate.

Rev. O. P. Fitzgerald, D. D., Nashville, Tenn.:

The Methodist pastors of a city should frequently exchange pulpits—first, because it would be neighborly; second, because it would be helpful all round; and third, because it would illustrate the true spirit of the gospel.—Nashville Advocate.

Mrs. Juliana Hayes, Baltimore, Md.:

The end in view is so vast—the means (as already employed) so inadequate to success, that every pen and every tongue should be employed to rouse up the women of this generation to a consciousness of the solemn responsibility laid upon them.—Central Methodist.

Rev. A. R. Winfield, Little Rock, Ark.:

We heard of a case in Texas that is worthy to go down to posterity. It was a quarterly conference all getting happy under the eighth question. Every dollar of salary and collections was on the table, and then an experience meeting on Christian liberality brought a real shout. Yes, everybody shouted, and shouted loud and long. Wish we could have been there to see and hear. When the shouting was over they raised money and gave the preacher a horse. Of course he was a happy man. Texas beats Arkansas.—Arkansas Methodist.

Bishop H. N. McTyeire, Nashville, Tenn.:

Look at the solid victory that the Methodists, Baptists and Presbyterians have just achieved, through their press, in South Carolina. Besides supporting their own colleges by voluntary contributions, they were being taxed to support the State University, which was weakening them and underbidding them by offering free tuition! The people took the matter in hand after vain complaint to the few who had got into power, and a representative Legislature has abolished the grievance. Is this politics? No. I hold it to be common sense and a good conscience.—N. O. Advocate.

Texas Christian Advocate

DR. ABBEY ON THE CHURCH. REV. E. W. ALDRISON.

In a characteristic article in TEXAS ADVOCATE, of February 3, Rev. R. Abbey, D. D., takes Bro. J. C. Weaver to task for his position on the Abrahamic covenant. The doctor seems to think we Texas boys are in need of a guardian, and that he is providentially ordained to that office. The truth is, Dr. Abbey has written a book—several of them in fact—and to the luckless wight who does not correctly articulate the shibboleth of the autocrat of Tolome, A. Bro. Weaver is engaged in writing his series of articles, with his consent I will review Dr. Abbey's critique. Dr. Abbey will pardon, I trust, that plainness of speech in which he so constantly indulges, and permit me to say that his article is made up almost entirely of bold assertions and specious sophisms.

That there were religious people and some sort of religious association previous to the time of Abraham, neither Bro. Weaver nor any other intelligent man will deny; but when Dr. Abbey confounds this indefinite and obscure association with the historic church of the Bible, the simply begs its question at the issue. Whatever has existed before that time, it can be proved beyond a cavil that in the seventeenth chapter of Genesis we find God formulating a charter and organizing under it the church of the Bible, to which he guarantees perpetuity and victory.

There is nothing about a church to organize but its government, and to organize a government, either of a church or anything else, means to create its offices and fix their functions. I modestly submit that this statement is simply absurd. The postulate is axiomatic that the organization of a government must be subsequent to the existence of that which is to be governed. Offices, functions and officers are either the creatures of the church in organic capacity, or the appointment by its divine head of certain of its members to the exercise of certain powers. In either case the organic church is logically and historically antecedent to its offices and functions. The one essential of a true church is a constitutionally designated membership, and offices and functions indicate simply powers delegated by the church (or its founder) to certain of its members. Dr. Abbey's theory is a literal "hanging garden"—a superstructure without a foundation.

I shall not notice at any length that large part of the doctor's article which consumes in asserting that Bro. Weaver's position deprives the ante-Abrahamic world of religion, etc. The statement that "a world without a church would be a world without Christ or salvation," contains the sum of the matter, and as the statement is simply a dogmatic assertion, based on Dr. Abbey's unwarranted and illogical deduction from something Bro. Weaver did not say or intimate, I will not consume time in replying to it.

Dr. Abbey's definition of the church is fatally defective from a Bible standpoint. "Personal religion in association is what, in modern language, we call church." Granted, for argument's sake. But we want to know, not what "we call church," but what God calls church. Not what title may, by courtesy, be applied to the anti-Bible world, but what are the essential characteristics of that spiritual commonwealth which God has graven on his hands and whose walls are continually before him. Not to elaborate an argument on the trite proposition that the word ecclesia signifies—not simply called together, but called out—I will lay down the postulate: By the church of Christ, or of God, his scriptures mean and they mean nothing else, God's saved children in formal covenant with him by an outward sacramental token and seal of divine appointment. To this agree the words of our thirteenth article: "The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached and the sacraments duly administered."

With Dr. Abbey's arguments for the development of persons at the time of Abraham, we have no conflict. All that we contend for is that in the seventeenth chapter of Genesis, God gave his people through Abraham a formal charter prescribing the conditions of membership, the rule of life, the reward of obedience, the characteristics of the membership, and a sacramental token as the seal of the covenant.

Two errors prevent the exclusively spiritual nature of the covenant of the circumcision from being manifest. The first is a failure to see that "Canaan" promised is but a symbol of the heavenly inheritance. A little care will make this obvious. God had already, by a solemn covenant, ratified by sacrifice, granted the earthly Canaan to the seed of Abraham, and had marked its limits and boundaries. (Gen. xv. 18.) Hence the Canaan of Genesis xvii is the heavenly inheritance, unless we suppose that God twice ratified by solemn and distinct covenants one promise. St. Paul places the spiritual nature of the inheritance beyond question. He informs us that Abraham went into a land promised him for an inheritance, and dwelt in the land of promise as in a strange country, with Isaac and Jacob, the heirs of the same promise; that is, the inheritance of the land. The apparent contradiction of the patriarchs dwelling as strangers in the land granted them by divine covenant is explained by the apostle adding: "He looked for a city which hath foundation, whose builder and maker is God." He then represents the pilgrim patriarchs as not having received the promise, but as looking for it, even a "better country, that is a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." (Heb. xii. 14.) Compare with the last sentence, Gen. xvii. 8: "All the land of Canaan for an everlasting possession, and I will be their God." Then in Rom. iv. 13, the apostle connects this promise of an inheritance with the covenant of circumcision: "He received the sign of circumcision."

From what has gone before, we see that circumcision designated a member under the old dispensation of the visible church, and none were ever admitted into its membership or allowed to partake of its blessings without it. Gen. xvii: 11: "And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you." Verse 14: "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant." Ex. xii: 48: "For no uncir-

cumcised person shall eat thereof." I might refer to other texts on this subject, but these are plain and emphatic, and will be sufficient. So we have it, water baptism is to designate members of the visible church now, and circumcision was for the same purpose under the old dispensation. Once more, water baptism is an ordinance of divine appointment, and constantly follows the gospel under this dispensation. I suppose no one would doubt this statement; for we note in case of the eunuch, first, conversion, then baptism. Case of Jailer, conversion, and baptism straightway. And so we learn of circumcision: no one doubts its being of divine origin; and note that when John the Baptist was of proper age he was circumcised. Luke i: 26: "And it came to pass that on the eighth day they came to circumcise the child," etc. And so of Christ. Luke ii: 21: "And when eight days were accomplished for the circumcising of the child, his name was called Jesus," etc. But you may ask, why this difference—the baptism after conversion and the circumcision at eight days old? I answer that if a person had not been circumcised at eight days, when his heart is pure, it is entitled to the token or sign. But we are asked, if baptism now takes the place of circumcision, why baptize females, as they were not circumcised? I will say in reply that it is a fact known to all who have taken pains to inform themselves that circumcision in the flesh was a token or sign and seal of positive covenant or oath with God. Then it follows that no one acceptable of entering into personal and positive covenant with God, should have the token of this positive or direct covenant. And we learn from Num. xxx: 16 that the woman could only indirectly, or through her father or husband, enter into covenant with God; therefore could not have the token of positive covenant or oath. We read: "And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded. If any man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word: he shall do according to all that proceedeth out of his mouth. If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth, and her father hear her vow and her bond wherewith she hath bound her soul, and her father shall hold her peace at her vow and her bond, wherewith she hath bound her soul, she shall stand. But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, because her father disallowed her. And if she was had at all a husband, when she vowed or uttered ought out of her lips, wherewith she bound her soul, and her husband heard it, and held his peace in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it, then she shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the Lord shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. And if she vowed in her husband's house, or bound her soul by a bond with an oath; and her husband heard it, and held his peace at her vows, and every bond wherewith she bound her soul shall stand. But if her husband utterly made them void on the day he heard them; then whatsoever proceeded out of her lips, or her bond wherewith she bound her soul, shall not stand; her husband hath made them void; and the Lord shall forgive her. Every vow, and every binding oath to affirm of, or her husband may make it void. But if her husband altogether hold his peace at her from day to day; then she shall stand in all her vows which she vowed, or her bonds wherewith she bound her soul; but if she vowed in her husband's house, or bound her soul by a bond with an oath; and her husband heard it, and held his peace at her vows, and every bond wherewith she bound her soul shall stand. These are the statutes which the Lord commanded Moses between a man and his wife, between the father and his daughter, being yet in her youth in her father's house." We learn from this passage that the woman could not vow, or bind her soul in a religious bond, without the consent of her father or husband; so it was left with her father or husband altogether as to whether or not she make a bond or covenant, and of course could not have the token of a positive bond or covenant. We believe that this was the fruit of her mistake with the forbidden fruit, as seen in Gen. iii: 16: "And thy desire shall be to thy husband, and he shall rule over thee." We believe that this curse remained on her until the resurrection of Christ, where we believe that she, by her faithfulness, redeemed herself and race, being more faithful than even the apostles. A careful examination of St. John's gospel, chapter xx, will reveal the fact that Mary Magdalene was the first at the sepulchre and was the last to leave, and after Peter and John had gone to their own home. "Mary stood without at the sepulchre weeping." And she was honored with the privilege of announcing first the resurrection of Christ. And the blessing pronounced on her by the Son of God on this occasion, we think, removed the curse of former days, and places her on an equal footing with her husband, if not somewhat in the front rank. And we hear no more of her husband breaking her bond or vows, but is now permitted to enter herself independent of her husband into covenant or oath with God. Hence she can now have the token of this positive covenant, to wit: Baptism. If she could not thus enter covenant now with God only indirectly, through her father or husband, then she could not be baptized; for baptism, like circumcision, is a token or pledge of positive covenant or oath with God; hence the statement, "Baptizing the woman and child." We are of opinion that a careful study of the two above-mentioned chapters, to wit: Num. xxx and St. John x, will satisfy any honest inquirer after truth, the first showing why the binding act of circumcision could not be administered to any person who could not enter into positive oath or covenant with God,

and the latter showing that this bar has been removed, and that the woman can enter for herself into covenant or oath with God, and therefore is entitled to its token, to wit: Baptism. Then, says one, that cuts the infant off from baptism, for how can it enter into covenant with God? I don't know; but I suppose as well now as in the days of old.

