

Continued from First Page.

we are not ready to make. There would be a loss of self-respect that we should not be willing to suffer, unless we should make the change in obedience to a sense of Christian obligation that never loses self-respect. There would be as matters now stand, great dissatisfaction. Some might leave and fall into "the world." Some might go to other churches. Some might act as the disaffected in Canada acted when they founded the Methodist Church of Canada. There would at the best be serious financial loss, a vast deal of confusion, of unprofitable and expensive work, should we be called to adapt everything to a change of name. Better let well enough alone. No wise leader would attempt a change fraught with such peril, unless he felt sure that duty to God required it.

My opinion may be worth little, but it is against the change. I don't want the name of my birthplace, or of my parents, or of the old church I joined, or the place I live at, or my country, or my State, or my section, or my church organization, or anything else that is dear to me, changed. I want union of heart with all good people of every name, wherever they live, but I don't feel that I could ever love a church with any other name as I love the M. E. Church, South. The people North and South had better let the name alone, and all give the right kind and degree of attention to their own hearts in the sight of God. If it be said that I censure others for being affected by the mere name, and then become inconsistent by pleading that the effect of that mere name should not be taken from our own people, I answer that those others are understood to cherish only that part of the meaning of the name that was given by the institution of slavery that they hated and that is dead, and by the way that filled so many breasts with horrible passions; while that part of the meaning that we cherish is that which survives the complete and final surrender of slavery, and that which lingers in peaceful and prayerful bosoms after all the issues of the war are settled and accepted and we gather about our holy altars in the quiet spirit of peace. The name meant nothing but evil to the Northerners; but it meant nothing but right to us. It has lost the meaning that made it suggestive of evil to them; but it is full of the meaning that makes it suggestive of good to us. Let all unrighteous resentment die, but let us not with our resentment murder that love to the South and its people that every one of us that is not ignoble must confess we owe to them, and let us not with our resentment give up that which was born of honest principle and has been transmitted and sustained and made sacred by so much humble and pious zeal and endeavor and sacrifice and achievement. Let us be careful not to allow any improper reasons to affect us in our judgment and conduct about either the sections or the churches; but let us not permit any unwarrantable reasons to prevent us from paying the debt of loving gratitude we owe, or to prompt us to forsake or sacrifice that which we have proved by long and trying experience to be full of sweetness and comfort and strength to our souls.

EAST TEXAS CONFERENCE.

Rev. J. A. Smith, Liberty: I prefer the old name. Rev. L. A. Burk, Wallisville: I am not in favor of the change. Rev. C. H. Smith, Tyler: I am in favor of the name as it is. Rev. Thos. Wilson, Kountze: Let the word "South" be retained. Rev. Joel T. Daves, Tyler: Am opposed to any change. In favor of the present name. Rev. T. T. Booth, Jacksonville: I am wholly opposed to the change. It would be a great calamity. Rev. M. E. Blocker, Garden Valley: I am decidedly and earnestly in favor of the name remaining as it is. Rev. W. W. McAnally, Del Rio: I do not feel disposed to part with our name for—we know not just what.

Rev. A. B. Knight, Woods: Once commence this changing and there is no telling where it will stop. Rev. Robert J. Dotts, Husk: I am opposed to the change, and am sorry the question has ever been agitated. Rev. G. D. Wilson, Woods: I favor a change in the name of our church. I prefer "Methodist Episcopal Church in America." Rev. M. D. Long, Burkeville: The members we would receive by making the change would never compensate the loss we would sustain. Rev. M. Donegan, Buena Vista: I am utterly opposed to changing the name of our beloved church. Will not suggest any other, as no other is appropriate. Rev. W. L. Pate, San Augustine: I am unordained and not entitled to a vote. I will say, however, that I joined the M. E. Church, South, and would love to live and die under that name.

Rev. Jas. P. Rogers, Livingston: I am for a change of name if it is for the best. But that is a debatable question. If a change is made, "Episcopal Methodist Church" is my choice. Rev. Neil Brown, Malakoff: I cannot see that any good would result from a change of our church name, but rather much confusion. The name proposed would be untrue and deceptive. Rev. E. T. Brasher, Coliharp: I cannot see in my blindness that the suffix "South" can do us any harm at home or abroad, North or South, East or West. The name we bear is ever dear to me. Rev. F. J. Browning, Marshall: I do not favor the proposed change. Think the time will soon come when there will be but one Methodist Church; therefore prefer that the present name remain. Rev. John O. Allen, Hallville: If we have ministers that are not satisfied with the name of our church, and prefer the Northern Church, let them go. Other church business demands our time and attention.

Rev. Wm. A. Sappey, Crockett: We who live in the South, proper, have little or nothing to gain or lose by changing the name so as to get rid of the word "South." So the subject should be viewed from the standpoint of the conference holding on the North. If there would be any special gain to these by changing

the name, then I would say change it; but if they would not be likely to gain much by the change, then I say let the old name stand. As I do not know what the probabilities are, I am in doubt.

Rev. J. S. Mathis, Palestine: Having prospered beyond the most sanguine expectation of all observers within the last forty years under our present cherished name, I am not in favor of losing our identity by giving it up. Rev. Lucy Boone, Woodville: As I now see it, I am opposed to the change. What would become of our credentials and our church property? I see no good to be achieved by the change; think untold confusion would follow. Rev. H. Eagleberger, Ingersoll: The church stands on its merits, and not on its name. I, for one, joined the church because I believed in her doctrine, and for no other reason. If the name were changed objects would still object.

Rev. W. H. Crawford, Orange: If the word "South" were given on account of antagonistic feeling, that feeling would not be removed by a mere change. I see no harm to result from the word "South," and I say let it remain. Rev. W. H. Ardis, Edom: Change the name of our church? No; never! The old ship has withstood many a storm, and if it does go down, I am in favor of holding on to the rigging. Let us give her a new start by our prayers and zeal. Rev. H. S. Finley, D. D., Tyler: I am decidedly opposed to any change of the name of the M. E. Church, South. Such a change as is indicated by the action of the late General Conference would, in my judgment, be a calamity to our church.

Rev. J. C. Calhoun, Homer: From the lights before me now, I do not wish any change; but in the event that good reasons be developed, and I see best to vote for a change of name, I shall desire the "Methodist Episcopal Church in the World." Rev. N. X. Bonner, Tyler: If a man will not join the M. E. Church, South, on account of its name, he would not join under any other name. Men like to find an excuse for not joining the church. It is not the name that keeps them out—it is because they are not for Christ. If I live to vote, it will be against the change.

Rev. R. M. Sproule, Troup: Formerly when people came to Texas it was supposed that they had run away from home for some crime. A change of name under such circumstances was a confession. Is the M. E. Church, South, in the same case that it is trying to run away from its name? I am not ashamed of the word South. Rev. J. T. Browning, Henderson: A rose would not be more fragrant if its name were changed, nor would a viper be less poisonous. Let it stand until we are prepared for organic union, (which I hope will not be longer than the end of this century), and then our name will be as it was and as it should be. We are not ashamed of our name or record.

Rev. S. W. Turner, Tyler: I am not only willing but desirous that our church shall stand upon her history and record. It is a fact so well established, that our church and ministry have kept clear of politics, while the M. E. Church has not, that the charge of sectionalism and political significance comes with bad grace from any source. Rev. Daniel Morse, Marshall: I am not now and never have been opposed to or ashamed of the suffix "South." Should it be changed, I prefer "Episcopal Methodist Church" to the "Methodist Episcopal Church in America." While my mind is open to conviction, it will require better reasoning and stronger arguments than I have yet seen to convert me over to the side of the disaffected complainants.

Rev. J. E. Archer, Lovelady: If spared, I will perhaps cast my first vote at the ensuing annual conference. I am in favor of a change, but think the word America inappropriate. The word South is a misnomer. We can no longer circumscribe our borders by that word. Again, it must be very troublesome to our missionaries, especially in Mexico, to be continually explaining the meaning of the word South. This objection I obtained from a letter of one of our missionaries in Mexico. Furthermore, the word places us at a disadvantage, and in a false attitude with regard to our brethren of the M. E. Church. It conveys the idea that we speak from them. I object to the word America because it savors of arrogance, and would also be a misnomer. The word "South" is preferable to "of America," because in foreign lands it means nothing. It is more familiar to the church, and is peculiarly dear to some of our fathers. The name I favor is, "Episcopal Methodist."

Rev. J. C. Woolam, Husk: At the time of our organization as a searate church, while I voted with the South on every occasion, I was strongly opposed to the suffix and did not approve of it becoming a part of the church title. At that time I would very gladly have changed it. During the forty years that have come and gone since then it has become a part of our being. All our property, deeds, credentials and certificates of membership bear the suffix "South." Hence I cannot and do not see any good reason to change the name, and I shall vote strongly against any such change. I would be very glad if I could bring my brethren to believe that it would be much better and far wiser to let this matter rest. God has been extremely good to us as a church, and we who have faced the fire of battle, have spent our best endeavors to place our church in its present prosperous condition, are not dissatisfied with the reading of our banner; as old soldiers are not at all dissatisfied. We have lived our best years in the old church "South;" let us die as we have lived. Amen. If the change must be made, let it be called "The Methodist Church of the World."

NORTH TEXAS CONFERENCE. Rev. H. C. Rogers, Gordonville: I am opposed to any change. Rev. J. W. Horn, Atlanta: I am not in favor of any change. Rev. John H. Reynolds, Belts: I am in favor of the name remaining as it is. Rev. J. W. Lively, Douglasville: I am satisfied with the history, present condition and future outlook of the M.

E. Church, South. I should regret to see her hunting up a new name. Rev. R. T. McBride, Bedford: I do not desire the name of the church changed. Rev. F. M. Sherwood, Houston: I shall vote first and last for our present name. Rev. R. M. Powers, Terrell: As the matter now stands, I do not favor a change. Rev. I. S. Ashburn, Gainesville: I am not in favor of any change. In case of change, prefer "Episcopal Methodist."

Rev. J. Woodson, Mineola: I have no voice in the conference, but if I had I would cast my vote against any change. Rev. W. D. Mountcastle, Honey Grove: I neither know nor have I seen or heard of a reason for the change worth considering. Rev. W. J. Jackson, Montague: If I have a vote in the annual conference I will be cast for the name to remain as it is. Rev. S. J. Hawkins, Leesburg: I do not favor changing the name of M. E. Church, South. If it be changed, let it be "Southern M. E. Church."

Rev. E. C. DeJernett, Decatur: The name we have is perhaps not the best. The proposed substitute is by no means as good a one as the one we have. Rev. E. G. Roberts, Emberson: I might favor "Episcopal Methodist Church," but give up the word "South" for "America." I say never; no, never! Rev. J. B. Denton, Rosedale: God forbid that the M. E. Church, South, should ever barter her birthright for the sake of catering to the prejudices of her irreconcilable enemies.

Rev. J. E. Vinson, Pottsboro: I pray that our brethren will hold to the old name under which so many thousands have been saved to Christ, our head, yours for the M. E. Church, South. Rev. J. P. Newsom, McKinney: I am opposed to any change until all the different branches of Methodism can come together under the name of the "United Episcopal Methodist Church of America." Rev. A. F. Hendrix, Birtwright: We could not have expected greater results than we have had since we assumed the name "South." Let us retain it. I have learned to love the name. May it long continue.

Rev. W. M. Crosson, Woodland: I know of no word to be suffixed to our name more appropriate than the one we have. We were originally and are the M. E. Church, South; we are not the M. E. Church in America. Rev. W. J. Bladworth, Leesburg: My name was given me when I was born. It suits me, and I am not ashamed of it. "South" was given to us when young as a church. We have grown under it, and I am satisfied with it.

Rev. L. L. Pickett, Deingerfield: I am studying the question, and notice that experienced men on the border are generally urging the change. If it is needed, let's have it. If not needed, I would not like a change. Rev. W. Watson, Dallas: I am truly thankful that you have given the preachers of Texas an opportunity to express their views on this subject. I am heartily opposed to any change of name, and shall so vote. Rev. S. L. Ball, Gilmer: I have never met a man who was dissatisfied with the suffix. Probably a few on the outposts may be after the manner of a few mad bees looking around for somebody to sting while the hive is quiet.

