

Texas Christian Advocate

ECUMENICAL

Ecumenical Conference Address.

The Methodist Ecumenical Conference of the Ministers and Members of All the Methodist Churches Throughout the World—Greeting.

The subjoined address was adopted the last day of the Ecumenical Conference.

Some four hundred delegates, representing four million eight hundred thousand members and not far from twenty millions of people in all, assembled in City-Road Chapel, London, England, on the seventh day of September, 1881, to look carefully into our condition, history and responsibilities, and to promote a good understanding and hearty cooperation with each other.

From all known organizations of Methodists, twenty-six in number, we have met for twelve days, and, in the spirit of prayer, conferred together, with many evidences of the divine power and blessing. From distant lands, and of diverse tongues, and languages, we have enjoyed the unity of the Spirit in bonds of peace. We have considered, with as much thoroughness as time and opportunity would permit, many of the great questions which concern the progress of Methodism, and we are happy to state that we have reached substantial agreement in all important particulars coming fairly within the scope of our conference.

You are familiar with the duties of piety and virtue. We are glad to hear that you are happy to state that we have reached substantial agreement in all important particulars coming fairly within the scope of our conference.

With humble views of ourselves let us trust in God to observe decided tendencies to a closer, if not organic union with each other. The example of three of the Methodist churches in Canada, and two in Ireland, indicate that when Providence opens the way, our unity and fellowship in the same countries may be brought into being, with promise of largely-increased usefulness. Such unions, we believe, should be prudently managed, and when they occur under favorable auspices, should be hailed with glad joy.

But while many are praying and waiting for them, let us respect each other, especially in all matters of church discipline, and maintain just and truly fraternal relations. Let us be true to our own principles, and let us be true to the principles of others. Let us be true to the principles of others. Let us be true to the principles of others.

Let the church be regarded as a divine institution, a public assembly of men, by clear conversions and entire sanctification, through faith in Christ, by the power of the Holy Ghost; by continued growth in grace; and by the constant, faithful labors of all its members.

As essential to the edification of the church let us draw the attention and affections of our people to the regular established means of grace, as of Divine appointment. Let us maintain in greater strength the public reading of the Word by regularly appointed pastors and by local preachers. Let all our members faithfully attend the holy sacrament of the Lord's Supper.

Let us vigilantly sustain our weekly prayer-meetings and quarterly love-feasts. Let us revive and fully maintain our class-meetings, and rest not until all our people attend them with all practical regularity. Let us organize our most devoted men and women for work in neglected regions, to distribute tracts, and look after the poor and the wicked; to gather them into the churches and their children into the Sunday-schools. Let this Christian visiting become regular and thorough, and let us seek the lost, and let us seek the lost.

Let us extend the warm hand of Christian fellowship to our evangelized brethren of all the churches. We will encourage lay preaching and watch carefully the leadings of the Spirit, and if we find any existing our devils in the name of Christ we will not forbear them, though they follow not.

We deem it right that our pastors should lead and avail themselves of all truly evangelistic labors, and that they should be called of God to this holy work for the salvation of souls and the building up the organized church of our Lord Jesus Christ.

Next to the Christian household the church should be the dearest and most precious home of our children and young people. Let its services, employments and social refinements fully meet their largest, purest desires for happiness, leading them to "turn away from such diversions as can not be necessary in the name of the Lord Jesus." We must in this and in all proper ways, seek to destroy the worldly influences which are coming in upon us like a flood.

In further definition of the true idea of the church, we insist upon a philosophy of God and sanctified by his blessing, with constantly-improving culture, aiming at the highest; expecting our preachers to be taken from all classes of good and sincere men, insisting that their preaching shall be loyal to the law and the gospel in their revealed penalties of endless punishment to the finally impenitent, and in their holy love for the souls of men. Let all our preaching be "in the demonstration of the Spirit and power," and let the baptismal covenant. All children are to be regarded as redeemed by the blood of Christ, and how dear to Him and justly entitled to the tenderest care of the church. They should be taught at home and in all our Sunday-schools the doctrine of our church, and be educated in all the principles of our holy Christianity. Let one day in every year be faithfully observed as children's day. Especially would we charge all our people to see that their children regularly attend the preaching of the word. The Sunday-school is of highest moment for the study of the Holy Bible, and the gracious influences which attend wise and faithful instruction. It should constantly add numbers to its millions in attendance. Its

modern progress in scholarly adjustments to the great ends it is appointed to serve give the largest promise as to its future mission. Let it be carried forward by ample means, through study and to the utmost of its resources, and that do not in our Sunday-schools rear a generation of church-seekers. In order to this, let the teacher be firmly identified with the Sunday-school.

Our parents and colleges of all grades, we should insist on reaching the highest standard of excellence in science, literature and the arts. With the broad and discrimination practicable to a cultivated people, let us lead our children to the highest and latest sources of knowledge; but in the character of professors and teachers, in the principles taught, in Christian privileges, in revivals of religion and loyalty to Jesus Christ, let our schools everywhere stand as models of learning by thorough Methodist institutions. And we beg our people to send their sons and daughters to our own schools and colleges, and especially not to expose them to the invitations and perils of every where, and to the schools, or schools of Roman tendency.

It is fitting that we should move in the front ranks of Christian philanthropy. To render this possible, let all our people, young and old, be trained to the entire consecration of property, and we are happy to state that we have reached substantial agreement in all important particulars coming fairly within the scope of our conference.

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day for a great awakening, for a revival that shall shake the nations. Let us call up the old simplicity, directness, and holy energy which made us what we are, and thus enter upon a new era of revival and scriptural holiness over all lands.

Let us claim as our inheritance these words of Wesley, "The world is my parish," and "the best of all is, God is with us."

Now, brethren, we commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified.

(Signed, J. SAMUEL CHURCH, Chairman.)

Training Schools.

Their Establishment and Support for Native Converts and Native Ministers in the Foreign Field.

An Essay read by Rev. Dr. W. H. Peck.

In the preparation of this paper I have kept my eye steadily fixed upon the erection of native converts and native ministers in the foreign fields into independent, self-supporting, self-perpetuating churches. It is the goal of our missionary endeavor. When such converts can safely be left to themselves to work out their own salvation before God, and the salvation of their fellow-countrymen, then, but not till then, does the work of the home churches in their behalf come to an end. To attain this result the training school, or some other method of systematic teaching, must accompany the preaching of the gospel. It is not enough to convert the heathen by the simple giving of the word of God. To do that and not go further would be to have the heathen nations on the shoulders of Christendom forever. We must also fill the second part of the great commission and teach the heathen to obey all things whatsoever the Lord Jesus has commanded. We must also train them for self-help, self-dependence in religious thought and action, purging their views of what they strictly accept of Christ and his teaching, and at the earliest day possible, to continue the work with their children—leave them with Pauline liberty in all things, but with such thorough indoctrination into the Christian religion, and with such a firm foundation, as to render their continuance in the faith reasonably certain.

The phrase "Training School" has two very different and almost opposite significations, as respects the converts and the missionaries. It will note to say Dr. Morris: "Romanists train, Protestantism educates." It is not claiming too much to say that in this additional distinction Methodism has secured a chief advantage. Protestant special training in the Protestant converts has been pre-occupied with the broader work of education. But before advancing further into this subject, I wish to say that, compelled equally by the great principles of the gospel, and the traditions of Methodism, and my own conscience, I cast out, once for all, whatever is purely Romish in this phrase, "training schools." Methodism does not want schools to train converts into a blind obedience to church order, but schools to prepare men to give intelligent direction to their work in the vineyard of their Lord. The limits of this paper compel brevity of speech here. The character of the audience makes elaboration unnecessary.

The "scope" seemed to contain four sure logical propositions, but I feel quite that I shall compass the entire purpose of the committee who arranged the program of this conference. First—The establishment of training schools for native converts and native ministers under one management. Secondly—The support of such schools. The history of the world is full of examples of the success of such schools. It is not necessary to dwell upon this subject. It is not necessary to dwell upon this subject. It is not necessary to dwell upon this subject.

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these separate bodies has the men and money to support the institution? It would be difficult to excuse our failure in this matter on denominational grounds. The paper, and speeches which we have already listened to, show no such differences among us as would indicate separate schools to be the dictate of a healthy conscience.

