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OLD DOMINION LETTER.

LOCAL OPTION AGAIN.

In my last I said the friends of temperance had given up all hope of securing a satisfactory bill this session. At least ten days were spent by the two houses in its consideration. When it became a question of doubt whether a bill would be passed, letters began to pour in from outraged constituents, demanding that the promises made in both political platforms should be made good, and the weak-kneed began to tremble. A columniad by the name of Edmunds, well known for honesty and political sagacity, opened on the trembling ranks of the opponents of the bill, and the panic ensued and the bill was passed by a large majority. He said that if it was not passed, many of the opponents and doubtful-minded would wish they had never been (politically) born. The bill allows one-fourth of the voters of any county or magisterial district in a county to call for an election in county or district, and if a majority vote for "no license," then the court of the county shall not license the sale or manufacture of intoxicating liquors. Said election shall not be held within thirty days of any general (political) election. A heavy fight was made on the point whether a majority of votes in the "local option" election should determine the question or a majority of voters voting in the next preceding general election. The former finally prevailed.

And now comes the "tug of war." Already the "whisky ring" is organizing to fight with money and "liquid fire," and the "local option alliance" will meet in a few days to plan the campaign. Ex-Governor Wm. Smith, twice governor of the State, now largely over eighty years of age, heads the latter column, and will be ably supported by William W. Smith, professor at Randolph-Mason College, who has raised over \$50,000 in the last six months for that college, and many others, good and true. One of the great obstacles local option has to contend with is the conservatism, (some call it old-fogyism) of Virginia people. Some good people on this account oppose it, or are neutral in the contest. The two denominations numbering a large majority of the people of the State have most unequivocally endorsed it, and a large majority of other Christian people favor it.

AMENDMENTS TO THE DISCIPLINE.

Since I last wrote I have heard a good deal said, among both ministers and laymen, about the more formal and positive setting apart of the officials of the church. Stewards and exhorters and class-leaders are nominated, (frequently without their knowledge or consent) and elected by the quarterly conference. No report of such election is reported to the church at large and but for the handing round of the baskets for collections, such men would not be known to be officials. Many doubtless have been appointed—yes, more, have acted as stewards for years—who have never read what the Discipline enjoins as to their duties. I have never known a charge where the stewards conform strictly to the law. They neglect their duty and if the burden is shouldered at all, it is done by the preacher in charge, who generally has enough to do beside "serving tables."

Now it is a matter of great import that each one on whom the responsibility is placed of bearing the official burdens of the church shall do his duty intelligently and faithfully, otherwise the work is hindered. The question is, will these officials, if formally and solemnly set apart by the presiding elder, after having read the Discipline seriously and considerately and saying publicly that they will observe and carry out the rules, and not violate the usages of the church by so deporting themselves as to be quoted by the world as abettors of practices condemned by the Discipline, be more faithful and true to duty? If so, then all good Methodists will say, so order it, and let us strengthen this weak place in our economy. It is very important that stewards be men of good business capacity and habits, but it looks very ugly to see them covetous, or drinking men, or conformed to the world. The preacher that can preach successfully with such "dead-weights," must be a "son of thunder" indeed. The preacher who can keep his soul in patience, when he knows the stewards put him and the church business off to the last, while he has to beg credit from an unbeliever, instead of "owing no man anything but love," must be a happily constituted man. An army with a weak, inefficient commissary and quartermaster department may do for the eastern land, where John the Baptist was clothed in a "raiment of camel's hair" and fed on "locusts and wild honey," but it cannot "conquer a peace" in Virginia or Texas. We want able, efficient men in the stewardship to attend to all the financial work of the church as the Discipline plainly enjoins, not that the preachers may become luxurious, lazy men, but that they "may give themselves wholly to the work" of saving souls. If such a consummation should come to pass and the preacher anywhere should abuse his leisure, then it is hoped that a gentle admonition from the stewards, as enjoined by the same Discipline, would not come "like a clap of thunder in a clear sky,"

because such a thing was never heard of in this generation.

DELEGATES TO THE GENERAL CONFERENCE.

and particularly the Georgia correspondent of the Nashville Advocate, will please not be in perturbation about their entertainment in Richmond because of the off-pressed plan of Bro. Lafferty, which very naturally leads many to fear they will not get their "grub" free at the approaching General Conference. Vagaries are not uncommon with smart men, and this must be something of that sort. The White Sulphur Springs will never witness a General Conference, unless that body is whittled down to a handful of delegates. And were the number of delegates thus reduced, then scores of places would entertain them gladly. If the delegates to the conference shall be what they ought to be, I think every family entertaining such, in true unostentatious style, will be the beneficiary. And so mote it be.

RICHARD IRBY.

RICHMOND, VA.

ACTS OF THE MISSISSIPPI CONFERENCE.

REV. H. ARBEY, D. D.

A memorial to the General Conference on the subject of church insurance has been previously mentioned. Another relates to cheap literature. The Nashville Publishing House has reached a point of financial independence when it can begin to do something in the way of furnishing the church and the country with cheap reading on a liberal scale. It is expected to be sold at unprecedentedly low prices where it can be sold, and distributed gratuitously where deemed expedient.

The reading matter should be of a miscellaneous kind, and chiefly adapted to the wants of the people who read but little. This class includes more than nine-tenths of all the people. People don't read because they don't read. These publications will range from a quarter of a cent to five cents in price. Perhaps not many will cost as much as ten or twenty-five cents. They will be put up in neat and attractive style and furnished to such agencies as may be put on foot by annual conferences or otherwise, at the actual cost of the material and money paid to operatives. This will put it at prices lower than most persons would suppose.

The House has now in print some tracts and pamphlets that will do to put into this class of cheap reading, but for the most part they are yet to be written. Southern authorship or some other is capable of producing it.

This kind of literature will find its way into back neighborhoods and back streets where reading is most needed. It will go where books cannot be made to go, and will stimulate a habit of reading and create a demand for books. Every little wayside store in the country should keep a small supply. Railroad cars should be furnished, and every neighborhood should be penetrated to the center. It will advertise our Publishing House, and tend greatly to increase its business. It will inform the public that our church publishes some weekly newspapers of a religious character. Only a few people have as yet heard of either of these things. How many people in Texas know that we publish a Methodist newspaper in Galveston? Perhaps one in ten.

Our publications are all adapted to what might be called reading people. But there are thousands of people easily reached who now read little or nothing and whose reading could be greatly stimulated by a judicious distribution of cheap literature.

One single item of this class of reading is worth consideration. It might as well be said that this entire question of whisky prohibition is in the hands of the negroes and other non-reading people. They hear no temperance speeches, take no temperance papers. They hear but little on the subject except when the saloonman comes round to get help to obtain a retail license. They are seldom strongly in favor of whisky selling. The distribution of ten thousand tracts of the right kind, neatly got up, adapted to that class of readers, in almost any county will carry the question or very near it. Cheap, broadcast reading is now one of the great needs of the church.

YAZOO CITY, MISS.

"COME BACK! COME BACK!"

OLD MAN.

Nearly forty years ago Joshua Soule wrote as follows: "In all ordinary cases the experience of many years has fully satisfied me that the division of our great itinerant work into four weeks' circuits, with two preachers appointed to each, is the most suitable and efficient mode of operations, in view of all the interests connected with our ministry. On this plan the circuits may be supplied with ordained ministers in charge, and the preachers on trial be usefully employed as helpers in carrying on the work. One of the peculiar advantages of this plan is that the young preachers will have the opportunity and the means of improvement in connection with ministers of greater age and experience. Let this plan be adopted, and all the traveling preachers be men of one work, being called of God, not to their farms or their merchandise, but to preach the

unsearchable riches of Christ, and the happy results of the system will soon be realized over the length and breadth of these lands. Wherein we have departed from the efficient Wesleyan itinerancy, I would say, in the emphatic words of our venerable Asbury, Come back, come back!"

