

# Christian Advocate.

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## Texas Christian Advocate.

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3. Take a stake or false post as high as the other, which should be five and a half or six feet above the ground; place it on top of the ground and in lock of the fence opposite the main post; pass the wire—No. 8—around false and main post and immediately above the fourth rail; bring the ends of the wire together, cross them, and with file cut and break the wire; then, with a pair of blacksmith tongs, pull the wire tight and twist it, so as to bring the two posts together at the

4. Prize open the post at the top, insert the rails edgewise and drive them down with an axe; continue thus until the fence is as high as desired. Seven to eight rails make a fence five to five and half feet high. If desired, pass the wire around both posts, and under and over the top rail; fasten as before.
5. Where rails are scarce the fence can be made by leaving off two rails, and inserting one or more wire through the main post with the whole length of the fence. This is done by boring holes through main post with brace and bit, and then inserting the wire, tighten and fasten the ends, and the fence is complete.

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**JOHN H. STONE, Patentee.**  
P. S.—All persons are warned not to purchase the right of my Air-Line Patent Fence of any one but those who have a regular power of attorney from me, as all others will not be respected. Also, not to attempt an infringement on it, as I shall enforce the law against all such.  
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March 31, 1873. may 22 1f

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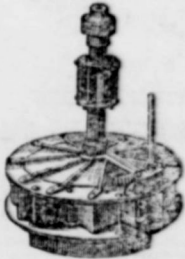
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Cincinnati.....third day at.....	8:45 a. m.
Chicago.....third day at.....	7:45 a. m.
Buffalo.....fourth day at.....	4:05 a. m.
Albany.....fourth day at.....	8:20 p. m.
Pittsburg.....third day at.....	6:00 p. m.
Philadelphia.....fourth day at.....	7:15 a. m.
New York.....fourth day at.....	12:30 p. m.
Louisville.....third day at.....	7:55 a. m.
Baltimore.....fourth day at.....	8:40 a. m.
Washington.....fourth day at.....	7:25 a. m.
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The 12:30 P. M. Express from Galveston connects with the Houston and Texas Central Railway.

The 6:00 P. M. Express from Galveston connects with the International and Great Northern Railroad at Houston at 9 P. M.

The 12:30 P. M. Train from Houston arrives at Galveston at 3:00 P. M. Connects with Morgan steamers.

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mar 18-2m.



# Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE M. E. CHURCH, SOUTH--BY THE ADVOCATE PUBLISHING COMPANY.

VOL. XXI--No. 52.]

GALVESTON, TEXAS, WEDNESDAY, MAY 13, 1874.

[WHOLE No. 1092.]

## Texas Christian Advocate.

SUBSCRIPTION:

53 Specie, Per Annum, in Advance.

**LARGEST  
CIRCULATION**

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**PAPER IN TEXAS!**

GENERAL CONFERENCE.

THE members of this venerable and important body seem to be generally in attendance. Up to latest dates little had been done but organize the committees and refer business to them. Quite a number of memorials are pouring in, with propositions to make various changes in the Discipline; but there are many merely verbal and technical, involving nothing important. Some propose an extension of the pastorate; some, modifications of the presiding elders' office. We do not see anything that can be done in that direction beyond giving the Bishops discretionary power to appoint, whenever in their judgment they think best, the presiding elder to some pastoral charge in his district. We think this might be done with advantage in large cities and dense populations where railroad facilities are abundant. Perhaps the memorials in relation to preachers' claims at the end of the conference year should be so acted on as to make these just claims like all other claims—binding, and in some way provide for their payment. As it now works, the traveling preachers annually lose forever tens of thousands of dollars. The allowance is little enough; then to have to lose a third or a fourth of that, is hard on poor men, especially after they have made purchases based on these allowances. No other men that we know of are treated so.

The Springfield District Conference will convene at Corsicana on Thursday, at 11 o'clock A. M., before the first Sunday in July. Religious services to begin Wednesday night. Opening sermon at 11 A. M. on Thursday by Rev. J. D. Shaw.

Let all the members of the conference, if practicable, be present at the beginning. Will the pastors please try to stir up the official brethren to attend? Let us all come up fasting and praying for a good time. Brethren, in the name of the Lord of hosts, let us all go up there, and show our good brother Bishop that he was at least a little mistaken in his depreciation of the district conference.

Let every preacher and Sunday-school superintendent especially bring up exact reports of their work. Will all the brethren begin to think on the subject of parsonages and come up prepared to act in the premises?  
Yours affectionately,  
GEO. W. GRAVES, P. E.