Rev. W. W. Horner, Ansonia: The Denver Conference only gave a majority of five in favor of the change, and yet is the very "seat of war." Why did not all its members vote for the change if the word "South" is such a barrier to success on the border? Let us keep our names. Rev. T. W. Norton, Wells Point: We have under our present name made a history of which we are all proud, and I therefore modestly suggest, that we had better let the name stand as it has stood for forty years. God has been with us, and will be with us to the end, if we hold to sound faith and doctrine.

Rev. J. W. Adkisson, Sulphur Springs: The proposed change is merely extending the limitation. Better take off all qualifying terms if we do anything, and be known as the "Itinerant Methodist Church." The Episcopal feature of our denomination can as well afford to be suppressed in our title as the itinerant feature. Rev. T. H. Hayes, Colfeville: This demand is from the outside. It comes chiefly from those who do not sympathize with us. It is only a subterfuge. When our name is changed they will accuse us of being ashamed of our history. If we have done wrong at any time, let us repent. If not, let us not be ashamed of our name.

Rev. A. J. Worley, Denison: If the word "South" in our name means "rebellion," "secession," "slave-trade," etc., let us confess the sins of our fathers in a more manly way than by the change dodge. Let us disband and go in an unorganized mass to the "old church," and let them prepare rooms for confession and disfranchise us for awhile. Rev. S. C. Riddle, Van Alstyne: I do not approve of any change; my principle objection being that it would be a tacit admission of false allegations, and would be giving our enemies a weapon with which to destroy us. The name proposed is in itself objectionable; "Episcopal Methodist Church" would be better. Are we, or this generation, ready for the question anyway? Rev. J. A. Stafford, Emberson: I am not willing to admit that the church in the South took a wrong position in 1844, which this resolution, about to be voted on, implies. The term South, moreover, is not geographical, but historical, and any brother who finds it a stumbling block has too much prejudice and too little mental horizon to be of much use to us if we had him.

Rev. John R. Allen, Paris: When I am satisfied that the Methodist Episcopal Church, South, has a distinctive mission to preach the gospel in all parts of the world, including New York and London, I shall vote for some

name sharply differentiating her from all other members of the Methodist family, and carrying with it no flavor of localism. But as I have not yet settled that question in the affirmative—and, if I had, would not approve of the name proposed—I shall cast my vote in the negative. Rev. W. H. Moss, Blossom Prairie: When Bishop Ames told dear, good old Brother John Paul, during the war, that he ought to join the mother church, the old man replied: "The Methodist Church, South, is my mother church." It is mine, too, and I don't want my mother to change her name after I have known and loved her so long with her present one.

Rev. M. H. Neely, Terrell: As between our name as it is and the name proposed by General Conference resolution, I say no change. If, however, the name "Episcopal Methodist" were substituted I should favor the change, as it would more properly define what we really are than even the old name "Methodist Episcopal." We are not Episcopalians, but Methodists, therefore let the word Episcopal become the qualifying term, defining what sort of Methodists we are. Besides it would be just as appropriate in Greenland, China or Africa as anywhere else. No apparent limitations, "Episcopal Methodist" or no change.

Rev. J. B. Randall, Sulphur Springs: The first legal vote I ever cast was a vote in quarterly conference ratifying the action of a higher authority in the organization of the Methodist Episcopal Church, South. I love the old name we have borne so long. We have done nothing for which we should forfeit it. Moreover, the change of name will not change our personality, as the following will illustrate. John Hog wanted to marry. His girl loved him, but would have his name changed to John Johnson so she would marry him; that she could never consent to marry a hog. He applied to the courts and secured the desired change. They were married. Pretty soon, however, his wife got out with him and forth it came: "You are nobody but the same old John Hog, if you did get your name changed!"

Rev. W. F. Easterling, Gainesville: If there be anything in a name, then why should those who desire us to change the name of our church ask us to consider the matter as unimportant, so far as we are concerned? Why should a strong attachment and sacred associations give place to an unfounded prejudice? If the prejudice be against the mere name, would we not belittle ourselves by taking serious notice of such childishness? But if it be against those whom the name represents, then would it not be wrong in us to encourage such sinfulness? I am further opposed to the change because it would misrepresent the feeling of our people. I am opposed to it because I believe it would result in a great ecclesiastical disaster—the severance of our church. Thousands of our people would engage to perpetuate the old name—M. E. Church, South. *Esto perpetua!* is the decision of my judgment and the utterance of my heart.

Rev. Jno. H. McLean, D. D., Georgetown: I can see no good to come of a change of name. It argues badly for a man to change his name—why not of a church? Is there anything in the history of our church or section that demands such a concession? The name is germane to the history and circumstances of the organization, and as such is commemorative and suggestive. Shall we, therefore, by supplanting the word "South"—the index of our history—discourage the inquiry of posterity into the facts which led to our organization, and vindicated the wisdom and conservatism of our fathers? We have a sharply defined history, appropriately indexed in our name. Let us preserve the one and the other—the history in the name. The compromise policy of a diluted name would work disquietude among the great masses of our people, and the spirit of compromise which would lead to the surrender of our name, would, sooner or later, lead to the surrender of our church.

Gen. L. M. Lewis, D. D., Dallas: I am, heart and soul, opposed to any change of name. I voted against it in the context of 1869, and shall vote against it now. I have read carefully all that has been said in the *Advocate* on both sides, and feel assured that not one valid reason has yet been given for such change. Our history has been made under this name. Whatever there is in it objectionable to any one would not be forgotten by them when this name has gone with it to another. It would drive us to endless explanations, which would greatly hinder in our work. I am not credited to the name merely because it has the word "South" attached, but because the entire name is inwoven into the very web and woof of our history. It would take me the remainder of my life to get used to the change, and when that should be achieved the struggle would have been a foolish one. I am sure the great-hearted, the noble-minded Christian ministers and laymen of other sections are above any such petty quibbling; as to the rest, they must be like St. Lawrence—if coaxed to much on one side they must turn over on the other. I have said nothing during this canvass expressed fully as well by others as I could have given them. I feel assured that our people are not going to perform this *harikari* for the entertainment of the lookers on. I trust and believe that an emphatic negative will give quietus to this matter—will down this quadrennial ghost.

NORTHWEST TEXAS CONFERENCE. Rev. Jas. Grant, Belle Plain: I do not favor any change. Rev. E. A. Smith, Jonesboro: I shall vote against the change. Rev. A. B. Trimble, Axtell: I am not in favor of any change. Rev. J. K. Lane, Liberty Hill: Will vote no first, last and forevermore. Rev. J. B. Hawkins, Bee House: I favor no change. Let well enough alone. Rev. W. R. D. Stockton, Cleburne: I am opposed to any change in our name. Rev. W. L. Harris, Meridian: I am not in favor of any change, nor are my people. Rev. John C. Eadsman, Graham: The word "South" suits me better than the substitute. Rev. G. W. Graves, Georgetown: I decidedly prefer "Episcopal Methodist Church" to America, China or Mexico attached to it. Let us in name, as well

as otherwise, "take the world for our parish." Yes, sir. Rev. M. L. Moody, Waco: Hold to the word "South" and pray to God for more religion. Rev. R. C. Armstrong, Waxahachie: I think the question virtually settled; the name will not be changed. Rev. J. P. Mussett, Gatesville: I want no change of name until we are transplanted into the church above.

Rev. B. A. Thomasson, Rannels: No never. Are ye ashamed of the record we have made? Can a name save us? Rev. J. H. Wood Putnam: We have had success as a church, and I shall vote for the word "South" to remain. Rev. Jas. A. Walkup, Waxahachie: I cannot see that any change of name would be of any advantage to the church whatever. Rev. M. H. Wells, Weatherford: The present name is cumbersome. Would prefer change to Episcopal Methodist Church.

Rev. J. B. Womack, Hamilton: M. E. Church, South, it has been; M. E. Church, South, it is; M. E. Church, South, let it be. Rev. H. S. Anglin, Sipe Springs: I cannot say that I am in favor of the change. May God help us to act wisely and for the best. Rev. J. H. Wiseman, Anson: I can see no reason for a change, and unless a reason exists for a change I hope it will be left alone. Rev. E. T. Sterling, Granbury: God has blessed the name we have. It would take the next fifty years to explain why the change was made.

Rev. John F. Neal, Brownwood: Our name has gone into history. All it needs is a fresh and constant baptism of power from on high. Amen! Rev. A. E. Butterfield, Lampasas: If I have a chance to vote I will say every time let the name remain just as it is, for it is good enough for me. Rev. J. D. Crockett, Breckenridge: I am not in favor of any change of name; but if there should be a change, I prefer "Episcopal Methodist Church."

Rev. W. T. Milugin, Salado: Let us let our name alone and defend it by living a life of spirituality, as our fathers and mothers have done before us. Rev. Sam'l Weaver, Kosse: Our name suits us better than any other. It was given to us by good and great men, and I am perfectly satisfied with it. Rev. R. A. Hall, Axtell: Being "on trial" in the annual conference I will have no vote. Wish I could have so I might vote against the change of name. Rev. R. V. Galloway, Dublin: The old name is good enough. When we get so far North that there is no more "South," then we can change to suit the situation.

Rev. C. G. Shutt, Mountain Peak: Now, look here, brethren, we Methodists are going to "mix" some time, sure! And when the time comes we will mix with a vim. Rev. H. B. Henry, Lampasas: I am opposed to the change. If it should be voted over my head I would then prefer to call our church Episcopal Methodist Church. Rev. Sam'l Morris, Mt. Cain: I see no reason or cause for a change. It is to my mind just what our enemies and the devil want us to do. God is with us: let us be content.

Rev. L. P. Smith, Montgomery: There are more people in the church who are prejudiced in favor of the name than there are out, who would come in if the name were changed. Rev. W. V. Jones, Marystown: We have been working under the name of Methodist Episcopal Church, South, for forty years and have run well, and had better let it stand. Rev. W. W. Henderson, Waxahachie: The change of name will do no good. I verily believe before God that nothing this side of harmonious organic union will settle the difficulties of which the various missionaries and brethren complain.

Rev. D. C. Stark, Eagle Cove: I believe a change of name is best. We should reverse the name, taking Episcopal Methodist Church, so that there would still be a distinction, and yet no sectional significance to our name. Rev. L. F. Collins, Paluxy: Ours is a proper name. I can think of no other so appropriate. It is not only a name that signifies where we organized, labored and were blessed, but a name that has become sacred. I am opposed to any change. Rev. J. W. Hearn, Duffau Circuit: If certain ones have good reasons why another name would serve a better purpose, let them organize under such name as will meet all the conditions demanded. I think I voice the sentiment of the people of Duffau circuit.

Rev. W. L. Neima, Bolton: I am open to conviction. On the proposition now before us, unless some stronger reasons and arguments are presented than have already been produced, my vote shall be in the negative. Our name has always been regarded by me as designative, and not sectional or territorial. Rev. R. A. Durham, Stephenville: I am ready for organic union between the Methodist Church, North, and the Methodist Church, South, under any name that would be suitable; but as it now is, until better reasons than I have seen are adduced for a change of name, the trouble of a ballot seems to me unnecessary. Rev. T. B. Norwood, Georgetown: The Great Head of the church has approved of and blessed our plans and institutions under our present name, and has caused, through our instrumentality, the most signal victories over sin and wonderful spread of Scriptural holiness ever recorded in church history. Let "South" be in our name while God doth approve.

Rev. Wm. J. Lemons, Buffalo Gap: I see no reason for tearing down the bridge unless there are signs of decay. Southern Methodism is growing stronger, and sending its influence throughout the

world. Its doctrines and practices are Scriptural. Then let us press on under the old flag, Christ as our leader, and we need not fear the enemy. There is not an individual in the bounds of my work that is in favor of a change. If there is a change, I prefer "Episcopal Methodist."

Rev. John M. Barcus, Taylor: If in the North and West, where it is alleged the change is wanted, our Northern brethren can find easier access than we can, let them have the territory, for we can do immensely more by home missions in our exclusive Southern territory, among classes and communities now neglected, than we can in unnatural climates. Rev. Geo. F. Fair, Sipe Springs: Our prosperity for the last score of years has been unparalleled; besides the present name has a significance which we love. The Northern Methodists in this part of the country are coming to our church. I have received the best preachers they had in this country into our church.