Let our bishops, ministers and people hearken to these words of wisdom written at "Hill Grove, Tenn., Nov., 1848," by one who being dead yet speaketh. The experience of many years guided Bishop Soule to the conclusion stated above with a fullness of conviction evidenced by his hortatory conclusion. His words may be lightly regarded by ambitious young ministers preferring the pastorates to the supervision of their seniors, but there are old ministers yet in the forefront of the battle who remember with gratitude senior colleagues who were their nursing father. Some who aspire to be "station preachers" need to "tarry at Jericho" until they are properly trained for the responsibilities of the pastorates.

I incline to the opinion that many of our overgrown villages are too eager to be constituted "stations." I am well aware that mere opinion amounts to little. Experience must decide. Will you hear Bishop Soule on this subject also? He says: "Separating country villages from circuits, and making them stations, is in most cases injurious to both, as well as to the preachers who may be appointed to serve them. The circuit is weakened and reduced in its resources, and the villages must have a 'young man of popular talents,' or they cannot support the 'station.' Under such circumstances it frequently occurs that, after a few years of toil and discouragement, these stations are again connected with the circuits, with little or no improvement in their condition." These facts stated by Bishop Soule should make all who are responsible in the premises exceedingly wary in detaching "country villages" from circuits. Our young men of popular talents would profit by contemplating the danger of being injured by being "stationed." God made the country and man made the town. What wonder, then, says Cowper, that the country should be better than the town? Individually, so justly prized by all discriminating ethical writers, may be repressed by the enervating conventionalities of a village. Nor has the village compensation in facilities for the acquisition of knowledge, much less has it superior means of spiritual culture. Fortunate is the young preacher who, with a senior colleague, on a four weeks' circuit, is unembarrassed by the official supervision of the flock; who, traveling by day through the grand old forests, holds communion with God and his own thoughts; who spends the evenings and mornings of his novitiate in country homes, the chosen abode of sanctified piety and of domestic felicity.

UNIFICATION OF METHODISM.

REV. ELIAS ROBERTSON.

One of the arguments used by Catholic priests against Protestants is that there are so many Protestant churches. There is the Methodist Church, and the Presbyterian Church, and other churches, and even these are divided into different branches. It is very hard to explain to the average Mexican why all Protestants are not of one church. Especially is it hard to explain why all Methodists or Presbyterians are not of one denomination.

There seems to be a growing sentiment that all Methodists should form one church in foreign fields, and that all Presbyterians should unite. In Australia and Tasmania the Presbyterian Churches have adopted a basis of union, or rather a basis for a confederation, and we hope the same may be brought about in all mission fields. The union of the Methodist Churches in Canada has been the means of great success. Similar union in our foreign fields would, no doubt, be accompanied by God's blessing.

But some may say: Shall the two great branches of Methodism in the United States be united? I leave that for older and wiser heads to discuss. A gracious and all-wise Providence will overrule and bring about what is best. In this country it is known that although Methodists are divided into different denominations, they are one in doctrine and united in love. But the ignorant heathen cannot understand as we do. In this country the two Methodisms are strong churches; not so in mission fields.

In China there are four Methodist Churches: The M. E. Church, the M. E. Church, South, the Wesleyan and the Methodist New Connection. Why that division of labor? Who will say that all these should not be united into one great Chinese Methodist Church?

In Japan both the M. E. Church and the Methodist Church of Canada have prosperous missions. The M. E. Church, South, is about to open a mission there. Why have three Methodist Churches in Japan?

In Italy, the home of the Pope, there are two Methodist Churches; in India, two; in Germany, two; in Mexico, two; in South America, two; in Africa, three.

Methodism must unite her forces before she conquers the world for Christ.

It is a favorable indication to see so many writing in favor of said union. Of late Thrall, Gildroy, Horace Bishop and the editors of the Alabama and Texas Advocates have spoken out on this subject, and perhaps some of the Advocates I have not seen have done the same. One of our missionaries wrote me, saying: "I endorse your article on union. I have thought no little about it. My prayer is: Let it come! And then with holy fire and united strength Methodism will make Rome open her eyes in Mexico."

According to the statistical report of the Centennial Conference there were one hundred and forty preachers and three thousand four hundred and eighty-seven communicants in Mexico. Methodism has grown since that report was made. The past two years have been crowned with success.

The work has increased in every department. There are now three annual conferences in the Republic of Mexico. But some may say that is not enough to form a church, and we had better wait awhile. It is very evident we will have to do that before the organization can be brought about, even if the movement should be put on foot soon. So let our General Conference, in May, start the ball rolling. Let them invite the co-operation of our Northern brethren. It would be well to have our Board of Missions and College of Bishops to confer with the Bishops and Board of the M. E. Church and thus arrange a plan which may be concurred in by the next General Conference of the M. E. Church, which will convene two years after ours, and, if thought best, let the plan go into effect and organize the two branches of Methodism into one church in each of our mission fields where both are represented. Or, if not best to organize so soon in some of our foreign fields, wait until our General Conference of 1890, when final action can be taken. By that time Methodism will have grown to such proportions that she can begin house-keeping for herself in some of our mission fields, receiving, however, supplies from abroad.

SAN ANTONIO, TEXAS.

FACTS BROUGHT OUT.

REV. R. A. YOUNG, D. D.

We have belonged to the Board of Missions most of the time since 1869. We served the Committee on Missions at the General Conference of 1870. Then the present plan of conducting the enterprise was adopted, and Dr. McFerrin was elected Secretary. Nothing has pleased us more than the present discussion, which has grown out of Dr. Garland's article on the Foreign Missions of our Church. Our younger brethren can pick up the facts brought out here and there, and light up many a missionary discourse.

For example: "Methodist Episcopal Church, South—Whole number of communicants in China, Mexico, Brazil, Indian and German missions, 11,748; income, \$184,200; cost of administration, including the printing of annual report, four and one-half per cent. Such a showing ought to gratify all loyal Southern Methodists. No other Mission Board of our acquaintance is conducted so economically, nor, indeed, any other business enterprise."—*N. O. Christian Advocate*.

Again: "The whole number of missionaries and assistants on the pay-roll of the Board among non-English speaking peoples in 1871 are reported as about 25; in 1885 as more than 225. Whole collections in 1871, \$40,000; in 1885 for foreign missions alone (including W. B. M.), \$236,862."—*Christian Advocate, Nashville*.

Again: "Non-English speaking members in 1871, 3,889; in 1885, 11,748."—*Christian Advocate*.

Once more: "Within five years the names on the Treasurer's pay-roll and the contributions for foreign missions have been doubled."—*Southern Christian Advocate*.

We publish these few facts and figures with pleasure, and with the hope that no fair writer will base an argument on any supposed failure in our missionary enterprises. There has been a forward movement from the beginning.

But we sat down to write about those "resignations." The wife of the elder Dr. Lambuth cannot hope to regain her health in the city of Shanghai. It has been declining for years, so that removal to some other place is absolutely necessary. But she and her husband are at the service of the Board of Missions, and ready to inaugurate a mission in Japan. The wife of the younger Dr. Lambuth cannot live in Soochow any longer. Her strength is nearly gone. She must be removed. However, they are both willing and anxious to accompany their father to Japan. If we do not establish a mission in that empire, our opinion is that the whole family will return to the United States. The other "resignation" alluded to by Dr. Garland is that of the Rev. J. J. Ransom; but he is heartily willing to remain in South America, if the Board should establish the North Brazil Mission. We look favorably on this undertaking.