THE Boston Sunday-school Union is re-organized for more efficient practical service. Its plan of meetings now includes: A weekly meeting, for the study of the Lessons of the International Series; a quarterly meeting, for the discussion of practical topics connected with Sunday-school work; a semi-annual social gathering, to promote acquaintance between members of the society and a freer interchange of views on Sunday-school matters; an annual teachers' institute.

## LOOKING UNTO JESUS.

To be God-like, as far as it is within the range of human capacity, is the highest ideal of Christian manhood. To blossom in all the excellencies of character found in the Savior of the world, and to exude the same sweetness of disposition which he exhaled upon men, should be the absorbing aspiration of the Christian's heart. The way in which this aspiration may be made to leap to life in human bosoms is by "looking unto Jesus." No other manifestation of God than that found in Jesus Christ will accomplish this end. If we look upon God as the Creator of the universe, standing back of universal force as the embodiment of all physical power, it excites our admiration, but not our affection. The conception of a Being who flung out into the vastness and infinitude of space those mighty orbs of light, which every night reveals to our upward gaze, causes us to bow our head in reverence, but not our heart in love.

The conception of God as an infinite spirit clothed with the attributes of infinite knowledge and wisdom, has the same effect. When the idea once fairly fastens upon the mind of a personal being, who is the source of all intelligence, and in comparison with whom all human science is as nothing more than a bursting bubble on the ocean's bosom, such an awful contrast is presented between humanity and God that man rather recoils than draws near to him.

If, changing this standpoint of view, we look unto God in his providence, we cannot hope to be like him, because there is so much mystery we dare not make an approach. In this relation we see him sending storm-driven clouds across the sky of an antediluvian world, and flooding it with a wild waste of waters, and we stand back appalled at the work of Justice.

But when we "look unto Jesus"—the manifestation of God in human conditions—there is that in the look which draws us towards him with the attractive power of Divine love. There was so much of Divine compassion blended with human sympathy in the life and words of Jesus while on earth, that the vilest of men could not fail to feel there was hope in him for all. The tenderness of heart which characterized Jesus is inconceivable by human minds. See him as he looks upon Jerusalem, and hear those tender, touching words: "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that were sent unto thee, how oft would I have gathered thee unto me, as a hen gathered her brood under her wings, and ye would not!"

The great difficulty with men is, that they will not "look unto Jesus,"

that they may be saved, but they look to themselves or others. The literal translation of Heb. xii., 2, is "looking off" (from other objects) "unto Jesus." When the carpenter drives the nail, he looks not at the hammer, but at the nail only. When the farmer runs his rows, he looks not at the plow or the fields, but at the stake at the far side of the field. So, if sinners would look unto Jesus only, they would walk directly in his love, and feel the warm pulsations of his divine heart beating in tenderest sympathies for them.

**LIVE NEAR A CHURCH.**—We fear that the convenience of being near the church, with easy opportunities to enjoy its spiritual advantages, is not always taken into the account in selecting a home. Near the railroad, near the market, near the postoffice, near business, are all considered items of interest in settling and building. We have known people in our larger towns and cities to sacrifice much usefulness and spiritual improvement by settling so far from church that the children could not get to Sunday-school, nor the parents get there to teach them. Prayer-meetings become almost impossible; night service had to be given up; nothing left, indeed, but the Sabbath morning service. Church members who so circumstance themselves cut themselves off from Christian association and fellowship, and lose all the power, for good which they ought to exert in a social direction.

The pastors sorely feel the need of their presence, their sympathy and hearty co-operation. Whether homed in town, or making their residence in the country, nearness and convenience of church attendance should be made a consideration; otherwise, you will curtail your usefulness, your improvement, and put hindrance in the way of your family's coming to God. Now, we hold that these points are of too much importance to be ignored. Take them into the reckoning in considering the question of home.

AMONG revival items of more than local interest are reports from many churches in Springfield, Mass., showing a religious awakening not experienced since 1857. Special meetings have been held, since the week of prayer, resulting in numerous conversions—about one hundred and fifty in three Methodist churches; a hundred or more in two Baptist; fifty in the First Congregational, and a good number in the other churches. Five hundred conversions are stated to have been the fruit of the winter's revival at Knoxville, Tenn.

On the card of a Sunday-school missionary in Nebraska is this proffer of assistance:

"If you want a Sunday-school in your district and would like assistance in starting, write to the missionary. If you do not want one, write to him; he wants to see you right away."

## DANCING.

We are not going to scold. We are, thank the Lord, in excellent good humor, but we are moved to let out on paper, and to the wide world, some thoughts that we have about the matter.

The girls often ask us if "we believe it is any harm to dance?" We tell them we don't, if they will dance alone with girls. "But why not allow us to dance with men?" Well, we inherited too much modesty from our good mother to discuss this question, but respectfully refer the "anxious inquirer" to the waltz, and we think that the answer will suggest itself.

