# TALMAGE'S SERMON.

## CHARACTERISTIC AND ELOQUENT SERMON BY REV. DR. TALMAGE.

**He Takes For His Subject From Conquest to Conquest—Is Christianity Retrograding and the Bible Losing Its Hold?—An Encouraging Discourse.**

BROOKLYN, March 18.—In the Tabernacle today Rev. Dr. Talmage preached a most eloquent and characteristically vigorous sermon in refutation of the oft-renewed assertion of the enemies of religion that Christianity is retrograding and the Bible losing its hold upon the hearts and consciences of men. The subject of the discourse as announced was, "From Conquest to Conquest," the text being taken from Amos ix. 13, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper."

Picture of a tropical clime with a season so prosperous that the harvest reaches clear over to the planting time, and the swarthy husbandman swinging the sickle in the thick grain almost feels the breath of the horses on his shoulders the horses hitched to the plow preparing for a new crop. "Behold the days come saith the Lord, that the plowman shall overtake the reaper." When is this? That is now. That is this day when hardly have you done reaping one harvest before the plowman is getting ready for another.

I know that many declare that Christianity has collapsed; that the Bible is an obsolete book; that the Christian church is on the retreat. I will here and now show that the opposite of that is true.

An Arab guide was leading a French infidel across a desert, and ever and anon the Arab guide would get down in the sand and pray to the Lord. It disgusted the French infidel, and after awhile as the Arab got up from one of his prayers the infidel said, "How do you know there is any God?" and the Arab guide said: "How do I know that a man and a camel passed along our tent last night? I know it by the footprints in the sand.

And you want to know how I know whether there is any God. Look at that sunset: Is that the footstep of a man?" And by the same process you and I have come to understand that this book is the footstep of a God.

But now let us see whether the Bible is a last year's almanac. Let us see whether the church of God is in a Bull Run retreat, muskets, canteens and haversacks strewing all the way. The great English historian, Sharon Turner, a man of vast learning and of great accuracy, not a clergyman, but an attorney as well as a historian, give this overwhelming statistic in regard to Christianity and in regard to the number of Christians in the different centuries: In the first century, 500,000 Christians; in the second century, 2 000 000 Christians; in the third century, 5,000 000 Christians; in the fourth century, 10,000 000 Christians; in the fifth century, 15,000 000 Christians; in the sixth century, 20,000,000 Christians; in the seventh century, 24 000.000 Christians; in the eighth century, 30 000 000 Christians; in the ninth century, 40,000,000 Christians; in the tenth century, 50 000 000 Christians; in the eleventh century, 70,000 000 Christians; in the twelfth century, 80 000 000 Christians; in the thirteenth century, 75 000 000 Christians; in the fourteenth century, 80 000 000 Christians; in the fifteenth century, 100 000,000 Christians; in the sixteenth century, 125 000,000 Christians; in the seventeenth century 155 000 000 Christians; in the eighteenth century 200 000,000 Christians—a decadence, as you observe, in only one century and more than made up in the following centuries while it is the usual computation that there will be, when the record of the nineteenth is made up, at least 300 000 000 Christians.

Poor Christianity! What a pity it has no friends! How lonesome it must be! Who will take it out of the poorhouse? Poor Christianity! Three hundred millions in one century. In a few weeks of the year 1881 2,500 000 copies of the New Testament distributed. Why, the earth is like an old castle with 20 gates and a park of artillery ready to thunder down every gate. Lay aside all Christendom and see how heathendom is being surrounded and honeycombed and attacked by this all conquering gospel. At the beginning of this century there were only 150 missionaries. Now there are 25,000 missionaries and native helpers and evangelists. At the beginning of this century there were only 50.000 heathen converts. Now there are 1,750,000 converts from heathendom.

There is not a seacoast on the planet but the battery of the gospel is planted and ready to march on north, south, east, west. You all know that the chief work of an army is to plant the batteries. It may take many days to plant the batteries, and they may do all their work in 10 minutes. These batteries are being planted all along the seacoasts and in all nations. It may take a good while to plant them, and they may do all their work in one day. They will. Nations are to be born in a day. But just come back to Christendom and recognize the fact that during the last 10 years as many people have connected themselves with evangelical churches as connected themselves with the churches in the first 50 years of this century.

So Christianity is falling back, and the Bible, they say, is becoming an obsolete book. I go into a court, and wherever I find a judge's bench or a clerk's desk I find a Bible. Upon what book could there be uttered the solemnity of an oath? What book is apt to be put in the trunk of the young man as he leaves for city life? The Bible. What shall I find in nine out of every ten homes in Brooklyn? The Bible. In nine out of every ten homes in Christendom? The Bible. Voltaire wrote the prophecy that the Bible in the nineteenth century would become extinct. The century is nearly gone, and as there have been more Bibles published in the latter part of the century than in the former part of the century do you think the Bible will become extinct in the next six years?