Rev. R. H. H. Burnett, Lampasas: The name proposed is so long and bungling we would be until the next Methodist centenary getting used to it. We would become the laughing stock of Christendom to thus change. Let the name alone and spend the breath we would waste talking about it in preaching to sinners and in talking to mourners. Rev. R. H. Adair, Stovall: When "South" is eliminated, call it Ichabod, and say that its glory is departed. I stand by Wm. A. Smith, Henry B. Bascom, Wm. Winans, Enoch Marvin, John C. Keener, Linus Parker and Thomas O. Summers, the noblest Romans of all. Let the pyramid stand as they built it—let one of the wonders of this world and one of the powers of the world to come.

Rev. Wesley Smith, Cross Plains: Nineteen years ago I was in favor of changing the name of our church to "Evangelical Methodist Church." "Episcopal Methodist" (as suggested and adopted by the Baltimore brethren) would have done. But now I am opposed to any change of name whatever; 'tis too late in the day. God willing, I expect to be on hand at our next session and cast my vote No. Rev. G. W. Swofford, Frost: I am in favor of dropping out of our name "Episcopal" and "South;" then we would have Methodist straight. If we cannot have that, I am opposed to any change. I am also in favor of withdrawing our men and selling our church property in all sections of the country where the M. E. Church, North, is stronger than we, and pressing our work where we have the ascendancy, and in opening fields and missionary territory all along our borders, in the interior and in foreign fields.

Rev. R. Crawford, Franklin: When we came out of the war, in 1876, we had a membership of about 420,165. Now, only nineteen years after, we have about 941,327, which is more than double, in that short time. Then, we were almost crushed, financially; all our church enterprises paralyzed, and a very heavy debt embarrassing our Board of Missions. The M. E. Church, South, is now honored and respected throughout the civilized world. Shall we then, in our manhood, disgrace ourselves by being ashamed of our name? No! Rev. T. M. Price, Bolivar: I believe that the person or persons who would refuse to join our communion on account of the suffix would not join if that was removed—nothing less than absorption into the Northern Church would satisfy them. If the retention of the suffix requires explanation, the change of name would be a step toward organic union, and that I do not regard, at present at least, as desirable. If nothing but a change will do, I favor "Episcopal Methodist Church."

Rev. J. W. B. Allen, Thrift: I remember the words of Bishop Andrew, at Chappell Hill, on his last visit to Texas, touching a question bearing upon the interests of the church. After hearing speeches upon the subject, he said: "Brethren, I have lived to learn that it is well enough to let well enough alone." These words ended that discussion, and they are the last words that remain on my memory from the lips of Bishop Andrew; and with my convictions and knowledge of the past as to the present question, I would say *let well enough alone*, touching our name as it now stands—M. E. Church, South.

Rev. N. A. Keen, Eradon: For a mere picket line, because they are among the enemy, to advise the commanding general to change colors to secure a better base of operations, is an absurdity. The cruise of oil and the meal in the barrel are furnishing bread yet, and the man of God (the Holy Ghost) still remains. The Lord God Almighty is not ashamed of the word "South;" neither am I. What the Lord so wondrously increases, that can I dig about and water? The Scriptural rule is that the elder shall serve the younger; and since we have met Esau and prevailed, why does Jacob want his name changed? Rev. R. M. Shelton, Graham: I am in favor of the change, but not for any sectional considerations. I have read carefully, and with deep interest, everything pro and con that has appeared in the *Texas* and Nashville *Advocates*, and the articles presented serve only to confirm my views. The question to be asked by every one is: Can the Methodist Episcopal Church, South, be more successful in its enterprises, and more useful in its labors, with its present name or with the change? I admit that strong reasons have been adduced by the opposite side. Yet, the reasons given by those advocating the change are, to my mind, evidential and conclusive.

Rev. W. F. Graves, Cisco: I was most strongly opposed to a change when serving a work in 1866 in "Bleeding Kansas," nor did I suppose anything would ever change my views. Having served on the border and felt all pressure for a change then, when in constant contact with my brethren of the other branch of the church, I held all the more affectionately to the name as one designating a non-political church. A name is a valuable thing. No mercenary consideration can adequately express that value. When the St. Louis *Episcopian* office lay in ashes, the proprietors were offered seventy-five thousand dollars for the name of the paper alone; they refused. After the war our church came out of the fiery deluge poor and decimated, but we had the name left us as a heritage, rich with its record of faithfulness and suffering. Thus I believed and held for years.

But I have changed; I have gone over to the name proposed to us by the last General Conference. I believe now since the Cape May commission has settled the two main branches of Methodism, and forever settled our claim as being a legitimate part of the original body, and even more than that, as the suit in the Supreme Court settled our right to inherit a pro rata share in connectional property and funds, so again the Cape May commission reaffirmed it and settled our right to inherit that which was more valuable still—the name, the old family name; the name by which we were first known on this continent; the name bestowed upon us by Mr. Wesley—"The Methodist Episcopal Church in America."

My opinion, based upon all the arguments pro and con upon the question of a change of name, is that such a change is not demanded nor desirable. Like many others, the term "South," appended to the style of church, takes on a different significance when we are allowed to pass beyond the limits of the Southern section of this Union. The complications that would arise from an action changing the name would be considerable, and the explanations made necessary thereby would always open up the same history and be no less damaging. The arguments upon both sides of this question that have fallen under my notice have been fairly stated and duly considered, and have had their influence in settling my mind in the above conclusion.

The proposed change is the climax of all absurdities. Let us hold on to our name and territory. Methodism needs two general conferences in this country—not to gratify political strife, but to facilitate the work. Then let the two Methodist Episcopal Churches in America establish an M. E. Church in Mexico, in Brazil, in China, and so on as the world needs Methodist Churches. We might resolve ourselves rid of the suffix South, but we can never make of the Southern Methodist Church anything else than a monument to the fact that Joshua Soule and his coadjutors stood opposed to two evils: 1st. Political legislation in the church; and 2d. The Communistic doctrine. That majorities are superior to law.

I love our church and its name; especially do I love its suffix. We came by it of necessity. A change is unnecessary, and doing unnecessary work is neither godly nor Christianly. Sir, it is my firm conviction that one who will not unite with us on account of name is not worth having. He is blind, knowing nothing but dotting on words. We have buried the hatchet forever; let us leave its grave lest we unearth it again. Let us not be so anxious for numbers lest we find, to our sorrow, too late, that one traitor in camp will do us more harm than ten enemies in the field. I am satisfied that this is a snare of the devil, set for our hurt, and God never put it in man's heart to do this thing. I do hope that we will let our name alone and seek not to trust in Abraham as our father, run after the form and forget the power of godliness.

As a boy of fourteen I voted for separation of the church, which I believed then a necessity. I have for more than forty years stood squarely by the action of my church. I am still in sympathy with all her history, and rather than go back upon my record, I am prepared to say, "Let my right hand forget her cunning." Nevertheless, times have changed, and for ought I know, we may have accomplished the object of our separate existence; and if it is necessary for the glory of God and the good of souls that our name should be changed, then I am for organic union of our entire Methodism and such modification of the name as we find best—say "Episcopal Methodist" or "Methodist." I have consulted in the last few days with a number of brethren, and I find very little diversity of opinion in regard to the matter. I think we stultify ourselves by any change that falls short of the object above set forth.

WEST TEXAS CONFERENCE.

I am opposed to any change in our name.

I shall certainly vote against the proposed change.

I am opposed to any change in the name of our church.

No! When I blush be this my shame, that I no more revere her name.

I am opposed to changing the name of our church in any way whatever.

If I had a voice in the matter I would vote against a change every time.

With my present views upon this question I shall not vote for the change.

M. E. Church, South, suits us out West, and I hope it will not be changed.

I see no immediate necessity for a change in the name of the M. E. Church, South.

I want no change. If there should be any change, I should prefer Episcopal Methodist Church.

As between our present title and that of Methodist Episcopal Church in America, I do not favor the change.

If the name proposed were "Episcopal Methodist Church" I might pause long enough to think about it. Put me down—No!

Let all vote standing on tiptoe with both hands up, and thus forever put to death the idea of blotting out the word "South" from the name of our church.

A man in whose nostrils the word "South" is a stench would do altogether as well if he would stay North. Let the name alone, and let those alone who do not like the name.

At this place we are surrounded by Northern men. Have here a Northern Methodist Church and we want no

change, and perhaps we have as much opposition as is felt at any point, according to members.

The old name is appropriate; cannot be improved upon, and I think will stand as it is by a very large majority.

I was ordained deacon by Bishop Pierce in 1858, and elder by Bishop Marvin in 1865 in the Methodist Episcopal Church, South, and it is good enough for me as it is.

I am decidedly opposed to a change of name. We intend to operate south of our most Northern stations if our most Northern stations circle the North pole—all South.

This far I am not convinced of the necessity of changing the name of our church. In case of a change, I would prefer "Episcopal Methodist" to any yet suggested.

It is our name, and to change it would be to incur an immense deal of trouble for what? Ah! there's the rub. I have not heard it alleged that the suffix, "South," in any way hinders our operations in China, Mexico or South America; and as for New England and the North and Northwest, I think we have not much business there anyhow, and if we had, I doubt if a new name would much advantage us.

I did think at one time to drop the word "South" would be best for our church in Kansas, and some other places; but I have concluded that those who say they are kept out by that word, would object to something else. They are not dying to join us. We can get more in the church than keep the rules anyway; there are now more in the church than will get to heaven. Let that want to go to the good world but can't go by the South, get in some other boat that goes North.

A few brethren of the Northwest are making a "hue and cry" over a small matter. Our past record stands clear. Why go back on it? I wish the restless tinkers would let Methodism alone—name and all. I deprecate the discussion of this unimportant matter in the *Advocate*. It is a matter of little concern as to our name; still if we grow to be fifty years of age by the name of John Smith what an awkward thing it would be if ever afterwards we must be known as Sam Jones? Let the brethren be called to prayer and other themes.

As an English Wesleyan Methodist, I cannot enter fully into the feelings of my brethren here in the South. I feel just like an outsider. But my view of this matter is that there ought to be organic union; and that the most fitting name for the whole Methodist Church in these States would be the "Methodist Episcopal Church." But as the Northern Methodists have assumed that name, and as during the present generation such a union in organization and absorption in name seem next to impossible, I judge it best to let the name, Methodist Episcopal Church, South, stand as it does.

Our name may be unfortunate, but it is entered on the family record, and one generation has worn it unswayed. I might not like my own name, but I would not ask the legislature to change it. Such an act would seem to arraign my parents, disapprove the past, and shadow the future with suspicion. The case in hand is more than a parallel. Who would covet the task of expunging one name and writing another on a million memories? Sectionalism can not be erased with a pen. We must drive the demon out with the name of Christ. One "new version" is all this generation can stand.

The name cannot be improved on. And no change will improve the spiritual condition of the church one particle or add one member more. And my humble opinion is, that if those brethren who have written so much and thought so much on the subject had employed the same energies in urging the church to a higher standard of Christian living, and a more constant and faithful discharge of their duties, it might result, under God, in making the church more Christ-like in character, and more honest in paying the salaries of her preachers—many of whom have been wronged out of their just dues, and plunged into poverty, debt and disgrace.

What are the arguments against the change? 1. Our fathers gave us this name and we must keep it, lest by a change we might intimate that our fathers were not infallible. 2. If we change the name, we change the history, doctrine and character of the church, and somebody (the Lord only knows) would confiscate all our church property. What a strong case! 3. The church, in 1844, held no principle or doctrine that served as a reason why we should not have taken the name "Episcopal Methodist Church" or some other name without reference to section. Do we hold such now? Give us a name that means something.

If change there must be, I would prefer the name "Episcopal Methodist Church." My reasons for opposing the proposed change may be briefly stated: 1. I cannot see wherein we would be benefited, since we have a history which cannot be changed, and from which we do not wish to recede. 2. I can see, I think, wherein we might be greatly damaged; in that it would be charged that we felt ourselves to be sectional (which we never felt), and were now making efforts to free ourselves from the odium of it; and in that it would be a source of strife, and possibly of division, more or less marked among ourselves. This is not a random statement. 3. I love the history of my church and the old name upon which the divine blessing has abode from the very first. This last may not satisfy others, nor will it satisfy me a moment longer than I can see the benefit of a change. Now, I am for the Methodist Episcopal Church, South.

I favor the name proposed several years ago—"Episcopal Methodist Church"; but rather than M. E. Churches, as the issues that separated us are now dead, and the time, I believe, has come, in the providence of God, when we should be one.