All readers know that in ancient times and in Oriental lands men have never danced. Whether these turbaned and long-robed gentlemen were too lazy, or too dignified to dance, we know, but we know they did.

Dancing among the Orientals has always been a profession, and practiced by women, just as fiddling and organ-grinding is a profession by men and boys among us. People hired these dancing girls, and sat down and looked at them.

Among European races, dancing has come to be considered as a proper accomplishment for fashionable and worldly young ladies. We think it is believed that dancing will make them more attractive, during those three or four years between graduation and marriage, and will contribute towards more speedy and eligible matches.

Now we honestly think this a mistake in tactics. We don't believe eligible young men go to balls to find wives. We don't think that many gentlemen wish their wives to be distinguished as dancers. In point of fact, we don't believe that dancing young ladies marry any sooner or better than those who do not dance.

We shall not attempt to philosophize about it. We shall only say that whatever may be the cause, we have never known dancing people to be very zealous people in promoting revivals. There seems to be some reason why people who want to dance with others, do not want as much to pray for, and with them, to lead them to the Savior.

Why a young man or a young lady who dances, is but little, or not at all, disposed to say to the partner in the dance, "you ought to be a Christian"—never having danced—we don't just know, but so it is as experience but too freely proves.

—The Bishop of Winchester recently publicly stated his regret that while England stood pre-eminent as a commercial country, it occupied a similar position in the most degrading vice of mankind, drunkenness, and advocating the removal of the temptation as a cure for the evil.



PROCEEDINGS  
OF THE  
SEVENTH GENERAL CONFERENCE  
OF THE  
M. E. CHURCH, SOUTH,  
HELD AT  
LOUISVILLE, KENTUCKY.

The Seventh General Conference of the Methodist Episcopal Church, South, began its session in the Library Hall, Louisville, Ky., Friday, May 1, 1874.

All the bishops were present except Bishop Doggett.

The session was opened by the singing of the hymn 888:

"Happy the souls to Jesus joined"—

which was given out by Bishop Pierce. Bishop Marvin then led in prayer. Bishop Whightman read Psalm xlviii., and Bishop McTyeire, Romans xii. Bishop Keener then gave out hymn 625:

"O Thou, who earnest from above"—

which was sung by the conference with great devotion. Jefferson Hamilton then led in prayer.

Bishop Paine being in the chair, called upon the Secretary of the last General Conference to call the list of the Annual Conferences; and vouchers for the delegates elect were furnished.

The following delegates being present, responded to their names, and took their seats, to-wit:

*Baltimore Conference*—Clerical—Samuel Register, John S. Martin, Samuel Rogers, Alpheus W. Wilson, Nelson Head, J. Hoffman Waugh, Wm. G. Coe.

*Lay*—T. Jefferson Magruder, Chas. Shipley, Wm. Milnes, jr., W. Peyton Conway, George W. Washington, Jacob Mohler.

*Virginia*—Clerical—Peter A. Peterson.

*Western Virginia*—Clerical—W. Downtain.

*Lay*—R. S. Bickel.

*Holston*—Clerical—R. N. Price, C. Long, E. E. Wiley, J. M. McTeer, J. S. Kennedy.

*Lay*—J. W. Gaut, W. W. Stringfield, John W. Paulett, F. W. Earnest.

*North Carolina*—Clerical—B. Craven, W. H. Bobbitt, W. S. Black, N. H. D. Wilson, L. S. Burkhead, S. D. Adams.

*Lay*—T. M. Jones, F. C. Robbins, T. C. Smith.

*South Carolina*—Clerical—A. M. Shipp, F. M. Kennedy, H. A. C. Walker, W. H. Fleming, J. W. Kelly, S. H. Browne.

*Lay*—S. Bobo, J. H. Kinsler, A. A. Gilbert, S. A. Nelson, F. A. Conner.

*North Georgia*—Clerical—A. G. Haygood, W. H. Potter, J. E. Evans, W. F. Cook.

*Lay*—C. P. Crawford, G. M. Nolan, J. B. Hunnicutt, T. M. Merriweather.

*South Georgia*—Clerical—Lovick Pierce, J. S. Key, J. W. Hinton, Samuel Anthony, J. O. A. Clark.

*Lay*—B. M. Overby, W. H. Ellison, R. W. Lovett.

*Florida*—Clerical—S. Woodbery, T. W. Moore.

*Lay*—J. F. White, T. W. Carter.

*Alabama*—Clerical—Thos. O. Summers, W. A. McCarty, M. S. Andrews, J. Hamilton, W. Shapard.