3. Economy of spiritual force. Brains are scarce and money, but spiritual force is the rarest of the three. Persons wholly and rationally consecrated to Christ are not plentiful. I would not intimate that there are now fewer consecrated people than in former days; no, but that there are fewer now than ever before in proportion to the magnitude and variety of work which seems waiting and wanting to be done. It will not do to put into the training schools for native converts and ministers men who are not consecrated to a good salary, take their time to learn the language of the natives, and intellectual compensation for the sacrifice of some comforts in the broadening of their views, and to devote to a professor's chair for a few years, with strong intent by-and-by to return to their own country to spend an easy old age. Unless the training-school in the mission has such spiritual power as to draw men and workers into the field, it will prove a curse rather than a blessing. This is true of training-schools at home; but how much more will the lack of consecration be felt in our missionary fields, when the contrast between the non-loving teacher and the hard-working preacher is so sharp? Economy, therefore, of money, men and spiritual force, strongly pleads for cooperation in this work.

Cooperation in these schools will contribute greatly to the unity, and, consequently, to the intensity, of the impression made by the gospel upon the heathen mind. Although the various Methodist churches may have the unity of the spirit, it is all-important to have an outward expression. There should be one speech. The church in the midst of an idolatrous people is never safe so long as one says, I am of Paul, another I am of Apollus, another of Cephas. A common training school for all our Methodist missions would powerfully fasten sympathy of intellectual views of Christianity in all the native teachers and ministers. And sympathy of the intellect is more lasting than that of the emotions, on account of its more stable basis; and it would readily become a sure foundation for the native church. Such cooperation would greatly promote harmony of statement in the public and school-room, without any agencies in harm's way to any Christian church in a heathen country is likely to be independent.

Cooperation, then, in the establishment and support of training-schools for converts and ministers is, in my view of the subject, the first and chief step toward the formation of one native Methodist church in any of our great mission fields. If there be those who desire the organization and continuance of as many as possible churches in the field as there are now different Methodist churches at work there, they will, of course, oppose such cooperation. I must think that their number is small. Certainly there is no such desire on the part of the most and wisest of the new converts in the foreign work. The strongest sentiment which found expression in the papers and debates of the general conference of Protestant missionaries held in Shanghai, China, in which the subject of the foreign work in the missionary world, was the need of such cooperation as would insure for China the smallest number of churches compatible with the present state of conscience as to doctrine and polity. Such a witness deserves to be heard.

Should the English language or that of the natives be made the basis of instruction in these schools? This question deserves separate treatment; but I have time only to make a few statements. The native language is likely to be permanent, then it seems to me that it ought to be the medium of instruction; if it would appear to be a needless circuit to bring all the natives into an understanding of the English tongue in order to gain the knowledge of their own language, it seems to me that it ought to be carried back, perhaps with much loss of truth, into their own speech for the purposes of every-day life. But if Providence has opened the way to make the natives an English-speaking people, then it would be a two-fold benefit for the Christian schools to give the people at once the language of commerce and of the Protestant religion. A large part of Africa just looks invites to this work. It is a wonderful work that God has prepared the way to make the larger part of this vast continent an English-speaking and Christian people. Synchroons with the complete opening of that great country to the influences of the civilized world, God has set at liberty six millions of the same race which he has in training for two hundred years. These six millions speak the English language, and are thoroughly orthodox in their belief, holding the great and abiding doctrines of the divinity of Christ, atonement through his blood, the necessity of regeneration, the resurrection of the dead and future rewards and punishments. God has wrought so graciously among them through the constant churches of America, but chiefly those of the Southern States, that there are now over 1,250,000 of that people communicants in the church of Christ; and if there is a downright infidel colored man in the Southern States, I have never heard of him. If the Methodist alone of America and Great Britain will unite heartily in the work, help to educate the colored people of the South in the South, and gradually transfer the training schools of the Southern States to the now heathen portions of Africa, it will not require many generations to achieve the entire redemption of that dark continent. But no one of our Methodist churches alone is equal to the great task, and we have a plan with an urgent plea for cooperation. This is a matter about which the Ecumenical Conference, without power to legislate, may, nevertheless, prove its unity of spirit by taking one step toward a practical result.

Hymnology.

Pending the discussion of "Hymnology," Rev. J. B. McFerrin said: There is no one thing that we ought to regard in our devotions more than our hymns, and we are very sorry to know that in a great many places our excellent hymns are substituted by what I called a very inferior poetry, if it be called poetry at all. (Laughter.) I think our religion is very much indicated by the style and temper of our songs. Dr. Buckley spoke of one hymn, "Unless we love the Lord Jesus Christ we can not go to heaven when we die." I think it fortunate that I never committed many of those doggerels to memory. (Laughter.) I do not but my memory which that class of song. I much prefer our

Wesley hymns. I have the honor of publishing the Methodist hymn-book in the church, South, and I desire to say in this presence that there is no hymn-book published in the interest of the Methodist church on this side of the other side that has more of Charles Wesley's hymns in it than our Methodist hymn-book published at Nashville. We regard Charles Wesley's hymns as inferior to none, superior to all, and we hope that nobody will exclude these hymns from their worship. I do trust in all our varieties of Methodism we will uphold all our great standard hymns and tunes, and not allow our hymns to be substituted with light music and nonsense in them, and which I think introduce a kind of religion that is all ephemeral in its character. I hope we will stick to the Wesleyan hymns. That is my doctrine, and I want to hear you testify to their favor. We use them extensively in our part of Methodism, and intend to hold on to the grand productions of Methodism.

While the conference was considering the question of missions, Dr. Archibald, who was presiding, said: Bishop McTear had a communication from an Indian chief which bears directly upon this question, and I am sure the conference will be glad to hear him.

Bishop H. N. McTear, Methodist Episcopal Church, South, said: It was for that purpose, to use an Americanism that I struggled for the floor. I wanted to get it in before, but now, if you please, I will get it in under this head. When you had the question of the work of Methodism in the South, I was among the masses. I should have liked to get it in, but I had no opportunity. No reference has been made here to a class of people among whom Methodism has achieved a noble work, some of its greatest triumphs. How it can elevate the black man, and the white man, and the brown man, we have seen, but Methodism has done a great work among the red men. John Wesley, as you know, went to America to convert the Indians. We have, sir, in the church of the South 2000 Indians in membership, and about twenty preachers, and we desired to get one of the aboriginal Americans to attend this conference. I have a letter from a promising scholar of our church and the chief of the Ojibwa tribe. He was written to me, and this is his answer, addressed to this body, which, with your permission, I beg leave to read:

Ojibwa in elevating and saving the Indian Territory, June 2, 1881. Members of the Ecumenical Conference, London, England.

"Dear Brethren:—My people have been desirous that I should attend the conference, and it would afford me much gratification to be with you, but failing such a long journey, so I can only send greetings and love to you, and prayers to heaven for the success in your great work. As an aboriginal American, and a member of the tribe which was the first to greet John Wesley on his visit to America, in 1739, I am glad to see that the chief of the Ojibwa Indians are among those who have been greatly benefited by Methodism. If Wesley never reached the Indians himself, yet Wesleyans did reach them, and made their hearts glad and true. The seed sown by them is seen in the increasing number of Methodists in the Indian Territory. Of the five tribes generally designated the civilized tribes, the Cherokee, Creek, Muskogean, Chickasaw and Choctaw, I can speak of one experimentally, for I am of them, and my work has been among them. When James Ogelthorpe came to America he found our people peace-loving and hospitable. The chief of the Muskogean tribe, Oglethorpe, adorned on the inside with the head and feathers of an eagle. 'The feathers of the eagle,' said he, 'are soft, and signify love. The buffalo skin is warm and is sign of that love. Another member of the tribe, hastening to welcome the Englishman, exclaimed, 'The Great Spirit who lives everywhere and gives breath to all men, has sent the English to instruct us, and to give us the word of God. The kindness of the Indians in a better manner than he did by returning to England and bringing back to our land the Wesley brothers. Though our forefathers were willing to receive instruction, and though they had the ideas of the 'Great Spirit, the giver, preserver and taker of life, they were entirely ignorant of Christ. The name Christian can now be applied to these five nations as consistently as it can be applied to the United States or Great Britain. The old superstitions of the past have given place to belief in the Scriptures; many of our native Indians are preachers, and a large portion of the civilized world has received the New Testament has been translated into native tongues. The Muskogean are still at work translating, and it is thought the work will not be discontinued until the whole Testament can be read in the Muskogean language. Besides this, the Muskogean have a considerable amount of printed matter. Many of the old Wesleyan hymns, and a large number of more modern sacred songs are now printed in the Muskogean language. Such means many persons had been side the church had we not printed matter save that in the English language. Both branches of our national council (legislature) are each session opened with prayer, and the protection and guidance of our Saviour are recognized in all our governmental work. We have not yet raised ourselves to the plane of civilization now occupied by the older communities we are contemplating to acknowledge. But we are striving to educate our children, and hope, with the aid of our brethren, to go on prospering. Oh, pray the Lord will be with you, and help you, in all your measures during the conference. May you be guided by power from above, and be enabled to go on with your missionary work over the surface of the globe. In your meetings please pray for the Indians of the far West. I may not be able to meet many of you in this world, but I hope to meet all of you in the world to come, my sincere brother in Christ.—SAMUEL CHURCH."