I have to tell you that the room in which Voltaire wrote that prophecy was crowded from floor to ceiling with Bibles from Switzerland. Suppose the congress of the United States should pass a law that there should be no more Bibles printed in America and no more Bibles read. If there are 40 000,000 grown people in the United States, there would be 40,000.000 people in an army to put down such a law and defend their right to read the Bible. But suppose the congress of the United States should make a law against the reading or publication of any other book, how many people would go out on such a crusade? Could you get 40.000 000 people to go out and risk their lives in defense of Shakespeare's tragedies or Gladstone's tracts, or Macauley's "History of England?"

You know that there are a thousand men who would die in defense of this book where there is not more than one man who would die in defense of any other book. You try to insult my common sense by telling me the Bible is fading out from the world. It is the most popular book of the century. How do I know it? I know it just as I know in regard to other books. How many volumes of that book are published? Well, you say, 5,000. How many copies of that book are published? A hundred thousand. Which is the more popular? Why, of course the one that has 100 000 circulation. And if this book has more copies abroad in the world, if there are five times as many Bibles abroad as any other book, does not that show you that the most popular book on the planet today is the Word of God?

"Oh," say people, "the church is a collection of hypocrites, and it is losing its power, and it is fading out from the world." Is it? A bishop of the Methodist church told me that that denomination averages two new churches every day of the year. There are at least 1,500 new Christian churches built in America every year. Does that look as though the church were fading out, as though it were a defunct institution? Which institution stands nearest the hearts of the people of America today? I do not care in what city, or what neighborhood you go. Which institution is it? Is it the postoffice? Is it the hotel? Is it the lecturing hall? Ah, you know it is not. You know that the institution which stands nearest to the hearts of the American people is the Christian church. If you have ever seen a church burn down, you have seen thousands of people standing and looking at it—people who never go into a church—the tears raining down their cheeks. The whole story is told.

You may talk about the church being a collection of hypocrites, but when the diphtheria sweeps your children off whom do you send for? The postmaster, the attorney general, the hotel keeper, alderman? No, you send for a minister of this Bible religion. And if you have not a room in your house for the obsequies what building do you solicit? Do you say, "Give me the finest room in the hotel?" Do you say, "Give me the theater?" Do you say, "Give me a place in that public building where I can lay my dead for a little while until we say a prayer over it?" No. You say, "Give us the house of God."

And if there is a song to be sung at the obsequies what do you want? What does anybody want? "The Marseillaise" hymn! "God save the Queen?" Our own grand national air? No, They want the hymn with which they sang their old Christian mother into her last sleep, or they want sung the Sabbath school hymn which their little girl sang the last Sabbath afternoon she was out before she got that awful sickness which broke your heart. I appeal to your common sense. You know the most endearing institution on earth, the most popular institution on earth today, is the church of the Lord Jesus Christ.

The infidels say, "Infidelity shows its success from the fact that it is everywhere accepted, and it can say what it will." Why, my friends, infidelity is not half so blatant in our day as it was in the days of our fathers. Do you know that in the days of our fathers there were pronounced infidels in public authority, and they could get any political position? Let a man today declare himself antagonistic to the Christian religion, and what city wants him for mayor, what state wants him for governor, what nation wants him for president or for king? Let a man openly proclaim himself the enemy of our glorious Christianity, and he cannot get a majority of votes in any state, in any city, in any county, in any ward of America.

Do you think that such a scene could be enacted now as was enacted in the days of Robespierre, when a shameless woman was elevated as a goddess and was carried in a golden chair to a cathedral, where incense was burned to her and people bowed down before her as a divine being, she taking the place of the Bible and God Almighty, while in the corridor of that cathedral were enacted such scenes of drunkenness and debauchery and obscenity as have never been witnessed? Do you believe such a thing could possibly occur in Christendom today? No, sir. The police, whether of Paris or New York, would swoop on it.

I know infidelity makes a good deal of talk in our day. It is on the principle that if a man jumps overboard from a Cunard steamer he makes more excitement than all the 500 people that stay on the decks. But the fact that he jumps overboard—does that stop the ship? Does that wreck the 500 passengers? It makes great excitement when a man jumps from a lecturing platform or from the pulpit into infidelity. But does that keep the Bible and the church from carrying their millions of passengers into the skies?

They say—these men—that science is overcoming religion in our day. They look through the spectacles of the infidel scientists, and they say: "It is impossible that this book can be true. People are finding it out. The Bible has got to go overboard. Science is going to throw it overboard." Do you believe that the Bible's account of the origin of life will be overthrown by infidel scientists who have 50 different theories about the origin of life? If they should come up in solid phalanx, all agreeing on one sentiment and one theory, perhaps Christianity might be damaged, but there are not so many differences of opinion inside the church as outside the church.

People used to say: "There are so many different denominations of Christians. That shows there is nothing in religion." I have to tell you that all denominations agree on the two or three or four radical doctrines of the Christian religion. They are unanimous in regard to Jesus Christ, and they are unanimous in regard to the divinity of the Scriptures. How is it on the other side all split up. You cannot find two of them alike. Oh, it makes me sick to see these literary fops going along with a copy of Darwin under one arm and a case of transfixed grasshoppers and butterflies under the other arm, telling about the "survival of the fittest" and Huxley's protoplasm and the nebular hypothesis!