*Lay*—J. G. Mobley.

*North Alabama*—Clerical—Anson West, J. W. Whitten, J. M. Boland, J. D. Anthony, W. R. Kirk.

*Lay*—N. T. Lupton, R. A. Hardaway, M. K. Taylor.

*Louisiana*—Clerical—Linus Parker, John Pipes.

*Mississippi*—Clerical—H. H. Montgomery, J. T. Heard.

*Lay*—Thomas Christian.

*North Mississippi*—Clerical—P.

Tuggle, W. P. Barton, T. Y. Ramsay, A. C. Allen.

*Lay*—O. J. Moore, W. E. Tomlinson.

*Memphis*—Clerical—T. L. Boswell, S. W. Moore, W. C. Johnson, W. T. Harris, John Moss.

*Lay*—Milton Brown, W. H. Armstrong.

*Tennessee*—Clerical—J. B. McFerrin, J. W. Hanner, sr., A. L. P. Green, R. A. Young, Joseph B. West, R. P. Ransom, W. Burr, F. E. Pitts.

*Lay*—T. M. N. Jones, J. M. Sharpe.

*Kentucky*—Clerical—R. Hiner, M. Evans, C. W. Miller, J. W. Fitch.

*Lay*—W. B. Winslow, J. R. Moss, J. R. Eckley, reserve, in place of W. M. Leathers.

*Louisville*—Clerical—Thos. Bottomley, A. H. Redford, G. H. Hayes, Timothy C. Frogge, Edmund W. Schon.

*Lay*—James S. Lithgow, A. S. Walker, Robert Browder, John S. Geiger, Charles F. Harvey in place of Willis B. Machen.

*St. Louis*—Clerical—A. T. Scruggs, W. M. Leftwich.

*Lay*—T. Polk, N. Handy in place of J. C. Moore.

*West St. Louis*—Clerical—G. M. Winton, N. Scarritt, M. M. Pugh, J. Tillery.

*Lay*—John E. Ryland, J. P. Strober, G. M. Jones, P. T. Cobb.

*Missouri*—Clerical—C. I. Vandevanter, W. M. Rush, J. H. Pritchett, J. D. Vincil.

*Lay*—J. C. Wills, J. L. Davis, D. K. Pitman.

*Western*—Clerical—D. C. O'Howell, A. A. Morrison.

*Lay*—J. A. Bradford, T. Metcalf.

*Indian Mission*—Clerical—J. Harrell, J. H. Walker.

*Lay*—G. B. Hester, J. F. Thompson.

*Arkansas*—Clerical—F. M. Paine, I. L. Burrow.

*Lay*—J. H. Mann.

*White River*—Clerical—G. A. Dannelly, James Mackey.

*Lay*—James Wickersham.

*Little Rock*—Clerical—A. Hunter, A. R. Winfield, Cadesman Pope.

*Lay*—S. M. McGee.

*Trinity*—Clerical—John H. McLean, J. M. Binkley, M. H. Neely.

*Lay*—W. J. Clark, W. Howeth.

*East Texas*—Clerical—D. Morse, J. Adams.

*Lay*—W. M. Shumatte, reserve, in place of J. H. Reagan.

*Texas*—Clerical—R. Alexander, I. G. John, H. V. Philpott.

*Lay*—J. H. Stone.

*Northwest Texas*—Clerical—Thos. Stanford, W. G. Veal, Wm. Price, W. G. Conner.

*Lay*—W. A. Fort, E. A. Martin, B. A. Philpott, J. H. Bishop.

*West Texas*—Clerical—B. Harris, J. G. Walker.

*Los Angeles*—Clerical—Abram Adams.

*Lay*—F. E. Adams.

*Pacific*—Clerical—E. K. Miller, Geo. Sim.

*Lay*—J. W. Goad, L. H. Bascom.

*Columbia*—Clerical—B. R. Johnson.

*Illinois*—Clerical—M. R. Jones.

*Lay*—S. Spurgin.

There were 194 members present, constituting more than a quorum.

On motion of A. L. P. Green, Thomas O. Summers, of the Alabama Conference, was chosen Secretary, who nominated John S. Martin, of the Baltimore Conference, A. G. Haygood, of the North Georgia Conference, and F. M. Kennedy, of the South Carolina Conference, as assistant secretaries. J. S. Martin declined; the others were elected.

E. W. Schon, on behalf of the Southern Methodist Churches in Louisville, tendered the use of Library Hall to the conference during the present session. He also stated that postal arrangements and a telegraph office were

in the hall, with paper, stationary, and all other conveniences for the conferences, extending to the members a hearty welcome to the hearts and homes of the citizens—all of which was gratefully recognized by the conference.