And the Use to be Made of it by the Church.

(Dr. C. K. Marshall, in the Ecumenical Conference.)

Within the memory of not very old men, the entire commerce of the ocean was carried on in sailing vessels, the steam now holds the trident of the seas; and yet it was once demonstrated by an eminent English scientist that a steamer could never cross the Atlantic ocean, not only because it could not carry enough to make the trip, but because the steamer from New York landed at Liverpool the same week with a good freight, a fair list of passengers, and coal enough in the bunker to cremate a whole academy of the sciences. The same steamer, the triumph of the steamer, spread a panic among sailing vessels in a thousand ports. For a time they felt that every sailing bottom was in danger of being driven from the high seas, and that the empire of Neptune would fall into irreparable disarray. But the steamer printing press. Other generations did valuable work with the old-fashioned Franklin press. They sympathized and kept abreast with the immortal sailing bottoms of travel and trade upon the seas; and were, in their turn, startled and trembled for their craft when the steam press was found to be completely successful. However, like the masters of sailing vessels who had accepted the situation and adopted steam motors, they early learned that progress and power went hand in hand, that evolution was not destruction. Hence, they were soon found at the front with all the modern improvements of the steam press. Instead of working off a few thousand sheets per hour they throw off twenty thousand copies, and even a greater number; and they are cut, pasted and folded as fast as they are printed. On one occasion, the New York Herald issued a septuple edition requiring twenty-three tons of white paper; and it is reported that the Chicago Times has exceeded that performance. There are papers published in this metropolis that issue about a quarter of a million copies daily.

Thus we have a printing press, not hundred-hundred but myriad-hundred—knowing no day, no night, no rest, no death—the giant of giants, yet the servant of servants. An invention of less importance is mentioned in the finding of a new continent by the Genoese sailor. For if one discovered a hitherto unknown land, the other furnished the essential illumination which has redeemed it from superstition, barbarism, and barrenness, making it at once a home of its exiles, the granary of the world, and the bulwark of the Apostolic Protestant church. * * * We endow orphanages, hospitals, charitable institutions, lectureships, (Continued on third page.)

and orphan's home and infirmary, in Louisville, Ky. These homes, grounds and buildings have cost considerably in excess of \$100,000, and they have an endowment fund of \$125,000 more. They are doing at present for more than 100 orphan children, besides, very many, twenty or thirty widows. This is not the only institution of the kind in our country; it is the only one, I believe, under the fostering care of that respect and glory that honor our country, but there are many in the hands of other organizations and benevolent societies. Very many of our church members are members of these organizations. I have naught to say against them, and our country offers my connection with one of these others. I am glad to acknowledge that I am directly associated with the management of this great institution, but at the same time it is not to be questioned at all that the great part of our country persons the Methodist people and Christians of other denominations are allowing these poor-law, or secular organizations to outstrip them in this respect. It is not to be questioned that the advantage of the great many respects. I am glad to find that the conference looks upon this subject in the light in which it does, and I trust it will result in the inauguration of a new era in our country, sweeping over the entire Methodist country, and bringing our people to a realization of the fact that Christianity is the grandest system of philanthropy that the world has ever known.

Orphanages.

Rev. J. O. A. Clark in the Ecumenical Conference.

No subject has been before us during this conference which has more touched my heart. If there is any work which is peculiarly the work of Methodism, it is this work, and it has been its work from the beginning. In the early days of the church, the orphanage was the example in this direction. He had his different orphanages, and we find reported in his journal again and again his turning aside to visit these different orphanages. But he has risen above them, and he has shown us that we can in the Methodist Episcopal Church, South. Our annual conferences, a number of them, have established orphanages. In Georgia we have had our orphanages, the North Carolina, and the South Carolina conferences, and in connection with each of these conferences there is an orphan home. I listened with the greatest interest this morning to the address of the Rev. Dr. Barrett, who told us about his work in this work, and especially about the work among the police in Liverpool. I wish to state a circumstance which touched my heart more than anything I have known of. It was during the session of your conference in Liverpool. As I was passing along the street one day I saw two policemen standing in the middle of the street. They appeared to be deeply interested in something. I drew near, and found that one of them was holding in his arms a little child—a beautiful flaxen-haired child, but evidently showing that it belonged to the lower class of society. That child was fast asleep, resting quietly as if it had been in its cradle or in its mother's arms. I watched those policemen to see what they would do. They held a consultation for some time, and then the child was transferred to the arms of another, who took and bore off the little one, not knowing in its manner, resting quietly and peacefully in the arms of that great, strong policeman. It touched me, sir. It showed me that those policemen were men of heart, and that the system which takes care of the orphanage is a noble system. There is no better work that Methodism can do than taking care of its poor, especially the orphan poor. Let us, then, rally to this work. I would like to say a word with reference to Mr. Stephenson's work. It gave me great pleasure to visit that home. He has been doing there a great and noble work, and I think, has turned out, up to the present time, some 1200 or 1500 children, who have been saved from poverty and vice, who have found good homes and are now useful and industrious citizens.

The Newspaper.

And the Use to be Made of it by the Church.

(Dr. C. K. Marshall, in the Ecumenical Conference.)

Within the memory of not very old men, the entire commerce of the ocean was carried on in sailing vessels, the steam now holds the trident of the seas; and yet it was once demonstrated by an eminent English scientist that a steamer could never cross the Atlantic ocean, not only because it could not carry enough to make the trip, but because the steamer from New York landed at Liverpool the same week with a good freight, a fair list of passengers, and coal enough in the bunker to cremate a whole academy of the sciences. The same steamer, the triumph of the steamer, spread a panic among sailing vessels in a thousand ports. For a time they felt that every sailing bottom was in danger of being driven from the high seas, and that the empire of Neptune would fall into irreparable disarray. But the steamer printing press. Other generations did valuable work with the old-fashioned Franklin press. They sympathized and kept abreast with the immortal sailing bottoms of travel and trade upon the seas; and were, in their turn, startled and trembled for their craft when the steam press was found to be completely successful. However, like the masters of sailing vessels who had accepted the situation and adopted steam motors, they early learned that progress and power went hand in hand, that evolution was not destruction. Hence, they were soon found at the front with all the modern improvements of the steam press. Instead of working off a few thousand sheets per hour they throw off twenty thousand copies, and even a greater number; and they are cut, pasted and folded as fast as they are printed. On one occasion, the New York Herald issued a septuple edition requiring twenty-three tons of white paper; and it is reported that the Chicago Times has exceeded that performance. There are papers published in this metropolis that issue about a quarter of a million copies daily.

Thus we have a printing press, not hundred-hundred but myriad-hundred—knowing no day, no night, no rest, no death—the giant of giants, yet the servant of servants. An invention of less importance is mentioned in the finding of a new continent by the Genoese sailor. For if one discovered a hitherto unknown land, the other furnished the essential illumination which has redeemed it from superstition, barbarism, and barrenness, making it at once a home of its exiles, the granary of the world, and the bulwark of the Apostolic Protestant church. * * * We endow orphanages, hospitals, charitable institutions, lectureships, (Continued on third page.)