HENRY GEORGE. REV. T. W. MORTON.

In the ADVOCATE of Feb. 14 there appears an article from the pen of J. L. Caldwell. I must confess I do not understand his writings.

He says Henry George (one of the greatest cranks of the nineteenth century) is the "modern Joshua" of these latter days. He seems to think Mr. George is going to turn the world upside down, or, in other words, bottomsides up. Let's see what Mr. G.'s doctrine is. That land ought to be free, and no man allowed to own land, and if owned at all, to be owned by the government and rented to the people. What a piece of absurdity. Then who would improve land and take care of it? Who would build houses—good houses—upon these lands? The renter would not do it. You say the government would build upon its own lands. How absurd. See what foolishness people can run into at times.

Mr. George's doctrine would, if carried out, overturn all government and ruin the best hopes of a nation. Nothing whatever to stimulate the people.

And yet Brother Caldwell says it is the doctrine of the Bible. What nonsense. I wonder if Brother C. has any lands he is ready to surrender for distribution? If he has, I venture to say, his wife and children are not ready to do so by their signatures. If he believes this is Bible doctrine, he need not delay until Mr. G. brings about the reform, but it becomes his duty now to go to the courts and relinquish his rights in his lands or property to those who have no lands, and begin his reform in his own county and at his own door. And if he is in earnest, I shall expect to see very soon, through the columns of this paper, that one J. L. Caldwell has, in obedience to his conscience, relinquished his claims upon his real estate and given them to the poor of his county. His wife and children will move out in a few days, as soon as he can secure a house from some one else. Bro. Caldwell seems to think it very strange we have so many poor people. He seems to think there should be no rich man and Lazarus, nowadays. The day has passed for Boaz to have rich fields and a large harvest, with reapers and gleaners. No; these days have passed away. All—must be thrown upon equality. My? my? how long would it be that way? But Bro. Caldwell does find some cause for it. He says as preachers and the gospel spreads, so poverty increases. Then we had better turn the blessed old book, and send the preachers to Africa or the north pole.

I never heard in all my life before that poverty followed in the track of the gospel and preachers. Solomon says there is nothing new under the sun, but he never said in this day of gospel grace and glory.

Yes, there are too many poor people, and always was and always will be, and yet some think it ought not to be. There are more than should be. We are all sorry for it, and truly sorry for those who have worked hard and failed to accumulate. Would to God all had plenty. I wish I had plenty to help all worthy ones.

Again, Bro. C. intimates that we have more real poverty in our Christian land than can be found in heathen lands. If he will read even from our brethren who are there now, and writing back, he will find things different. But I will not write on that line, for I am sure that at that point I do not understand the brother.

Yes, there are evils in our land. How are they to be cured? Not by Mr. George's line. Not as Bro. C. suggests. I don't think the trouble between labor and capital, or between the poor and the rich, will or can be cured by legislation. We simply want more Bibles and more preaching. We can never settle the difficulty until the same spirit possess the people that possessed Boaz and the reapers: "And behold, Boaz came from Bethlehem and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." This is the spirit that will settle all difficulties.

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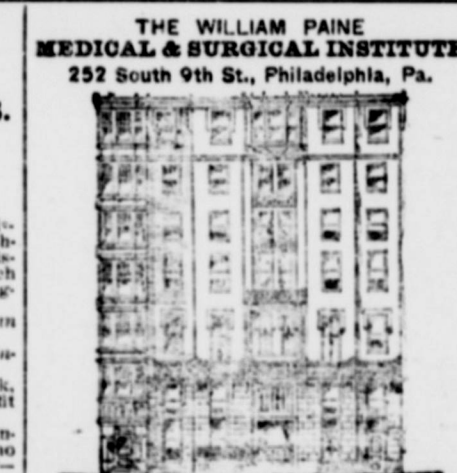
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AN IMPORTANT ANNOUNCEMENT.

At the close of the war, Galveston being the best distributing point in the State, and practically the center of the patronizing conferences, the publication of the TEXAS ADVOCATE was resumed in this city. Twenty years of progress in Church and State have completely changed these conditions. New cities, with greater distributing facilities, have arisen, and Methodism has extended itself so widely over the State that it now requires from two to four days' journey for the ADVOCATE to reach many towns within its territory. These facts have led many to believe that the time has come to change its place of publication.

Convinced that this feeling is so general and so strong that it ought not to be ignored, the publishers recently submitted to the Board of Publication, through its President, Rev. John H. McLean, D. D., the following questions:

- 1. Is it best for the interests of the church in Texas that the ADVOCATE be moved to a more central location? 2. If moved, to what place should it go?

The answers to these questions have been received and show the following result: The Board of Publication decides that the paper should be moved, and names Dallas as the new place of publication.

Accordingly, in response to the wish of the church, expressed through its authorized representatives, the paper will at an early date make its home in Dallas. The church has made known its will, and the editor and publishers propose to obey it.

As to the cost of removal, that, of course, will be great. It is no light matter to move a large printing establishment across half the State. Will not the church share this burden by celebrating our entrance into the new home with three or four thousand new subscribers?

SOUL HOUSES.

We live in two worlds. Physical beings, dwelling in a physical world, we have only to close our eyes and cross the bridge of consciousness to find ourselves spiritual tenants of an invisible and spiritual world. It is upon the culture and embellishment of this inner world that our most careful thought and most earnest labor should be expended. Not to do so is folly—a folly of which many are guilty.

Dr. Peabody tells us that in the South of Italy, where the air is balmy and the skies are bright, the poorer people live almost wholly out of doors. There they eat, sleep, labor, amuse themselves and receive their friends. As a consequence their houses are uncared for and become damp, forbidding, squalid. But now and then storms come that drive them in, and then they must take the discomfort as best they can. So with us. In sunny weather, or when the stars are bright, we may enjoy the outdoor life—the life of eating, drinking, sleeping, making money, adorning the dwelling, caring for the body, making comfortable our physical relation to a physical world. But sooner or later, be we young or old, the storm shall come that will drive us in. Sickness, bereavement, disappointment will cloud the sun and poison the air, so that external objects will cease to yield us satisfaction; nay, cease to occupy our thoughts, and we shall be turned in upon ourselves, our moral, spiritual being, those "memories, feelings, affections which are the soul's house." Is that house foul, dark and desolate? We must take all the discomfort it can give us. Is it clean, pure and bright? We can enjoy it, and thank God for it, when there is nothing else for us to enjoy.

Who are the "furnished men"? Men who live in the glare and glitter of the outer life, who are masters over the material realm? So men think, and yet they have made blunders enough to teach them better. Modern history records the story of a barbaric monarch rejoicing amid the royalty of a great court, the head of an Eastern empire, who in a night found himself deposed and swiftly

conveyed to prison. And there, having nothing but his kingdom—having no furnished inner life, no real manhood, no beyond—he opened a vein in his arm and died. Well, no, he did not "die;" he was dead long years before. Any man is dead who has nothing but gold and luxury and political power—who, sitting in the midst of earthly pleasure, has nothing but this. There is a way to live, however, so that the loss of even a kingdom will be the loss of the secondary and accidental; so that even death is but the rolling away of the stone from a sepulchre. Only give the man a soul-house that is fit to live in—pure intent, inward cleanness and sincerity, fervent love of God and communion with him, and he is master of any emergency, disquiet or privation. The changes of life shall be met with a serenity that is undisturbed. No storm shall stir the depths of his spirit. In all clouds and darkness he shall have calm, he shall have sunlight. None of these things shall move him, for he shall be able to say: "I am persuaded that neither death nor life, nor things present, nor things to come, nor height nor depth, nor any other thing that is, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Better furnish these soul houses now. In a little while it shall be too late. At death the outdoor life shall cease—forever. Then we shall be forced in upon the house within and there abide. Our happiness or misery after death hinges not on any of the exterior conditions and objects that form so large a part of our lives here, but solely on what we are. "Eternal self communion" is our destiny. Shall it be communion with selves that we must abhor, or with selves into which we can look with gratitude and gladness? Are we building for ourselves a hell or a heaven?

MISSIONARY INTELLIGENCE.

The Methodist pulpits of the State are ringing with missionary sermons and addresses. Mass meetings are being held on every hand. Reports of collections are coming in. The preachers and people are striving to make good the pledges given during the sessions of the conferences. Some fail; some succeed. The night cometh and also the morning. Where failure is met with it is usually among those who, however intelligent they may be in other respects, are sadly deficient in their knowledge of missions. They feel no interest in the greatest of all causes, because un-informed of its merits. If these people only knew the facts, they would give liberally and cheerfully. In the hope of giving aid in supplying this we condense in what follows an admirable article from the Christian Standard:

No one who is familiar with the splendid triumphs of the gospel in the past fifty years would venture to assert that nothing has been accomplished by missionary enterprise. It is not quite a century since William Carey went to India. Since that time three millions have been won to Christ on the mission field. If the cause of missions is prospered as it has been, no one can predict how many millions will be won to Christ in the next two centuries. If all signs do not fail, the whole world will be evangelized long before the expiration of that period. President Seelye, in an address delivered in 1879, said: "Never before has the gospel wrought such changes as during the past seven years in Japan. It is not only the most remarkable chapter in modern missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of the church, but, bright as they may be, they pale in the light of what is taking place before our eyes at the present time." Sir Rivers Thompson, Lieutenant-Governor of Bengal, says: "In my judgment, Christian missionaries have done more real good to the people of India than all other agencies combined. They have been the salt of the country, the true saviors of the Empire." And Sir William Muir, formerly Lieutenant-Governor of the Northwest Provinces, says: "Coming to the direct results of Christian missions in India, I say that they are not to be despised. Thousands have been brought over, and in ever-increasing ratio converts are being brought over to Christianity. And these are not shams nor paper converts, as some would have us believe, but good and honest Christians, and many of them of a high standard. Of such converts we may well glory, as the work of the Spirit, and the joy and crown of the churches, and there are many of them. Chunder Sen, one of the most gifted men India has ever produced, said: "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christianity. Our hearts are touched, conquered, overcome by a higher power, and that power is Christ. Christ, not the British government, rules India." Such is the testimony of this illustrious man, though not a Christian. The fact is, that any man who says that nothing has been done, knows not what he says, nor whereof he affirms. He simply proclaims himself an ignoramus, or something worse.