On motion of E. W. Schon, the hour of meeting was fixed at 9 A. M., and the hour of adjournment at 12½ P. M.

On motion of W. M. Leftwich, a special committee of three was appointed to report to-morrow on the Rules of Order. The chair appointed P. A. Peterson, W. M. Leftwich, J. Hamilton, on said committee.

On motion of A. P. Green, the presiding elder and preachers of the Louisville district were appointed a Committee on Public Worship.

On motion of J. Hamilton, the following Standing Committees, to consist of one member from each annual conference, each delegation to appoint its own members on said committees, were ordered: 1. On Episcopacy. 2. On Itinerancy. 3. On Books and Periodicals. 4. On Boundaries. 5. On Missions. 6. On Revisal. 7. On Sunday-schools. 8. On Education. 9. On Finance.

On motion of N. H. D. Wilson to amend by appointing one clerical and one lay delegate on each committee, and an amendment to the amendment moved by P. A. Peterson to appoint two on each committee, leaving the delegations to make their own selections, whether lay or clerical, were, on motion of A. A. Gilbert, laid on the table.

On motion of the Secretary:

*Resolved*, That a Committee on Introductions be appointed by the chair, to be constituted of two ministers and one layman, whose duty it shall be to attend to the introduction of visitors to the conference.

J. A. Duncan, J. E. Evans, S. Bobo, were appointed on said committee.

On motion of W. M. Rush, the conference adjourned with the benediction by the Bishop.

**SECOND DAY.**

Conference met at the appointed hour, Bishop Paine in the chair.

Religious exercises were conducted by Leroy M. Lee.

The minutes of the last meeting were read and approved.

Bishop Pierce took the chair.

The following delegates appeared and took their seats:

*Virginia Conference*—Clerical—Leroy M. Lee, J. E. Edwards, L. S. Reed, J. C. Granberry.

*Lay*—R. Pollard, Rev. W. Grant.

*Holston Conference*—Clerical—W. G. E. Cunningham.

*Lay*—R. W. Jones, A. W. Boyd.

*North Carolina Conference*—Clerical—E. J. Lilly, J. W. Hays.

*North Georgia Conference*—Clerical—H. J. Adams, vice Jesse Boring, L. J. Davis, vice E. W. Speer.

*Lay*—J. M. Bell.

*South Georgia Conference*—Lay—J. Jackson.

*Alabama Conference*—Lay—R. H. Powell.

*North Alabama Conference*—Lay—J. H. Johnson.

*Louisiana Conference*—Clerical—C. G. Andrews, H. F. Johnson, W. E. M. Linfield.

*Lay*—J. E. Jagers.

*North Mississippi Conference*—Clerical—W. Randall, J. J. Wheat.

*Lay*—H. W. Foote, R. C. Clark.

*Memphis Conference*—Lay—R. J. Morgan, C. Bailey.

*Tennessee Conference*—Lay—Chas. G. Smith.

*Missouri Conference*—Lay—R. E. Anderson.

*Little Rock Conference*—Lay—J. L. De Yampert.

*Trinity Conference*—Lay—W. Howeth.

*Pacific Conference*—Lay—J. W. Goad.

Dr. Lee inquired if a member was allowed to define his position on any

resolution he might submit. He said also that it only provided for the manner of introducing any change in the Discipline. He thought that after the 8th of May no propositions for change should be allowed, and that the Committee on Revisal should report by the 16th. He desired to know if this could come up as an independent resolution.

The President stated that it could.

Dr. Rush liked the amendment as far as it went. He thought that petitions, memorials, etc., should be referred without reading.

The President said that that should be left open.

Dr. Rush said that if reading was particularly desired the rules could be suspended.

A. A. Gilbert moved to amend the first rule by substituting one o'clock for twelve and a half.

This motion was withdrawn.

Dr. Wilson moved to bring rule 7 immediately after rule 15. Lost.

The report was adopted.

On motion of P. A. Peterson it was resolved that whenever any change in the Discipline is proposed, the page, section and paragraph, shall be mentioned and printed in the DAILY ADVOCATE.

F. W. Earnest moved that whenever any member presents a resolution, he shall be allowed five minutes if necessary to define his position, this to be regulated at the discretion of the conference.

Gov. Polk suggested that this would allow members to speak on resolutions that had not been seconded. The motion was lost.

Dr. Vincil was appointed assistant secretary.

The members of the standing committees were then reported by the several delegations.

Bishop Paine then came forward and addressed the conference as follows:

I hold in my hand an important document addressed to the General Conference of the M. E. Church, South, from the Wesleyan Methodist Conference of Great Britain. I ask the reading of it and the appointment of a special committee to which it may be referred.