The Work for Orphans and Other Dependents.

Rev. David Norton said: It seems to me that we are shut up to this duty in America by the consideration that the numerous benevolent societies and secret societies which exist in that country have taken the matter largely in hand, and in very many localities are actually outstripping the church in making provision for the orphans and the widows. As a result of this state of affairs a comparison disparaging to this state of things is instituted in the minds of very many persons. I hold in my hand at this time the tenth report of a Masonic widows'

and orphans' home and infirmary, in Louisville, Ky. These homes, grounds and buildings have cost considerably in excess of \$100,000, and they have an endowment fund of \$125,000 more. They are doing at present for more than 100 orphan children, besides, very many, twenty or thirty widows. This is not the only institution of the kind in our country; it is the only one, I believe, under the fostering care of that respect and glory that honor our country, but there are many in the hands of other organizations and benevolent societies. Very many of our church members are members of these organizations. I have naught to say against them, and our country offers my connection with one of these others. I am glad to acknowledge that I am directly associated with the management of this great institution, but at the same time it is not to be questioned at all that the great part of our country persons the Methodist people and Christians of other denominations are allowing these poor-law, or secular organizations to outstrip them in this respect. It is not to be questioned that the advantage of the great many respects. I am glad to find that the conference looks upon this subject in the light in which it does, and I trust it will result in the inauguration of a new era in our country, sweeping over the entire Methodist country, and bringing our people to a realization of the fact that Christianity is the grandest system of philanthropy that the world has ever known.

Orphanages.

Rev. J. O. A. Clark in the Ecumenical Conference.

No subject has been before us during this conference which has more touched my heart. If there is any work which is peculiarly the work of Methodism, it is this work, and it has been its work from the beginning. In the early days of the church, the orphanage was the example in this direction. He had his different orphanages, and we find reported in his journal again and again his turning aside to visit these different orphanages. But he has risen above them, and he has shown us that we can in the Methodist Episcopal Church, South. Our annual conferences, a number of them, have established orphanages. In Georgia we have had our orphanages, the North Carolina, and the South Carolina conferences, and in connection with each of these conferences there is an orphan home. I listened with the greatest interest this morning to the address of the Rev. Dr. Barrett, who told us about his work in this work, and especially about the work among the police in Liverpool. I wish to state a circumstance which touched my heart more than anything I have known of. It was during the session of your conference in Liverpool. As I was passing along the street one day I saw two policemen standing in the middle of the street. They appeared to be deeply interested in something. I drew near, and found that one of them was holding in his arms a little child—a beautiful flaxen-haired child,

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

MINUTES OF THE TEXAS Annual Conferences.

THE TEXAS CHRISTIAN ADVOCATE will print the minutes of each of the ensuing Texas Annual Conferences in full. The proceedings will appear in these columns as soon after the adjournment of each conference as the copy can be prepared for the printer.

Whisky was the cause of the difficulty and killing. That is what the Chicago Times says concerning the killing of an estimable young man in Owensville, Kentucky, who was quietly passing along the street, by a ball from a pistol in the hands of a drunken man who missed his antagonist and shot an innocent man through the heart.

Italy is seeking to place her army on an equal footing with the other great powers of Europe. Were the money expended by civilized nations in preparing munitions of war and supporting standing armies employed in relieving the miseries of their people in endowing institutions of learning, the possibilities of war and revolution would be largely removed.

THE PRESS AND RELIGION.

The brethren at Sparanore, in the name of the Lord, have banded one brother whose preachments were not quite up to the standard, and the church is short by that man and his friends; but, glory to God! the conference took favorable action concerning the handling of China, and arranged to interest the children of the Sabbath-schools in the great work of procuring a steam barge, to be launched on the Yang-tze-kiang, to further the sweet enterprise of bringing these heathen to Methodism by the river route.

The above is a fair illustration of the animus of the average secular journal respecting Christianity. If an irregularity, either in teaching or life, on the part of a minister of the gospel is whispered through society, it is dragged to light and trumpeted through the columns of the press, and the church is held sharply responsible both for the alleged erroneous teaching or the sinful life of the preacher.

Having set aside the Sunday law, they plow, buy, sell and dance on Sunday—have two dance-houses and no church-house, etc. They now demand that the law shall be repealed and that other people shall not have it who want it.

The Southern Pulpit.

The October number of the Southern Pulpit presents an attractive table of contents. It is supplied by Rev. John Leyburn, D. D., who furnishes a sermon on "Life in a Dungeon," then follows "Solomon the Magnificent—His Life and Work," by Rev. E. T. Winkler, D. D., LL.D., "Seven Signs of One Resurrection," by Rev. Calvin S. Blackwell, "Soul or Silver," by Rev. Lansing Burrows, with outlines of sermons by Rev. Dr. F. P. Mullaney, J. W. Bledsoe and Dr. John A. Broadies, with suggestions on text and homiletical illustrations. Price, \$1.50 a year; Jackson and Lafayette, Richmond, Va.; specimen copy, six cents.

ABSOLUTE LIBERTY.

Demanded by a German Village in Kendall County.

At a meeting called on the fifteenth day of August at Comfort, a village in Kendall county, the following resolution were passed:

Resolved, 1. That in conformation with the great principles of absolute personal liberty laid down in the constitution of the United States, we firmly express that no legislative enactment or law passed by any legislative body in the United States to serve the curtailing and abridgment of such personal and religious liberty, has found or ever will find our sanction.

2. That we pledge our honor not to support a candidate for legislative bodies who is in favor of any laws liable to violate the principle of absolute personal religious liberty.

3. That a petition be circulated and filed in due time with our representative in the legislature, asking that the Sunday law now in force be revoked, and that temperance laws, unworthy of a free people and inconsistent with the principles of our constitution, may not be passed.

Another resolution endorsing Gov. Roberts' anxiety in keeping apart—the BELIEGEMENTS—church and state, make up the warp and woof of this German manifesto, upon which they, doubtless, rely to revolutionize the legislation and government of Texas—if not of the United States.

We extract from our correspondent, who seems to be familiar with this patriotic community, the following statement:

The town has about 300 inhabitants. They buy and sell, plow, fiddle and dance, and drink and feast on Sunday. They have two dance-houses, and no church-house, and no one preaches to them.

And yet they are not satisfied with their absolute religious liberty! Why give themselves the trouble of public meetings and resolutions to change the laws, which they so conveniently set aside by openly defying them, without let or hindrance, fear or favor? They seem to have things their own way, in defiance not only of religion but law and order, and are not satisfied with it, but demand absolute liberty! It is presumable that they have officers of the law, but if they have, they perjure themselves, as a condition of office, by refusing to enforce the law which they are sworn to do; or it may be that this absolute liberty-loving town has no officers. They either have had officers or no officers, the former being preferable to the latter.

It may be that this absolute liberty-loving German town is dissatisfied because other Texas towns and communities prefer to be governed by law and order, and really like the Sunday law, churches, and public worship, and pray to be delivered, by law, from the blight and scourge of whisky vendng and drunkenness generally. If so, then they claim the absolute liberty of imposing their views, ways and manners upon society generally in Texas. Such impudence by foreigners deserves rebuke. Immigration has its evils. It is not all an unmixed good. The greatest danger that now threatens the stability of this government is to be found in the increasing tide of immigrants which is pouring into this country from Europe.

They come by the thousand and million; and much the larger number are from the worst classes of European society. They are paupers, criminals, adventurers, whose mission to this country is anything but good. A sound national policy would guard the great gateways of ingress into this country against this tide of moral pollution and national leprosy—and admit the worthy and reject the vile. Many are nihilists, communists and infidels. Having come out from under a monarchial yoke, they are haters of government, and come to this country with extravagant ideas of absolute freedom, which with them means that every man has the right to do as he pleases. They are, therefore, impatient under the laws, especially if these laws abridge their former vicious habits; and they are not more than naturalized and admitted to the ballot-box until they set themselves to the task of remodeling the laws and changing the government to suit their depraved tastes and licentious proclivities. What impudence! Such people are a burlesque on citizenship.