I think all the Christian world knows our name and how we got it, and I cannot see any good in forcing them to learn another

based upon the notion that the church was really divided; that she is now really two churches. The church never was, never can be divided. I am told that Dr. Abney said that there never was but one Methodist Episcopal Church in America. If so, he is right. He is no shallow thinker; his thoughts usually penetrate to the bottom of things. It may be asked: "Did not the General Conference of 1844 divide the church?" The answer is: Never. It is not the body divided something, but not the church. It divided only the sphere of labor of each branch of the church; each party agreeing to confine their labors to the section assigned them respectively, while the church, in all that constitutes a church, remained unchanged to this day. We, south of Mason and Dixon's line, are today as much the "Methodist Episcopal Church" as those dwelling north of it. In 1844 I voted for that sectional line running between the slave-holding and the non-slave-holding States and the Territories of the United States as the best that could then be done. The pastors in the South were not acceptable at the North, and the abolition pastors at the North were unacceptable at the South. But the North repudiated that line of division, and ere long the South went over it. Finally, the war obliterated it forever, so that there is now no use for its distinguishing name in church or State. As a church we are one to-day; we have fraternal union, and only a minority of "abolitionists," at the North, and "bloody shirt" wearers both North and South, prevent a formal organic union. It does not seem wise to carry two Methodisms into our foreign mission fields—Mexico, South America, Africa, China, Japan, and the islands that rise from the seas. Let us not keep up at home that which is useless abroad. Bishop Taylor's continental diocese in Africa is a break in the chain of the general superintending episcopacy; and the Arkansas Methodist says that the theological needle points to a quadrennial election of the bishops. No change of policy can prevent the ultimate conquest of the world by our aggressive church. Union is strength.

TEXAS CONFERENCE.

I am opposed to any change.

I prefer to retain the name we have.

I am not in favor of the present name being changed.

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name and how we got that. After trying the new name a few years, and finding it did not suit every one, having changed once we might be asked to change again.

Unless more light is thrown upon the subject, and better reasons than any I have yet seen presented are adduced, I say let the name alone till the time comes—if it ever comes—to take a little blot out of our tail—i. e., the suffix, and attach no other caudal appendage.

Why not drop the word "South"? If sectionalism and fraternity is good, then why not have all we can get consistently? Why not unite and make one body and have one spirit? We contend against each other and yet claim to be one in spirit. Does love work against what it loves? Shall we all think two ways on the same subject at one and the same time?

Methodist Episcopal Church, South, is the name which was chosen at her birth, and by that name she should be known throughout all time, or until there shall have been a grand organic union of all the Methodists in America. If there be any change of name, except on this basis, let her henceforth be without a suffix, simply the "Episcopal Methodist Church."

From the first agitation of name of our church I felt inclined to accommodate the brethren on and beyond the so-called border; and while I am a Southerner, I regard all sectional letters and speeches as feeding and gratifying unlovely prejudices, which are far below holiness of heart and life. I am in favor of "Episcopal Methodists" as applied to all the world. I am tired of sectionalism.

If "South" is a sectional term, so is "American" if one speaks of American progress as it should. The same reasons might be urged in twenty-five or fifty years for another change. Our gain on the "border" would probably be lost by loss in the South, for I find our people much attached to our church name. "South" is now historical rather than sectional, as a part of the name of our church. If, however, our name is to be changed, I would prefer "Episcopal Methodist Church."

No more affixes, suffixes and sectional additions, but a name like the gospel which we preach. A name that is broad and includes nations, kindreds and tongues. I was baptized in a Southern Methodist; and have never seen the day when I preferred another church. I am a Southerner, I love the Southern people; I love my church, but I was in Indiana three years, filled one station and traveled ten circuits, and can say of a truth that many in that State are out of our church on account of the name.

I have read carefully all that I have seen upon the subject, and to my mind no sufficient reason appears why this or any other change of name should be made. The descriptive phrases, "North" and "South," are essentially geographical, and designate, by common consent certain States, North and South, of an imaginary line, with the existence of which the church has nothing to do. There is no more political significance to be attached now to the term "South" than "East" and "West," as applied to the "Eastern" and "Western" States. Such terms simply describe latitudinally these great sections of a united world. That the fact that some are in readiness and ready for some or any change is, to my mind, no sufficient reason. If any change had to be made, for myself, I would prefer the name "Episcopal Methodist Church."

We need a new name for the same reason that a boy needs a new coat: the old one is too small; the church has outgrown it. When we were first organized, our name was "Methodist Episcopal Church," since then our borders have been extended; we are no longer limited to the South in reality; then why should we be in name? The name is misleading to those unacquainted with our history. Our twin-sister church calls herself the M. E. Church, using no limiting line, with the existence of which the church has nothing to do. There is no more political significance to be attached now to the term "South" than "East" and "West," as applied to the "Eastern" and "Western" States. Such terms simply describe latitudinally these great sections of a united world. That the fact that some are in readiness and ready for some or any change is, to my mind, no sufficient reason. If any change had to be made, for myself, I would prefer the name "Episcopal Methodist Church."

I expect to vote "no change" for many reasons; among them these: 1. Because it is not necessary to our honor or to our prosperity. Our name is one of honor, in that it designates that part of original Methodism adhering to the letter and spirit of the Word of God and the Methodist name respecting civil institutions and the Episcopal office. Our name stands as the just and honorable reason for our existence. The sectionalism of a portion of the church that looked the non-sectional portion into a separate organization—we can well afford to wear this badge. Our prosperity too is the seal of God upon our course. He has blessed and prospered us according to the significance of our name to our own hearts and not as miscomprehended by sectional prejudices. Our name has secured no barrier to God's favor.

2. Because a change of name can accomplish no real good. We cannot decide this question by views from our local or sectional standpoint. Will the whole church be put in a net or condition and truer light before the world, and for the work of God by a change of name? Will any love us more or be more strongly drawn to us by such change? Not any, I think, who would add to our peace and prosperity. 3. Because there is evil in such a change, both to us and to those who antagonize us on account of our name. It would reproach us as seeking in a patronizing and cowardly way to draw reluctant hearts to our unchanged spirit and purpose by a mere trick; and might also involve our titles to property. Then it would fasten on others the evil spirit of sectionalism and arbitrary dictation of those choosing to differ from them. The M. E. Church has its domain and its concentrated strength in the North; the M. E. Church, South, has its domain and concentrated strength in the South. We are here just as they are there, and certainly had no more to do in fixing this state of things than they had. In the legal proceedings for a just division of the property, the two branches are set off, "the Church North" and "the Church South," and this will be their status, however they may change their names. 4. Because there is real good in retaining our name—both to us and to others—to us, in that having done no wrong, we have the courage and honesty to stand in our appointed lot where providence places us; and to abide by the record history has made for us. To others, in that it will rebuke and go far to conquer the absurd and wicked notion that any organization or person domiciled in one portion of the country has any right to complain of any other organization or person for being domiciled in or bearing the name of another portion of the country. To retain our honored name and faithfully fill our appointed missions as Methodists, of spreading scriptural holiness over the lands we inhabit, glorify God and save souls more effectually, a thousand times, than all the time-serving and patronizing, tinkering with this name or that.

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Texas Christian Advocate.

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SHALL WE CHANGE OUR NAME?

The General Conference resolution to change the name of the Methodist Episcopal Church, South, to the "Methodist Episcopal Church in America" will soon be presented to the annual conferences for ratification or rejection. That the name proposed will be rejected has been for some time a foregone conclusion. In many quarters, however, the opinion prevails that the opposition is not to the policy of changing, but to the name proposed. The real temper of the rank and file upon the question is not easily discerned; and yet it is most important that it should be fully known. As long as our representative men are in the dark as to the real drift of popular opinion, so long will they continue to beat the air, and so long, to the perpetual dismay of the church, may we expect this "quadrennial ghost," as one of our correspondents calls it, to "revisit the glimpses of the moon." Feeling that a discussion of the question in the ordinary way would be of little value, we have "thrown the meeting open" and invited from the rank and file a full and free expression of opinion. This invitation has been accepted as frankly and as heartily as it was made, and in the columns of this issue will be found replies from more than two hundred members of the five conferences of which this paper is the official organ. In order to obtain an expression of opinion as representative and of as great value as possible, we invited a number of the leading men of other conferences to join us in this interchange of views. We are under great obligations to these distinguished brethren for their prompt and candid responses.

It will be noticed that in preparing the matter for the press, we have been compelled to condense with a little more than the usual vigor. It was necessary, however, to do this in order to confine the matter as far as possible to one issue. We have tried in every case to hold the balance level, and it will be found, we think, that no correspondent's sentiment has been misrepresented. If, however, this has by any means occurred, we stand ready to make amends. All the communications received appear in this issue save the two papers by Dr. H. V. Philpott and Rev. C. L. Spencer, respectively, which we reserve for the next number.

The replies speak for themselves and are well worth reading carefully. In fact they are rather remarkable. They are made in dead earnest and are surprisingly full of pith, point and candor. The collection might make a very suggestive hand-book for the use of the honored brethren who will represent us in the next General Conference.

In reference to the drift of opinion disclosed, this much may be said: In the event of a change the preferred name is "Episcopal Methodist," but that event is looked upon as anything but desirable. Indeed, if we were called upon to put the vote herein cast into one sentence, we would adopt that of one of our correspondents: "Let the name alone and let those alone who do not like the name."

"NO ROOM WHERE TO BESTOW HIS GOODS."

The more we have of anything the less we care for it, except one thing—money. The love of money seems to increase according to the square of the amount we accumulate. Every day brings to the man who observes his fellow-men fresh proof of the soundness of our Lord's judgment: "A rich man shall hardly enter into the kingdom of heaven." We are not, of course, to conclude that every rich man is a "Dives" or a "fool." Nicodemus and Joseph of Arimathea are not without successors. On the door-step of many a rich man's mansion the Lord stands, saying, "Peace be to this house," and, entering, finds welcome. And yet this is not on account of gold, but in spite of it. It is still true that riches are a snare. "It is easy to be religious when you are rich," said a Methodist of twenty years standing to us not many years ago; "but lose your money; drift into debt and bankruptcy; let men whom you have made turn from you; even your church give you the cold shoulder; then it is not so easy." How far he was from the truth! Prosperity is the great temptation; not adversity. The poor man is dependent, and hence must think of others and have regard for the feelings and the rights of others. Poverty is the school of courtesy, justice, fellow-feeling and neighborliness. With increasing riches we grow away from our fellows. Riches mean independence, and independ-

ence too often means hardness, coldness, indifference to others, and, finally, sordid selfishness and stony hard-heartedness. The danger in increasing riches is that the man will yield to the temptation continually pressed upon him by his circumstances and cease to give himself the trouble that he need not take. Why should he bear burdens, and another man's burdens at that? So, in many cases he shuts his heart like the rich man and, forgetting every claim which heaven and earth may have upon him, says: "Soul, thou hast much goods laid up for many years; take these ease; eat, drink and be merry." Such a man as that is a blot upon the fair face of humanity. No wonder the heavens opened and God said: "Thou fool! No room where to bestow his goods; and yet the orphans cry and the widows wail upon every side! No room where to bestow his goods; and yet a world full of want and suffering at his very door! Let him make the homes of the poor his barns. Let him store his goods in the bosoms of the needy and in the mouths of the hungry! Verily the publicans and the sinners will go into the kingdom before such lost and sordid souls.

OUR OPPORTUNITY.