It was read as follows:

13, LEIGH ROAD, HIGHBURY PARK, N. }  
LONDON, April 11, 1874. }

MY DEAR SIR:—I have great pleasure in sending to you the accompanying address of our last conference.

I hope and pray that your Conference may be distinguished by much of the Divine blessing.

I should be glad of a line to assure me of the safe arrival of the address.

With much Christian regard, my dear sir,

Yours truly,  
GERVASE SMITH.

The Rev. Dr. Paine, or Senior Bishop in attendance at the General Conference of the M. E. Church, South.

ADDRESS.

Of the Wesleyan Methodist Conference of Great Britain to the General Conference of the Methodist Episcopal Church, South.

Dearly Beloved Brethren:

Having learned that your General Conference is to meet before our next annual assembly, we have resolved to address you our fraternal greetings.

In so doing we cannot overlook the fact that so many years have elapsed since the commencement of your separate existence as a church without our having sought intercommunion with you. The causes existing at the time, from which this arose, have now passed away. As to the institution of slavery, in general, and in particular as to the forms in which it formerly existed in our own colonies, and in your country, our opinions remain the same as they ever were, and as they have often been deliberately expressed. This fact makes us deeply grateful, that at length in your country, as in our own empire, the evil has



been entirely, and as we devoutly trust, finally, done away. It is to us a cause of thankfulness that nothing exists to prevent official intercourse between your General Conference and our own. And we pray that both churches, and both countries, may be firmly united, within themselves by concord, and to one another by amity.

We believe that you, with us, firmly hold the great Christian truths, which we have both received in common, and that you are striving to spread living religion among your own people. For ourselves, we trust we have not ceased to "hold fast the form of sound words" which has been handed down to us. In the presence of a subtle scepticism on one hand, and of an increasingly audacious sacerdotalism on the other, it is our duty, and we trust, it is our endeavor, to "earnestly contend for the faith once delivered to the saints." Our country is being blessed at this time with unwonted visitations of the Divine Spirit; slumbering churches have been aroused; apathy has been rebuked; and we live in expectation of yet better days.

We are thankful to be able to report to you that our own churches are in a state of general tranquillity, and are not without signs of spiritual prosperity. The number of members meeting in class has not increased rapidly during the last few years, and the almost stationary character of the returns has been to us a cause of anxiety.

On the other hand our congregations and schools have been steadily increasing; the amount of money raised for the purpose of erecting new and more commodious places of worship, has been beyond all former precedent; home missions, and day school education have also been extended, and the cause of Foreign Missions receives increasing support. Our three Theological Colleges are filled with a fairly adequate supply of approve candidates for the ministry; our colleges for the training of schoolmasters and mistresses, and our other connectional educational institutions, yield us upon the whole great satisfaction. Beyond these islands the work has spread with a rapidity commensurate with the growth of the British Colonies. Since we last communicated with you, an affiliated conference has been formed in Australia, which is now carrying forward Evangelical work with vigor and success in that Continent, and in various groups of islands in Polynesia; a conference has been formed in France and Switzerland; while by a friendly arrangement just concluded, the Canada Conference, hitherto affiliated to our own, has become financially and ecclesiastically independent.

For the present we find it best to continue together as one conference in Great Britain. The last returns show that there were (without including Ireland, but including foreign Missions) 1,744 ordained ministers, and 314 probationers, in connection with the British Conference, and 422,171 church members, besides 28,228 on trial for membership. The other Methodist bodies in England are, in proportion to the parent body, much more considerable than is the case in your country. With these, although we do not see our way to organized union, our relations are of an increasingly friendly character; indeed toward all who hold the head of Christ, it is our desire, as we are persuaded it is yours, to manifest always the kind and catholic spirit of Primitive Methodism. Our enemies are not our Christian brethren, but sin and the powers of darkness.

And now, beloved and honored brethren, we beg that you will accept this our salutation in the Lord. We pray that the Great Master may be present with you, throughout the session of your General Conference; that

your churches may be blessed with increase of holiness, and enlarged through the conversion of multitudes of sinners; that the children of your people may follow in the steps of their godly fathers; that a succession of faithful men may continue to be raised up among you, who shall not "cease to teach and preach Christ." We shall rejoice to hear of your welfare, and to receive, either by deputation or otherwise, information as to your affairs.

Signed, on behalf, and by order of the conference.

GEORGE T. PERKS, President.

GERVASE SMITH, Secretary.

Dr. Leroy M. Lee, moved to refer it to a committee of seven. This motion prevailed, and the following committee was appointed: J. Hamilton, A. M. Shipp, J. C. Wills, Andrew Hunter, L. M. Lee, Truiston Polk, James Jackson.