Religions! One is reminded of the devil quoting Scripture. What sort of religion is that which is imperiled in this little German town by the Sunday law? If the statement of our correspondent is correct, then we might suppose that the devil held carnival in every Sunday, and that their religion consisted in the art of reducing infidelity into practical life. The politician who panders to this infidel element for office is a miscreant to his God and a traitor to society—unworthy of place or power.

The rumor that Rev. A. H. Sutherland had been killed is apparently without foundation. A letter from Rev. S. G. Kilgore reports him at Eagle Pass, October 8.

HAECKEL—EVOLUTION—INGER-SOLL.

The eminent German naturalist, Ernst Heinrich Haeckel, is probably best known in this country through his kindred works, "Evolution of Man," and "History of Creation; or, The Development of the Earth and its Inhabitants by the Action of Natural Causes; a Popular Exposition of the Doctrine of Evolution in General, and that of Darwin, Goethe and Lamarck, in particular."

These famous books have immortalized him with the entire tribe of "Free-Thinkers," who proudly style him, "Demonstrator of the Doctrine of Evolution." Robert G. Ingersoll evokes him "among the bravest, side by side with the greatest of the world." Van Buren Denison, LL. D., says: "He is an enthusiastic admirer of his co-laborers, Darwin and Huxley, who in return express their profound gratitude and respect for the advances made toward establishing their theories on a scientific basis by this leading German naturalist."

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Is the scientific the true Adam? We greatly prefer the Biblical first father, who walked erect, holding converse with the Author of his being. Let scientists cling to their man-dishonoring and God-anihilating vagaries; still the faith of our race will revert to Eden as the cradle of humanity. The theory of the gradual transmutation of one species into another has never been demonstrated. Von Hartman, a popular German philosopher, says: "It would be a very appropriate task for a theory of natural science to strengthen its assumption of the descent of all organic bodies by means of gradual transmutation, since such assumption transcends experience."

This unknown common parent form must have belonged to the group of chorda animals which we point out as the eighth ancestral stage in the human pedigree." Denison, in his review of Fourie, mentions "that 'missing link' in the phenomena of evolution which Darwin and the naturalists are still hunting for." Until that link is found they should style no man "demonstrator of evolution."

No chain is stronger than its weakest link. With them one link is confessedly unknown. Truly, the whole theory rests upon the false assumption of transmutation of species, which fact they seek to conceal by asserting that "in nature there are really no divisions into genera and species whatever; * * * and every form of life claims relationship with every other of life and with all forms of non-life. The modern Free-Thinkers have lost the noblest attributes of humanity, else they would not content themselves with so ignoble an ancestry. Ingersoll boastfully writes: "Pure science is necessarily Godless. It is incapable of worship. It investigates, and can not afford to shut its eyes long enough to pray. * * * A personal God sustains the same relation to religion as to politics. The deity is a master, and man a serf; and this relation is inconsistent with true progress. The universe ought to be a pure democracy—an infinite republic without a tyrant and without a chain."

Let Ingersoll name the nations which have made the greatest progress in every useful department of art and science, and each and every one will be found to be a Christian nation. Nor can he show any respectable measure of true progress under other than Christian auspices. Facts refute his assertions. We disagree with him on another point, which is thus expressed by himself: "Small men appear great only when they agree with the multitude."

REV. J. C. A. BRIDGES.

Death has been reaping a rich harvest from the Texas Methodist ministry this year. It will be seen by the obituary from the pen of Bro. Turner, that the East Texas conference now mourns the loss of Rev. J. C. A. Bridges, one of her most efficient and useful preachers. The world is poorer when a good man dies.

"MURDER WILL OUT."

The wedges of gold and Babylonish garment may be buried in the earth, but the guilty man will one day be found out by the inexorable "law" of that law which declares that his sins shall find him out. Often in this life we meet illustrations of the fact that man can not escape the law he has violated. The deed and its consequences will cling to him eternally. Twelve years ago a man by the name of Ott murdered a cattle dealer in Hillsboro for his money. The body of his victim was found with the knife in his breast. The chain of evidence linked Ott with the bloody deed, but for twelve years he had escaped the law, and the deed was falling from men's minds. A reward of one thousand dollars had been offered, and with it a description of the murderer, which stated that he had a "flattened finger," which had been crushed in a threshing machine. A detective fitted away the description and waited for the man with a flattened finger. The Leaville Democrat has the story of the arrest. The detective was exploring the dance-houses, dives, and other dens of the town, when he saw a "flattened finger" held up as a signal to some of the dance-house sports. From that hour the man with a flattened finger was shadowed by the detective and an associate. The evidence was quietly gathered up, and slowly and surely the meshes were closing around the murderer who thought his secret of midnight murder was hid securely in his own heart. The pursuers made his acquaintance, drank, talked and joked with him, but never for an hour lost sight of his movements. Ott ate, and drank and slept in fancied security, and yet all the while the eye of his accuser was upon him, and nearer and nearer came the steps of the officer who would confront him with the records of his crime. When the case was complete the sheriff of the county where the murder was committed was summoned and the first intimation the startled villain had that the avenger was on his track was the hand of the sheriff on the shoulder and whisper in his ear the words: "I've been looking for you for twelve years, and

I've got you at last." He then knew the chase was up, and that the law so long evaded held him in its relentless grasp. It is impossible for the sinner to cover his trail. That flattened finger was the only clue, and yet it pointed out unerringly the guilty man and his bloody deed. "There is nothing covered that shall not be revealed, and what is done in the night shall be published from the house-top."

THANKS.

The editor, returning to his post after two months' absence, desires to express his grateful acknowledgments to his associates for their contributions to the editorial page, to the printer, who handled so skillfully the helm, and to Revs. Nabors, DuBose and Briggs, who have given the paper most valuable aid. The best proof the editor can give of his high appreciation of the services rendered will be like Oliver Twist to ask for "more."

If each preacher will thoroughly canvass his circuit or station before conference he may bring up a large addition to the number of subscribers for the ADVOCATE on their list. As the proceedings of each conference will be published in full, including tabulated statements, in the ADVOCATE, this will furnish a good opportunity to post the entire membership as to the work our church is doing in Texas. It is a fact patent to each thoughtful reader that the members who are well informed as to the movements of the church are the most efficient workers in every field of Christian effort.

EDITORIAL CORRESPONDENCE.

We have visited St. Paul's cathedral and Westminster Abbey, and wandered for hours amid these sculptured memorials of departed greatness, but none of these things moved us so deeply as the plain and unostentatious chapel where John Wesley loved to preach, and in whose grounds his remains await the resurrection morn. City Road Chapel has been styled the "cradle of Methodism," and it well deserves the name. It stands on City Road, one of the principal streets of London, about one half mile from the Bank of England. In early days it was known as Moorfields, and was just outside the city walls. It was partly occupied by pleasure grounds, and partly reserved as space for sports of various kinds. Being a place of great resort, Wesley and Whitefield chose it as the spot where they could preach the Gospel to vast crowds assembled in the open air. The success of their ministry on these grounds decided Wesley to secure a place for permanent operations. A deserted foundry at length secured for \$115, and 2700 were expended, and here for forty years the Methodist societies assembled for worship. At this point Methodism found its first recognized home. A part of the building was used as a chapel, and would accommodate 1500 people, and another part was used as the home of Wesley. Here his mother died. In this lot we are assured for thirty-eight years ago five o'clock every morning the Methodists met together in their early morning service. As the city extended, the owners of the foundry determined to pull down the old building and put up business houses on the site. This led to the loss of the ground, on which the present chapel stands. The foundation-stone was laid April 21, 1777, Wesley preaching on the occasion a sermon from the words, "According to this time it shall be said of Jacob and Israel: What hath God wrought! He was called to worship November 1, 1778, Wesley preaching from Revelations xiv. 1. At that time the Methodist number about 87,000 members. In 1864 the freehold to the property was secured and the chapel was repaired and improved. This chapel was destroyed by fire December 7, 1879, and the present building erected in its place, in which all the familiar features of this early home of Methodism were faithfully preserved. It will seat 636 on the ground floor and 720 in the gallery; and as many as 1600 on special occasions have been accommodated within its walls. The old pulpit which Wesley occupied was rescued from the fire and is still used in the present building. In the rear of the pulpit is the altar and on the walls behind the altar and both sides of the building are marble tablets in memory of John and Charles Wesley, Adam Clarke, Thomas Coke, John Vasey, Joseph Benson, John Fletcher, John Bunting, Sir Francis Lyett and others noted for their eminent labors in this center of our Methodist Israel. When Bishop Simpson preached the opening sermon at the Ecumenical Conference held in Wesley's pulpit and used the Bible which had been long used by Wesley when in his work as a field preacher. In the grave and in the rear of the chapel a plain marble tablet is set in the wall, inscribed upon it: "He was buried at his own request at this spot. His sister, Mrs. Martha Hall, Revs. Duncan Wright, Thomas Bradshaw, John Richardson, John Murfin, Walter Griffith, Thomas Oliver and Dr. Whitehead are also buried in the vault beneath Wesley's tomb. A few feet from Wesley's tomb is the grave of Adam Clarke. On his tomb is the device of a burning candle, and above it the words, "Ardent Services"—in serving others I am myself consumed. It is said the device was suggested to Dr. Clarke one evening while he and Mr. Bradburn were engaged in devising a better plan for relief of old and worn-out preachers. About twelve steps from Wesley's grave is that of Joseph Benson. Near the grave of Clarke is a square tomb, beneath which rests the body of Richard Watson. Samuel Bradford and other men well known in the early days of Methodism were also buried here. John Bunting is the last one who secured a resting place in this ground. In the front yard of the chapel, and to the right as you enter, is a monument of marble, some fourteen feet in height, which has been erected to the memory of the mother of the Wesleys. It is a fitting tribute to the Christian virtues of a woman to whom Methodism and the world is indebted for the Christian training which, under the great work, prepared her sons for their great work. Her remains lie in the Bunhill Fields burying ground, immediately opposite the chapel. This ancient burial place also contains the tombs of John Bunyan, "the immortal dreamer," of Dr.