The fact is that some naturalists, just as soon as they find out the difference between the feelers of a wasp and the horns of a beetle, begin to patronize the Almighty, while Agassiz, glorious Agassiz, who never made any pretensions to being a Christian, puts his feet on the doctrine of evolution and says, "I see that many of the naturalists of our day are adopting facts which do not bear observation or have not passed under observation." These men warring with each other—Darwin warring against Lamarche, Wallace warring against Cope, even Herschel denouncing Ferguson.

They do not agree about anything. They do not agree on embryology; do not agree on the gradation of the species. What do they agree on? Herschel writes a whole chapter on the errors of astronomy. La Place declares that the moon was not put in the right place. He says that if it been put four times farhter from the earth than it is now there would be more harmony in the universe, but Lionville comes up just in time to prove that the moon was put in the right place.

How many colors woven into the light? Seven says Isaac Newton. Three says David Brewster. How high is the aurora borealis? Two and a half miles says Lias. One hundred and sixty-eight miles says Twining How far is the sun from the earth? Seventy-six million miles says Lacalle. Eighty two million miles says Humboldt. Ninety million miles says Henderson. One hundred and four million miles says Mayer. Only a little difference of 28,000,000 miles! All split up among themselves, not agreeing on anything. They come and say that the churches of Jesus Christ are divided on the great doctrines. All united they are in Jesus Christ, in the divinity of the Scriptures. While they come up and propose to render their verdict, no two of them agree on that verdict.

"Gentlemen of the jury, have you agreed on a verdict?" asks the court or the clerk of the jury as they come in after having spent the whole night in deliberating. If the jury say, "Yes, we have agreed," the verdict is recorded. But suppose one of the jurymen says, "I think the man was guilty of murder," and another says, "I think he was guilty of manslaughter in the second degree," and another man says, "I think he was guilty of assault and battery with intent to kill," the judge would say: "Go back to your room and bring in a verdict. Agree on something. That is no verdict.

Here these infidel scientists have impaneled themselves as a jury to decide this trial between infidelity, the plaintiff, and Christianity, the defendant, and after being out for centuries they come in to render their verdict. Gentlemen of the jury, have you agreed on a verdict? No, no. Then go back for another 500 years and deliberate and agree on something. There is not a poor, miserable wretch in the Tombs court tomorrow that could be condemned by a jury that did not agree on the verdict, and yet you expect us to give up our glorious Christianity to please these men who cannot agree on anything.

Ah, my friends, the church of Jesus Christ, instead of falling back, is on the advance. I am certain it is on the advance, O Lord God, take thy sword from thy thigh and ride forth to the victory.

I am mightily encouraged because I find among other things that while this Christianity has been bombarded for centuries infidelity has not destroyed one church, or crippled one minister, or uprooted one verse or one chapter of all the Bible. The church all the time getting the victory, and he shot and shell of its enemies nearly exhausted.

I have been examining their ammunition lately. I have looked all through their cartridge boxes. They have not in the last 20 years advanced one new idea. They have utterly exhausted their ammunition in the battle against the church and against the Scriptures, while the sword of the Lord Almighty is as keen as it ever was. We are just getting our troops into line. They are coming up in companies, and in regiments, and in brigades, and you will hear a shout after awhile that will make the earth quake and the heavens ring with "Alleluia!" It will be this, "Forward, the whole line!"

And then I find another most encouraging thought in the fact that the secular printing press and pulpit seem harnessed in the same team for the proclamation of the gospel. Every Wall street banker tomorrow in New York, every State street banker tomorrow in Boston, every Third street banker tomorrow in Philadelphia, every banker in the United States and every merchant will have in his pocket a treatise on Christianity, a call to repentance—10, 20 or 30 passages of Scriptures in the reports of sermons preached throughout these cities and throughout the land today. It will be so in Chicago, so in New Orleans, so in Charleston, so in Boston, so in Philadelphia, so everywhere.

I know the tract societies are doing a grand and glorious work, but I tell you there is no power on earth today equal to the fact that the American printing press is taking up the sermons which are preached to a few hundred or a few thousand people, and on Monday morning and Monday evening, in the morning and evening papers, scattering that truth to the millions. What a thought it is! What an encouragement to every Christian man!

Besides that have you noticed that during the past few years every one of the doctrines of the Bible came under discussion in the secular press? Do you not remember a few years ago when every paper in the United States had an editorial on the subject, "Is There Such a Thing as Future Punishment?" It was the strangest thing that there should be a discussion in the secular papers on that subject, but every paper in the United States and in Christendom discussed, "Is There Such a Thing as Retribution?" I know there were small wits who made sport of the discussion, but there was not an intelligent man on earth who, as the result of that discussion, did not ask himself the question, "What is going to be my eternal destiny?" So it was in regard to Tyndal's prayer gauge.