A communication from S. W. Lambuth, Missionary from China, was read and referred to the Committee on Missions.

Dr. Evans offered the following resolution, which was adopted:

*Resolved*, That a Committee on Bible Cause, and one on the subject of Temperance, be added to the standing committees of this conference, to be constituted in the same manner as the other standing committees of this conference.

J. E. EVANS.

C. P. CRAWFORD.

An invitation was extended to the conference to visit the Masonic Widows' and Orphans' Homes. On motion of P. A. Peterson, thanks were tendered the directors.

The exhibit of the Publishing House was then read.

It will be seen from the above exhibit that the Publishing House has a capital of \$314,037.11 over and above all its liabilities; that it is in debt to the amount of \$219,540.81. Of this amount \$100,000 is reported as bond account, this amount of bonds having been issued to enable us to carry through the building. These bonds are redeemable in five years from the time they were issued, with the privilege of allowing them to run ten years. The interest on them is fully provided for in the rents of three store-rooms which belong to the house. The remaining debt of \$119,540.81 must be met from the debts now due us, and from the current business of the house. The importance of paying off not only this part of our debt, but also the bonded debt, at as early a day as practicable, must be apparent to every one. The interest we annually pay on our indebtedness would rapidly increase our capital, and enable us to accomplish much good in the cheapening of our literature. With careful and economical management, and with the hearty co-operation of the church, this entire debt can be liquidated within the next four years, without infringing upon the present capital. Should this be accomplished, the great object for which the Publishing House was originally established may be fully met. Instead of increasing its capital farther, the profits arising from the business of the house ought, in our judgment, to be applied exclusively to the cheapening and circulation of the literature of the church. Our present capital, if entirely free from the liabilities of the house, would be fully equal to this object.

Dr. Green submitted the report of the Book Committee, as follows:

Report of the Book Committee to the Bishops and Members of the General Conference of the M. E. Church, South:

We, the members of the Book Committee, take great pleasure in stating that, in our opinion, Dr. Redford, our Book Agent, has done all that was possible for a man to do in the conduct and management at the Publishing House, and that his policy has been fully approved by the Book Com-

mittee, and that a debt of gratitude is due Dr. Redford from the whole church for the able and successful management of said concern.

Signed in behalf of the Book Committee. A. L. P. GREEN, Ch'n. W. M. MORGAN, Sec'y.

This report was referred to the Committee on Books and Periodicals.

The report of the Missionary Secretary was submitted without reading.

Dr. McFerrin gave a brief resume of the contents, and stated that copies of the report were in his hands for distribution among the delegates.

Referred to the Committee on Missions.

Dr. Leftwich moved to increase the Committee on Introductions to five, and to appoint upon it one of the resident ministers of the city, in order to present those visitors and residents desiring introduction.

Dr. McFerrin was opposed to increasing the committee. He said it would take up too much time to be introducing every distinguished gentleman who may desire introduction. He understood the appointment of the committee for the purpose of presenting proper persons for introduction, not any one who desired it. If they began that, they would have to introduce two hundred men, and it would take a week to do it in. "You oughtn't to make any distinction. If you begin that, why, I'd think I was as great a man as Dr. Leftwich, and if he gets introduced and I don't, I won't like it, but if you don't make any distinction, I ain't mortified."

Dr. Schon said that, humble as he was, he had attended many assemblies, and though often introduced, he did not feel slighted when it was not done. He was glad he was not on the committee.

S. Bobo asked that the Rev. Mr. Lithgow be put on the committee as a resident minister.

It was suggested that Mr. Lithgow was not a minister.

Dr. Redford said that he had rather the Louisville delegation were not represented at all on that committee.

The motion of Dr. Leftwich was withdrawn.

On motion of Dr. Rush, Dr. Lee was appointed instead of Dr. Duncan, who was absent.

Announcement was then made, and the conference adjourned with the benediction of the Bishop.

### THIRD DAY.

Conference met at the appointed hour, Bishop Pierce in the chair.

Religious exercises were conducted by Dr. J. B. McFerrin.

Minutes of the last meeting read and approved.

Bishop Kavanaugh took the chair. The following delegates appeared and took their seats:

Virginia Conference—Clerical—W. W. Bennett.

Lay—Jos. E. Brodwater.

Louisiana—Lay—J. Harvey Brigham.

Texas—Lay—Hon. J. D. Thomas.

R. Alexander said that according to the present arrangement, the smaller conferences were not properly represented. Some of the delegates from these small conferences were on several committees at once, and several committees met at the same time, so that these conferences were not properly represented. He moved, therefore, to reconsider the vote by which two additional were appointed, and let Special Committees be appointed.