Nor is it true that it takes the bulk of all that is given to defray current expenses, as any one can see by examining the annual reports. The fact is that it takes only about six per cent. of the gross receipts for this purpose; and as the balance of trade is in favor of this country, money is worth more there than here. So, after paying all expense, a gift amounts to more when it reaches the

field than it was in the hands of the donor. For every dollar given a dollar and two or three cents reach the field, after deducting the six per cent. necessary to defray the current expenses of the society. If the money needed to carry on the work was always forthcoming, the current expenses would amount to less than two per cent. It costs far more to get money from the churches for the work than it does to handle it after it is in the treasury.

Nothing is more needed now than full and accurate information concerning missions. Darkness covers the land and gross darkness the people. The enemies of the cause are doing what they can to keep them in the dark. They repeat over and over again their false statements, until the public believes them just because of their perpetual iteration. It is because of the dearth of intelligence that so little is being done. If the people knew the whole truth they would give of their means joyfully and bountifully. The facts must be kept before the churches. We shall never wake them up by a single blast. There must be peal on peal, till the thunder rolls all around the sky, and the lightning flashes at every point in the horizon. The world, the flesh and the devil never sleep; their appeals are perpetual. We must learn wisdom from the vigilance of the adversary, his persistence, his variety and continuity of effort. Let us give the people line upon line, precept upon precept, here a little and there a great deal. A fire may be fanned with wind, but it can be fed only with fuel, and the fuel of all missionary zeal is a knowledge of facts.

HELP FOR CHINA AND BRAZIL.

The answer to prayer has come. Six ladies are under appointment, and two more are before the Woman's Board awaiting acceptance. They must be sent. Bishop Wilson writes: "All your ladies have too much to do, and it means death to some of them." Dr. Allen, in a letter of late date, referring to the death of Miss Dorla Rankin, says: "Unless reinforcements come speedily, disaster will follow disaster." In view of these facts, the Secretary of the Woman's Board of Missions makes the following appeal:

O, Father, stir the hearts of the wives, mothers and daughters, who sit in their well-appointed homes, and the luxury of wealth, and the light of gospel truth, to give cheerfully of their fortunes; and those whose "deep poverty abounded unto the riches of their liberality," to bring their acceptable gifts that the waiting missionaries may go on their way rejoicing, and that the strain on the noble women over the seas may be removed and their hearts and hands strengthened. With the same faith that inspired the appeal for more laborers, we now make this appeal for money to send them.

"ON WITH THE REVOLUTION!"

The Legislature of Texas has voted to submit the prohibition amendment to the people. The Governor will undoubtedly sign the bill. On the first Thursday in August the battle will be joined. We are only one part of the line of battle. Six other State Legislatures have submitted the question to the people. It is probable that this number will be increased within the next few days. The contest will be more extensive and aggressive than ever before. Seeing on the wall the handwriting that foretells the destruction of their trade, the liquor men are determined—some of them desperate. On the other hand, the people have borne as much as they can from the results of a traffic which has by its excesses demonstrated that society must destroy it or be destroyed by it.

In Texas we have but a short time to prepare. In the few days that yet remain let us be up and doing. Let us look to every joint in the harness and sharpen every blade. Let us lay hold upon every means of help and go into the contest: full of hope and courage.

There lies on our table a two edged sword. It is the very weapon that we have been longing for. It comes just in time. What is it? A pamphlet of twelve pages, with the following title, "On With the Revolution, by One of the Revolutionists." It is sent forth anonymously, and bears no publishers' imprint. But we know the "Revolutionist" who wrote it. He has this cause deep at heart. He has studied it long and well. Into this pamphlet he has compressed the results of all his thinking and praying upon this question. It is an argument against the liquor traffic—compact, clear, comprehensive, conclusive. It will be on sale at this office at 10 cents per copy, 75 cents per dozen, \$5 per hundred. Let no soldier in the ranks, no leader in the field, be without this keen weapon in his hand.

ORGANIZING FOR THE CAMPAIGN.

The Legislature of Tennessee, having voted to submit the prohibition amendment, the State Temperance Alliance has held an enthusiastic meeting and organized for the campaign. It is said that a more intelligent, representative and influential body of men never were assembled in Tennessee. They came from all sections of the State and from all classes of respectable society, and in great numbers. The plan of organization adopted may be of use to us in our part of the line of battle. It provides that there shall be an executive committee of thirty members, with headquarters in Nashville; that county and district committees shall be organized and kept in active communication with the chief office; that an advisory board of twenty men should be appointed by the President, and that all organizations, secular and religious, shall be called upon to help sustain the prohibition amendment. A resolution was

adopted looking to the raising of \$30,000 for the support of the Issue, and to equip a printing office for the publication of temperance literature.

The spirit of the body foretakens no defensive campaign, as will appear from the following resolution, adopted on motion of Dr. D. C. Kelley:

Resolved, That we, the friends of prohibition in convention assembled, hereby courteously acknowledge our sense of obligation to our great antagonist, the Liquor-dealers' Association, for the solid benefit done to our cause in the bill for compensation recently presented to the Legislature of the State, in that the argument by the attorneys of the association, by its candid admission of the legality and constitutionality of prohibition, greatly narrows the ground of contest as heretofore made. Secondly, in that the bill itself, by its terms and in words, acknowledges the fact that prohibition prohibits, so that the only question now remaining between us is that of the hurtfulness of liquor as a beverage. On this point we with knightly courtesy touch their shield and devote ourselves, "rescue or no rescue," to the contest.

MISSIONARY DAY IN GALVESTON.

The pastors of St. John's, St. James and West End Churches, with their congregations, united in a missionary service at St. John's Church last Sunday. At 11 o'clock the church was full of people. Rev. Seth Ward, of St. James Church, read the hymns; Rev. D. F. C. Timmons, of Houston, the Scriptures, and Rev. W. W. Pinson, of Austin, preached a telling sermon from I Cor., iii:9: "Laborers together with God." The pastor, Rev. J. D. Scott, lifted the collection. At 3 o'clock the chapel was well filled with the ladies of the church, and the Sunday-school. There was fine singing and a capital address by Rev. D. F. C. Timmons. Quite a number joined the different societies. At night Rev. D. F. C. Timmons preached ably to a good congregation, and a collection followed. The collections for the day—\$200.

THE MAY MEETINGS.

In accordance with the action of the Episcopal College the three sections of the Committee of Nine on the Hymn-book will meet in joint session in Nashville, Tennessee, Wednesday, April 27. The Bishops will meet in annual session, Monday, May 2. The Book Committee will meet on Wednesday, May 4, and the Board of Missions, Friday, May 7.

HELP!

The Arkansas Methodist says of the Belle Plain Appeal: "Rev. J. T. L. Annis, of Belle Plain, Texas, has sent out a stirring call for help for the Methodist College out there. They must have it, and we call on all Arkansas to help them. That dry region is entitled to our sympathies."

THE MATRON FUND.

As will be seen from our correspondence, the matron for Laredo Seminary is "on the ground." Have you sent your contribution to Miss Holding? If not, hurry up.

EDITORIAL BRIEVITIES.

The following is the call to the Prohibitionists issued by Rev. B. H. Carroll:

Whereas, the Twentieth Legislature, upon the recommendation of Gov. Ross, has passed a bill submitting a prohibition amendment to the vote of the people in August, therefore by virtue of the authority vested in me for such purpose by a non-political Prohibition Convention, I do now call a convention of all the Prohibitionists of Texas, to be held in Waco Tuesday, at 10 a. m., March 15, 1887. The object of this convention will be to devise and put in operation a plan for canvassing the entire State, and as the Legislature in its wisdom has disassociated this election from all others, and from all candidacy for office, with a view to secure a verdict from the people upon the merits of the question, it is desirable that this campaign shall be conducted strictly upon the non-partisan plan. Therefore all Prohibitionists whosoever, without reference to any party lines whatever, are urged to be represented in this convention. Each county, city, town or community may determine for itself the method of representation. The time is short and the exigency urgent.

BISHOP GALLOWAY will be in Arkansas after the May meetings, and will make a full campaign of the State.

The New Orleans Advocate: "The Sunday-law, since the Supreme Court has decided its constitutionality, is working beautifully and very satisfactorily to the friends of the measure."

One cannot help commending to the attention of the cheerful Mr. Grady, of the Atlantic Constitution, the brilliant Southern orator of the Pigrim dinner, the investigation of the little Texas election unpleasances now being carried on by a committee of the United States Senate. It is a mere case of the hanging of three negroes for their political activity, and the use of violence to subvert the result of the election. This was all in very bad form, and quite unnecessary. We thought it was now quite well understood that there are better methods of suppressing the negro vote than with the noisy shot-gun or the ill-savored noose.—New York Independent.

And we thought that it was now quite well understood that there are better methods of advancing the cause of truth and freedom than with statements that have not the slightest foundation in fact. At least, if there is any truth in the testimony before the Congressional Committee, the Independent cannot know it, since but one side of the case has been heard. But that is all the Independent wants to hear when the South is on trial. Having heard the bitter accusations, the Independent has made up its mind. And it will never change it.