Bishop Granbery: When the Board of

Missions requested Bishop Granbery to make an episcopal visit to our Brazil mission he did not hesitate, but went home and put himself in readiness immediately. According to the best calculation we could make, he had time enough to make the trip there, remain ten days, and get back for the General Conference. But a letter from a missionary seemed to deplore the fact that the bishop's visit would fall in the month of March—the worst time in the whole year for a stranger to be in that country. Then, the steamer on which he had engaged passage was delayed one week, making the time of his stay in Brazil too short. So, in the very nick of time, we arrested his movement by telegram, and followed it by letter the same day, giving all the reasons for postponement. The bishop will go immediately after General Conference. On his return, we hope another bishop will move out for China.

BOYCOTTING AND ITS CONSEQUENCES.

We want to know what "boycotting" is. We cannot know until we have looked at it in its consequences. To such a look we invite the attention of our readers. It belongs to us as a Christian paper to look at it; for it concerns humanity in its largest outlook. Before it questions of scholastic theology, of the primitive organization of the church, of the ministry, of the mode of baptism and like matters, sink into comparative insignificance. It is a question of humanity in its widest and largest aspects, and for it to exist and grow means the dissolution of society, to be preceded by riots and revolutions and social evils, at which the heart of man shudders as at earthquakes and storms and pestilences. It is a subject to engage the deepest thoughts of everyone.

We are not going to blame any man, not even the boycotters. As the apostle apologized for his countrymen after they had crucified Christ, "I wot through ignorance ye did it;" so like apology for our countrymen. They are fellow-citizens with us, brothers of ours, and so far as Virginia is concerned, citizens of no mean commonwealth. They see evils which afflict them, and they feel them; evils which we have been discussing for "three years last past." But they ask for no sympathy from their fellow-citizens because they must work; all have to work. Nor sympathy because they cannot eat game and drink wine, or because their beds are not as soft as those of others, or because their houses are not so large; they ask for no whining pity; but they do ask for justice and regard for their rights. They have a right to demand these, and if they cannot get them by individual demands, have a right to form unions by which they may declare "injustice to one of us is injustice to all; if you strike one of us you will have to strike us all." We are glad of it. Men will not get their rights in this selfish world unless they demand them with energy. We say to all hand-workers: Agitate, agitate, agitate; make yourselves heard, until no man or corporation shall be able to turn a deaf ear to your grievances, nor trample you under foot as if you were not men made in the image of God.

But in doing this, it is no wonder (such is the selfishness of us all and our ignorance) that they should think of themselves only and not of others. To think only of our own rights makes us careless of our duties; to think only of the duties of others towards us causes us to ignore our duties to them, and as some of them have made a huge mistake, we desire to point it out, and by showing its inevitable consequences we may in this way help them to understand the evil they are bringing upon themselves and upon society and the State as well.

Let us look, then, at some of the consequences of "boycotting." A B C is boycotted, for any reason suppose, by the Knights of Labor. The consequences are something like these—for we may remark boycotting does not mean as we were told the other day, that the Knights of Labor will not traffic with the boycotted, but so far as they are able, will permit any other person to deal with him: If D deals with boycotted A B C, D is boycotted; if E deals with D, he, too, is boycotted, and all through society. So, we repeat no man is allowed to work for the boycotted until he submit; he will not submit suppose, and that means starvation; no man is allowed to buy from or sell to him; the milk man can bring him no milk, the ice dealer no ice, the coal dealer no coal; the physician cannot tend his sick children, the druggist cannot prepare him medicine; and if the boycotter is consistent, no bank can keep his account, nor the postoffice give him his mail. This is what boycotting means if it be carried out.

But it may be said boycotting does not go into a man's family—only considers him in his business relations. Not to say how difficult it will be to make such distinctions as to what relates to him as a business man and what relates to him as a family man, it is manifest, if the boycotters are right, it is only because of their pity, and not because of strict justice, that his family is spared. But will any man be content to live dependent

only upon the pity of an irresponsible society? The boycotted man's family gets bread and milk and fuel only because, for the present, pity is stronger than justice. But this is the very thing that the labor unions refuse. They do not ask for pity, they ask for justice; and shall they, demanding this, demand of others that they shall live (so long as they will not agree to their wishes) only upon the pity you feel to helpless wives and children? If union men would scorn to live in this free country subsisting only upon pity, would it be wonderful if non-union men should have like scorn? We put it to our fellow-citizens, Have any of you a right to mete out to others what you would scorn to receive? Is not the very meaning of your unions that you will not live upon pity, but will only live upon right and justice? If that is your demand, can you wonder if it be the demand of others, who will declare we too demand justice; we will have no pity; we will not be content to live in a community in which our dearest rights are to be trampled upon, so that if we live at all, it is only because the Knights of Labor pity us? Men will not live in this manner; men ought not to live in this manner; so that unless boycotting ceases, there must be riots and, it may be, revolution. It is because we see this in the future as the natural outcome of boycotting, that we feel deeply the necessity of all citizens of the country, and out of their own conscience, to put an end to it. We beg them, for their own sake, for the sake of others, and for the sake of our common country, to cease it at once.

There are other consequences. If it be right to boycott, it is right to be boycotted. If union men boycott non-union men, and they have the same right to boycott them, how will it work? A man's mill and flour, suppose, are put under the boycott ban, and every merchant who buys this flour is put under like ban. So non-union men meet (for they have the same right to form a union as others), and they publish to retail dealers, "Unless you do sell that flour we will not deal with you." Here, then, are the sellers of this flour, under the upper and nether millstones; if they sell the flour the union men boycott them; if they do not sell it non-union men boycott them. Under such circumstances how long can business be done? An innocent man, no party to labor troubles, will not be able to support himself, because boycotted for one thing by one party and boycotted for another thing by another party. What a state of society! Not satisfied with this, suppose the non-union men who refuse to live by the pity of others, having come to regard boycotting as evil, and only evil, and its prime movers as destructive of society, go to the different newspapers (not to speak of others besides), and say to them, You have boycotters in your office; if you give employment to such men we will refuse to give you our advertisement; will no longer subscribe for your paper—for it is evident that if it is right to boycott it is right to be boycotted—what will become of the newspapers? They cannot live without patronage; so they die as a matter of course, and their compositors and pressmen die with them, are turned adrift, no work for them now; and as they have no intention of starving and letting wives and children starve, then come riot and bloodshed, and, it may be, revolution. But this is the very thing no man wants, save Most and the atheistic anarchists. As we desire to live, so we desire to let others live; as we desire justice to others, we want like justice for ourselves. We beg our fellow-men, therefore, to cease, of their own conscience, an evil which, if universally practiced, means the dissolution of society and the destruction of the State.

There is another consequence to be looked at. We will suppose the man who is boycotted refuses to boycott, but that he makes appeal to the law of the land, under which all can get justice. His plea to the courts is, "I have been injured in my business by A B, a boycotter, and I ask for damages and justice." The courts are obliged to listen; so a jury is summoned. But the plaintiff has a right to have his cause tried by an impartial jury; so as men are summoned, they are asked, "Do you think you have a right to boycott?" If they say Yes, manifestly they cannot judge impartially of the case before them, and they are set aside, and a jury gotten who are anti-boycotters. But here, and in the very temples of justice, society is between the upper and nether millstone. If boycotters sit on the jury the plaintiff says he can get no justice; if boycotters are not allowed to sit on the jury the union men say they can get no justice. So here are two parties in the State, both affirming they can get no justice from the courts, which exist only for this purpose. How long before there will be riot and revolution and the disintegration of society?