About 12 years ago, you remember, the secular papers discussed that with just as much earnestness as the religious papers, and there was not a man in Christendom who did not ask himself the questions: "Is there anything in prayer? May the creature impress the Creator?" Oh, what a mighty fact, what a glorious fact—the secular printing press and the pulpit of the church of Jesus Christ harnessed in the same team!

Then look at the international series of Sunday school lessons. Do you know that every Sabbath between 3 and 5 o'clock there are 5,000,000 children studying the same lesson—a lesson prepared by the leading minds of the country and printed in the papers—and then these subjects are discussed and given over to the teachers, who give them over to the children, so whereas once—and within our memory—the children nibbled here and there at a story in the Bible, now they are taken through from Genesis to Revelation, and we shall have 5,000,000 children forestalled for Christianity. My soul is full of exultation. I feel as if I could shout—I will shout, "Alleluia, the Lord God omnipotent reigneth!"

Then you notice a more significant fact, if you have talked with people on the subject, that they are getting dissatisfied with philosophy and science as a matter of comfort. They say it does not amount to anything when you have a dead child in the house. They tell you when they were sick and the door of the future seemed opening the only comfort they could find was in the gospel. People are having demonstrated all over the land that science and philosophy cannot solace the trouble and woes of the world, and they want some other religion, and they are taking Christianity, the only sympathetic religion that ever came into the world.

You just take your scientific consolation into that room where a mother has lost her child. Try in that case your splendid doctrine of the "survival of the fittest." Tell her that child died because it was not worth as much as the other children. That is your "survival of the fittest." Go to that dying man and tell him to pluck up courage for the future. Use your transcendental phraseology upon him. Tell him he ought to be confident in the "great to be," and the "everlasting now," and the "eternal what is it." Just try your transcendentalism, and your science on him.

Go to that widowed soul and tell her it was a geological necessity that her companion should be taken away from her, just as in the course of the world's history the megatherium had to pass out of existence, and then you go on in your scientific consolation until you get to the sublime fact that 50,000,000 years from now we ourselves may be scientific specimens on a geological shelf—petrified specimens of an extinct human race.

And after you have got all though with your consolation, if the poor afflicted soul is not crazed by it, I will send forth from this church the plainest Christain we have, and with one-half hour of prayer and reading of Scripture promises the tears will be wiped away, and the hones from floor to cupola will be flooded with the calmness of an Indian summer sunset. There is where I see the triumph of Christianity. People are dissatisfied with everything else. They want God. They want Jesus Christ.

Talk about the exact sciences; there is only one exact science. It is not mathematics. Taylor's logarithms have many imperfections. The French metric system has many imperfections. The only exact science is Christianity—the only thing under which you can appropriately write, "Quod etat demonstrandum." You tell me that two and two make four. I do not dispute it, but it is not so plain that two and two make four as that the Lord God Almighty made this world, and for a man the sinner he sent his only begotten Son to die.

I put on the witness stand to testify in behalf of Christianity the church on earth and all the church in heaven. Not 50, not 1,000, not 1,000,000, but all the church on earth and all the redeemed in heaven.

You tell me James A. Garfield was inaugurated president of the United States on the 4th of March, 1881. How do I know it? You tell me there were 20,000 persons who distinctly heard his inaugural address. I deny that he was inaugurated. I deny that his inaugural address was delivered. You ask why. I did not see it. I did not hear it. But you say that there were 20,000 persons who did see and hear him. I say I cannot take it anyhow; I did not see and hear him. Whose testimony will you take? You will not take my testimony. You say: "You know nothing about it. You were not there. Let us have the testimony of the 20,000 persons who stood before the capitol and heard that magnificent inaugural why of course that is as your common sense dictates.

Now, here are some men who say they never seen Christ crowned in the heart, and they do not believe it is ever done. There is a group of men who say they have never heard the voice of Christ. They have never heard the voice of God. They do not believe it ever transpire or was ever head—that anything like it ever occurred. I point to 20,100,000 or 1,000,000 people who say: "Christ was crowned in our hearts affections. We have seen him and felt him in our soul, and we have heard his voice. We have heard it in storm and darkness. We have heard it again and again." Whose testimony will you take? These men who say they have not heard the voice of Christ, have not seen the coronation, or will you take the thousands and millions of Christians who testify of what they saw with their own eyes and heard with their own ears?

Yonder is an aged Christian after 50 years experience of the power of godliness in his soul. Ask this man whether, when he be buried his dead, the religon of Jesus Christ was not a consolation. Ask him if through the long years of his pilgrimage the Lord ever forsook him. Ask him when he looks forward to the future if he has not a peece, and joy, and a consolation the world cannot take away. Put his testimony of what he has seen and what he has felt opposite the testimony of a man who says he has not seen anything on the subject or felt anything on the subject. Will you take the testimony of people who have not seen or people who have seen?