The Nashville Advocate says: "The conclusion of the whole matter is: Sam Jones and all other Methodists teach that the responsibility of the sinner is lodged in the will, and not in the sensibilities, but that where there is no impertinent tampering with the emotions, either to stimulate or repress action, an operation of the will is commonly preceded, accompanied, and followed by its appropriate feeling. This is philosophical and

scriptural, and it is pleasant to note that some who for a long time have been in bondage to another theology are being delivered into the liberty by Sam Jones. They must not imagine, however, that because they have so recently obtained this freedom, and at so great a price, the Methodists still need it. We were 'born free.'"

It is likely that the system of convict leases in Georgia may cease. Senator Brown, one of the chief lessees, is tired of it, and Governor Gordon has recommended its abolition.

The Richmond Advocate says: "Bishop McTear's sketch of 'Old Cy,' first published in the Southern Christian Advocate, is having a great run. It is seldom that the close relation of the affection, that often existed in the old time between master and slave, has been so truthfully and so cleverly described. Considered simply as a sketch, it is a fine piece of work. All, or nearly all, the Southern Methodist papers have copied it. Why is it that none of the Northern Methodist papers have done so? Do they not want to hear that side also?"

The Pacific Methodist is now printed in eight-page form, and is greatly improved in appearance and matter.

In an article on the Chattanooga situation, the Southwestern Methodist says: "The condition of our Northern friends is just that of the Irishman who, in his first attempt to ride a horse, thought it best to take a young one that never had been ridden, and so had learned no tricks. But no sooner had he vaulted upon the colt's back than it plunged forward at a fearful rate, and Pat could only throw himself forward and clasp his arms around the animal's neck to hold on. His friend seeing the danger, shouted, 'Sure, Pat, and why don't you get off of the back?' And Pat answered, 'Faith, how can a man get off when he can't stay on?'"

A NOTE from Dr. H. M. Ford, of Owensboro, Ky., brings the following cheering news: "Since the last meeting of our annual conference, there have been over 700 conversions in this district, and a corresponding number of additions to the church. Revivals are in progress at several points. Finances reasonably good."

SAM JONES and Sam Small closed their labors in Boston on the second Sunday in this month.

BISHOP GREEN, of the Protestant Episcopal Church of Mississippi, has just died in Sewanee, Tenn., aged eighty-nine years.

The February number of the Century Magazine comes to hand a little late, but is so rich and interesting that we overlook the delay. Of the life of Abraham Lincoln now appearing in its columns, Dr. Buckley of the New York Advocate says: "It is one of the most interesting productions ever submitted to the American people. It is not only a life of Mr. Lincoln superior to any which have appeared, and as such of intense and undying interest, but it involves the discussion of the history of this country for the past half century, and sketches of the most distinguished men who have lived during that period."

TEXAS PERSONALS.

—Rev. John E. Green, pastor of Washington Street Church, Houston, is in the midst of a glorious revival.

—Weezyan Advocate: Dr. Haygood, writing on business to this office, takes occasion to add: "I am in Houston, Texas. Our brother, Rev. D. F. C. Timmons, is pastor of one of the largest and best churches in Texas. It is a pleasure to a Georgian to find Brother Timmons well spoken of. He has his work well in hand, and has made, according to the general testimony, an admirable beginning in his very responsible work. I spent last Sunday in Georgetown, the seat of the Southwestern University. Dr. Healy is indeed regretted; the students are devoted to him. They love and respect him, as is plain to every observer. He has done an immense amount of good and telling work. The Doctor has a noble band of co-laborers in the faculty. From the strong and experienced McLean to the youngest—these brethren seem to realize that devoted and harmonious work will build a school that will bless Texas for the ages to come. I was charmed with Georgetown, the faculty, the students and people, and of course delighted to find that my loved and honored class mate is doing so splendidly."

—Mrs. C. C. Armstrong, of La Grange, Texas.

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REVIVAL AT THE UNIVERSITY.

It will be interesting to the friends of the university to learn that the faculty and students are enjoying the blessed experiences of a glorious revival of religion. Our pastor, Brother Connor, soon after conference, began the preparatory work, and was heartily co-operated with by many of the brethren of the community and a large number of the students, both boys and girls. Time and again we were committed to heart-searching and prayer. The prayer-meetings and class-meetings rung with the song and plea, "Lord revive us," until the shower began to fall and the seed to sprout. In these exercises which preceded the protracted service, hearts were drawn closer together, faith renewed and hopes brightened.

We have just closed the third week of two meetings each day, arranged at mid-day and night, so as to interfere as little as possible with school duties. The congregations have been large and attentive, the word preached has been attended with the demonstration of the spirit, many wanderers have returned to their Father's house, and quite a number have been converted. The work has been deep, pervasive, bringing forth immediate fruit. Our young workers have applied themselves diligently, intelligently and persistently. Their plans were laid, and their aim was definite. Some rejoice that every case they carried to God met his favor. Such a large per cent. of our students has heretofore been received into the membership of the church that the results have mainly been shown in the revival and renewals of faith and zeal among believers. The occasion has been very profitable to all who availed themselves of its precious benefits; especially has it afforded an opportunity for the training of our young Christians in the ways of God and their growth in happy experience. The work goes on. Pray for us. J. W. HEIDT. GEORGETOWN, TEXAS.

AUSTIN DISTRICT.

He that "sendeth rain on the just and the unjust," sends it on quarterly meeting occasions we suppose, but how it breaks in our well laid plans and bright hopes. Such was the case at the Eagle Lake quarterly meeting. We found our faithful Bro. Thomas groaning in spirit for a refreshing time from the presence of the Lord; praying through the restless hours of night for his young people. Ah! these dear young people how they trample on hope

and prayers, and go the downward road. We found a very hopeful indication for the Eagle Lake Church in the zeal and industry of the aid society, led by Sister Jenkins. They are hard at work trying to make money to build a parsonage, a beautiful lot having already been purchased. As I listened to their planning and contriving, and witnessed their industry, I thought there were more women than preacher's wives that sacrifice for the gospel. The church is very weak—both in numbers and wealth, and the town small, so the money comes in slowly and by patient work. But that church will be prospered, and the preacher's wives who shall dwell in the parsonage that shall be built there, ought to invoke blessings daily on that aid society. Well, all preachers' wives who dwell in good parsonages ought to do the same, and those who dwell in the kind described by Brother Gulliver ought to ask the Lord to forgive the people and open their hearts.

While at Eagle Lake we were entertained at a beautiful home, with all the comforts wealth can bring, and we had sweet Christian communion with two sisters there, without whose aid, we were told, the struggling church could not live. They told me they were raised to love the world, and never gave their hearts to God until a few years ago. Just a little way from the house is a little grave kept with care. "Little Mary" lies there, whom they nursed and loved for years, and who, by medical travel, and care to restore her failing health, but little Mary went to heaven, and drew their thoughts and aims heavenward. How true, as Prentice wrote: "How many good deeds have their birth in dusty graves."

We had the pleasure of seeing one-fourth of the missionary assessment raised at Eagle Lake, and left our aged brother to toil and pray for the salvation of his people.

Half a day's travel by rail brought us to LaGrange, where we were warmly welcomed at the parsonage. Our first impressions were that this pastor had much in his surroundings to stimulate him—the prettiest town I have seen in Texas, the handsomest church outside of the cities, and the most careful parsonage. We found Bro Buchanan at work improving the beautiful lot on which the church and parsonage stand, and gardening. We find here a very nice, manly man, with many unusual accomplishments, as well as good ministerial ability. He has a membership noted for generosity, or, more properly, justice, toward their preacher and the church. There has been preaching every night for a week and some interest manifested; two additions to the church. One-fourth of the missionary assessment raised at the 11 o'clock service Sunday.

On Sunday afternoon I had the pleasure of meeting Sister Buchanan's Young People's Society, numbering about eighty. She has succeeded in interesting and gathering into this society more boys than I ever saw in one. Indeed, as I remarked to them, it was the first time I ever saw more boys than girls engaged in a good work. Seven new subscribers for our Advocate were obtained, and money subscribed to buy a bulk of copies. In, which, on Monday evening, was cut up to make into garments for the girls of Laredo Seminary. The girls took hold of this work readily. Thus they will lift a burden from the overtaxed hands of the Laredo teachers. May God abundantly bless Brother, and Sister Buchanan in their prayerful, earnest efforts, and give this church increased spirituality, and may the lives of its members blossom into holiness.

We had expected to go to Columbus to-day to organize a missionary auxiliary, but an acute attack of sickness, from which Mr. Armstrong has not yet fully recovered, holds us still at LaGrange.

So the ADVOCATE is to be moved to Dallas. Well, we hope it may have not only contented, but increased prosperity. Since becoming acquainted in this conference, we hail it as a partnership letter from "old friends and new," and look eagerly for familiar names, rejoicing when they report prosperity in Zion. Yes, we will hold on to the ADVOCATE, for it is not our telephone in which we talk and encourage each other? The preachers ought to work for it, for what else works so hard for them? Mrs. C. C. ARMSTRONG. LA GRANGE, TEXAS.

IN AND ABOUT LAREDO.

Our first quarterly meeting was held, embracing the second Sunday in February, and a precious season it was.

Bro. Brown, the presiding elder, came to us full of the Holy Ghost, and we were blessed by his coming.

In the quarterly conference every member was present, except one, and he was not in town.

Every interest of the church was carefully considered, and the fact was developed that the influence of Methodism is widening in Laredo. The lovefeast Sunday evening was a success—a feast of love indeed. Much testimony to the cleansing and keeping power of the Savior was given. The experience of two of the Mexican girls from the seminary was rich and thrilling. One said: "I was not taught about Jesus when a child, but he sent me here to hear of his love, and now I know that he has forgiven my sins."

We were glad to read Bishop Key's letter in the last ADVOCATE, under "An Appeal and What Came of It."

The matron for the seminary, Miss Sims, is here. The institution is on a sure foundation, and is invaluable to us as a representative of Southern Methodism; it says Methodism is here to stay, and this same Methodism, outside of the seminary, is preparing to hold all that she gains in Laredo.

Yesterday we took our missionary collection, and raised \$30. That is good, considering that we have a membership of twenty-one, and are raising \$1000 for church building.

Brethren, pray for us. STERLING FISHER. LAREDO, TEXAS.