It is useless to pursue this fearful evil further. We make appeal to our fellow-men for justice and kindness and humanity one to another. None of us have duly considered boycotting in its fearful consequences; but as we do, they are fraught with untold evils.—*Southern Churchman*.

OLD AND YOUNG.

THE FORSAKEN FARM-HOUSE.

Against the wooded hills it stands. Ghost of a dead home, starting through its broken lights on wailing lands...

His track, in mould and dust of death. On floor and hearth the squirrel leaves. And in the fabled chimney's mouth...

LETTERS FROM CHINA.

In my last letter I made out a list of the animals of China. Now I will write of the botanical divisions.

According to the Herbal we have: CLASS II.—GRAIN—FOUR FAMILIES. 1. Hemp, wheat, rice, etc., comprising twelve species.

CLASS III.—FRUITS—SIX FAMILIES. 1. The five fruits—peach, plum, date, apricot and white bramble—eleven species.

CLASS IV.—VEGETABLES—FOUR FAMILIES. 1. Plants, pungent, bitter, offensive, as leeks, mustard, ginger, including thirty-two species.

CLASS V.—FRUITS—SIX FAMILIES. 1. The five fruits—peach, plum, date, apricot and white bramble—eleven species.

CLASS VI.—FRUITS—SIX FAMILIES. 1. The five fruits—peach, plum, date, apricot and white bramble—eleven species.

CLASS VII.—FRUITS—SIX FAMILIES. 1. The five fruits—peach, plum, date, apricot and white bramble—eleven species.

CLASS VIII.—FRUITS—SIX FAMILIES. 1. The five fruits—peach, plum, date, apricot and white bramble—eleven species.

CLASS IX.—FRUITS—SIX FAMILIES. 1. The five fruits—peach, plum, date, apricot and white bramble—eleven species.

CLASS X.—FRUITS—SIX FAMILIES. 1. The five fruits—peach, plum, date, apricot and white bramble—eleven species.

CLASS XI.—FRUITS—SIX FAMILIES. 1. The five fruits—peach, plum, date, apricot and white bramble—eleven species.

CLASS XII.—FRUITS—SIX FAMILIES. 1. The five fruits—peach, plum, date, apricot and white bramble—eleven species.

pure tea, minus the green coloring matter, which is poison. Strange to say, the perverted English and American taste demand impure tea.

Of the great Chinese national drinks, we have the hoong zho (black tea—literally, red tea), loh dzo (green tea), woo e (bohea), kooong foo (cougou), she t'sung (hyson), yon tsu dzo (imperial), sen me (p'kos), le kie, seu tsoung (ouchong), woo long (oolong), pah au (flower pekoe), hwo shiang (orange pekoe), soung che (twankey), yu zsu (young hyson), tsu tsz (gunpowder tea), cheah che, kan bay, hoong may, soong loo, etc.

SHANGHAI, CHINA. O. A. DUKES.

A SOUTH AFRICAN TOWN.

Cassell's Magazine. "Here, as elsewhere in the inland towns of South Africa, I found the streets laid out at right angles, with a formality which at once reminded me of the Dutch origin. These were planted, too, on either side with trees, and there were not a few perfect avenues of wide-stretching oaks; while on both sides there ran a small watercourse, which bubbled and hurried along, varying in size from a tiny brooklet to a stream which could only be crossed by a regularly built bridge.

"Now, an African house is a thing sui generis. Let me describe it. It has a thatched roof, high-pitched, which is cool-baked with age and frequent drenchings by tropical showers, and its walls are bright with the whitest of whitewash. The front is very regular, the windows all at equal spaces from each other and from the ground; in fact, the whole plan of the house and its decorations is as formal and exact as the plan of the town.

"The windows have heavy frames and innumerable small panes of glass. The front door has a moulded top and door-posts. The whole front is not infrequently decorated with mouldings and pilasters, and the same mouldings and capitals are reproduced in the decoration of the front door.

"The front door runs a 'stoep'—a raised platform of brick or stone, which has a stone seat at either end, and is decorated with the same formal geometrical designs. This is where the 'Boss' takes his sit-out pipe, and where he and his family sit out in the bright moonlight. Here, too, he welcomes his guests. Indeed, there is an irresistible suggestion of hospitality about a South African stoep; it is as though half the household things as well as the people had come out to welcome you."

IN THE "HORNETS' NEST" AT SHILOH.

From Colonel Lockett's article accompanying General Baell's account of Shiloh in the March Century we take the following: "I witnessed the various bloody and unsuccessful attacks on the 'hornets' nest.' During one of the dreadful repulses of our forces, General Bragg directed me to ride forward to the central regiment of a brigade of troops that was receding across an open field, to take its colors and carry them forward. The flag must not go back again," he said. Obeying the order, I dashed through the line of battle, seized the colors from the color bearer, and said to him, 'General Bragg says these colors must not go to the rear.' While talking to him the color-sergeant was shot down. A moment or two afterwards I was almost alone on horseback in the open field between the two lines of battle. An officer came up to me with a bullet-hole in each cheek, the blood streaming from his mouth, and asked, 'What are you doing with my colors, sir?' 'I am obeying General Bragg's orders, sir, to hold them where they are,' was my reply. 'Let me have them,' he said. 'If any man but my color-bearer carries these colors, I am the man. Tell General Bragg I will see that these colors are in the right place. But he must attack this position in flank; it can never carry it alone from the front.' It was Colonel Allen, afterwards Governor Allen of Louisiana. I returned, miraculously preserved, to General Bragg, and reported Colonel Allen's words. I then carried an order to the same troops, giving the order I think to General Gibson, to fall back to the fence in the rear and reorganize. This was done, and then General Bragg dispatched me to the right, and Colonel Frank Gardner, (afterwards Major-General) to the left, to inform the brigades and division commanders on either side that a combined movement would be made on the front and flanks of that position. The movements were made, and Prentiss was captured."

EMPLOYER AND EMPLOYED.

Rev. Dr. Washington Gladden has an article in the March Century on "The Strength and Weakness of Socialism," in which he says: "Instead, therefore, of pulling down the existing order, as the socialists propose, the thing to be done is to enlarge its foundations. They are right in saying that an industrial system whose sole motive power is self-interest and whose sole regulative principle is competition will end in pandemonium; but they are foolish in thinking that humanity will thrive under a system which discards or cripples these self-regarding forces. What is needed is the calling into action of the good-will which is equally a part of human nature. This also must be made an integral part of the industrial system; it must be the business of the employer to promote the welfare of his workmen, and the business of the workmen to promote the interest of their employer. The organization of labor must be such that the one class cannot prosper without directly and perceptibly increasing the prosperity of the other. This is the true remedy for the evils, of which the socialists complain. The reform needed is not the destruction but the Christianization of the present order."

DOUBLE NEGATIVES.

Perhaps there is no more serious mistake that one may make in conversation than the use of a double negative. It is considered an evidence of lack of training, or of gross carelessness, to fall into this error. It is easy to understand how a person full of a negative idea may be led to use an unnecessary number of negatives words unless he has been subjected to some training; but so flagrant an offense against grammar is not to be pardoned in any one who makes even a slight claim to education. The most complete as well as the most amusing example of the double negative we ever heard was the closing sentence of an address delivered by a country Sunday-school superintendent in his school. The lesson was on "Achan's Sin," and the good brother finished

his speech with these words: "This lesson teaches us, children, never under no circumstances to deceive nobody about nothing." Did we say double negative? This a quadruple negative. There can be no doubt but that the children understood him, yet suppose that he had been highly educated, critical young people and had followed his advice literally. Applying the good rule that two negatives make an affirmative, what the superintendent really said to his school was this: "Under some circumstances deceive some people about some things." This rendering does not have as lofty and moral a sound as the other, but as far as lateral meaning is concerned they are the same.