You say morphia puts one to sleep. You say in time of sickness it is very useful. I deny it. Morphia never puts anybody to sleep. It never alleviates pain. You ask me why I say that. I have never tried it. I never took it. I deny that morphia is any soothing to the nerves or any quiet in times of sickness. I deny that morphia ever put anybody to sleep. But here are 20 persons who say they have all felt the soothing effects of a physician's prescribing morphine. Whose testimony will you take—those who took the medicine or my testimony, I never having taken the medicine? Here is the gospel of Jesus Christ—an anodyne for all trouble, the mightiest medicine that ever came down to earth. Here is a man who says: "I don't believe in it. There is no power in it." Here are other people who say: "We have found out its power and know it is soothing influence. It has cured us." Whose testimony will you take in regard to this healing medicine?

I feel that I have convinced every man in this house that it is utter folly to take the testimony of those who have never tried the gospel of Jesus Christ in their own heart and life. We have tens of thousands of witnesses. I believe you are ready to take their testimony. Young man, do not be ashamed to be a friend of the Bible. Do not put your thumb in your vest, as young men sometimes do and swagger about talking of the glorious light of the nineteenth century and of there being no need of a Bible. They have the light of nature in India and China and in all the dark places on earth. Did you ever hear that the light of nature gave them comfort for their trouble? They have lauces to cut and juggernauts to crush, but no comfort. Ah, my friends, you had better stop your skepticism. Suppose you are put in this crisis: Oh, father, your child is dying! What are you going to say to her?

Colonel Ethan Allen was a famous infidel in his day. His wife was a very consecrated woman. The mother instructed the daughter in the truths of Christianity. The daughter sickened and was about to die, and she said to her father: "Father, shall I take your instruction, or shall I take mother's instruction? I am going to die now, I must have this matter decided." That man, who had been loud in his infidelity, said to his dying daughter, "My dear, you had better take your mother's religion." My advice is the same to you, O young man—you had better take your mother's religion. You know how it comforted her. You know what she said to you when she was dying. You had better take your mother's religion.

### A Slick Company.

COLUMBIA, S. C., March 17.—There appeared a few days ago in The State an account of the location, by the State's fertilizer inspectors, of a large amount of fertilizers in Marlboro county, near the North Carolina line, to which the South Carolina tax tags had not been affixed. The officers who came across the fertilizers, thought that the North Carolina company could be held liable for the violation of the laws of this State. But the company was too sharp. Had it delivered the stuff in South Carolina to the purchasers then it would have been liable. But instead of delivering it, it got the South Carolina Farmers, who live near the line, to come across to the factory with their wagons and the fertilizers were thus delivered in North Carolina. The farmers brought the stuff in themselves, and if the State gets its tax it will have to collect it from them. Governor Tillman says the company simply duped and fooled the poor farmers of this State into breaking the law. The State will, however, try to collect the tax from the farmers, who have the fertilizers in their possession.—State.

### Advice to a Girl.

George W. Childs once said to a girl from the west, who went to him with letters and the hope of getting sufficient influence to do something in the arable field of journalism: "Little woman, if you can do something, go ahead and do it. The world is hungry for something new. It is an omnivorous creature, but it wants a change constantly. Keep as quiet as you can. Keep out of men's ways as much as you can, for it is trespassing to go on private property. Keep yourself in good health, good spirits and good clothes, and don't try to be a good fellow or one of the boys. Save half of your earnings. Go to church. Be agreeable, but reserved, and if some honorable man offers you his name and his protection give it all up, marry him and devote your energies to home making. The business world is no place for a woman. It is a rough place, and people have to get rough to succeed in it. I know hundreds of gentle women in business, but they always seem to me like going fishing in a dress suit and white gloves. Exquisite fabrics are not intended for rough and ready wear."

# COXEY AND HIS CREW.

## WASHINGTON TO BE INVADED BY 500,000 UNEMPLOYED.

**There is Danger Lurking in Such an Army—The March Must Be Stopped or Bloodshed May Result—Danger of Revolution.**

WASHINGTON, March 17.—The capital will soon be invested with 500,000 unemployed if steps are not taken to stop Coxey in his mad intentions. The army which he threatened to raise is not a myth, and there is some agitation visible on the usual calm exterior of the city which Elefan so carefully laid out to prevent revolutions.

This army to be composed of cranks, anarchists and tramps is fast being formed. It contemplates starting for Washington Easter Monday with the purpose of demanding from Congress the issue of $500 000,000 of non interest bearing bonds. Little attention was paid at first to Coxey's fulminations, his proclamations and general orders. He was simply regarded as a man with wheels, commonly called a crank. These wheels have evolved faster and more effectually than Lamont even imagined possible, and the great fear now is that with a nucleus started, every vagabond tramp and desperate character in the country will swarm down upon Washington and the movement will get beyond control of the officers of peace. What is feared most is that the mob will fall a prey to red handed anarchists who would welcome such an uprising. To such a mob they would apply the torch of their inflammatory speeches. Dynamite and nitroglycerine would do the rest. No civil authorities could cope with a great army of desperate and reckless men under such leaders.