REVIVAL NEWS.

—A. G. Nolen, Stockdale, Feb. 18: Praise the Lord! He has visited his people in Stockdale. We commenced a meeting here on the 13th inst. After Sunday we only had services at night, and up to date we have had about sixteen conversions and ten additions. We must stop in order to fill our third Sunday appointment. But we will come back next Tuesday night and renew the battle. No providential hindrance, our presiding elder, Bro. Brown, will be here. We hope, by the grace of God, to have a glorious victory. I feel like I want to praise God forever. He has not only blessed my people and my labors, but has graciously blessed my soul. I have enjoyed several days a calm rest of soul such as I

DEVOTIONAL.

SOMEWHERE.

Under the will of my King I saw of a business end, And beauty and bliss are found Wherever I chance to be.

The clouds that shadow the earth, And the lurid storms that rise, Are lined with a golden light, And serve but to paint the skies.

No peril or foe I dread When the King sheds light abroad, The sex and the earth obey The resistless voice of God.

Deep! Deep! and far are the ways, No eye can discern the end, But near me is felt the heart And touch of a loving friend.

My soul often asks within, Shall I ever burning love? Or dwell on a soundless sea, Where the living never move?

There are fires of deathless thought That are ever burning here, They feed on immortal minds, And their light is everywhere.

ALLEGATIONS.

If only sick ones would think, they would find plenty of these. Let them begin to count up what things they have, how many things are any comfort to them, and they will soon find cause enough for gratitude.

Who sees the blood? That delightful passage in Exodus came flashing up to my mind just now, where the Israelite sprinkled blood on the lintel and the two side posts.

COME OUT, JOACHIM. One day, when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise.

THOUGHTS BY THE WAY. Up to labor! from these shaking Off with the bonds of sloth, be brave! Give thyself to prayer and waking; Toil, some fainting heart to save!

Economy is of itself a great revenue. Sin may be clesped so closely that we cannot see its face.

It is a happy thought, the many angel-faces and angel-voices in heaven which are those of children. What a thronged children's church there is in the golden city! The "Church of the Innocents."

TAKING COLD Is the Beginning of Disease. If you are in robust health, you may wear out the cold. If any illness is weaker than the rest, the cold.

Will Certainly Wear You Out. Medical authorities all agree that the very first thing to be done when you feel that you have taken cold is to

OPEN THE BOWELS To Relieve the Congested Condition of the System. Then take a sweet and be careful not to expose yourself. The purgative, most harmless, best cathartic in the world is

SCHENCK'S MANDRAKE PILLS WHICH ARE PURELY VEGETABLE And used and recommended by the best physicians. Price, Twenty-five Cents.

MARRIAGES.

TRACY-REYER-At the residence of the bride's father, Feb. 18, 1887, by the Rev. J. H. Trimble, Fritz Charley Rudolph Frantzen and Miss Jenny Teepie—both of McLennan county.

LOVELY-ANDERSON-At the residence of the bride's father, Mr. J. F. Anderson, near Aquilla, Hill county, Texas, Feb. 9, 1887, by the Rev. H. B. Henry, Mr. T. N. Lowery and Miss M. F. Anderson.

JACKSON-SMITH-At the residence of Mrs. Clay P. Smith, Feb. 16, 1887, by the Rev. E. W. Tarrant, Mr. John Day Jackson and Miss Louisa C. Smith—both of Chappell Hill, Texas.

OBITUARIES.

REV. URIAH M. JONES. Jones-Rev. Uriah M. Jones was born in Blount county, Alabama, June 4, 1846. When about twenty-one years of age was happily married to Mrs. Fannie Finley, of the same county; was born of the Spirit, at a camp-meeting held at Bristol's Cove camp-ground, October, 1862.

HAZEL-At the residence of the late Mrs. J. H. Hazel, daughter of N. and S. L. Hazel, was born in Jackson county, Arkansas, Jan. 20, 1828, and departed this life at McGregor, Texas, Dec. 4, 1886.

JAMES-Laura Ellen Smith, daughter of A. J. and H. M. Smith, and sister of Rev. L. P. Smith, of the North Texas Conference, was born in Washington county, Tenn., May 20, 1832. She was married to Mr. W. H. James in Denton county, Texas, Dec. 30, 1857; professed religion and joined the M. E. Church, in 1858, and departed this life Feb. 13, 1887.

EWING-Sarah Jane Ewing was born in Bedford county, Tennessee, August 15, 1829. Her maiden name was Wiggins. She was married to James E. Ewing, of Cherokee county, Texas, Nov. 2, 1849. Here they located and did well until 1874. Death then claimed the husband, and she was left with five children to fight life's battles without the help of a Christian father.

RUSSELL-Miss Virginia L. Russell was born in Wise county, Texas, August 18, 1867, died in San Saba, Texas, October 6, 1886. She was converted and received into the M. E. Church, Nov. 20, 1885, at the residence of Joseph Parker, on the San Saba circuit, in July, 1870.

HOOPER-Julie Hooper, daughter of W. C. and Fannie Hooper, was born May 7, 1827, and died Jan. 15, 1887. Julie was a good girl, and loved by all who knew her. She professed religion and joined the Methodist Church in 1855, and lived a consistent Christian until the summons came; and we believe her pure spirit went straight to God who gave it.

ROSEN-Bennie Rosen, infant son of Bro. and Sister D. E. Rosen, of New Salem, Risk county, Texas, was born Nov. 25, 1883; died Aug. 19, 1885. The longest shadow ever cast on the home of parents is said to be that of the child's coffin. This is true in this case. His gloom is still realized. Don't weep more, but remember the source of consolation is in resignation to the will of Him who doeth all things.

WILSON-The many friends of Bro. Colville Wilson will regret to learn of his death, which occurred at 10 o'clock, P. M., Nov. 22, 1886. He was born near Knoxville, Tenn., Aug. 10, 1813. During the seventy-fourth year of his age, after a brief illness of intense suffering, he peacefully passed to the hereafter on Nov. 13, 1886, he was married to Emeline Reeves, and soon after came to Texas. After a long and happy married life the union was broken by the death of his wife who, a few years ago, preceded him to the better land.

REEVES-Died, at her home, near Glenwood, Texas, Feb. 2, 1887, Mrs. Mary Reeves, wife of Dr. J. H. Reeves, deceased. She was born Feb. 12, 1815, in Bedford county, Tenn.; professed religion in her fifteenth year at Holt's camp-ground, and lived a consistent member of the Methodist Church ever since. Her home was always a home for ministers of the gospel. She retired usually well at night, but during her last illness she was cold and lifeless. Her gentle spirit had winned its flight to realms of eternal happiness and pleasure. When I reached my dearest mother the morning after her death I was struck by the sweet, heaven-born smile that rested on her face—a smile which spoke of happiness, peace and heaven.

LOVE-Margaret Ann Love, nee Fowler, was born in Overton county, Tenn., May 22, 1830. She was bereft of her father when quite young. In 1850 she came to Texas with her mother and a large circle of relatives, who settled in Ellis county. Sister Love professed religion when a child and joined the Methodist Church after she came to Texas—perhaps, in 1852. She was a good and pious woman, and performed her part well. As wife and mother few have

done better. She was married to James S. Love, Dec. 27, 1853, and was his help-mate for thirty-three years and one day. She died at her home near Jacksonville, Texas, Dec. 28, 1886, aged seventy-four years and six days. Her dying testimony was given to her pastor a few days before her death. She was told that Bro. Boone had come to see her, but when he spoke to her in the name of Jesus she recognized him. He then asked her if she knew Jesus. After thinking a moment, she said: "Yes, I know him; he is my Savior. I do not have another friend in the world, and had Jesus, in heaven I'd be. This was about the language she used, and O, how it thrilled all who heard it. When her spirit had fled, her son Robert said to me: "Ma is gone—soon we'll meet her." As we turned from her grave he said: "I'll never cease to thank God for a Christian mother." She left eleven children, some of whom greatly need a mother's love and a mother's care. May they all meet her in heaven.

PEARLINE-The Great Invention, For Easy Washing, In HAND OR HOT, HOT OR COLD WATER. Without the USE OF SOAP OR HANDS, and particularly adapted to Warm Climates. No family, rich or poor should be without it. Sold by all Grocers, but beware of vile imitations. PEARLINE is manufactured only by JAMES PYLE, NEW YORK.

Be Warned in Time.

Cure your cough before you are beyond reach of human care or skill. Ayer's Cherry Pectoral, properly administered, is a certain and speedy cure for all Croup and Lung Diseases. It is not a mere syrup, or cheap cough mixture, but a scientific preparation of great merit. *I used Ayer's Cherry Pectoral, last spring, for a severe Cough, and for Lung troubles, with good effect. It completely cured me.—Harvey Baughman, Proprietor Globe Hotel, Mt. Pleasant, Ohio.

DELAYS ARE DANGEROUS. A few weeks ago I took a severe cold, which, at first, I neglected to cure for. In three days it affected my Lungs, and I became extremely ill. Breathing was most difficult and painful, and my family physician, not being able to come to my relief, I was promptly relieved by the use of this medicine, and, after taking only one bottle, I was completely cured.—Andrew J. Davis, Atchison, Kansas.

Ayer's Cherry Pectoral is the best remedy I have ever found for Croup and Coughs, or for Throat and Lung Diseases. I have used it in my family for many years. It always effects a speedy cure.—J. P. DeJoy, Lodi, Missouri, Ohio.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price \$1, six bottles, \$5.

OUR MUTUAL WATCH CLUB. IRON & GIRARDET, Corner 5th and Market Streets, LOUISVILLE, KY.

Bass' Chicken Cholera Cure. Is warranted to stop the Cholera among Poultry, and increase the production twenty-five per cent. It is endorsed by some of the largest and most intelligent poultry breeders in the Southwest. PRICE, 50 CENTS PER PACKAGE. BASS & BROTHER, Proprietors, Terrell, Texas.

EVERYTHING THAT IS NEW IN SEEDS IN RARE PLANTS. CATALOGUE No. 65, which this year we send out in an illuminated cover. The Catalogue is replete with new engravings of the choicest flowers and vegetables, many of which can only be obtained from us and contains, besides, 2 beautiful colored plates, and very full instructions on all garden work. Altogether it is the best ever offered by us, and we believe, is the most complete publication of its kind ever issued.