LOVING LITTLE ONES.

New York Advocate. The boy who really loves his mother will do quickly and gladly any thing which his mother asks him to do. The servant has to be paid for all the work done, but the loving child thinks his mother's kisses the best compensation he will give her. The child who loves his mother will obey her gladly. Three or four boys were out in the street playing marbles. In the midst of their sports the rain began to fall. Freddie Stokes immediately stopped playing. "Boys, I must go home," he said; "mother told me I was not to play out in the rain."

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Texas Christian Advocate.

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

The tenth General Conference of the Methodist Episcopal Church, South, will convene in Richmond, Va., Wednesday, May 5.

The Advocate of Missions for February and March reports nearly three thousand dollars foreign missionary money received from the five Texas Conferences.

In another column a correspondent regrets that we did not give more space to the account of Moody and Sankey's visit to Galveston. We gave all the space that we could spare and every detail that we supposed would be of any real value to our readers.

In reviewing a volume of sermons by Dr. Deems, the London Christian World pays a compliment to the productions of the American pulpit. It says that most American sermons that reach England have the elements of pulpit power, and adds: "From whatever section of the church they come, there is a fullness of thought, a richness of fancy, a depth of feeling in them, which, in our judgment, causes them to rank higher than the general run of our own published discourses."

The following, from the Standard of The Cross, indicates that there is one town, at least, where the influence of the pulpit is not declining: "In Oak Park the Congregational pastor recently took occasion to preach on the Sunday newspaper, setting forth some objections to it. The newsmen report that their Sunday circulation immediately fell off one-half and so remains." There is another inference that may be drawn: Sunday newspapers are very largely taken by church-going people.

There is at this writing no signs of the speedy adjustment of the strike of railway employes against the Gould system. It extends very generally throughout Texas, Missouri and Kansas. Thousands of men are out of employment. Freight transportation is stagnant and business unsettled. The strike has not yet extended to Galveston, nor has the Mallory boycott yet become very troublesome, but there is no knowing what an hour may bring forth. The frequency and magnitude of these labor disturbances are threatening the peace of society and the stability of the government. This country needs now, as it never needed before, wise and God-fearing statesmen who have the courage of their convictions.

DR. CUYLER, writing in the Evangelist of John B. Gough, says: "My intimacy with the beloved brother commenced while I was a student in the Princeton Seminary. He came there in 1845, and set us students—and the faculty also—wild by his unique style of oratory. On his second visit to Princeton he feared that he might repeat some of his most effective scenes and stories; so he set me telegraphing him from a front pew whenever he was approaching a scene he had given before. It was the only time that I ever played pilot to steer a public speaker away from a dangerous channel; but I have often thought since that it would have been well for more than one popular preacher if he had kept a mentor before him to shake his warning head before he struck the rocks of indiscretion."

The union meeting at the First Baptist Church, Galveston, is still in progress, under the leadership of Rev. Geo. C. Needham. At a meeting of the general committee, last Thursday night, Mr. Needham was invited to remain until Sunday, the 14th. There is a service every afternoon at three o'clock, and every night at eight o'clock. On Sunday the same program is observed, with the addition of an early union meeting at eight o'clock, and a service at eleven o'clock, led by the pastors in their respective churches. The congregations have been larger this week than last, the church being filled to overflowing on Sunday. Many have been awakened and are earnestly seeking Christ. All the churches received accessions last Sunday. The city is deeply stirred, and much fruit may be expected.

DROSS AND GOLD. The prodigal has come home and has found a son's welcome. Nothing is too good for him. It is "the best robe" that is put on him. It is "the fattened calf" that is killed. The elder brother comes in from the fields—comes in late, after a hard day's work. When he sees the old house bursting with light and frolic he stops in astonishment. It had been like a sepulchre for years. Now every window is aglow and the servants hurry here and there. When he learns what it means, he refuses to go in. What a contrast between that house of joy and his own dark heart. Suspiciousness had put out the light in his bosom; selfishness had barred its doors; uncharitableness had made it a house of death. No one he did not go in.

Analyze him as he stands there and you find something to condemn, something to admire. He is compounded, like the most of us, of dross and gold. Take the dross first:

He was a suspicious man. But for this he would have gone right in. But for this he might have supposed the merry-making was a sort of surprise party, gotten up for his own benefit. As it was, he said at once: "My rights are being invaded. What a terror to himself and others is this suspicious man! He goes about the world supposing that everybody is plotting against him. Smile at him, and he doubts your sincerity. Let fall a flower in his path, and he thinks it poisoned. He is forever slighted. He keeps all his friends explaining. The success of others is his own downfall. He cannot open his heart like the frank and honest man, but keeps it barred like a fortress. He is incapable of a frank word or a generous act. He is armed cap-a-pie and every demonstration of affection is like a sortie from a block-house. You find him everywhere—even in the church. If his pastor fails to visit him, he is persuaded the failure is of set purpose. If a brother fails to speak to him on the street, he knows the slight is intentional. Such a state of heart is a source of continual misery and usually proceeds from a sense of unworthiness. The elder brother did not suppose the feast was for him, chiefly because he knew that he did not deserve it. Make yourself worthy, and suspiciousness will depart.

This elder brother was a man without sympathy; without mercy for the sinful. Surely his brother's heart will move him to forgive the man who sees his sin and is ashamed of it. No; "he has wasted thy substance in debauchery; and there is no forgiveness for him. He is a sinner, a moral leper; let him stand aside and cry, 'Unclean.'" You cannot paint sin in colors too black; you cannot hate it too bitterly. It is the arch enemy of God; the disease of the universe; the monster that heaven has outlawed; the sorcerer that deceives, then damns, man's soul. Let it be utterly ostracised and shut out; let the very appearance of it be avoided. But there is a difference between sin and the sinner; the serpent of moral evil and the soul about which it coils. We should hate one and love the other: destroy one and save the other. There ought to be in our hearts a great tenderness for the sinner, especially the sinner who feels his sin. There is, alas! too little of this among us. The religion of him who came to call "not the righteous but sinners to repentance," ought not to frost and narrow the heart. And yet some Christian people act as if religion were a Medusa's head to turn the heart to stone. There are many among us too ready to cast out those who have fallen into sin, and to say: "Stand apart! I am holier than thou." This is not the spirit of Christ. We turn away from men because, as we say, they are "worthless," but it was this that brought Christ down from heaven. He came to men because they were worthless, and for that reason needed him. It is a lack of this spirit among us which helps to explain empty churches and decreasing numbers. See that man with his back against the wall; sunk upon the cold pavement, his senses steeped in drink. Is he not loathed by God and all the good? No. God so loved him as to give his only begotten Son to save him. Do you try love also. Step, take him by the hand, lift him up on his feet, set yourself to save his soul from the thieves among whom it has fallen, and you will be more like Christ than you have ever been before. "If any do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." But how shall we convert a soul if we have no love, no sympathy? Love wins; nothing else will. God wins by his sympathy. He saves the world by loving it. So must we.

But this elder brother was a laborer. He toiled from morn to eve. Sobriety, labor—here surely is a grain of gold. His hands were hardened by toil and his cheek tanned by the sun. He at least was not a prodigal. He had "not wasted his substance in riotous living." Here, we say, is a grain of gold. We are not saying that labor and frugality may not sometimes have their root in selfishness; we are saying that, considered apart from motives, they are virtues. It is better to be a frugal, hard-working man than a brilliant prodigal. There are some things in this world that do not receive the praise they deserve. Virtues are of two classes: some are showy and brilliant, others quiet and sober. Our applause is too frequently given to the former at the expense of the latter. And sometimes vices, provided they have dash and brilliance, are better received among us than

quiet, unassuming virtues. Many mad-cap prodigals stand better among us than their sober, slow, hard-working brothers. Now let us accord to dead gold the fact that it is gold. This world is kept in place by its quiet, sober, plodding souls. They have not only tilled the fields, but they have invented the machines and written the books that are of most value. They are the workers of the world whose hard earnings the prodigals spend. Let us be lenient even with their want of sympathy for the sinful. It is better, for aught we know, to be a little unsympathetic than to gain sympathy by risking moral suicide.