Once the standard of anarchy was raised much destruction of property, and probably loss of many lives, would follow before the disorder could be put down. If the route marked out by Coxey is followed it will be through the region around Pittsburg where there are thousands upon thousands of Poles, Huns and other non-English speaking people, most of whom at present are unemployed, and all whom are by nature revolutionists and enemies of law and order.

They are the material from which Coxey's recruits would naturally come. Should the army start and swell into alarming proportions the authorities here would of course expect the Governor of Pennsylvania to call out troops, if necessary, to disperse them. But it no violent demonstration were made no legal means could be used to dispel a peaceful gathering and some fine morning in the letter part of April, the whole vast nondescript concouse, headed by Coxey and his crew, might march into Washington. Long before they could reach here, however, the National Capital would have become the paradise for rag-tag and bob-tail of the country. If by a miracle, the leaders are able to prevent riot, bloodshed arson and robbery enroute, all control would be lost when the army balked at its failure to force Congress to issue $500,000 000 for their benefit, without funds, driven to the walls, would in its despair and desperation become the easy prey of anarchists and bomb-throwers. The leaders if they councited peace, if there were any would be swept aside, and the army would become a flaming, furious mob howling for blood and plunder. The awful scenes of the French revolution and the reign of terror might be rehearsed in the enlightened capital of the American Republic. Coxey little dreams, in his Don Quixotic scheme to furnish employment for all those without work that he may be inciting a rebellion, that may shake the Republic from turret to foundation stone. It is worthy of comment that Coxey in the organization of his army has followed closely the plan of the French revolution. His divisions, commune and canteen are those of the French revolution He has even gone to the extent of borrowing the little "citizen and cetizeene," which obtained in Paris in the dark days when the victims of the revolution were carted over the cable stones of guillotine by the hundred, when a prostitute was enthroned as the goddess of reason and all the monarchs of Europe gasped and trembled in horror at the sight. That was a revolt of oppression against royalty and caste, this might be a revolt of poverty against entrenched wealth.

Were such an unfortunate state of affairs to be the result of Coxey's senseless descent upon the capital, no city in the country is so well situated to stamp out such a riot as Washington.

The city was laid out by L'Enfant a French engineer employed by Washington with the special object of defence in view. From several central points, the Capitol, the White House, Dupont Circle, and Scott Circle, broad avenues radiate in every direction. From these central points cannon and Gatling guns could command the entire city. L'Enfant who experienced all the horrors of the French revolution with all its countless barracades in long crooked narrow streets, drew the map of Washington with an eye to preventing a repetition of such horrors here. At Fort Meyer, on Arlington Heights, opposite Washington there are several regiments of cavalry and infantry which could be thrown into Washington at a moment's notice, and at the Marine barracks are quartered a thousand tried and trained marines. With cannon, gun and sabre they could play sad navoc with Coxey's army, and the Congress of the United States, besieged in its citadel, would not hesitate to authorize the use of every man and gun at Uncle Sam's command to put down anarchy and lawlessness.

The general impression here is that the State of Onio, where this incipient rebellion is being nursed and cradled to be sent out on its work of blood and devastation, owes it to itself to stamp it out with an iron heel.

Secretary Lamont has received a communication from Gen. Frye, saying that he had organized an army of 800 men at Los Angles, and proceeded to serve notice on the Secretary of War that the army was ready to march on Washington, and demanded transportation and rations. While this bluff was being played another interesting episode was occuring about the capital. Representative Sweet, of Idado, had been appealed to persistently to introduce a bill of financial relief. Coming from a silver producing state and desirous of aiding his people Mr. Sweet agreed to offer the bill. A few days ago it was handed to him. Expecting to find something looking to the further coinage of silver he was astonished to find in it a demand of the most extravagant nature. Having promised to present it he did so, but wrote the ominous words, "by request" on the back of the bill. After numerous sections about bond issues, the bill ended with this significant sentence:

"And all citizens making application for labor shall be employed."—Augusta Chronicle.

### Harmony Wanted.

AUSTIN, Texas, March 17.—The two State executive committees of the two Democratic factions will meet in Dallas Monday to bring about harmony in the party in Texas, and to fix a date and place for the next meeting of the State Democratic convention. Prominent Democrats from both factions will go from this city, and Governor Hogg will leave to-morrow to do what he can do to promote harmony and uniting the parties. It is recognized that unity must be secured or the State Treasury may fall into the hands of the Populists, and be brought to the condition of Colorado and Kansas. A strong effort is being made here and all over the State to have Frank Jones head the Populist ticket this year, and he has accepted an invitation to make a speech here.

## ELLERBE MUST COME DOWN.

**What a Prominent Alliance Leader Says About It.**

COLUMBIA, S. C., March 20.—The State, which some how or other, seems to stand in well with some prominent alliancemen, published yesterday the following political gossip:

The manipulation of the political chess board of Reform just now seems to be productive of some new surprise every day. The practical withdrawal of Secretary of State Tindal from the race for Governor was no little surprise of itself, and it was much talked of yesterday, but there is another surprising condition of affairs which has arisen since the Lexington campaign meeting, which will likely affect the coming campaign and fight for the nomination, both in the convention and in the primary, far more than Mr. Tindal's withdrawal.