In a recent interview with a representative of the New Orleans Times-Democrat, Dr. C. B. Galloway, editor of the New Orleans Advocate, and Chairman of the Mississippi State Prohibition Executive Committee, in reply to the question, "What is the immediate objective point of prohibition in Mississippi?" said: "The passage of a local option law by the next legislature, which will enable the electors of the State, by counties, to determine whether or not intoxicating liquors shall be vended in their midst. The question of 'license' or 'no license' is to be settled by ballot at a special election, when no other issue is before the people. Very much such a law as this has been in operation in Georgia for several years, and by it 104 of her counties have taken their places in the prohibition column. The recent law passed is more stringent—indeed, is iron-clad—and will soon make Georgia as solidly a prohibition State as Maine or Iowa. Our present statute provides that no license can be granted in a municipality or supervisor's district except upon a petition of a majority of the legal voters of such municipality or supervisor's district, and that the petition must lie over one month for counter-petitions, and be published three weeks in some county newspaper. The law has many good features, but is largely inoperative. Saloon-keepers make personal solicitations for signatures, and often threaten a withdrawal of business if a merchant, professional or laboring man refuses. Thus, from consideration of personal friendship or fear of business injury, they secure their petitions. Then again, if one person or a number get up a counter-petition, he and his friends raise the cry of persecution and personal injury. This deters many who are with us in principle. We want a law that will eliminate the personal feature and put the issue before the people on its merits. It will then not be a question against Jones or Smith, but simply whether the greatest evil of the age shall be vended by anybody." From this it will be seen that when Mississippi has won the battle now in progress she will be just where Texas is now. We have in this State perhaps the best local option law ever yet enacted. A number of counties have availed themselves of its protection and are free from the curse of the liquor traffic. Twenty-six additional counties will soon make a fight for places in the prohibition column. Yet, it is to be feared that in many parts of the State the friends of prohibition are losing their opportunity. In looking forward to, and working for, a legislative enactment that shall banish the traffic from the whole State, many are forgetting the means of protection already in reach. Every county should fall into line, and if defeated, begin the struggle again and again. Several of the counties now enjoying the full benefits of the law have obtained the victory only after repeated defeats. This, too, is the best method for preparing public sentiment to sustain and enforce the general law, the enactment of which is now only a question of time.

PROHIBITION AND SUMPTUARY LAWS.

Senator Coke, in his Waco speech, evaded the real issue and spent much idle breath in denouncing sumptuary laws. Prohibition and sumptuary laws have nothing in common. Dr. H. H. Carroll, in his reply to the Senator, sustained this proposition so admirably that we append his argument entire. He said: "What is a sumptuary law? Webster defines it: 'Sumptuary laws are such as restrain, or limit, the expenses of citizens in apparel, food, furniture, etc.' Blackstone says: 'They are laws against luxury and extravagant expenses in dress, diet and the like.' Bouvier's Law Dictionary says: 'Sumptuary laws—those relating to expenses and made to restrain excess in apparel. In the United States the expenses of every man are left to his own good judgment, and not regulated by arbitrary laws.' Now, here is the highest authority in the English language on definition, and the highest authority on both continents for the definition of law terms. A sumptuary law, then, is one that regulates 'the economy of private people and restrains their expense.' [See Smith's Wealth of Nations,

book II, chapter 8, and Lord Bacon's Essay on Seditions and Troubles, and Knox's Letter to Lord North on Oxford University]. These authorities on definitions and usage are learned, disinterested and competent. Real sumptuary laws are often enforced in colleges and universities. Now, prohibition does not touch these definitions. But let us complete the demonstration. Mr. Cooley, in his work on Constitutional Limitations, which is standard authority from the Supreme Court down, classes prohibition neither under the head of sumptuary laws nor political questions, but under the head of the police power of the government, not meaning the police powers of municipal corporations, but the power of sovereign States to protect the people from the evils that offend public decency and that endanger the peace, well-being and morality of society. But to put the matter beyond all question, we have the highest possible authority for the constitutionality of prohibition laws and their classification as stated. We refer to the noted decision of the Supreme Court of the United States, as given by a Democratic Chief Justice, himself appointed by Andrew Jackson. Under an appeal involving this very question, Chief Justice Taney says: 'If any State deems the retail and internal traffic in ardent spirits injurious to its citizens and calculated to produce idleness, vice or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating or restraining the traffic, or from prohibiting it altogether if it thinks proper.' [5 Howard, 577.] Associate Justice McLean, in the same cause, said: 'A license to sell an article, foreign or domestic, as a merchant, or inn-keeper, or victualler, is a matter of police and revenue.' [5 Howard, 589.] He further says: 'It is the settled construction of every regulation of commerce that, under the sanction of its general laws, no person can introduce into a community malignant diseases, or anything which contaminates its morals or endangers its safety.' [Ibid.,] And he continues: 'If the foreign articles be injurious to the health or morals of the community, a State may, in the exercise of that great and comprehensive police power which lies at the foundation of its prosperity, prohibit the sale of it.' [Ibid., 592.] Finally: 'No one can claim a license to retail spirits as a matter of right.' [Ibid., 597.] Associate Justice Daniel, in the same cause, said, in answering the argument that the importer purchases the right to sell when he pays duties to the government: 'No such right as the one supposed is purchased by the importer, and no injury in any accurate sense is inflicted on him by denying to him the power demanded. He has not purchased and cannot purchase from the government that which it could not insure to him—a sale independent of the laws and policy of the States.' [Ibid., 616.] Associate Justice Grier, in the same cause, said: 'It is not necessary to array the appalling statistics of misery, pauperism and crime which have their origin in the use and abuse of ardent spirits. The police power which is exclusively in the State is competent to the correction of these great evils, and all measures of restraint or prohibition necessary to effect that purpose are within the scope of that authority; and if a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer of a thousand fold in the health, wealth and happiness of the people.' [Ibid., 532.] Associate Justice Woodbury speaks to the same purport; but for brevity we fail to quote. In the same direction are decisions by the Supreme Court of New Jersey, 1872; the Supreme Court of Wisconsin, 1873; Illinois Supreme Court, 1873; Michigan Supreme Court, and from Arkansas and other States. To this, we add the following extract from the Revised Statutes of the United States, section 2139-2141: 'No ardent spirits shall be introduced into the Indian Territory, and all boats, wagons, sleds and teams used in conveying the same shall be forfeited and the ardent spirits destroyed. All distilleries found therein shall be destroyed.' [Act of July, 1832, Jackson's administration.] Concerning all these authorities we make the following points: (1.) Prohibition is not sumptuary. (2.) It is one of the police powers of a State. (3.) Here is the true Democratic idea of State sovereignty as contrasted with the powers of the general government. The general government having competent jurisdiction over the Indian Territory abolishes the traffic there, but concedes to the sovereign States control of their police matters. (4.) Here is authority, official and final, on this prohibition question. It is not mere opinion of an individual about what he thinks the constitution is or ought to be, but a decision from the only competent authority to decide a question of constitutionality. (5.) Here is an exposure of the sophistry of 'men's rights to sell whisky,' and of the unjust charge of 'wrong' and 'robbery' wrought by Prohibition."

REV. JOHN H. STONE.

A note from Rev. J. P. Childers was received last week announcing that Rev. John H. Stone, who has been ill for many months at his home near Chappell Hill, was near his end. A note from Dr. J. K. Stone, of Bellville, followed soon afterward announcing that the good man and faithful minister had passed away. For Bro. Stone death could have no terrors. In early life he found "the secret of the Lord" and for nearly half a century walked with God.

EDITORIAL NOTES.

FORTY-FOUR revival bulletins this week.

The Southwestern University will open September 7.

The children's department in this number will be found on the sixth page.

We print this week the opinions of two hundred and twenty-nine correspondents on the change of name.

A VIRGINIA district conference petitions the next General Conference to arrange for a general system of colportage in our connection.

"It is very doubtful," says an exchange, "whether any other one thing does more than the Sunday newspaper to keep people from the churches."

MR. HENRY HOSS, the venerable father of Rev. E. E. Hoss, president of Emory and Henry College, died at his home near Jonesboro, Tenn., Aug. 6.

DANVILLE has given \$15,000, and Mr. Charles Shipley, of Baltimore, has added \$2000 toward the \$100,000 sought to be raised for the endowment of Randolph-Macon College.

The cholera has at last found its way into France and Italy. It has not yet crossed the Atlantic, but it is coming towards the eastern shore of it, and may yet be among us.

The Sunday morning class-meeting of First Church, Atlanta, Ga., finds in their places Chief-Justice Jackson, Dr. William King, Senator Colquitt, Congressman Hammond, and a host of the leading citizens.

The critical illness of John Ruskin threatens England with the loss of perhaps its best known man of letters since Carlyle passed away. "Better than any other man," says the Independent, "he holds the succession to John Milton."

The phrase "a Philadelphia lawyer" must now lose its point. A recent investigation discloses the fact that thirteen hundred and fifty of the fifteen hundred lawyers of that city are either church members or have well-defined church affiliations.

The time has gone by, in the opinion of the Western Advocate, when there is any use for church bells: "They sound pleasantly at a distance, but to those near by they are a nuisance. Centuries ago, when nobody had a clock or watch, bells were useful, but people who can go to the depot on time can go to church on time."

A PROMINENT Mississippian thinks that two monuments should be built in St. Louis: one to General Grant, and the other to General Lee. The New York Herald suggests that if the time ever comes for such a memorial, the proper site for it would be Appomattox, where one of the generals surrendered his sword to the other.

At a recent missionary meeting in London Dr. Rigg said that he could not accept the doctrine that the missionary society should go on with its work even at the cost of going unlimitedly into debt. Neither could he agree that the society should not be aggressive. Aggressive it must be, but a large debt was a burden and a disgrace.

REV. A. C. GEORGE, D. D., of Chicago, one of the most able and distinguished ministers of the Methodist Episcopal Church, and for some time a contributor to this paper, died on the 7th inst., at Englewood, near that city. He was born at Avon Springs, New York, April 22, 1824, and entered the Tennessee Conference in 1847. His loss will be severely felt.

THE Alabama Advocate says the prospects of the Southern University are good. Dr. Andrews thinks there will be not less than one hundred and fifty students next session, probably one hundred and seventy-five. He has generally been about right in his calculation on this subject. The endowment fund continues to grow, and if there is no pause by conference it will be increased by many thousands. The friends of the college, too, are growing in number.

THE people of San Marcos are to be congratulated on the success of the Sunday-school Assembly. No report of the proceedings has been furnished us for publication, but we learn from the report furnished the Galveston News that the Assembly was formally opened on the 11th of August, and has been in session eleven days, with great success. The grounds are charmingly situated and well improved, and the directors are planning to spend at least five thousand dollars on improvements before the next session.

The following from the New York Tribune illustrates the tolerance of the "liberty-loving" free-thinkers who are perpetually calling upon the people to throw off the "shackles of the creeds": "Leo Taxil, who has been one of the chief organizers of atheistic societies in France, the author of many anti-Christian text-books and the champion of the anti-clerical movement, recently published a recantation. His followers were furious and summoned him to appear for judgment before the Free Thought Societies. His recantation was denounced as an infamy and a crime, the hall rang with cries of 'traitor' and 'coward' and he was expelled by a unanimous vote, leaving the platform amid tumultuous uproar and displays of passionate resentment. The free-thinkers denied him the privilege of thinking soberly on religious questions and revising his opinions when he found himself to be in the wrong."

TEXAS PERSONALS.

—Prof. R. O. Rounsavall has concluded his visit and returned to Waco.

—Rev. S. N. Barker, of Willis, spent a day in the city this week. We are indebted to him for a pleasant call.

—Rev. W. F. Easterling's postoffice address is changed from Gainesville to Valley View, Cooke county, Texas.

—Texas Methodist: "Gen. L. M. Lewis made good proof of his ministry at the revival meeting at Plano last week."

—An obituary of Rev. John H. Stone, deceased, will be furnished the ADVOCATE at an early date by Rev. N. F. Law.

—Tyler Democrat, Aug. 22: "Rev. Isaac Alexander preached a very able and excellent sermon in the Methodist church here last Wednesday night."

—Texas Methodist: "Rev. W. R. D. Stockton manages his district like a good overseer. He calls the brethren from point to point, wherever the battle wages strongest."

—Dr. John H. McLean, Profs. Sanders and Cody, all of Southwestern University, spent a few days recently at Wootan Wells, recruiting for the labors of the approaching session.

—Rev. G. W. Owens, Lancaster, takes the banner this week. He reports one hundred and nine conversions in one bulletin and sends sixteen subscribers to the ADVOCATE in one order.

—Texas Patriot, Crockett, Aug. 20: "Rev. W. A. Sampsey, pastor of the M. E. Church, and his family left Crockett last week for a protracted trip through the Southeastern part of the State. His time will be spent chiefly at camp and protracted meetings."

—Rev. John E. Green, in sending from Cameron a revival report, says: "I must make special mention of Bro. Jas. Peeler, who was with me in every battle. He did faithful service and convinced all that the old soldier had not lost his power, which is still great in the pulpit and altar."

—Our thanks are due Rev. L. L. Pickett, of Dainersfield, for a copy of his pamphlet, "Prohibition from Principle." He puts the question on its proper ground and discusses it ably. The leaflet would make a good campaign document. It can be had from the author at 70 cts. per hundred, \$5.50 per thousand.