GREGORY'S SEED CATALOGUE. What Mr. Boyer says: "Please see the quality of the seed I received from Gregory's Seed Catalogue. It is the best I have ever seen. I would be a father longly if I could name all, but I will say that among them, a few are of the highest quality. I have seen them in the hands of the best seedsmen in the North, and I have never seen any better. I have seen them in the hands of the best seedsmen in the North, and I have never seen any better. I have seen them in the hands of the best seedsmen in the North, and I have never seen any better."

SEDGWICK WOVEN STEEL WIRE FENCE AND GATES. The best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates. Fences, Posts, Iron and Wire Summer Houses, Lawn Furniture, and other wire work. Best Wire Strainer and Pliers. Ask dealers in hardware, or address SEDGWICK BROS., Richmond, Ind.

The Great Church LIGHT. PRINCE'S Patent, Reliable, and Most Powerful. Safest, Cheapest, and Most Economical. Fits all Churches, Schools, and Public Buildings. For Sale by Druggists, Grocers, and Dealers in Hardware and Stationery. L. P. PRINCE, 101 Pearl Street, N. Y.

I CURE FITS! I do not mean merely to stop them for a time and then have them return again. I mean to cure them for good. I have cured the disease of FITS, EPILEPSY, or FALLEN CONVULSIONS, in life-long cases. I have cured many who were thought incurable. I have cured many who were thought incurable. I have cured many who were thought incurable.

RUPTURE. The only cure of the strangling hernia for the J. A. SHERRMAN'S Famous Home Treatment, the only one which guarantees comfort and cure without operation. Guaranteed from labor. No steel or iron bands. Perfect success in all cases. No cutting. No danger. No pain. No expense. No delay. No loss of time. No loss of business. No loss of health. No loss of strength. No loss of vitality. No loss of life. No loss of honor. No loss of respect. No loss of friends. No loss of peace. No loss of happiness. No loss of heaven.

REWARD! For any case of Kidney Trouble, or Nervous Debility, Mental and Physical Weakness, or BOTANIC NERVE BITTERS fails to cure. Sold by Druggists, Grocers, and Dealers in Hardware and Stationery. No. 1111 Philadelphia, Pa. Circulars free.

DEAFNESS Its causes, and a cure at your own home, by one who has dealt twenty-eight years. Treated by most of the noted specialists without benefit. Cured himself in three months, and since then hundreds of others. Full particulars sent on application. T. S. PAGE, No. 41 W. 51st St., New York City.

STOPPED FREE. Brain Power Restored. DR. KLINE'S GREAT NERVE RESTORER. For all Brain and Nerve Diseases. Dr. J. C. Kline, Philadelphia, Pa. Circulars free.

SIMMONS' LIVER REGULATOR. BILIOUSNESS. Is an affection of the Liver, and can be thoroughly cured by that Grand Regulator of the Liver and Biliary Organs.

SIMMONS' LIVER REGULATOR. MANUFACTURED BY J. H. ZELIN & CO., Philadelphia Pa.

HEADACHE. Proceeds from a Torpid Liver and Impurities of the Stomach. It can be invariably cured by taking Simmons' Liver Regulator.

SICK AND NERVOUS HEADACHES. Can be prevented by taking a dose as soon as their symptoms indicate the coming of an attack.

PRICKLY HEAT BITTERS. The best and surest Remedy for Cure of all diseases caused by any derangement of the Liver, Kidneys, Stomach and Bowels.

HUMPHREYS' SPECIFICS. Sold by Druggists, or sent by mail on receipt of price.—HUMPHREYS' SPECIFICS, 144 Fulton St., N. Y.

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Texas Christian Advocate.

For advertising rates, address the Publishers. Entered at the Postoffice at Galveston, Texas, as second-class matter.

NEWS OF THE WEEK.

Over the State.

L. D. Murphy, a San Antonio lawyer, died Feb. 24.

P. H. Bell, ex-governor of Texas, asks the State for a pension.

Waco is booming—many capitalists being there hunting investments.

Rain has visited many portions of Texas during the current week.

Jesse Douglas, a farmer living near Alexander, Texas, committed suicide Feb. 20.

Rev. B. F. Carroll has been conducting a very successful religious revival at Waco.

Corn-planting is now the order in Texas, many farmers having completed the work.

The Fort Worth and Denver Railroad will continue its line through to the Indian Territory if Congress will permit.

MARSHALL, Feb. 28.—The opera-house, together with the postoffice and four stores below, were burned out yesterday morning at 3 o'clock.

Fort Worth is making active preparations for the entertainment of the North Texas Cattlemen's Association, to meet in that city March 8.

D. C. Maggard, of Corsicana, was accidentally shot in the eye by a companion while they were quail hunting. It is feared his eye is destroyed.

Telephone communication has been established between Weimar and LaGrange, and a line is being constructed between Weimar and Columbus.

Louis McMahan, a negro desperado of Kyle, was shot last Saturday night at a dance, and killed instantly. It was not known who did the shooting.

Under the provisions of the bill now before Congress to refund to the States the amounts collected by the direct tax of 1863, Texas' share is \$180,841.50.

Major G. M. McWhirter, of Belton, was buried last Sunday. He was at one time M. E. Grand High Priest of the M. E. Grand Royal Arch Chapter of Texas.

Tom Moore, of Millican, was assassinated Feb. 28, by a party unknown. At the same point and date a negro child was burned to death by her clothing accidentally catching fire.

MCKINNEY, Feb. 25.—The Young Men's Christian Association dedicated their new rooms last evening. The services consisted of addresses and music. The membership is 130, and an effort is being made to raise \$1000 to purchase a library. About \$100 have been subscribed.

At Pueblo, in the northern part of McCulloch county, a coal shaft has been sunk to a depth of about ninety-five feet. A ten-inch vein of surface coal was found, and at a depth of seventy-five feet a twenty-seven inch vein of fine coal was discovered, and it is thought to be inexhaustible.

Cotton-Seed as a Fertilizer.

The Interstate Convention of Agriculturists which convened in Lake Charles, La., Feb. 24, had over 500 delegates and visitors in attendance. Interesting and instructive papers were read upon many subjects connected, directly and indirectly, with agriculture. Prof. Wm. C. Stubbs, director of the Louisiana Experiment Station, Baton Rouge, read an important paper on "How shall we restore fertility to the soil?" Among other things he said that where cotton-seed meal is worth \$20 per ton the farmer should get \$9 per ton for seed or keep it to use as manure. In other words, the seed is worth \$9 at home. After stating the percent of phosphoric acid, nitrogen and potash in meal and in wheat bran, the professor said that where fed to a fattening animal 90 percent of it will be returned in manure. He quoted Prof. Bennett Lowes as declaring that the value of manure received from a ton of cotton-seed meal is \$27.50. A delegate announced that he had recently experimented with cotton seed as a fertilizer in this upland in the northwestern portion of the State, where the price of seed is \$5 per ton and where average crops of corn were now eight to twelve bushels per acre. Last season being very favorable, the production was twelve bushels, but where he had fertilized with cotton seed the result was thirty-five bushels per acre. The additional twenty-four bushels per acre had cost him just \$3. In answer to several questions, Prof. Stubbs declared the oil itself useless as a fertilizer. It is a preventive of that decomposition absolutely necessary. The chief value of cotton seed is its ammonia.

Northwestern Crop Report.

Chicago, Feb. 27.—The Farmers' Review crop summary for this week is as follows: Winter wheat fields, excepting in Michigan and Wisconsin, have been bare for two weeks and subjected to varying mild and cold weather, but excepting in Kansas the outlook for the crop continues to be reported as promising. The best reports come from Ohio, Indiana, Michigan, Wisconsin and Missouri, while the outlook in Illinois is fair and in Kansas is poor. There is a very light corn movement in Illinois and in all States west and southwest of Illinois. Fully one-half of the counties of Iowa are importing corn at from 35 to 40 cents per bushel, and this is also true of scattering counties in Minnesota, Wisconsin and Illinois. The average price of corn is 16 to 25 cents.

Arkansas Farmers.

A State Convention of Arkansas farmers met at Little Rock Feb. 27. It was the largest and most enthusiastic gathering ever had in the State. The principal subject under discussion was the reduction of the area planted in cotton and increasing the acreage in cereals and grasses and the raising of more and a better grade of stock; advocating home production when possible, and thereby lessening the need of ready money by the farmers, and in that way doing away with the mortgage business.

Alabama.

That wide-awake paper, the New Orleans Times-Democrat, in its issue of Feb. 22, presents a "complete, thorough and vivid picture of the great State of Alabama," showing a more rapid progress in the past six years than during any ten years of its previous existence. The review shows a steady advance in all lines of industry and property; improvements in agriculture and agricultural methods; a review of its mineral wealth and manufactures; the lumber resources of the State—in fact, a full and comprehensive picture of the State in all of its features.

IMPORTANT.

When visiting New York City, stop at Baggage Express and Carriage Hire, and stay at the Grand Union Hotel, opposite Grand Central Depot.

60 Handsomely Furnished Rooms at \$1 and upwards per day. European Plan. Elevators, and all Modern Conveniences.

Restaurants supplied with the best. Horse cars, stages and elevated railroads at all depots. For a live letter for less money at the Grand Union Hotel than at any other first-class hotel in the City.

Texas National Banks.