The State has already predicted that the fight was going to be narrowed down to a battle between one man from the Irby Reform side and one man from the Alliance Reform side, and it was stated that the two leaders who would so battle would be John Gary Evans and comptroller General Ellerbe. This was the case up to the time of the Lexington meeting on Saturday, but now it begins to appear that some one else will be at the head of the Alliance Reform column.

Yesterday, a very prominent leader on the Alliance Reform side had a long talk with representative of The State and he gave some information of a very surprising character. It is all the more surprising because he has all along been a warm supporter of Comptroller General Ellerbe against all the other candidates whose name have been suggested. He states that at the Lexington meeting the Comptroller General disappointed his friends terribly. Ellerbe, it appears, failed to develop as a stump speaker and after getting half way with what this man terms his "school boy" oration, he faltered, got mixed up and finally gave up completely and took his seat. Now he says unless Ellerbe retrieves himself, and shows up more strength as a stump speaker at the Spartanburg meeting, on Saturday next, as much as they wish to push him through, they will select some other leaper.

He states that they have no idea that John Gary Evans is going to abide by the nomination of the coming nominating campaign, in which they will be able to do as they please, and they must have a man, who, as soon as he has to go before the people and make the fight, can tackle John Gary Evans on the stump and give him as good or better than he sends.

He states further that they are already looking about for another leader. He says that some are anxious to take W. D. Evans up. This man has had fine training as a stump speaker and can more than match his youthful opponent, but the objection to him is raised that he is president of the State Farmers' Alliance, and that organization wishes to keep its officers out of active politics. He says, however, that Mr. Evans can resign the presidency. Some of the other men in this faction, he says, are very anxious to have Congressman McLaurin come back from Washington and enter the list against John Gary Evans, as the leader of the Alliance Reform faction. The trouble with this, he states, is that McLaurin is practically the only man South Carolina now has in Congress and it would come hard to take him out of that body. He regards McLaurin as the ablest fighter in the Reform party and says that he could easily meet and handle Tillman on the stump.

Such is the situation now. Things are unsettled, but in two or three days after the Spartanburg meeting the leader will be definitely decided upon and for that time on the fight will be made to the finish between the two factions of things that Secretary of State Tindal described in his letter yesterday and deplored the fact that such a condition was imminent, exist.

It seems that the anticipation of the fact that John Gary Evans will not abide the decision on the convention is well grounded.

### Sketch to Gen. Francis Marion.

WASHINGTON, March 21.—The very serious illness of Senator Colquitt of Georgia, from a second attack of paralysis yesterday at his residenee in this city was referred to in Chaplin Milburn's opening prayer this morning. "Hearken to our earnest cry, O Lord," he prayed, "in behalf of our beloved friend and brother, the Senator from Georgia. Stretch forth thy hand and draw him back to the duties of life of this world, so that he once more may take his place in this chamber and rejoice the hearts of all who know and love him." There was very little routine morning business; and after it was disposed of, the unobjected to bills on the calendar were taken up. Among those passed were the following: Senate bill appropriating $10,000 for improvement for the road to the National cemetary near Pensacola, Fla. Senate bill for the restoration of the books of the Beaufort Library Society, of Beaufort, S. C. It provides for the duplication from the library of Congress of books equivalent in number and value to replace those taken by a United States officer in 1862, and subsequently destroyed by fire. Senate bill appropriating $40,000 for an equestrian statue to General Francis Marion, of the Revolutionary army, in Columbia, S. C. Twenty-five bills in all were passed, and at 2 p. m., the unfinished business was taken up, being the Senate bill to simplify the form of deeds of conveyance, trust and release of land in the Dirtrict of Columbia. No action was reached on the bill, which still remains the unfinished business; and after a short executive session, the Senate at 5:30 adjourned until tomorrow.

### Floods in the West.

MEMPHIS, March 19.—The heaviest fall of rain ever known in this section occured during the past thirty-six hours, the local office of the weather bureau recording nearly seven inches. The whole country for miles around is flooded, the rivers are on the rampage and enormous damage is reported in every direction. Washouts have occured on the Tennessee Midland, Louisville and Nashville, Illinois Central and the St. Louis, Iron Mountain and Southern Railroads. Freight traffic has been suspended and passengers are transfered in boats at the breaks. A frieght train on the Illinois Central ran into a washout today in the Medon Swamp, twelve miles south of Jackson, Tenn., and four cars are wrecked. The locomotive and ten cars passed over safely when the bridge collapsed. In the immediate vicinity of Memphis, the damane has been very great. One hundred feet of the bluff at the foot of South and Georgia streets, caved into the Mississippi river, carrying with it one of the tracks of the Kansas City, Fort Scott, and Memphis Railroad. The streets were flooded with water, and traffic in the city was suspended during the forenoon. Lightning wrought ruin with the street railroad trolleys and eletric light, telephone and telegraph wires. For a time during the storm, the electricity and the trolley wires were struck so often by lightning that the street cars had to be stopped. The rains and floods have weakned the levees, and grave apprehensions are felt for the safety of planters in the valley. The Mississippi river has passed the danger line at Memphis, and it is feared the levees cannot be repaired and strengthened in time to resist the flood coming down from the upper rivers. At Forest City, Ark., the sewers burst and flooded the town during the storm, doing great damage. At Madison, Ark., the White river has reached the flood stage and is still rising at the rate of one foot an hour.