—Dr. Finley, in another column, gives some painful news of Rev. Neil Brown, a veteran of the East Texas Conference, in charge of Malakoff circuit. At the time Dr. Finley wrote Bro. Brown was very ill and thought to be near the end of a life full of years and good works. We hope that we may yet be able to announce his recovery.

REVIVALS.

—Mt. Tabor. Rev. J. A. Stafford, Emberson, Aug. 22: Results of meeting at Mt. Tabor: About fifteen conversions and twelve accessions.

—Bethany. Rev. C. J. Sherwood, Bethany, Aug. 7: The protracted meeting at Bethany Church, on Campbell circuit, resulted in about seven conversions.

—McGregor Circuit. Rev. J. S. Clower, McGregor, Aug. 17: Our camp-meeting for this circuit is still in progress. Forty or more conversions and thirty accessions to date.

—Blooming Grove. Rev. W. Vaughan, Dresden, August: My third protracted meeting at Blooming Grove resulted in fifty-six conversions and sixteen accessions to the M. E. Church, South.

—Waco Circuit. Rev. M. L. Moody, Waco, Aug. 24: Our camp-meeting closed at White Hook Saturday, 9 a. m. We had a glorious revival. Twenty-five conversions and sixteen accessions.

—Danville. Rev. L. M. Fowler, Kilgore, Texas, Aug. 20: The protracted meeting in Danville resulted in fourteen accessions to the church. Six of that number were heads of families.

—Carrollton and Pleasant Hill. Rev. A. H. Brewer, Pine Forest, Aug. 22: Have just closed two meetings at Carrollton and at Pleasant Hill campground. Fairly converted and reclaimed. Eleven joined and more to come.

—Moulton, Prairieville and Waelder. Rev. W. T. Thornberry, Waelder, Aug. 17: In addition to the notice Brother Thomasson gave of the revival at Moulton two more have been added to the church, and also twelve at Prairieville and one at Waelder, and fifteen children baptized.

—Kickapoo Circuit. Rev. J. M. Mills, Brusly Creek, Aug. 20: Our camp-meeting closed last night, nine conversions, five additions to the church; others will join. Our meeting was a success. Bros. Bridges, of Palestine circuit, and Moore, local, did faithful work.

—Lancaster. Rev. G. W. Owens, Lancaster, Aug. 18: We have had a good meeting. Results: Eleven conversions, and all the churches greatly revived. Bros. J. Fred Cox, of Ennis, and W. Wootton, of Dallas, did us good work, for which we are very thankful.

—Canton Circuit. Rev. L. C. Ellis, Willis Point, Aug. 20: My fourth meeting, of six days continuance, is held. Results: A glorious revival in the church at Craigleville, twenty-one conversions and seventeen added to the M. E. Church, South. The work is still looking up.

—Bibb Mission. Rev. Abe Long, Comanche, Aug. 7: The third quarterly conference for Bibb mission, held at Round Mountain, is over. J. K. Lane, presiding elder, with us, remaining to the close. The meeting was a success. Five conversions, seven accessions, three adults and seven children baptized.

—Maysfield. Rev. W. G. Nelms, Maysfield, Aug. 14: Sickness interrupted our camp-meeting very much. Yet we held on for ten days. Results: More than thirty professions of faith, with seventeen young men left at the altar. Our new church will be ready for use by September. Improvements at the parsonage going on.

—Matagorda Circuit. Rev. J. W. Holt, Elliott's Postoffice, Aug. 13: We have just closed our camp-meeting at this place. Results: Thirteen conversions and eight accessions. The Lord has blessed us greatly. Taking in consideration the downward progress of religion on this work for the last six years, four of which without preaching,

our meeting has been a grand success. Bros. Follin and Phair were with us.

—Sims Creek. Rev. Wm. H. Mathews, Lampasas, Aug. 19: Closed our meeting on Sims Creek last Sunday night. Thirty conversions. Bro. Hamton, of Killeen, was with us, also Bros. May and Butterfield.

—Jones' Bethel. Rev. C. J. Sherwood, Campbell, Aug. 15: Our annual protracted meeting for Jones' Bethel closed last night, which resulted in four conversions and three additions. I never saw a church work so well, and so many penitents at the altar, and so few conversions before in all my life.

—New Hope. Rev. A. Long, Comanche, Aug. 21: We closed our meeting at New Hope last night. It was a very precious time. God visited his people and blessed them. The church was greatly revived. Visible results: Sixteen conversions, twenty accessions; eight children and three adults baptized.

—Sandy Creek. Rev. J. A. Ballew, Rockdale, Aug. 17: Bro. D. H. Linebaugh and — Hayes, of the Cumberland Presbyterian Church, and myself have just closed a meeting at Sandy Creek, on the Yegua mission. It continued fifteen days, with great interest manifested throughout. Results: Sixty-six conversions and forty-two accessions.

—At Chisholm's Chapel. Rev. W. S. May, Rockwall, Aug. 19: We began a meeting at this place the second Sunday in this month and closed the third Sunday. Bro. Powers preached the first three sermons; Rev. Hornbech, of the Cumberland Presbyterian, preached four times. A good meeting. Results: Eleven conversions and sixteen accessions.

—Rising Star. Rev. Geo. F. Fair, Sipe Springs, Aug. 18: The camp-meeting at Rising Star lasted ten days. Results: Thirty-two professed religion and fifteen accessions. Rev. J. H. Moreland conducted the services, assisted by Bros. Knox, (of Cumberland Presbyterian Church), Mann, Miller and myself.

—Livingston Circuit. Rev. J. G. Gilbert, Livingston circuit, Polk county, Texas, Aug. 22: I have just closed my third protracted meeting. Resulted in much good; the churches graciously revived. Several joined the church. We had no help, but the Lord was with us in his great Spirit power. We had to close two of our protracted meetings on account of sickness.

—Near Dixie. Rev. H. C. Rogers, Gordonville, Aug. 21: The camp-meeting near Dixie, in Grayson county, closed with the following results, to wit: Fifteen conversions, sixteen accessions, reclamations many. To God be all the praise. Bros. Fuller, Davis, Roberts, Webb, Walker, Bennett, and others, are entitled to our thanks for their efficient services.

—Bluff Springs and Trinity. Rev. G. W. Owens, Lancaster, Aug. 18: The Bluff Springs camp-meeting closed last Friday night. We had one hundred and six conversions from Sunday until Friday. We were alone most of the time: Bros. Pearson and Shutt dropped in one day each. I am now in a revival at Trinity; three conversions last night. I am still alone. Pray for this boy.

—Devine Mission. Rev. W. Monk, Devine, Aug. 25: The Lord is with us on Devine mission. Since my last report we have had a number of conversions and eighteen accessions; ten adults and four infants baptized. We have two more protracted meetings to hold. We have had no ministerial help except a good brother who has just commenced preaching and will be up for admission.

—Chappell Hill. Rev. N. F. Law, Chappell Hill, Aug. 21: We are in the midst of a gracious revival, such as this place has not enjoyed for years. Up to date there have been ten professions and eight have joined the church. The influence is widening every day. We will continue. Bro. Jeff Childers is our only ministerial help. Pray for us. The Lord is with us. Halleujah!

—Glenwood. Rev. S. L. Ball, Gilmer, Aug. 18: We closed a meeting yesterday at Glenwood which lasted nine days. The Lord was with us in convicting, converting and soul-reviving power. Results: Four conversions, four accessions, several backsliders reclaimed and a young man's prayer-meeting appointed. Others will join. Bro. Smith, of Louisa, was with us two days. To God be all the praise.

—Peachtree. Rev. R. M. Stewart, Peachtree, Jasper county, Aug. 19: Just closed a four days' meeting at Peachtree, resulting in ten conversions and nine accessions to our church, and the church much revived. Had no ministerial help, but had good help from the church, both Baptist and Methodist. This makes twenty accessions and about twenty-five conversions at Peachtree this year.

—Flat Creek Camp-ground. R. M. Leaton, Round Moutain, Blanco county, Aug. 19: Just home from Bro. W. L. Griffith's Flat Creek camp-meeting. One conversion, two accessions to the church; several penitents at the altar. A good meeting among the Christians and securing of over \$100, in cash and subscriptions, on conference and other claims, were a part of the visible results. Meeting continued.

—Cartersville. Rev. R. M. Morris, Cartersville, Aug. 19: I have held four protracted meetings; have had about forty-two conversions and fifty-two additions to the church this year. Will commence a camp-meeting at Goshen, about fifteen miles north of Wetherford, near Springtown, the 21st of this month. We would be glad to have all the ministerial help we can get. The membership is one hundred and eighty strong.

—Corn Hill Circuit. Rev. G. W. Graves, Aug. 17: I held a meeting at Corn Hill, extending through four or five days. Several cold members were warmed, and one lady converted and joined the church. At Berry's Creek we held a camp-meeting embracing two Sundays; had one sermon from Dr. Connor; one from Bro. Crum; several from Prof. S. E. Burkhead; one from Bro. Norwood, and constant work from Horace Landrum. Twenty-two conversions and many backsliders reclaimed. Raised by subscriptions an cash nearly \$100 to purchase more land for the camp-ground.

THE CHILDREN.

Little Sermons on Little Texts.

NUMBER THIRTY-SIX.

Miss Fret and Miss Laugh.

Come and be introduced to two little girls.

This is Miss Fret. You say she is not very good looking? Well, that is true. And it is to be feared that Miss Fret will never be very good looking. How can a girl be good looking who is in a perpetual pout? Nothing pleases Miss Fret. Listen to how she talks of this bright summer day:

"I hate this warm weather; it's horrid to tan. It scorches my nose, And it blisters my toes, And wherever I go I must carry a fan."

Now who does not know that the summer brings better things than tan, and blisters, and scorch? But the fact is, Miss Fret finds fault with everything. It is her nature to find fault. It was not always so, of course. Like other little girls, she had a fair start, but her perpetual ill-humor has warped her disposition and made her thoroughly cross and a fault-finder. Miss Fret is now a nuisance. One had rather live with forty cats. Who wants to have anything to do with a cross, quarrelsome, ill-natured girl? And as ugly as Miss Fret is, you may be sure that she will be more ugly still. She whines so much, and makes so many wry faces, that finally her features will get set in that shape and people on every hand will say, "How perfectly ugly that Miss Fret is." And Miss Fret cannot complain, for she has brought all this trouble on herself.

But here comes a very different sort of a girl. This is Miss Laugh. Pretty, you say? Certainly; she cannot help being pretty. Her soul is full of sunshine, and flashes through her bright eyes, and plays in her dimpled cheeks, and mellows her voice into music. Listen to Miss Laugh talk of the summer weather:

Oh, the fun I am having this bright summer day. I sing through the hours, I fill pretty flowers, And ride like a queen on the sweet-smelling hay.

And as with the "summer day" so with everything else. Miss Laugh finds something good in it. But that is not to be wondered at—everything turns its bright side to the sun! So with Miss Laugh: her own sunny soul glorifies everything. She begins the day with a song and finds gladness in every hour that passes. She makes the best of everything; is ready to be pleased; and hence everybody is glad when she comes in and in sorry when she goes out. Heaven bless Miss Laugh and give us thousands like her.

Little reader, is your name Miss Laugh or Miss Fret?

Why He Was Discharged.

"Please, sir, do you want a boy?" It was a low, clear voice, with just the faintest tremor of apprehension in it. He stood at the door of the counting room, his hat in his hand, his clothing neat and clean, his attitude waiting and deferential.

"Do I want a boy?" asked the owner of the store, turning round in his chair, and looking sharply over the top of his spectacles. "What can you do?"

"Make myself useful, I hope," replied the boy.

"O, a general utility man?" And Mr. Lansing laughed. "Can you write?"

"Are you a graduate of the high-school, sir?"

"Are you?" That speaks well for you. What is your name?"

"Gabriel Winchester."

"Is your father living?"

"He died of consumption."

Mr. Lansing eyed him more keenly when he said that, and also more kindly.

"I am the only support of my mother," the boy said, his voice husky; "almost the only support. She manages to secure work one day in the week."

The merchant was pleased with the boy's precocity.

The head book-keeper, an old gray-haired gentleman with a benign face, had turned from his desk, attracted by the boy's voice and the character of his replies.

"Where were you last employed?" Mr. Lansing asked.

"At the office of the Argus."

"As a compositor?"

"No, but I had expected to be. I was copy-holder, sir."

Mr. Lansing took off his glasses and wiped them. "Have you recommendations?" he asked.