The officials of the treasury furnish some interesting information connected with the national banking system, from which the following is taken local to Texas: There are seventy-four of such institutions in the State, having a combined capital of \$7,685,000. As an evidence of the prosperous condition of these banks it can be said that they have a surplus fund amounting to \$2,106,422.40, and of undivided profits they have \$1,101,806.92. Their outstanding circulation amounts to \$1,737,380. As individual deposits they hold \$1,647,102.24, and their total liabilities reach the sum of \$2,684,895.65. They have out on loans and discounts \$16,650,965.22, and the real estate owned by them is valued at \$848,320.57. While the Texas banks are required to have a lawful money reserve of \$1,202,215 they actually hold as such reserves \$3,945,508. One of the most important functions of banking, as in other business enterprises, is to make money, and the Texas banks fulfill their entire duty in this respect, as can be seen from the following: During the year they paid as dividends \$715,643.99. But this is not all, for the net earnings amounted to \$7,178,403.43. The dividends were 10 3/4 per cent. of the capital, while the net earnings were 13.02 per cent. on both capital and surplus. The amount charged off as losses was \$218,839.73. It will be of interest to know how the banks made the money, hence the following classification of loans and discounts: They have out on single-name paper \$3,139,599.94; on bonds and stocks, \$841,945.38; and all other loans, \$11,714,212.01. There has been but one failure among the national banks of Texas, and that resulted, the treasury men say, from "judicious banking and depreciation of securities."

Foreign Notes.

ROME, Feb. 24.—Negotiations are satisfactorily concluded for the renewal of the alliance between Italy and Germany and Austria, which expires next May.

It is semi-officially stated that there is great tension in the relations between the Russian and Chinese authorities in the Kuluja district. Russian officials think serious measures will be necessary to settle the frontier question between Russia and China in that portion of the empire.

Cardinal Jacobini died at Rome on the evening of Feb. 23. His Eminence Ludovico cardinal prince of the Holy Roman Catholic Church, was born at Albano, May 6, 1832. In 1862, Pius IX made him one of the prelati doctissimi and one of the referendaries of the Signatura. Soon afterward he was made secretary of that section of the Congregation de Propaganda Fide which is charged with the special supervision of the affairs of the eastern churches. He was subsequently appointed one of the "Consultors" of the Propaganda, and his particular duty was to examine and report upon the decrees and ordinances of provincial synods. In 1867 he was made a member of the preparatory commission who were charged with examining and arranging the business to be brought before the projected Vatican council. When in 1874 the nuncio at Vienna, Falcoetti-Antoniceva was created cardinal and withdrew from his post, Monsignor Jacobini was chosen by Pius IX to succeed to the vacancy, which was at the time a position of no small difficulty. According to custom he received episcopal consecration in the parish of St. Eusebio, and was accredited to the court of Vienna, where he remained until Oct., 1880, on Sept. 19, 1879, he was created cardinal. His Eminence was recalled from Vienna in Oct., 1880, and appointed by Leo XIII to the office of papal secretary of state in succession to Cardinal Nino.

Hubbard Compares.

The New Orleans Times-Democrat says: Gov. Hubbard, our minister to Japan, has raised quite a row in the Orient by his jingoistic annual report, which has not yet reached Washington for publication. The Englishmen in Japan are particularly huffy about it, and the Japan Mail has sailed into Hubbard in a way to make the big Texan's fighting capacity show to the best advantage. It seems that Hubbard in his report complimented himself and the United States upon the fact that this country had never distributed Japan's neighbors—India, Corea, China or the weaker divisions of Asia—whereupon the Englishmen all said to themselves quickly, "Who has disturbed India, China, Barmah and the weaker divisions of Asia unless it be England?" The minister also said that while "Great Britain boasts of being the birth-place of free trade, as recognized by political economists, it is a fact that the United States admits free of all duties more Japan exports and imports through her ports than the entire sum total of both the exports and imports of Japan and England." The English merchants in Japan have started up a bulky correspondence with their home government over Hubbard's report, and the indignation comparisons which he made between the attitude of Great Britain and the United States in Eastern politics in general and toward Japan in particular.

The Great Earthquakes.

Among the most startling and frightful calamities of the century may be catalogued the earthquake shocks that visited southern Europe the past week—France and Italy being among the greatest sufferers. A number of villages were entirely destroyed. The total lives lost cannot be accurately stated, but will reach the neighborhood of 3000. In the districts visited people were panic stricken and fled in all directions. The populace could not be induced to sleep within doors during Wednesday and Thursday nights. Over 200,000 people fled by rail from Genoa; 150,000 left Nice, and the exodus was in like proportion from other points. As an illustration of the extent of the panic, it is stated that during Wednesday a French countess became a mother in the public Gardens at Nice. Many thousands of people are rendered homeless by the calamities, the extent of which cannot be calculated.

The Kentucky Way.

AUGUSTA, Ky., Feb. 23.—The trial of Henry E. Dodson, charged with being a vagrant, came off yesterday. The jury, after hearing all the evidence, returned a verdict of guilty and ordered him sold to the highest bidder at auction for a period of seventy-five days. Judge Bradford has fixed March 5 as the day of sale. This is the first case of the kind in this country for a great many years. Much interest is manifested.

Folly.

Babies are allowed to suffer with pain from colic, for want of Dr. Bull's Baby Syrup.

How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion with Herring-liver oil. It is as palatable as milk, and easily digested. The fatty acids which constitute people improve with its use is wonderful. Use it and try your strength. As a remedy for consumption, Throat Affection and Bronchitis it is unequalled. "I used Scott's Emulsion," says a man who has gained weight in five months, "and gained four pounds in a very short time."—THE PATR. M. D., Atlanta.

Lawrence & Griffith's Business College.

910 and 912 Elm St., Dallas, affords evidence of genuine merit and superiority, the largest and best equipped, the finest equipments, the largest attendance, and the most complete and first premiums, of many Texas Falls, including all those offered to the best business college at the Dallas Fair and Exposition. Send for their College Journal if you desire.

Used Red Star Cough Cure effectually.

Dr. C. Fawcett, Union Protestant Infirmary, Baltimore, Md. No depressing effects.

Do not intrude professional or other topics that the company generally cannot take an interest in.

The correct way is to buy goods from the manufacturer when possible.

The Elkhart Carriage and Harness Co., of Elkhart, Indiana, have no agents. They make first-class goods, and here, privilege to examine. See advertisement.

The prohibition amendment passed the Pennsylvania legislature on second reading by a vote of 129 to 24, and on final passage by 130 to 66.

A POINTED WAY OF SPEAKING.

There is a terse and pointed way of speaking that bears the impress of honest conviction, particularly when such conviction is uttered respecting certain commodities whose use is deleterious to the human system, and whose consumption never decreases, save with a corresponding decrease of human suffering. We speak thus pointedly about Humphreys' Wonderful Right, which relieved her in five minutes and soon effected a permanent cure. G. S. TIVERS, Dentist, Cor. 5th and Walnut Sts., Louisville, Ky.

A Chinese young man's Christian association building has been erected in Honolulu at a cost of \$3000, about \$2000 of which were contributed by the Chinese themselves.

Witt's Little Blue Pills FOR TORPID LIVER.

A torpid liver deranges the whole system, and produces Sick Headache, Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles. There is no better remedy for these common diseases than Witt's Little Blue Pills, and this will prove. Price, 25c. Sold Everywhere.

UNANSWERED LETTERS.

Feb. 23.—I. F. Palmer, sub. F. A. Rosser, sub. J. Barber, sub. G. E. Parsons, sub. J. M. Mills, sub. M. H. Haub, sub. P. Booth, sub. M. W. Shearer, sub. W. J. Joyce, sub. L. A. Burk, sub. H. K. Agee, sub. G. N. Brown, sub. J. H. Hays, sub. Feb. 24.—H. T. Pittman, sub. Wm. A. Edwards, sub. J. E. Lambert, change, H. M. Haynie, sub. Sam'l Morris, sub. C. H. Low, sub. J. M. Graham, sub. F. O. Hainey, sub. W. J. Whitworth, sub. C. B. Flager, sub. G. W. Owens, sub. J. E. Vinson, sub. J. S. Sherwood, sub. J. L. Murray, sub. Geo. H. Hinson, sub. B. H. Passmore, sub. F. H. C. Elliott, sub. J. H. Chambliss, sub. W. K. Turner, sub. E. T. Bates, sub. A. E. Rector, sub. J. W. Tinsin, sub. J. C. Knight, sub. R. Raymond, sub. H. M. Sears, sub. L. A. Burk, sub. J. H. Frimble, sub. J. W. Sanson, sub. A. J. Fricke, sub. P. R. Eagleberger, sub. G. W. Swafford, sub. Geo. C. Stoval, sub. D. W. Towles, sub. M. Keith, sub. H. M. Haynie, sub. G. C. Shutt, sub. W. L. Griffith, sub. F. A. Hiles, sub. J. W. Chalk, sub. W. F. Nelson, sub. F. D. Dierker, sub. Sam'l Weaver, sub. E. G. Houtt, sub. L. M. White, sub. S. A. Dickinson, sub. Feb. 25.—G. S. Wyatt, sub. the brother never sent me the money he promised me. If parties had handed him the money he would have sent it. Mrs. F. Fred Cox, sub. it's a good plan to "catch them on the fly" that way. F. B. Henry, sub. E. M. Sherwood, sub. T. M. Price, sub. M. S. Hotchkiss, sub. T. C. DePew, sub. W. H. Moss, sub. W. E. Rector, sub. W. M. Graham, sub. Sam'l Morris, sub. L. C. Ellis, list of subs at offices named sent you. J. W. Montgomery, sub. J. F. Archer, sub. S. A. Ashburn, sub. M. R. Davis, sub. C. H. Hild, sub. J. H. Hays, sub. J. V. West, sub. J. K. Lane, sub. W. H. Simpson, sub. Feb. 26.—S. J. Francis, sub. R. A. Gilleland, sub. W. O. Stuart, sub. T. B. Norwood, sub. Jno O. Allen, sub. Abe Long, sub. W. A. Monk, sub. D. C. Crockett, sub. O. H. Hotchkiss, sub. W. F. Nelson, sub. F. M. Sprague, sub. S. B. Ellis, sub. L. G. Rogers, sub. G. W. Bidley, sub. C. R. Carter, sub. other item handed sub. M. E. Blocker, sub. J. C. McArthur, sub. 3 cards, sub. C. H. Hild, sub. J. F. Smith, sub. F. F. Boone, sub. Jno B. Denton, sub. F. M. Winborne, sub. Feb. 27.—H. H. Hays, sub. Mrs. Rosa A. Carter, sub. C. L. Ballard, sub. G. E. Stawham, sub. P. E. Hammond, sub. J. B. Hamilton, sub. H. C. Rogers, sub. Jno M. Armstrong, sub. J. B. Denton, sub. J. L. Lewis, sub. T. F. Dismitt, sub. I. K. Waller, sub. D. J. Martin, sub. Jas. A. Walkup, sub. W. M. Walcott, sub. Pat Sims, sub. R. Y. Gable, sub. J. M. Hild, sub. J. M. Browning, sub. Milton L. Moody, sub. Jno F. Hines, sub. F. S. Jackson, sub. 2 cards. Jas Campbell, name was received and paper sent to Marshall. L. M. Fowler, sub. J. G. Rogers, sub. W. R. Davis, sub. J. W. Hill, sub. E. G. Roberts, sub. one at half price. L. F. Smith, sub. W. F. Nelson, sub. W. F. Ayers, sub. E. W. Alderson, sub. R. H. Nelson, sub. I. N. Crutchfield, sub. Jno T. Bradworth, sub. Feb. 28.—Mrs. R. A. Morris, sub. Wesley Smith, sub. J. M. Shuford, change made. R. L. Averill, sub. Ben H. Hild, sub. M. H. Hays, sub. J. C. Callaghan, sub. Wm. Sprague, sub. change. W. H. Weatherly, sub. J. T. Smith, sub. change. T. F. Booth, sub. J. A. Wyatt, sub. J. H. Hays, sub. J. C. Weaver, sub. for account of Mrs. R. A. C. J. Callaghan, sub. one at half price. F. J. Perrin, sub.