### Widespread Ruin.

MEMPHIS, Tenn., March 20.—The damage to property in the Mississippi Valley by storms and floods during the past forty-eight hours is beyond calculation. Bridges have been washed away, houses wrecked, railroad tracks displaced, farm land has been flattened out, especially in the bottoms, and crops that have been promising are ruined. During the two days the precipitation at Memphis reached about eight inches. There are eleven railroads entering Memphis, and every one of them has been subjected to washouts. Two miles of the track of the Chesapeake, Ohio and Southwestern Railroad was swept away at the Hatchie river, seven miles north of Memphis. The St. Louis and Southwestern and the Tennessee Midland each report five washouts, while the track of the former is submerged for several miles in White river swamp. The storm in Arkansas was accompanied by high winds and more damage was done in that State than in Tennessee. A dispatch from Helena, Arkansas, says that a cyclone struck that place last night, unroofed houses, uprooting trees, blowing down fences, splintering telephone poles and doing other damage. The roofs were blown off two stores. Scores of trees were uprooted and innumerable fences blown down. A row of negro shanties located on the levee near the Mississippi Valley depot was completely demolished. Great excitement prevailed among business men who were cut off from their homes by the fury of the storm. So far as can be learned there was no loss of life in the city. The country a few miles south of Helena was greatly damaged, as the storm seemed to have been more furious down the river than in the city. A dispatch from Chattanooga, Tenn., says the tail of a cyclone struck that place this afternoon and wrecked a number of buildings. The wind was followed by a terrific rain and hail storm, which flooded the streets and smashed windows and sky-lights. In the vicinity of Popular Grove and Marvel, Ark., the cyclone wrecked a dozen or more farm houses and scattered the debris over the country for miles around. The cyclone crossed the river into Mississippi near Helena, Ark, spreading ruin in every direction. Telegraph wires are prostrated and details are slow coming in, but no loss of life is reported so far.

### Must Pay Up.

COLUMBIA, S. C., March 23.—Judge Simonton has rendered another decision which shows that all the railroad tax cases in this State are to be judged exactly as in the case of the South Carolina Road, decided last week. The following in the decision in the case of the Wilmington, Columbia and Augusta Road:

"The bill in this case was filed to restrain certain persons filling the offices of sheriff and County Treasurer in the State of South Carolina from proceeding to levy tax executions upon the ground of illegal assessment of the property of complainant. The allegations of the bill and the issues made by the answer are almost, if not entirely, identical with those in the case of Chamberlain, receiver, vs Walter et all., the opinion in which was filed on 13 h March current. This case varies from that in other features. The bill of the receiver was ancillary to F W Bound vs South Carolina Railway Company, and our jurisdiction did not depend upon citizenship or amount in controversy.

This case is an original bill and the first question is as to the jurisdiction. The persons acting as County Treasurer and as sheriff of five counties are defendants. After the tender and payment of so much of the taxes as are admitted to have been the result of lawful assessment, there is due in the county of Florence $2,734.39; in the county of Horry $328 23; in the county of Marion $1 685 23; in the County of Richland $2.724 29, and in the County of Sumter $1 683 72

"Under Walter vs Northeastern Railroad Company, 147 U. S., 370, and Northern Pacific Railroad Company vs Walker, 48 U S., this court has no jurisdiction over the questions raised against the Treasurers and sheriffs of Horry, Marion and Sumter, and as to these the bill should be dismissed. With regard to the Treasurer and sheriff of the County of Richland, and of the County of Florence, this case is controlled by the case of Chamberlain vs Walter, above referred to.

"Let an order be prepared dismissing the bill.

"CHAS. H. SIMONTON.
"Circuit Judge."

March 19, 1894.

### The Lexington Plan.

Hon. C. M Efird, of Lexington county, sets forth the Lexington plan to promote harmony in the ranks of the Reformers as follows: "It is to have the committee meeting in Columbia on the 4th of April to request the State Executive Committee to permit the Reformers of each county to print their tickets with a blank at the head for Governor, which each voter can fill out with his choice, and to let the managers count and tabulate this vote with the rest. Then in each county run only one set of Reform delegates for the September convention, and have each of them sign and file with the executive committeeman of the Reformers in each county a pledge that he will vote, on first ballot, in the September convention, for Governor, for that Reform candidate for the office who receive sthe highest number of votes in his county. This plan obviates the necessity of a nominating convention, also that of having a set of delegates for each candidate for Governor, if no nominating convention is held and permits all the candidates to come out and stump the State during the campaign; and further carries out our former demand that the people be permitted to express in the