CHRISTIAN LIBERALITY.

In enumerating the causes that stand in the way of the propagation of the gospel, the want of Christian liberty must not be left out of the account. Covetousness has laid its restraining hand upon the wheel. Here is the curse that threatens Protestantism—its stinginess. It was good to revolt from the superstition and impiety of Rome, but unfortunate to revolt from its liberality also. We criticize "Peter's pence," but would that there was such a thing as "Paul's pence." As we have not as yet felt the first thrill of true Christian benevolence. How then can we expect missions to succeed as they should? Money we must have to test any power or enterprise. Steam can get it, electricity can get it. Even Kelly can raise a stock company to test his new motor. But this gracious power—the power of the Holy Ghost—cannot even be properly tested for want of a few dollars. Our church at large gave last year a few cents per member and thought itself liberal. It might give one dollar per member and be far short of its duty. There is wealth enough in the church to give the gospel to the heathen before the end of the present century, but it will doubtless lie idle in the coffers of the rich while the heathen die. When shall men feel and know that the Lord hath need of them? When will they see that in demanding their money he only claims what he has lent; that in asking their substance he has lent; that when they lay their riches at the feet of Christ and say: "Of thine own have we given thee?" And this claim of our Lord cannot be a strange one, at least to us Christians. It is a modest claim, compared with that great claim which he makes on every man and to which we have professed to have yielded. To ask for a part of a man's money is a small thing after having demanded his heart, his mind, his will.

LAW AND ORDER IN CINCINNATI.

The police reports of Cincinnati have recently shown a considerable diminution of crime, which, in the opinion of citizens of that city most competent to judge, is largely due to the meeting held by Sam Jones at Music Hall. The Law and Order League has also been successful in closing theatres on Sunday. This better tendency of affairs does not seem to be agreeable to some. A communication has appeared in one of the Cincinnati dailies protesting against the operations of the League, on the ground that some political party would lose votes as a result of what the League is doing. In commenting upon this letter, the Western Christian Advocate says: "Can it be true that any party in this country is cursed with such a base constituency that it would be imperiled by enforcing plain and salutary law? This city has become notorious for its sin and violence, and is quoted abroad as an instance of the ruin that follows outrageous violation of the law of God. This Law and Order League has achieved one triumph, and has closed the Sunday theaters, and a disturbed citizen rushes into print to warn the public that the prosperity of the town is in danger because this law is enforced. If such sentiments had found expression in Sodom it would not have seemed strange, but in Cincinnati such a cry is a little remarkable."

MORMONISM DISCOURAGED.

Vast shipments of recruits from other countries have for many years kept up the strength of a delusion which has ceased to have any influence on the people of this country outside of Utah. These recruits have been drawn from the less intelligent classes. It is a gratifying fact that at last even these classes are having their eyes opened to the hideousness of Mormonism. No vast shipments of deceived victims are now reported, and even the smaller arrivals are growing less frequent. Realizing that they were shut out from the field they have worked so long, certain of the hitherto successful missionaries recently turned their attention to a new and as they supposed a more promising field—the Moors of New Zealand. Even here they were doomed to disappointment, as the following, from the New York Times, will show:

Elder McCune has recently returned from a missionary trip to India and New Zealand, and according to the Deseret News, a Mormon organ, he is disconsolate. In India and Burma he failed to make a single convert, and then went to New Zealand. The worthy Elder could find no white persons to listen to him, and so he devoted his persuasive arguments to the Maoris, and the latter were so obstinate as to refuse to be converted. Such facts as these, acknowledged by Mormon leaders, are evidence that the beginning of the end is near. With the nation enforcing its laws in Utah, and the church missionary work languishing, it cannot be long before the colossal heresy in America will totter and fall of its own weight.

THE PRESS.

Among our Exchanges.

The Richmond Advocate announces another victory for local option:

The legislature, under pressure from the people, passed a law in many features satis-

factory to the temperance people. The law, which allows municipal districts to lay local option, one-fourth of the voters can order an election, and a majority of the votes passed determines whether liquor shall be sold or not. The people have approved the victory.

During the discussion on changing the name of the church, the Wesleyan Advocate noticed that writers differed widely in fixing the name of the other great body of Methodists, some writing it "Methodist Episcopal Church;" others, "Methodist Episcopal Church in the United States;" and still others, "Methodist Episcopal Church in America." In order to know the certainty of the matter, our contemporary wrote to Dr. Buckley, editor of the Christian Advocate (New York), requesting information on the subject. The reply contains some items of historic value and we here give it in full:

I was absent when your letter arrived, and did not return for some time. The office editor had it on the hope of being able to answer it, but finally concluded he could not put it into my hands. I have given it such attention as I could, and now submit the result: Our church was organized in 1784 under the style and title of the "Methodist Episcopal Church." (See Lee's History of Methodism, p. 94; also "General Minutes," vol. 1, p. 23 for the year 1784.) The style and title given on the title page of the Discipline of 1784 and of successive editions up to and including that of 1800 was "The Methodist Episcopal Church in America." The Discipline of 1804 styles our church "The Methodist Episcopal Church," and the name has been continued on the title page of the Discipline ever since.

By reference to the Journal of the General Conference of 1804, p. 64, you will see that on Tuesday, May 22, 1804, in relation to Bishop Coke, it was ordered that the first division of the Discipline shall be entitled only "The Discipline of the Methodist Episcopal Church," and the second division be entitled only "The Temporal Economy of the Methodist Episcopal Church." When the Discipline, as it has been called, was first published, it is noteworthy that on the title page the Church is styled, "The Methodist Episcopal Church," the words "in America" disappeared from the title page, and never re-appearing in all the editions of the Discipline published up to this time.

The Raleigh Advocate does not "vote with Chancellor Garland."

Putting resident bishops in our missions will not remedy these evils. Our present system of supervision is not defective. Elect enough new bishops and require one of them to visit our missions annually just as they visit the conferences. The trouble is that they have not been visiting our missions—they have not had time to do so. If we would give up our close-fisted policy of having too few bishops and of working these few to death, and elect a sufficient number of bishops, in a proper manner, our home and foreign fields, it would meet all the demands of our church without having two classes of bishops among us.

The St. Louis Advocate is not much concerned about the plan as its execution, but while on the subject says:

If the proposed re-adjustment of missionary fields for its object to get rid of our difficulties and avoid friction, we will miss it. The friction does not arise from the wrongness of the plan but from the human nature in the execution. Our wise men will give us a plan which will eliminate the human nature from the missionary, maybe we will work them out of the world. We are much concerned about the success of our work in foreign fields, but if our missionaries preach only on Sabbath and devote their strength mainly to teaching of the people, the mission success is dependent on Methodist missionary success, it will never dawn. The preaching of the gospel to the front and pressed daily, attended by the Holy Spirit, is the only way and the only way of aggressive work for Christ.