Political Martyrs.

The Washington county congressional investigation is showing up in their proper colors a number of men who, assuming the name of R-publicans, have been a disgrace to the party for years. The testimony elicited proves those who expected to pose before the country as political martyrs to have been squanders of public money and men of general bad repute.

A Woman Hung.

Mrs. Roxalana Druse was hung at Herkimer, New York, Feb. 28. The crime for which she suffered the extreme penalty was the murder of her husband. After killing him she cut the body in pieces, first boiled and afterward buried it.

PREDECEASED SALES.

Everywhere. Overwhelming testimony in favor of their superiority. They can be worn any length of time at one sitting, and give action and clearing of vision, either by candle or by artificial light. Mr. Hawkes not only has the best glasses, but carefully examines the eyes of each patient, and gives inflexible advice as to the proper selection of glasses, having had an experience of eighteen years in this branch of science. Every pair warranted. SPECIALTY—HARD TO ORDER.

A Crank On Prophecy.

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How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion with Herring-liver oil. It is as palatable as milk, and easily digested. The fatty acids which constitute people improve with its use is wonderful. Use it and try your strength. As a remedy for consumption, Throat Affection and Bronchitis it is unequalled. "I used Scott's Emulsion," says a man who has gained weight in five months, "and gained four pounds in a very short time."—THE PATR. M. D., Atlanta.

The House bill appropriating \$147,248 for the losses of the Chinese during the attack upon them at Rock Springs, Wyo., has passed the Senate.

Folly.

Babies are allowed to suffer with pain from colic, for want of Dr. Bull's Baby Syrup.

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Lawrence & Griffith's Business College.

910 and 912 Elm St., Dallas, affords evidence of genuine merit and superiority, the largest and best equipped, the finest equipments, the largest attendance, and the most complete and first premiums, of many Texas Falls, including all those offered to the best business college at the Dallas Fair and Exposition. Send for their College Journal if you desire.

Used Red Star Cough Cure effectually.

Dr. C. Fawcett, Union Protestant Infirmary, Baltimore, Md. No depressing effects.

Do not intrude professional or other topics that the company generally cannot take an interest in.

The correct way is to buy goods from the manufacturer when possible.

The Elkhart Carriage and Harness Co., of Elkhart, Indiana, have no agents. They make first-class goods, and here, privilege to examine. See advertisement.

The prohibition amendment passed the Pennsylvania legislature on second reading by a vote of 129 to 24, and on final passage by 130 to 66.

A POINTED WAY OF SPEAKING.

There is a terse and pointed way of speaking that bears the impress of honest conviction, particularly when such conviction is uttered respecting certain commodities whose use is deleterious to the human system, and whose consumption never decreases, save with a corresponding decrease of human suffering. We speak thus pointedly about Humphreys' Wonderful Right, which relieved her in five minutes and soon effected a permanent cure. G. S. TIVERS, Dentist, Cor. 5th and Walnut Sts., Louisville, Ky.

A Chinese young man's Christian association building has been erected in Honolulu at a cost of \$3000, about \$2000 of which were contributed by the Chinese themselves.

Witt's Little Blue Pills FOR TORPID LIVER.

A torpid liver deranges the whole system, and produces Sick Headache, Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles. There is no better remedy for these common diseases than Witt's Little Blue Pills, and this will prove. Price, 25c. Sold Everywhere.

UNANSWERED LETTERS.

Feb. 23.—I. F. Palmer, sub. F. A. Rosser, sub. J. Barber, sub. G. E. Parsons, sub. J. M. Mills, sub. M. H. Haub, sub. P. Booth, sub. M. W. Shearer, sub. W. J. Joyce, sub. L. A. Burk, sub. H. K. Agee, sub. G. N. Brown, sub. J. H. Hays, sub. Feb. 24.—H. T. Pittman, sub. Wm. A. Edwards, sub. J. E. Lambert, change, H. M. Haynie, sub. Sam'l Morris, sub. C. H. Low, sub. J. M. Graham, sub. F. O. Hainey, sub. W. J. Whitworth, sub. C. B. Flager, sub. G. W. Owens, sub. J. E. Vinson, sub. J. S. Sherwood, sub. J. L. Murray, sub. Geo. H. Hinson, sub. B. H. Passmore, sub. F. H. C. Elliott, sub. J. H. Chambliss, sub. W. K. Turner, sub. E. T. Bates, sub. A. E. Rector, sub. J. W. Tinsin, sub. J. C. Knight, sub. R. Raymond, sub. H. M. Sears, sub. L. A. Burk, sub. J. H. Frimble, sub. J. W. Sanson, sub. A. J. Fricke, sub. P. R. Eagleberger, sub. G. W. Swafford, sub. Geo. C. Stoval, sub. D. W. Towles, sub. M. Keith, sub. H. M. Haynie, sub. G. C. Shutt, sub. W. L. Griffith, sub. F. A. Hiles, sub. J. W. Chalk, sub. W. F. Nelson, sub. F. D. Dierker, sub. Sam'l Weaver, sub. E. G. Houtt, sub. L. M. White, sub. S. A. Dickinson, sub. Feb. 25.—G. S. Wyatt, sub. the brother never sent me the money he promised me. If parties had handed him the money he would have sent it. Mrs. F. Fred Cox, sub. it's a good plan to "catch them on the fly" that way. F. B. Henry, sub. E. M. Sherwood, sub. T. M. Price, sub. M. S. Hotchkiss, sub. T. C. DePew, sub. W. H. Moss, sub. W. E. Rector, sub. W. M. Graham, sub. Sam'l Morris, sub. L. C. Ellis, list of subs at offices named sent you. J. W. Montgomery, sub. J. F. Archer, sub. S. A. Ashburn, sub. M. R. Davis, sub. C. H. Hild, sub. J. H. Hays, sub. J. V. West, sub. J. K. Lane, sub. W. H. Simpson, sub. Feb. 26.—S. J. Francis, sub. R. A. Gilleland, sub. W. O. Stuart, sub. T. B. Norwood, sub. Jno O. Allen, sub. Abe Long, sub. W. A. Monk, sub. D. C. Crockett, sub. O. H. Hotchkiss, sub. W. F. Nelson, sub. F. M. Sprague, sub. S. B. Ellis, sub. L. G. Rogers, sub. G. W. Bidley, sub. C. R. Carter, sub. other item handed sub. M. E. Blocker, sub. J. C. McArthur, sub. 3 cards, sub. C. H. Hild, sub. J. F. Smith, sub. F. F. Boone, sub. Jno B. Denton, sub. F. M. Winborne, sub. Feb. 27.—H. H. Hays, sub. Mrs. Rosa A. Carter, sub. C. L. Ballard, sub. G. E. Stawham, sub. P. E. Hammond, sub. J. B. Hamilton, sub. H. C. Rogers, sub. Jno M. Armstrong, sub. J. B. Denton, sub. J. L. Lewis, sub. T. F. Dismitt, sub. I. K. Waller, sub. D. J. Martin, sub. Jas. A. Walkup, sub. W. M. Walcott, sub. Pat Sims, sub. R. Y. Gable, sub. J. M. Hild, sub. J. M. Browning, sub. Milton L. Moody, sub. Jno F. Hines, sub. F. S. Jackson, sub. 2 cards. Jas Campbell, name was received and paper sent to Marshall. L. M. Fowler, sub. J. G. Rogers, sub. W. R. Davis, sub. J. W. Hill, sub. E. G. Roberts, sub. one at half price. L. F. Smith, sub. W. F. Nelson, sub. W. F. Ayers, sub. E. W. Alderson, sub. R. H. Nelson, sub. I. N. Crutchfield, sub. Jno T. Bradworth, sub. Feb. 28.—Mrs. R. A. Morris, sub. Wesley Smith, sub. J. M. Shuford, change made. R. L. Averill, sub. Ben H. Hild, sub. M. H. Hays, sub. J. C. Callaghan, sub. Wm. Sprague, sub. change. W. H. Weatherly, sub. J. T. Smith, sub. change. T. F. Booth, sub. J. A. Wyatt, sub. J. H. Hays, sub. J. C. Weaver, sub. for account of Mrs. R. A. C. J. Callaghan, sub. one at half price. F. J. Perrin, sub.

Political Martyrs.

The Washington county congressional investigation is showing up in their proper colors a number of men who, assuming the name of R-publicans, have been a disgrace to the party for years. The testimony elicited proves those who expected to pose before the country as political martyrs to have been squanders of public money and men of general bad repute.

A Woman Hung.

Mrs. Roxalana Druse was hung at Herkimer, New York, Feb. 28. The crime for which she suffered the extreme penalty was the murder of her husband. After killing him she cut the body in pieces, first boiled and afterward buried it.

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