"No, sir."

"Why not?"

The lad's lips trembled.

"I was discharged," came at last, in a faint tone.

"O, that is it, eh?" and Mr. Lansing frowned. "No wonder they gave you no recommendation. It strikes me you do not lack assurance. No, I do not want a boy."

He spoke with needless acrimony, wheeled round in his chair, and resumed his paper. He was a church member, and admitted nothing so much as integrity of character. Capacity, reliability and a stainless reputation were things upon which he insisted in the selection of his employees.

The boy's face fell, and he turned to go, but the book-keeper threw him a sign to wait for a few moments.

He had been strangely drawn toward the boy. There was something manly in his face, something self-contained in his bearing, much that was frank and fearless in his glance.

"Mr. Lansing," said the book-keeper, respectfully, "perhaps it was candor in the boy, and not assurance. Will you allow me to ask him a question?"

"O, a dozen of them," replied Mr. Lansing, crustily, not lifting his eyes from his paper.

"Perhaps you should have made one more inquiry," the book-keeper said. "My lad, why were you discharged?"

"Because I would not work on Sunday," came back in reply, steadily and bravely.

"What is that you say?"

It was Mr. Lansing that spoke, and in a tone more quick and loud than was usual with him. He had thrown down his paper and fixed his keen eyes on the boy.

"I was discharged because I would not work on Sunday," the lad repeated. "They started a Sunday paper in the office last week. The

men and boys laughed at me; but I don't care. I could not work on that day, sir."

There was a resolute look on his face, and he seemed to grow an inch or two taller.

"No—and you were right," declared Mr. Lansing, in a strong, gratified voice. "Just sit down a minute."

His opinion of the boy had entirely changed. He left the counting room with that quick, nervous tread peculiar to him.

In fifteen minutes he returned. He had been over to the office of the Argus. The boy's story was correct. The proprietor of the paper, a crusty, impatient old gentleman, had nothing to say in the boy's favor; but the editor and foreman were pronounced in their praise.

"I do want a boy," Mr. Lansing said, as he placed his hand on the petitioner's head. "I believe you will suit me. Come here at this hour to-morrow morning."

A grateful look shone on the boy's face. "Thank you, sir," he said. He bowed politely, and then withdrew.

"Mr. Doyle," said Mr. Lansing, to his head book-keeper, "you have taught me a lesson. We can come aside of the truth, and do great injustice to another, simply by asking one question too few."—Sunday-School Evangelist.

A Remarkable Parrot.

The following account of an intelligent speaking bird, which seemed almost to have been endowed with reason, was sent to us by a lady, one of our subscribers. Since receiving it we have made further inquiry, and have the following assurance from the writer:

"The account is strictly true. I have heard a great many wonderful things about 'Miss Polly,' but these came under my personal observation."

Last fall my colored cook asked me if she might have her parrot sent to her, and I rather unwillingly consented. One morning the village express wagon came to the door bringing "Miss Polly," who, to the great amusement of the driver, was talking very distinctly and sensibly. After dinner I went to the kitchen to see the new arrival, and as soon as she saw me she said, "Hello, gal!" Now why that parrot did not say "good-by" or any other words was a mystery to me, but on a longer acquaintance I found she used words she considered suitable for the occasion. The next morning while taking breakfast I left the door open, as Polly was alone in the kitchen, and soon I heard a voice like a child's, sing these words, and to the right tune.

"In the cross, in the cross, Be my glory ever, 'Till my raptured soul shall find Rest beyond the river."

After a pause she said, "sing, Polly," and then she sang, "Oh, think of the home over there, and then, I suppose thinking of breakfast, she said, 'Polly want bread and butter.' 'Polly want tea.' 'Polly want potato.'"

After a little while I became very fond of Miss Polly, and she of me. When I went to the kitchen, I would peer into the door, without saying a word, and after a severe look, Polly would call, "What are you doing?" and when I entered, she would jump for joy and say, "How do you do, love?" "Polly pretty well." Sometimes, if I was giving directions to my cook, Polly would chatter so fast that you could hear no one else, and if I took a book in my hand, she would make believe read in a continuous strain.

One of her great delights was to have me open the cage and let her come out and crawl upon the top, when she would say, "Aha, Miss Polly!" and laugh loud and long. One day, when she was enjoying her freedom on the top of the cage, I put my head down on my hands and made believe to cry aloud. Polly gave me just a look, then came quickly down and jumped in my lap and looked in my face. I thought perhaps this exhibition of feeling was accidental, but I tried the experiment another day when Polly was behind the cage, and she climbed directly over and came in to my lap as before.

One day some very little kittens came to the house. I took one and stroked it, and Polly looked on a moment, then came to the wires of her cage, put down her head, and said: "Want to scratch Polly," in this way showing her jealousy of the kitten.

It was quite an amusement to the school children to hear her say her letters. They would call to her if she was in the yard, and she would answer them. One thing I found rather troublesome. If a child or a man ran quickly past the house, she would call "Fire! Fire!" so loud that you could hear her a long distance off. She must have heard people cry fire in the streets of Brooklyn, where she formerly lived. Always when I left her she would say "Good-by, love," or "Good-by dear."

One day I said to her: "Polly, how nice it would be if you could live again in another world." I was startled to hear her answer, "That's so."

These are a few of the singularly appropriate remarks Miss Polly has said, and I am sure you will agree with me that she is a very wise bird.—S. T. W., in New York Observer.

Her Grammar.

It is a pathetic sight to watch the meanderings of the childish mind through the intricacies of English grammar. Little Jane had repeatedly been reproved for doing violence to the moods and tenses of the verb "to be."

She would say "I be," instead of "I am," and for a time it seemed as if no one could prevent it. Finally Aunt Kate made a rule not to answer an incorrect question, but to wait until it was corrected.

One day the two sat together, Aunt Kate busy with embroidery and little Jane over her dolls. Presently doll society became tedious, and the child's attention was attracted to the embroidery frame.

"Aunt Kate," said she, "please tell me what that is going to be?"

But Aunt Kate was counting, and did not answer. Fatal ward, be! It was her old enemy, and to it alone could the child ascribe the silence that followed.

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what that is going to be?"

Still auntie sat silently counting, though her lip curled with amusement.

Jane sighed, but made another patient effort.

"Will you please tell me what that is going to be?" Aunt Kate counted on, perhaps by this time actuated by a wicked desire to know what would come next. The little girl gathered her energies for one last and great effort:

"Aunt Kate, what am that going to be?" Youth's Companion.

Stories of Little People.

Harry's mamma was very sick, and Harry felt troubled about her and asked Jesus to help her well. The next morning he came into her room and said: "Mamma, don't you feel better this morning?" "Yes, dear," she replied. "I knew you would," answered Harry, "because last night I asked Jesus to help you well."

Paul, five years and a half, said to Birdie, three: "Do you remember Jesus?" "Why," asks an aunt who overhears the conversation, "do you, Paul?" "No, but Birdie came down sinner did."—Selected.

The Epidemic of Crime.

When we think of this epidemic of suicides and murders, we are reminded of the discussions we have had of late on the subject of crime. It is a terrible thing to see a man who has been educated in the best of schools, and who has been surrounded by the most refined society, suddenly become a criminal.

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Cremona.

The body of the late Dr. Charles Hoppel, of New York City, was incinerated at the Lancaster (Pa.) crematory a few days ago. The cremation and an accident which occurred at the furnace is thus reported: "The body of Dr. Hoppel was placed upon a heavy iron frame, shaped in the form of a flat grate, which stood upon rollers upon a platform about the height of the door of the retort. The body was then covered with a heavy white shroud of cotton that had been steeped in alum to make it partly fireproof. The heavy iron door of the retort was opened and the platform upon which the body rested was pushed in front of the retort. After the feet of the doctor had got inside the wire caught in the opening, and despite the efforts of the attendant the body could not be drawn any further into the furnace. While seeking for some other way to move the corpse the alum sheet caught fire and the flames were speedily communicated to the clothing upon the body, and before it could be moved into the retort the flesh was already burning and the odor filled the room to the great disgust of Dr. Hoppel's friends, who were sadly watching the proceeding. The body finally being in the retort, the doors were closed and shut out the hiss of the steaming flesh. The steam blower hummed in the chimney, and the intense heat was kept up for an hour and a half, when the furnace-tender looked through a peep hole in the retort and pronounced the incineration complete. A glance at the body showed that it appeared exactly as it did when it was put into the furnace. The heat had made no apparent change. There were the perfect outlines of the body under the white cloth extending stiff and solid. When the furnace door was opened, however, and a draft of cool air struck the form within, it seemed to melt away as if by magic and a few handfuls of dust was all that remained of Dr. Hoppel's body. The cost of incineration was \$25, and the incidental expenses of the funeral bring the total amount to \$48."

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ECZEMA.

For the benefit of suffering humanity, I deem it only my duty to give this unassociated testimony in favor of the medicine...

THE SWIFT SPECIFIC CO., N. Y., 157 N. 2nd St. Druggers, Atlanta, Ga.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."

DISFIGURING HUMORS, Humiliating Eruptions, Itching Tortures, Scrofula, Salt Rheum, and Itch-like Humors cured by the CUTICURA.

CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and perspiration of impurities and poisonous elements...

CUTICURA, the great Skin Cure, instantly allays itching and itching, cleanses the skin and scalp, heals Ulcers and Sores, and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Preparation, prepared from CUTICURA, is indispensable in treating all Diseases, Itchy Humors, Skin Itchings, Chapped, and Cracked Skin.

CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers.

Sold everywhere. Price, CUTICURA, 50 cents; Soap, 25 cents; Resolvent, 50 cents; CUTICURA and CHEMICAL CO., BOSTON, MASS.

CONCENTRATED CRAB ORCHARD WATER. The Great Renovator.

THE LIVER, THE KIDNEYS, THE STOMACH, THE BOWELS.

Possesses the Combined Medical Virtues of all the Famous Natural Waters.

CRAB ORCHARD WATER COMPANY PROPRIETORS, SIMON N. JONES, Manager, Louisville, Ky.

BLANCARD'S IODOIDE OF IRON PILLS.

Approved by the Academy of Medicine of Paris, and specially recommended by the Medical Colleges of all the States of the Union.

Just Beats Them All! A positive EXTERMINATOR for Bed and Cutting Ants and Prairie Dogs can be found in the "RED ANT EXTERMINATOR."

GLENN'S SULPHUR SOAP. The most effective external remedy for all Skin Diseases and for Beautifying the Skin.

WOMAN WANTED SALARY \$1000 per year. Apply to our office in New York.

DEVOTIONAL.

The Still, Small Voice. EMILY HUNTINGTON MILLER.

Elijah did not have very long to rest. As soon as Ahab got home he told Jezebel all that had happened, and how Elijah had killed the prophets of Baal.

And Elijah arose, and did eat and drink, and he went in the strength of that meat forty days and forty nights, unto Horeb, the mountain that is called the Mount of God.

And he did eat and drink and laid him down again. He slept a long time, till his weary body was rested, and then again the angel of the Lord came and touched him and said, "Arise and eat."

And he ate and drank, and he went on his journey. He was not tired, he had no hunger, but he sat down under a juniper tree and asked God to let him die.

And he looked and beheld a cake baked on the coals and a cruse of water at his head. And he did eat and drink and laid him down again.

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swept up from the mortality of the soul; and then it went on gradually to the distinctive doctrines and mysteries of the gospel. At this time the convert, who had been called a hearer—he was allowed to attend the religious instructions and the reading of the Holy Scripture. At a second stage he was called a worshiper, and as the time of his baptism drew near, he was taught the Creed and Lord's Prayer, and then he was described as elected by competence. After baptism he was fully instructed in the various aspects of the Holy Trinity, of the most great sacrifice made by our Lord, and symbolized to man in the holy sacrament. But these great and overwhelming truths were withheld until he had been grounded in the lessons which led up to them, and which made their sincere reception possible.

OBITUARIES.

The space allowed obituaries, twenty to thirty lines, is reserved for notices of persons who have died in the city of Dallas, Texas, or in the vicinity thereof. Parties desiring such notices to appear in this paper should send them to the office of the Advocate, not later than the day preceding the day on which they are to be published. Price five cents per copy.

REV. JAMES P. STEVENSON.

Your committee on memoirs in reporting the fact made known to us that Rev. James P. Stevenson, late a member of this body, and his labors and gone to his reward, we leave to state that we regret that the meager information at command in relation to this worthy and noble life is so meagre.