The Baltimore Methodist falls into line as follows:

No man selected from the church at large would have special adaptation to either China, Mexico or Brazil, and to elect a stranger to lead the work in these fields is to give us the spot at a discount, and intimating pretty plainly that they had not proven themselves qualified for such superintendency. And we frankly say that we personally do not believe that we have any man in any of our mission fields who has shown such administrative ability and enterprise as to cause us to feel certain that he should be made a bishop over that or any other field, but yet we should object to the church saying so by the election of an outsider. We supposed this annual visitation would not be very popular among our bishops, who already sometimes feel the annoyance of travel and the long absences from home, but whenever a bishop finds time to do his share of the work he can retire, as we of the rank and file always do. The great trouble among us is, that we are too much inclined to look upon our chief pastors as superiors of order of beings, whose comfort should be more especially cared for; but while we yield to none in respect for the office of the brethren, we do not believe that any of them are seriously burdened with work; and good old Bishop Asbury, if alive to-day, would consider their labor as scarcely enough to keep him out of mischief.

SOUTHERN METHODIST OPINION.

Rev. R. H. Rivers, D. D., Louisville, Ky.:

We see no disloyalty to Methodist law in adopting the suggestions of Dr. Garland. Bishops have their districts assigned them annually and these districts might be assigned quadrantly to our bishops in foreign lands.—Central Methodist.

Rev. R. N. Sied, D. D., Norfolk, Va.:

To elect bishops for China, Brazil and Mexico will prepare the way for the election of bishops for every conference of every State, and thus "destroy the plan of our inherent general superintendency." Dr. Garland is too well informed not to know that this is the dream of some among us.—St. Louis Advocate.

Rev. W. A. Rogers, Greenwood, S. C.:

Methodism has a glorious record on the books kept by the Holy Ghost. She has had power to prevail with God and with men. The world has learned the secret of her great strength, and is endeavoring through her delinquents to cut off the locks of her power. Let every pastor and every member get to the strongholds. Let us more than ever learn that it is not by might, nor power, but by the Divine Spirit that the grand ends of the gospel are to be attained. O for the baptism of power upon us all!—Southern Advocate.

SOUTHERN METHODIST NEWS.

Bishop Wilson does not regain his strength fast.

Bishop Granbery begins district conferences in the Missouri Conference this week.

Dr. Lafferty proposes to publish a volume of "sketches and portraits of the General Conference, 1886."

Mrs. Kavanagh, widow of the late bishop, is spending the evening of her life with her granddaughter, Mrs. Fitch, in San Francisco, Cal.

The editor of the Alabama Advocate, Rev. J. W. Rush, attended the meeting of the International Editorial Association at Cincinnati, Feb. 23-25.

The Two Republics, City of Mexico, Feb. 14: The annual conference of the Southern Methodist Church of Mexico has opened its sessions. Bishop J. C. Keener of New Orleans, president. The conference includes, beside some native ministers, the following Americans: Rev. Messrs. Carter of Pueblo, Grimes

of San Luis Potosi, Sutherland of Tampa; Messrs. Watkins, of Guadalajara; Norwood, of Toluca; and Rev. Dr. H. H. Terson of this city, the superintendent of the mission.

Dr. Young, in a Union Advocate: Is the Publishing House saved? Certainly. Under the leadership of the "Old Doctor," the church has saved its Book Concern, neatly and triumphantly. All honor to the preachers and laymen who bought the bonds! Those bonds are all in now except about \$100,000, and we have a "handsome balance" accumulating to take in the others. Don't owe a dollar outside the bonded debt. Not allowed to owe anything.

Dr. Rush, in Alabama Advocate: No Methodist can come to Nashville without visiting the Vanderbilt University. So I spent Saturday night at Wesley Hall with Prof. Tillet, who put me to sleep in an iron bedstead, such as Og, king of Bashan, perhaps, never saw. The professor told me there were between forty-five and fifty theological students, and that they are doing well. Prof. Vaughn—an Alabama contribution to the University—says he never saw better work done anywhere than the literary students are doing. Much to my regret, I failed to get sight of Bishop McTyeire—started to see him, had on my hat to go, but was told that he was preparing a sermon, and that at such times he desired no visitors.

GENERAL RELIGIOUS.

Rev. Sam Jones, with his colleague Sam Small, are now in Chicago.

Over 38,000 children attend the Roman Catholic free schools of New York City. Trinity Protestant Episcopal Church, Boston, of which the Rev. Phillips Brooks is pastor, has cost \$750,000 so far.

It is estimated that in the last twenty-five years the Church of England has raised over \$400,000,000 for Christian work.

The Rev. Henry E. Cook, of Philadelphia, son of Jay Cook, the banker, has been called by Grace Episcopal Church of Manchester.

Mrs. Sam Jones has been presented with \$135 in gold by the ladies of Trinity Church, Cincinnati, in appreciation of her husband's sermon to women.

Arrangements have been made for founding a Jewish theological seminary in New York, where Biblical and Talmudical literature will be taught.

It may not be generally known, but it is nevertheless true, that there are in Paris forty Protestant Churches and more than one hundred Sunday-schools.

As a result of the revival at Drury, Springfield, Mo., every college student save one, every girl in Fairbanks Hall, and even the servants have all become Christians.

Dr. Theodore L. Cuyler recently told some Yale students that he had seen Gladstone kneel by the side of a common street-sweeper and pray for the salvation of his soul.

Statistics show that the average clerical salary in the dioceses of Maryland is from \$350 to \$400. In the diocese of Eastern the average is \$450. In one case it is about \$1 per day, and in the other \$2 per day, or less than ordinary mechanics command.

The New York Chinese Mission has now between 4,000 and 5,000 Celestials in its Sunday-schools. About sixty have joined the various churches since they began to receive instructions. The first Sunday-school for these people was founded in New York about eighteen years ago.

The Methodist Protestant Year-Book for 1886 gives the following statistics: 1,700 ministers, 929 local preachers, 124,638 members, 4,671 probationers. There are 1,713 church-edifices and 308 parsonages. The total value of these churches and parsonages is \$3,148,011. There are 2,295 Sunday-schools, with an aggregate of 85,499 scholars.

TEXAS PERSONALS.

—On the second page will be found a sketch of Rev. John M. Whipple, deceased. It is a just tribute to a good man, who served his generation and then fell on sleep.

—Rev. C. H. Brooks, of the Texas Conference, in a note to the editor, says: "My health is not good. My eyes are in a precarious condition, and my throat is slightly affected."

—The quarterly conference of our church at Bryan recently adopted the following: Resolved, That our presiding elder, Rev. I. Z. T. Morris, be cordially invited to make his home in Bryan while on this district.

—Rev. J. T. L. Annis writes from Colorado, March 6: Many thanks to the brethren from whom I have received letters of sympathy since my attack of rheumatism was announced in the ADVOCATE. I am so far recovered as to resume my duties; and while I am not able to answer each letter, I want them to know that their expressions of love and sympathy are appreciated by me. May God bless them and grant us all a happy and successful year.

—Fort Worth Gazette: The executive committee of the South Travis Street Methodist Church, Sherman, met last evening and adopted a design for their new church building on the site of the old one burned a few months ago. The new house will be of the approved modern style for houses of worship. The cost will be from \$8,000 to \$10,000. Dr. Binkley was instrumental in building the old church, and will, after the lapse of many years, direct in the erection of the new.

ADDED EXPLANATION.