Isaac Watts, whose hymns will be sung wherever the English language bears the gospel of Christ; and of Rev. Thomas Hughes, the founder of the British and Foreign Bible Society; Henry and Richard Cromwell, near relatives of England's greatest ruler; Lieut.-Gen. Fleetwood, the son-in-law of the Protector; Daniel Defoe, the author of Robinson Crusoe; George Burdett, the author of the Village Sermons; and others whose names are familiar with English history, and especially of the dissenting churches of England, here find a resting place. It is estimated that 124,000 have been buried in this small space. The large proportion of them were non-conformists. The dust of the dead have raised the ground above the level of the surrounding streets. This memorable cemetery is now under the care of the Corporation of London, and although crowded is crowding into all the thoroughfares around it, arrangements have been made to preserve this ground, hallowed by the tombs of the pious and illustrious dead, from desecration.

Wesley's house, fronting City Road, still remains as it was when it was occupied by the venerable founder of Methodism. It is a plain four-story brick building, with low ceilings and small rooms. We, of our congenial reverence in death the power of that faith he had preached in life. His bookcase, his chair, his bureau, his clock, his side-table, and even his cooking-stove, with its broken spout, were objects which we regarded with an interest that the mailed armor of ancient knights and warlike kings in the Tower of London failed to inspire.

As we stood amid these scenes and objects so sacred in view of the associations they recall to the Methodist, we could but recognize the hand of Providence in that great movement for the revival of Scriptural holiness which makes up so large a part in the religious history of the present age. Had Wesley and his associates begun their work in Germany, France, or any of the other leading powers of the earth, in all human probability the results would have been limited to the land which gave them birth. We find its cradle in the capital of the greatest commercial nation of the world. The "drum-beat of England circles the earth," her commercial marine is found on every sea and sea; her language is becoming the universal speech of all the tribes of earth; and this nation was the chosen channel through which the stream of light and truth is poured forth through the agency of Wesleyan Methodism to the remotest nations. Being at London, the commercial metropolis of the modern world, Methodism has been born along its paths of trade, until it finds representatives from all the climes and continents of earth, with its vast empire, and the United States, with her ever-growing population and domain, have been the chief field for the spread of Wesleyan Methodism. These nations lead the van of Christian civilization, and the sons of Wesley move on with equal step in the great work of the world's redemption from the dominion of sin. No other nations supply such facilities for the spread of the gospel as those of the English-speaking race. With its commerce, its markets, its spreading dominion, its arts, and its enterprise, Methodism has been sent forth with it on its mission to redeem and bless mankind. Providence makes no mistakes in its plan for the regeneration of humanity.

The Ecumenical is over. What are the net results? The answer, the future only can supply. Each branch of the great family of Methodism will doubtless move on as before, but with little or no change in its plans and policy. No laws were enacted, nor was there any apparent movement in the direction of an organic union. Possibly the most important result attained was the recognition by all the great bodies of Christ. As the camp of Israel was divided into different tribes, so each member of our Methodist Israel may see its own place in the camp, or march under its own banner as it fulfills its appointed mission. Whatever our results may follow this gathering together of the Methodist family we are confident the following were attained: It brought each branch of the family into more intelligent sympathy with the work of Methodism in every part of the world. It enlarged our conceptions of the work Methodism has done, and the mission it has to accomplish. Without inviting a discussion of the distinctive doctrine of the great Wesleyan family, it fully demonstrated the "doctrinal integrity of Methodism."

It gave each member of the family a clearer insight into the plans and policy of the others. It is a move toward ecumenicalism, which may embrace all the Methodisms of the world not in organic union, but as confederated branches of the same great body. It enabled Southern Methodism to represent its true position before the world, and brought out in clear light the work it has accomplished in its past history for the sons of Ham—"the poor in spirit."

It developed and intensified Methodist sentiment on the Sunday and temperance questions of the day. It aroused the attention of the Methodist world to the importance of Christian education, and many things which elicit and interest the student in search of useful knowledge. The present number is the first of the new volume—Vol. VI. Hereafter from the title of the work Preacher will be omitted, and the name of the magazine will be Homiletic Monthly. We have never had this admirable monthly often in these columns, and now recommend it to the favorable notice of our readers—especially the clergy. Funk & Co.; 10 and 12 Bay Street, New York.

There are reports in German journals of many emigrants who have been starting out for America with only means enough to get to Liverpool or some other seaport. There, utterly destitute, they have been subjected to much suffering, and have finally been assisted in returning to their homes with public funds, merely to prevent their becoming permanent burdens on the public charities. These poor people set out with a vague notion that in some way they would be enabled to complete their journey.

The Southern Live Stock Journal gives the following good advice to planters: "It is highly probable that corn will be worth \$2 per bushel next spring and summer. Keep your cribb locked."

It is calculated that 7,000,000 hogs were raised in the West for market last year. They consumed not less than 125,000,000 bushels of corn.

Leaving the Catholic Faith.

Mention has already been made in the ADVOCATE of the conversion of Mgr. Campello. The following is a translation of the letter to Cardinal Borromeo, in which Mgr. Campello, canon of St. Peter's, announces that he has abandoned Roman Catholicism, and embraced Protestantism:

"Most Reverend Eminence: During the last years of the Nineteenth century, I was several times on the point of addressing your eminence a letter to manifest what I set forth in the present; but was always deterred by fear of causing regret to a man so advanced in years, to whom I was bound by ties of gratitude. Mgr. Pecci having succeeded him in the pontificate, I promised myself, like so many other men of good faith, a better future for the church and for our country. But now that hope is altogether vanished, and nothing remains for me but to fulfill, without hesitation, the impetuous duty arising from my convictions as a Christian and an Italian citizen. These convictions will not allow me any longer to form part of an institution which, in the secular contests vanquished by progress in liberty, wishes its ministers to be placed like an Indian caste in the midst of modern society. I looked, as I said, to the new pontiff for the least reform in the evils which have long afflicted us; but the condemnation hurled against the recent publication of Father Curci, confirming to the full the precedent of Canon Andino, tears away the veil, and shows that party to be impious. Yet history shows that such condemnations were inflicted in the past on the most illustrious men of this and every other nation; and that to-day priests venerable for learning and blameless lives, and of more than orthodox creed, are liable to them. Such condemnations, I repeat, have always turned out to the honor of the condemned and to the discredit and weakness of the judges, but yet all this is manifest evidence that the church, which, not content with imposing silence, longs to oppress and stifle the voices of the oppressed, as formerly the last walls of the victims. What more convincing proof and certain consequences can be deduced from these condemnations? No other eminence, but that the secular branch can never be healed, that we shall never see the reconciliation of church and state cherished by every good Christian and citizen. If the church is irreconcilable, owing to the necessary persistency of the ruler of Catholicism—necessary owing to the constitution of the system into which the work of Christ was molded and is nowadays maintaining by means of the sword of man, if the vanquished of the falling power want to continue the fight, armed, for want of wise counsels, with obscurity, heedless not only of impending social breaches, but careless even of the defeat, secure of possible Christian aid, I do not hesitate to declare that this unheard-of blindness finds its counterpart only in that of Judaism. How true this is, apart from every other reason, is clearly proved by the history of the Jews, who, in the midst of untruth or exaggerated facts—with which it was attempted to involve with the papacy the ruin of Italy. Such evidence of facts causes all the scales of prejudice to fall from my eyes, and I am constrained to believe. I quit the ranks of the Roman clergy to militate in those of the pure gospel of Christ, thus remaining true to my vocation and convinced of finding peace for my soul, since strong in the doctrines of the apostles, and not adulterated or counterfeited, it will be given me to profess myself a Christian without hypocrisy, and an Italian citizen without a taint of being a traitor to my country. No one, least of all your eminence, will suspect that I feel led to this step by any unworthy or base ambition. On the contrary, I affirm that I was well received everywhere. I felt specially honored by the goodwill of my colleagues, of whom I shall retain the most dear and imperishable remembrance. Moreover, the dignity of a canon of the first church in the world was held by me in such esteem that no other object of ambition could have seduced me. I am spurred on by the alms of the apostles, and if my whole mind is to be manifested, I am moved likewise by disgust of a life spent almost wholly in uninterrupted religious services, of five or six hours daily, which all sensible persons must regard as stupid and almost most degrading idleness; but above all, I am moved by my course is the study of the faith in the unquestionable pages of Christian antiquity, and in the modern ones of the immortal Rosmini, Gioberti, Ventura, and of the excellent Roman priest and curate, De Sassi. I therefore beg your eminence to notify to the pontiff my spontaneous abjuration of the Catholic faith."

The HOMILETIC MONTHLY.—The October number is more than usual, and the contents are of more than usual interest. The series of lectures by Dr. Joseph Parker, of London, in reply to Colonel Ingersoll, is continued. These lectures are stamped with Parker's peculiar genius, and are highly interesting and pronounced as among the ablest and most searching of all the replies to this messenger of Satan to buffet the church. In the sermonic department we have Glibbert Sin, by Howard Crosby, D. D. of New York; The People's Estimate of Sin, by Charles Robinson; The Sin of Esau, by Bridgeman, D. D.; Man's Wrath Overruled for God's Glory, Children's Service, and many things which elicit and interest the student in search of useful knowledge. The present number is the first of the new volume—Vol. VI. Hereafter from the title of the work Preacher will be omitted, and the name of the magazine will be Homiletic Monthly. We have never had this admirable monthly often in these columns, and now recommend it to the favorable notice of our readers—especially the clergy. Funk & Co.; 10 and 12 Bay Street, New York.

There are reports in German journals of many emigrants who have been starting out for America with only means enough to get to Liverpool or some other seaport. There, utterly destitute, they have been subjected to much suffering, and have finally been assisted in returning to their homes with public funds, merely to prevent their becoming permanent burdens on the public charities. These poor people set out with a vague notion that in some way they would be enabled to complete their journey.

The Southern Live Stock Journal gives the following good advice to planters: "It is highly probable that corn will be worth \$2 per bushel next spring and summer. Keep your cribb locked."

It is calculated that 7,000,000 hogs were raised in the West for market last year. They consumed not less than 125,000,000 bushels of corn.

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Texas Christian Advocate.

CHURCH NOTICES.

TERRELL DISTRICT-Fourth Round. Farmersville circuit, first Sunday in November...

GALESTON DISTRICT-Fourth Round. Galveston and Clear Creek circuits, Oct. 20 and 27...

CORNICANA DISTRICT-Fourth Round. Pleasant Grove mts. at Beaver Dam, Oct. 25, 27...

GAINESVILLE DISTRICT-Fourth Round. St. Joe circuit, November 5, 6, 12, 13...

FORT WORTH DISTRICT-Fourth Round. Arlington circuit, Nov. 5, 6, 12, 13...

GEORGETOWN DISTRICT-Fourth Round. Rockdale Wednesday at 2 o'clock p. m. Nov. 3...

SULPHUR SPRINGS DIST-Fourth Round. Wynn's Mission, October 29, 30, 31...

SAN ANTONIO DISTRICT-Fourth Round. Rancho et al. at Sandy chapel, 1st Sunday in Nov...

PARIS DISTRICT-Fourth Round. Cooper et al., Oct. 29, 30, 31...

WACO DISTRICT-Fourth Round. Big Creek Miss, 1st Sunday in November...

LAMPASAS DISTRICT-Fourth Round. South of Abilene, October 29, 30, 31...

STEMPHENVILLE DISTRICT-Fourth Round. Johnson circuit, Oct. 29, 30, 31...

HENTSVILLE DISTRICT-Fourth Round. Centerville and Montgomery at Anniversary...

DALLAS DISTRICT-Fourth Round. Grape Vine, at Grape Vine, 1st Sunday in Nov...

PALESTINE DISTRICT-Fourth Round. West Palestine, at Antioch, October 29, 30...

MARSHALL DISTRICT-Fourth Round. Marshall station, October 29, 30, 31...

BEAUMONT DISTRICT-Fourth Round. Liberty et al. at Liberty, Oct. 29 and 30...

SAN AUGUSTINE DISTRICT-Fourth Round. Concord, at Liberty chapel, Oct. 29, 30...

SHERMAN DISTRICT-Fourth Round. Whitesboro circuit, first Sunday in November...

AUSTIN DISTRICT-Fourth Round. LaGrange Sta., Oct. 22, 23...

CHATEL HILL DISTRICT-Fourth Round. Elbe et al. and Nell's Creek mts. at High Prairie...

Mr. Wilkie Collins, who is now recovering from a severe attack of rheumatic gout...

"How do you manage," said a lady to her friend, "to appear so happy all the time?"

And he replied, "I always have Parker's Ginger Tonic handy," was the reply.

And thus keep myself and family in good health. When I am well I always feel good natured."

Obituaries.

RASBURY—John Clifford, infant son of Hosea and Diele Rasbury, died September 27, 1881...

ELLIOTT—Willie Berce, infant daughter of R. G. and L. F. Elliott, was born December 29, 1879...

RILEY—Mary Ellis, daughter of Thomas O. and Samantha Riley, was born April 19, 1877...

WATERS—On Sabbath, May 1, 1881, just as the beams of the morning were breaking in the east...

HALL—Willie, infant son of Dr. E. T. and Sister M. E. Hall, was born February 25, 1881...

LEWIS—Azulah Jane, wife of Walter A. Lewis, died at her residence in Clarendon county, Ohio, August 1, 1879...

RILEY—George W. Riley was born in the state of Illinois, June 7, 1825, and died in his home in Llano county, June 13, 1881...

BLACK—Sister Elizabeth Black, wife of Bro. C. Black, was born in New York county, Georgia, September 1, 1828...

McLENDON—John A. McLendon, son of Charles W. and M. H. McLendon, was born December 21, 1833...

ANDERSON—On the morning of August 27, 1881, Bro. William S. Anderson was engaged in walling up a well at the gin-house of Bro. George Whiting...

twelve-foot water. He was taken out a mangled corpse. His head was mashed into a jelly and his thigh broken in two places...

Cox—Sister Mary A. Cox, nee Lawrence was born in Montgomery county, Alabama, September 27, 1829...

Allen—Matthew R. Allen was born in Mason, Georgia, February 10, 1828; was married to Mrs. Martha Thomas Woolsey October 29, 1850...

AVINGER—Dr. H. J. Avinger, son of Daniel Avinger, was born March 9, 1823, in Orangeburg, South Carolina...

A Large Land Owner. The largest land owner on the Pacific slope is probably Col. Murphy, of Elk county, California...