He was born in Scotland, and came to Texas in 1837, and was converted in early life and united with the M. E. Church. After being licensed to preach in 1840, he was called to the charge of the congregation at Woodville, in the year 1841. While in charge of the congregation at Woodville, he was called to the charge of the congregation at Woodville, in the year 1841.

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st Church in 1852, and died in Mineola, Aug. 3, 1885. Her beautiful life and triumphant death demonstrate that "holiness is profitable unto all things, having promise of the life that now is and that which is to come." She was a true and devoted Christian, and her life was a blessing to all who knew her. Her death was a great loss to the church and to the community.

ROSSER.—Col. E. L. Rosser died at his residence in Atlanta, Texas, Aug. 6, 1885. He was the father of Rev. P. A. Rosser, of the North Texas Conference. He was born in Jasper county, Ga., Jan. 1, 1829. He professed religion and joined the church at about the age of sixteen or seventeen years. He practiced the meritorious habit of daily arising to a more quiet life. He was a man of high moral character and was highly respected by those who knew him best as a model Christian.

CROWELL.—Dr. R. F. Crowell, after an illness of a little over four days, passed away from earth on the 7th of August, 1885. Dr. Crowell was born in Clarke county, Ala., May 29, 1837; was married to Miss M. L. Hill, of Mobile, Ala., March 15, 1861, and moved to Centerville, Texas, November, 1865, where he resided until the death of his wife. He was a member of the Methodist Episcopal Church, South, and was a devoted and successful physician.

PEARLINE.—The Great Invention. For EASY WASHING, IN HARD OR SOFT, HOT OR COLD WATER. Without Harsh or FIBRIC or HARSH. No family, rich or poor should be without it. Sold by all Druggists, but beware of vile imitations. PEARLINE is manufactured only by JAMES PYLE, NEW YORK.

Advertisement for JAMES PYLE'S PEARLINE, featuring an image of the product and text describing its benefits for washing clothes.

Advertisement for NENE, featuring an image of the product and text describing its benefits for the throat and respiratory system.

Advertisement for PARR ENGLISH PAD, featuring an image of the product and text describing its benefits for various ailments.

Advertisement for PARR ENGLISH PAD, featuring a list of names and addresses of people who have used the product and provided testimonials.

A Sensation In Court

of relief is sure to follow the use of Ayer's Sarsaparilla, and thousands thankfully acknowledge its good effects. Charles C. Smith, Craftsbury, Vt., says: "I have been troubled, for a long time, with a humor, which appeared on my face in ugly pimples and blotches, Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world."

one who needs help is indeed fortunate who finds a friend. But he is still more fortunate who discovers that he may eradicate the poison of scrofula from his system by the use of Ayer's Sarsaparilla. Scrofula is one of the most terrible of all diseases. It is in the blood, corrupting and contaminating every tissue and fiber in the whole body. Patrick Wholesale Grocer, Lowell, Mass., says: "Ayer's Sarsaparilla is the best." The following, from R. L. King, Richmond, Va., is corroborated by Purcell, Ladd & Co., druggists, of that city. Mr. K. writes (May 12, 1884): "My son Thomas, aged 12, has suffered horribly, for three years, with scrofula in its worst form. His case was said to be incurable. One arm was useless. His right leg was paralyzed; a large piece of bone had cut through the skin at the shoulder-blade, and three large sores constantly discharged offensive matter. He began taking Ayer's Sarsaparilla on the 6th of March, and, oh, what a

change! Indeed, a miracle. In a few weeks the sores began to heal; he gained strength, and could walk around the house. We persevered with the Sarsaparilla, yet having little hope of his recovery. Today he can run as far as any other boy of his age. The sores on his arm, shoulder, and back, have nearly healed, his muscles are strengthening, and he is the picture of health." Equally important facts concerning the use of Ayer's Sar-

Saved and Happy

restored thousands. Walter Barry, 7 Hollis st., Boston, Mass., after vainly trying a number of medicines, for the cure of his lung disease, was persuaded to try Ayer's Sarsaparilla. He writes: "Your valuable medicine not only relieved me, but I believe it has worked a perfect cure, although my complaint was apparently chronic." Thos. Dally, Watertown, Mass., has long been a sufferer from lumbago and rheumatism. So great has been his improvement since using

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U.S.A. For sale by all Druggists. Price \$1; six bottles for \$5.

Advertisement for Ayer's Sarsaparilla, featuring a circular logo with the text "USE THE MEDICATED GLASSES" and "TRADE MARK".

A WONDERFUL AND SCIENTIFIC DISCOVERY.

These Glasses are chemically treated in the process of manufacture, and possess the property of keeping your eye in good condition, as when first you use them. They have been carefully examined and analyzed by American and European oculists, who claim that the MEDICATED GLASSES have no equal, and can in some cases restore the sight if used in time, but in no case can the eye become impaired by their use for the following reasons: 1. The chemicals soften the light to the eye, completely doing away with that tiresome sensation that is usually experienced in using glass after one or two hours' use. 2. The chemicals make the glasses hard, they retain their polish. Hence you will always see through them as bright and clear as at first. 3. The chemicals keep the glasses cool, and the result is that the optic nerves are always cool, going away with any itching sensation to the eye. 4. With these glasses you can read, write or sit up all night, the light having no effect on the eye, with the distressing of tireless sensation, which necessarily impairs the eye.

BEWARE OF COUNTERFEITS. THE MEDICATED GLASSES are all stamped on the inside of the HOUSEHOLD MEDICATED NONE GENUINE UNLESS STAMPED. WE DON'T SELL TO PEDDLERS. Dealers Supplied Wholesale at Liberal Discount.

A. ANSELL.

Successor to HERR HOUSEHOLD. Address all Letters to A. ANSELL, 56 St. Charles Street.

A Square Offer! No Cure! No Pay!

The only Honest Way to do Business. THE PROPRIETORS OF THE PARR ENGLISH PAD. In introducing this valuable Remedy, offer to send, upon certain conditions, a trial Pad FREE—NO CURE, NO PAY—

Advertisement for PARR ENGLISH PAD, featuring an image of a man and text describing the product's benefits.

Address, PARR ENGLISH PAD CO., 27 Wood Street, Pittsburgh, Pa. Send your name and full address on a postal card, and we will mail you full particulars and pamphlet free, containing Dr. H. W. Watson's great life work, entitled "REASON AND CONSCIENCE."

Texas Christian Advocate.

SUBSCRIPTIONS. ONE YEAR \$3.00. SIX MONTHS 1.00. THREE MONTHS .50. TO PREACHERS (half price) 1.00.

Entered at the Postoffice at Galveston, Texas as second-class matter.

NEWS IN BRIEF.

Domestic. Los Angeles, Cal., has a watermelon weighing 17 lbs., which is to be sent to London.

A lovefeast at 9:30, Aug. 23, at Ocean Grove, was participated in by fully 4000 persons.

The State of New York provides free schools for children; but out of over 1,600,000 children of school age less than 100,000 are in average daily attendance.

The attempt recently made by the St. Louis Police Board to compel the private watchmen of that city to wear uniforms and report daily at headquarters has failed utterly.

The death is announced of Col. Eugene Letensdorf, an old citizen of St. Louis, aged seventy-nine years. He was the pioneer merchant in New Mexico from St. Louis.

The New York Star has finally been sold to United States District Attorney Dorschner. The money paid down was \$75,000. John Kelley has a mortgage on the property for \$50,000.

The new United States government agent for the Cherokee Indians is of the white race, the great chief slain in the battle with the whites many years ago.

The negroes and other ignorant residents in the neighborhood of the crown-roy in course of erection on Long Island, a few miles out from Brooklyn, believe that God has prostrated the walls of the United States.

The Papolo Romano says that Count Corti, the Italian ambassador, has gone from Paris to Constantinople on a mission to treat for the cessation of Tripoli to Italy.

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"Work, Work, Work!" How many women there are working to-day in all our branches of industry—to say nothing of the thousands of patient housewives whose lives are an unceasing round of toil—who are martyrs to the complaints to which the weaker sex is liable. Their tasks are rendered doubly hard and irksome and their lives shortened, yet hard necessity compels them to keep on. To such there is one remedy. The physician offers a mere means of relief. For all female weaknesses it is a certain cure. All druggists.

THE NASHVILLE COLLEGE FOR YOUNG LADIES.

This splendidly equipped institution closed June 30, having passed through the most marked and prosperous year in its history. Two hundred and fifty students, from four continents, were attending. Notwithstanding the extensive curriculum of study, the rigid entrance, intermediate and final examinations, the graduating class numbered twenty-two. Designed from the first to furnish girls all the advantages for intellectual culture offered boys, not entering the field of competition with the ordinary college, this institution has deservedly taken its place as the metropolitan school of Southern Methodism. Here the young lady is instructed in all the higher departments of music, art, literature, science and education. The department of music, at the head of which stands Mrs. Arline Blodgett, of the Leipzig Conservatory, assisted by seven competent instructors, has no superior in the South. Without subtraction to the objectionable features of education, the young ladies have access to the library, astronomical observatory, scientific apparatus, etc., of Vanderbilt University; in fact, the \$1,000,000 invested in that institution for the education of young men is now utilized for the education of young ladies also. While not yet boasting the endowment of Vassar or Wellesley, the Nashville College for Young Ladies has access to one of the best, if not the best, equipped institutions in America. With these unequalled advantages, with two competent instructors of her own with fine new buildings, elegantly furnished and fitted out with all the modern conveniences, this institution may justly challenge comparison with any in America.

With her ten great colleges and universities, the point, too, at which are centered all the great and grandly equipped of the various religious denominations, Nashville may well be called the intellectual center of the South. In founding the Nashville College for Young Ladies, Dr. Price, who has always been a pioneer in the cause of female education, deserves the everlasting gratitude of all true friends of education, in that for the first time in the history of Southern schools he offers to young ladies advantages for intellectual culture equal to those offered young men. For catalogues and full particulars address Rev. Geo. W. Price, D. D., Nashville, Tenn.

E. L. CRAIGHEAD.

Fifteen million horses are now owned in America, and more than 1,000,000 a year must be bred to keep up the supply. The largest portion of these are used for agriculture and heavy draught purposes, and such horses bring from \$125 to \$245 each. Five hundred stallions are now annually imported from France to the United States.

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"Work, Work, Work!" How many women there are working to-day in all our branches of industry—to say nothing of the thousands of patient housewives whose lives are an unceasing round of toil—who are martyrs to the complaints to which the weaker sex is liable. Their tasks are rendered doubly hard and irksome and their lives shortened, yet hard necessity compels them to keep on. To such there is one remedy. The physician offers a mere means of relief. For all female weaknesses it is a certain cure. All druggists.

When you visit Galveston call in at Dealey & Son's Tea and Coffee Store.

You will be treated kindly whether you purchase or not.

M. P. Hennessy, Hardware and sole agent for Grand St. Louis Charter Oak, Buck's Brilliant, Old Dutch, patent, Bride of Texas and Southern Home Cooking Stoves. Send for price list.

FOR Man and Beast. Mustang Liniment is older than most men, and used more and more every year.

RECEIVERS quote patent cases, 20c per hour. FLOUR—Quotation for round lots from mills. In bulk, per barrel, XXX, \$1.50; choice family, \$1.75; fancy, \$2.00; patent, \$2.25. Hourly, \$1.80. In barrels 30c extra is charged. Special prices for round lots in Agents for western flour, etc. Patent flour, \$1.75; choice family, \$1.95; fancy, \$2.15; extra, \$2.35. Wholesale grocers' prices are 25c per barrel higher than agents.

HARDWARE—Firm. Nails, 25c per keg, basis 100 lbs. Axes, per dozen, \$8.00; Castings, per pound, 4c. Bar iron, 3c per pound. Soft iron, 4c. Hardware, 10c per pound. Anvils, per pound, 12c. Vices, per pound, 15c. Horse shoes, 5c per pound; mule shoes, 6c per pound.

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THE TEXAS CHRISTIAN ADVOCATE: AUGUST 29, 1885.

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SOUTHWESTERN UNIVERSITY.

Under the Auspices of the METHODIST EPISCOPAL CHURCH, SOUTH, OF THE STATE OF TEXAS, OPENS ITS THIRTEENTH ANNUAL SESSION.

SEPTEMBER 7, 1885. FIFTEEN PROFESSORS AND TUTORS.

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