The reported "dramatic performance" at Cleburne, Texas, and the "carpet dance" at Seawance, Tenn., with the denial of both in the same issue of the ADVOCATE, make rather a remarkable coincidence of statement and refutation. The editor and author of four paragraphs have fallen in where two seas meet, so to speak. But the editor is to be congratulated on faring better at the hands of the Bishop of Tennessee than his correspondent at the hands of the Bishop of Fort Worth district. You have been spared the painful experience of a charge of ignoring a plain Scripture injunction (2) and of dealing in "unjust criticism." Your Bishop did you the justice of saying he could not believe you would intentionally misrepresent the truth. Your Bishop did not quote the wrong proof text and then force an exegesis of it not warranted in law applying in such cases. We are governed by I. Tim. v. 20, in dealing with such matters. And then it is a little funny that Bro. Stockton did not abide his own doctrine. Thou that teachest that a man ought to tell the faults of his brethren to them privately ought not to rush into print. A private note requesting the *amende honorable*

would have received a prompt reply (it was already in the ADVOCATE office in response to better information) furnished privately by the pastor) and made this added explanation unnecessary. You have been very kind in giving Cleburne and Seawance an airing and allowing the aggrieved to state their cases. But is it not funny that we should have committed the same stupid blunder in supposing reporters at all reliable, and in placing any confidence in the saying of old people that "there must be some fire where there is so much smoke?"

That both bishops should, about same date, name the same character of blame of an editor and correspondent. It is vastly curious that each should remind us that reporters, as a class, make a business of getting up sensations and that we ought to have known more of the inner workings of the profession. You own up like a little man with a saving clause. I have further to say, by way of explanation, that the matter at Cleburne has been three times referred to in about the same language by the reporter. You took your chances on a single statement. You followed the reporter quickly, (that is proof of a live editor) but I waited long for denial. You saw the one notice, I have seen three of same tenor, and the reporter is yet to be heard from in explanation. The cases are not an exact parallel, but near enough to give us a fellow-feeling. You dealt fearfully (none too severe) against sin in high places. (So reported.) I do think my paragraph "mild mannered." But to the facts (reported) vindicating my action: "First of all the reporter said 'the Ladies' Aid Society was organizing a dramatic company to render a play.' The concert mentioned by Bro. S. did come off, and the said reporter said, 'it consisted 'in music, recitations and two plays.' That concert was repeated and the said reporter said it was 'musical and dramatic.'" "If the reporter for the Fort Worth Gazette tells it exactly," they have done something questionable, and if not, as appears from other evidence, they are a badly and much persecuted company.

It may be hazardous to state just what one would if a reporter so misrepresents a charge I serve. I will first seek redress through him in a courteous statement, and failing, will request some paper to give the *per contra* facts. If the reporter makes the proper correction, as most any one of them would cheerfully do, that could be sent round to the ADVOCATE having taken part, editorially or otherwise, in giving the matter notoriety. It can be put in the form of a suggestion and commended to Bro. Quintard and others likely to be misrepresented by naughty and fallible reporters.

But my faith in reporters is not a total wreck as may appear further on. What I write in relation to these matters is from and for principle. I rejoice in the evidence furnished of the innocence and prosperity of our church at Cleburne, but must be pardoned for a jealous concern for the purity of our Zion. At the bottom of all criticism in this line is a well-matured dread of all the modern contrivances for raising money. I do not like the well-meant effort to save our young people to the church, by so-called innocent amusements, is fraught with a subtle and deadly virus. I would not criminate any, but warn all. And now at the risk of getting another "fuss on my hands" I am going to criticize an affair that is said to have occurred under the management of the women of our church at Vernon. I take the under-lying statement of another reporter. In advance of that report was said to the friends at Cleburne that if in any word or way they are not fairly stated, many will be glad to hear the correction. The report goes that the ladies of our church gave a festival in order to raise money to furnish the parsonage. A part of the festival was the sale of a cake. This was done by auction, and a cake supposed to be worth a dollar, more or less, but that is about the average value of a festival cake, was made to bring \$221.30. Did that occur? And if it did, ought not some one to lift a warning and reproving voice? Is that the fair and honest thing for a church to do? Has the church of God gotten so low that it is obliged to resort to such *locus pocus* methods to raise money? It is to be hoped, for the credit of our church, that the report is like unto what the reporter said of Bro. Quintard's performance—"a myth."

And, as for me and mine, we would prefer living in a tent, with furniture to correspond, to occupying a parsonage built and furnished with money raised in that way. M. H. WELLS.

WEATHERFORD, TEXAS. TEXAS CORRESPONDENCE. From Five Texas Conferences. —Jim Jenkins, Bonham: A festival was given at the risk by the ladies of the Episcopal Church, in the interest of said church, on Feb. 25. After the feast was over, the raising was closed out with a big dance. This is the apostolic church which is doing so much to convert the world to Christ.

—Rev. M. H. Porter, Weatherford, Feb. 2: The first quarterly meeting was held Saturday and Sunday last. We had a good religious time; full attendance; liberal assessments for the preacher. I hope to be able to raise our part of the foreign missionary money in time. The ADVOCATE is popular with us.

—Rev. R. M. Leaton, Mason, Mason county, Feb. 2: Received our number by profession at Behr's school-house last Saturday. We held a communion service—the first one I suppose that ever was held at that place. We now have nine members on the roll, three having been received since conference.

—Rev. T. J. Thomaston, Thomaston, Feb. 22: First quarterly meeting for Concrete circuit over. Quite a pleasant time; good attendance of the (local) members; business transacted well up. We are moving along with our work tolerably well nearly all round, and the outlook for the future is good. Pray for us.

—Rev. G. D. Wilson, Risk: I have made one round on Pine Hill circuit. Have not missed an appointment. Am well pleased. Find the church in very good condition. Two or three very sunny days in the winter. The prospect is encouraging. Our thoughtful stewards have attended to all our temporal wants.

—Rev. J. Howard Trimble, Bessemerville, Feb. 22: Our first quarterly meeting; good assessment for preacher; presiding elder on hand of course; preached a fine missionary sermon, and lifted a fine prayer. We sent nearly two-thirds of our missionary money to Nashville. Collections are coming up fine. All love the ADVOCATE.

—Rev. P. B. Sims, Winchester, Feb. 22: Our first quarterly meeting was held at Milton chapel; each church represented; presiding elder absent; communion service; a precious season; we are stirring from our long winter sleep; hope to have a prosperous year; I have lost some time from sickness; hope to catch up; will press the ADVOCATE claims. No assessment was made—I suppose the same of last year will stand.

—Rev. Thos. Lockhart, Velasco: Our first quarterly meeting is over; Bro. Follis with us. Under question 35, he introduced the subject of building a parsonage. He stated the great need of a parsonage for the district, and the Velasco charge had been assessed seventy-five dollars; and two men promised one-third the amount there and then. We, as pastor and people, promised to see the work done with our assessment at the end of the year. And now, brethren, come to time in this very important matter, and do not say, like Bro.

BLAINE ON SCHURZ

[From Blaine's second volume.]

Carl Schurz now took his seat as a Senator from Missouri. He was born a Prussian...

THE ANCIENT GREEKS.

THEIR BELIEF CONCERNING THE SEAT OF LOVE AND PASSION.

The Liver Reservoir as the Favored Organ—How could it be so? Recent Facts partly Confirm this Belief.

CHURCH NOTICES.

- GEORGETOWN DISTRICT—SECOND ROUND. Belton cir. at Harmony... Mch 13, 14...

CONSUMPTION CURED.

An old physician, retired from practice, having had success in his hands by an East India...

THE LIVER RESERVOIR.

Now, after being housed up all winter, with most largely composing the diet for the purpose of producing heat, the liver increases...

THE LIVER RESERVOIR.

It is a striking feature of the liver, and a healthy one, that it is able to do so large an amount of work.

THE LIVER RESERVOIR.

It is a striking feature of the liver, and a healthy one, that it is able to do so large an amount of work.

FROUDE'S OPINION OF NEW YORK.

Ten years had passed since my last visit. New York had grown as fast as London...

SHE IS NOT DEAD.

It has been reported that I was dead—but I am not. For four years I have been afflicted...

THE LIVER RESERVOIR.

It is a striking feature of the liver, and a healthy one, that it is able to do so large an amount of work.

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