Skin Diseases. "Swayne's Ointment" cures the most obstinate cases of skin disease, such as scabies, eczema, etc.

Couldn't Stand the Furnace. Le Moynes' crematory at Washington, Pa., was made ready for the incineration of a soldier of the regular army...

A Burglar's Revenge. About one month ago Charles Fissett, of Boston, would have burgled his way out of his home...

Abstract of all Lands Abstract of all Lands. In Texas. In Two Large Volumes.

55-Fifteen Dollars a Set-45 10-Fifteen Dollars a Set-45. Only. A Few More Sets Left. 45-45 A Few More Sets Left.



The Savior for Invalids and the Aged. An Incomparable Alimant for the Growth and Protection of Infants and Children.

THIS highly celebrated Dietetic Food is prepared from the purest and most nutritious ingredients...

ROSADALIS THE GREAT SOUTHERN REMEDY FOR THE CURE OF SCURF, SCALD, ETC.

ROSADALIS Cures Scrophula. ROSADALIS Cures Rheumatism. ROSADALIS Cures Malaria.

KNABE PIANOFORTES. TONE, TOUCH, WORKMANSHIP & DURABILITY. WILLIAM KNABE & CO.

B. R. DAVIS & BRO., HAVE OPENED AT THEIR NEW STAND, 58 & 60 MARKET ST., GALVESTON, TEXAS.



FAIRBANKS STANDARD SCALES, For Use at Cotton Gins to weigh the Seed Cotton--will more than pay for itself in one season.

MILLERSBURG FEMALE COLLEGE. PATRONAGE FROM TEXAS. BECAUSE--

It is located in one of the most beautiful and healthful parts of the United States...

One Dollar Proposition of the JONESBORO DISTRICT SCHOOL. Address H. V. GALLEGWAY, Jonesboro, Texas.

Enormous Success! MOELLER'S BERLINER TONIC. It stimulates, invigorates and regulates the Female System surely.

The Index. By CARL ZERRAHN. Sacred and Secular Choruses. Selected and arranged for Singing Societies.

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McSHANE BELL FOUNDRY. Manufacture those celebrated Bells for Churches, Academies, etc. Price list and circulars free.

Van's Stan 'Stratena' THE GREAT ENGLISH REMEDY. Beware of counterfeits.

THE GREAT ENGLISH REMEDY. It is the best in the world. Mends Glass, China, Marble, Ivory, Bone, Wood, Leather.

Family Bibles. Ranging in Price from FIVE TO EIGHTEEN DOLLARS.

SHAW & BLYLOCK, GALVESTON, TEXAS. Can be sent by mail to any part of the State.

PARKER'S GINGER TONIC. Stimulates, invigorates and regulates the Female System surely.

Parker's Hair Balm. It is the best in the world. Mends Glass, China, Marble, Ivory, Bone, Wood, Leather.

McSHANE BELL FOUNDRY. Manufacture those celebrated Bells for Churches, Academies, etc. Price list and circulars free.

KEEP'S SHIRTS. MADE TO MEASURE. 152 CANAL ST., NEW ORLEANS.



SAFE SURE SPEEDY. A CURE GUARANTEED. Dr. Rippey's Broomrape Balm cures Coughs, Colds, Asthma, Sore Throats, Bronchitis, Whooping Cough, etc.

NEW RICH BLOOD! Parker's Purifying Pills make New Rich Blood, and completely change the blood in the entire system in three months.

ON TRIAL! THE WEEKLY INTER-OCEAN is now offered to new subscribers at the low rate of 25 CTS. FOR THREE MONTHS.

W. L. MOODY & CO., Factors and Commission Merchants, GALVESTON. Cotton, Hides, Wool and Texas Produce Generally.

A. ALLEN & CO., Wholesale Dealers in MARBLE. Orders Filled Promptly. GALVESTON, TEXAS.

SUGGESTIONS IN TIME.

What a Woman of Prominence in the Medical World Has to Say About Her Sex.

Synopsis of a Lecture Delivered by Mrs. Doctor Keaton, Before the Woman's Society of New England.

From the Home Journal, New York. In all ages of the world, poets, scientists, and men of prominence have looked with enthusiasm upon woman...

Let us consider for a moment the possibilities which present themselves to us. If the body is healthy, beauty is certain to appear, even in features and form...

And all the highest attributes of a healthy body are for the woman. The mother receives the education of the child...

THOUSANDS OF WOMEN are suffering to-day from similar troubles, who do not realize their cause so nearly as this lady did...

ITS DISCOVERY. In the case of many well-known men that it began as a use to be used by ladies, and that thousands of women in all parts of the land...

CECILIA HILL, Walker county, Oct. 10.—Crops are very light. I do not think there will be more than one-fourth of the usual crop of corn...

PHYSICAL DEGENERATION is impure blood. The performance of the natural functions of the blood and motherhood is not a disease...

THE CATON WOMEN. The cotton worms are so numerous near Homer, Louisiana, that they may be seen in the roads by thousands crossing from the field of cotton just cut to a fresh one on the other side...

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Texas Christian Advocate.

Concerning Grain.

Philadelphia Press, Oct. 12: The London Miller, in its issue of September 25, has had some very interesting and holding of wheat this campaign in America will not be without special risk to the owners...

Fishers for Alligators.

The unusual drought in Florida has had the effect of drying up Sibley lake to such an extent as to leave only a few slush spots here and there...

Thinkers Will Read and Read This.

When our most experienced and practical physicians boldly declare and recommend a medicine, knowing from the ingredients used it must have an excellent general effect on the human system...

A Story of Rothchild.

A newspaper of Post-holds a curious anecdote about the late Baron James Rothchild. He was persecuted by his friend, Eugene Delacroix, the distinguished painter...

Why do so many people see around us in preference to suffer and agonize miserably by indigestion, constipation, biliousness, flatulence, coming up of the food, yellow skin...

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Dr. Pierce's "Pellets"—Lithic Acid.

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A BLESSING TO HUMANITY.

A lady residing in Georgia, whose son was threatened with consumption, wrote to one of our old patients, Mrs. M. T. Pierson, of No. 1636 Wallace street, Philadelphia...

The Poisonous Case.

A Memphis telegram of October 17, from a New Orleans paper, says: The family of H. B. Childs, together with several of their neighbors who were visitors at his house and partook of some canned tongue served at a dinner party given late last evening at Mr. Childs' residence on Hernando street...

Cotton Crop Report.

WASHINGTON, Oct. 21.—The following returns of the condition of the cotton crop up to date have been received at the department of agriculture: Cotton returns give the condition of only 68 per cent, being a decline of four per cent since the return of September 1...

Shiloh's Catarrh Remedy.

A marvelous cure for catarrh, diphtheria, croup, cough, and headache. With each bottle there is an ingenious nasal injector for the more successful treatment of these ailments...

Shiloh's Catarrh Cure.

This is beyond question the most successful cough medicine we have ever seen. It is a family remedy for the worst cases of cough, croup, and bronchitis...

A Big Scheme.

The New York correspondent of the Globe-Breeze has seen the prospectus of a great financial proposition in the history of the world...

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THE LAW'S DELAY. Officials Appointed for Protection Against Villains. (From the Galveston Weekly Journal.) Laws which are persistently ignored by officials and openly defied by any class are a commentary upon public sentiment not at all complimentary.

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POND'S EXTRACT. THE GREAT VEGETABLE PAIN DESTROYER AND SPECIFIC FOR INFLAMMATION AND HEMORRAGES. Rheumatism, Neuralgia. No other preparation has cured so many cases of these ailments as POND'S EXTRACT.

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DR. J. A. SHERMAN AND THE ONLY DR. SHERMAN, known to the public as the "Eye Doctor" for the past 25 years or more for his successful method of treating without the use of medicine and injury to the eye...

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

TARRANT'S SELTZER. Any one can take Tarrant's Seltzer Aperient. It is most agreeable to the taste. Some medicinal drinks are so bitter that the stomach rejects them.

THE BEST OF ALL LINIMENTS FOR MAN AND BEAST. Mustang Liniment is without an equal. It penetrates deep and unites to the very bone-joints, and removes the cause of rheumatism; breaks up the nervous system without creating nausea or vomiting.

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