J. E. Evans said that he was aware of the difficulty suggested by the brother. There were a number over on the larger delegations who could work on these committees, and it was for this reason that he desired them appointed. The smaller delegations would be involved in the same difficulty with nine committees as with eleven. His object was to put everybody to

work—to bring in all the material. Let those of the smaller delegations attend or not as they find it convenient. He stated further that he regarded the Committee on the Bible Cause of sufficient importance to be placed among the Standing Committees. There was no more commanding interest that could come under the consideration of this General Conference. And the cause of temperance was now commanding the attention of the nation and of the world. This committee ought to be numbered with the Standing Committees. He repeated that it was his object to work in all loose material.

R. Alexander replied that the very reason he desired the reconsideration was that Special Committees might be appointed, so that all the surplus material could devote themselves wholly to these.

The motion to reconsider was lost.

The following letter was read and the invitation accepted:

To the Members of the General Conference, present:

Having accepted the invitation of leading citizens of Louisville to embody in a lecture the views of education which I presented last summer before the University Convocation of New York, I would most cordially and earnestly invite the members of this conference to attend the lecture on this, Monday evening, May 4th, in this hall.

I would not ask your attention to any trite and familiar suggestions on such a theme, but as our educational systems need a radical change, and as I have a profound conviction of the possibility of eradicating intemperance, vice, crime, animality, and selfishness, by a system of moral education which has never before been systematically presented to mankind, I deem it my duty to invite the especial attention of those who as ministers are so deeply concerned in the improvement of society to a system of moral culture which, although practically new, has already received the approbation of many of the most enlightened friends of humanity.

Very respectfully,

J. R. BUCHANAN.

Bishop Paine presented the following communication to the conference:

MAYOR'S OFFICE, LOUISVILLE, Ky., May 4, 1874.

To the Presiding Officer of the General Conference:

REV. SIR—It affords me much pleasure to transmit herewith a certified copy of the resolution unanimously adopted by the Hon. General Council, tendering the freedom of the city to the delegates to the General Conference of the Methodist Episcopal Church, South.

While conferring a privilege, where a right already exists, may be considered by some as a most empty compliment, this action of the Council is intended as an evidence of the honor and pride shared in alike by all of our citizens that Louisville should have been selected as the place where so large and influential a convention should meet upon a question so all-important as the advancement of religion. Devoutly trusting that the labors of the conference may be most thoroughly and successfully accomplished, and with best wishes for the spiritual and worldly prosperity of each and every delegate, I am, Rev. sir, with great respect, your obedient servant, CHARLES D. JACOB, Mayor.

*Resolved*, by the General Council of the city of Louisville, That in accordance with the recommendations in the message of his Honor the Mayor of this date, calling the attention of the General Council to the fact there will assemble in our city one of the largest, most influential and intelligent bodies of men that have honored Louisville with their presence—ministers of the gospel, statesmen, lawyers and



doctors, merchants, etc.—the freedom of the city is hereby granted to the members of said assembly, and that his Honor the Mayor be requested to communicate the same to said body.

Approved May 1, 1874, by

CHARLES D. JACOB, Mayor.  
Attest copy: J. M. WOMACK, Clerk.

Dr. Green moved to accept the courtesies extended, and have the communication published in the *Daily Advocate*.

A member wished to know what is meant by the "freedom of the city."

Dr. Lee moved that the Secretary be instructed to acknowledge the reception of the communication. This motion was ruled out of order. Dr. Green accepted it as an amendment.

Dr. Lee said: "I regard this communication as a very high compliment to this body. It was intended, and is, an expression of their respect for us, and I think it due to ourselves that we communicate officially to the mayor and council our respect for them; and I know no more proper manner of doing this than by communicating with them through the Secretary."

The amendment was adopted unanimously by a rising vote.

Bishop Paine said: "It is known that we have a claim pending before the Congress of the United States in regard to the Publishing House, and the damages done during the period it was occupied by the United States troops during the war. I have a communication from a gentleman in the city of Washington, as well as the agent, requesting the appointment of a committee to whom it may be referred. I wish it to be considered by a special committee."

R. Abbey said: "I hold in my hand a detailed report, which is too voluminous to be read. I wish, therefore, to ask what I shall do with it."

Dr. McFerrin moved that a committee of five be appointed to which the papers may be referred.

The nomination was amended by substituting seven for five.

The amendment prevailed.

The following committee was appointed: James Jackson, Thomas Christian, W. D. Winslow, W. M. Milnes, B. Craven, W. C. Johnson, W. M. Rush.

Dr. Schon announced W. T. Harris to preach at Broadway Methodist Church.

The committees on the Bible and the Temperance cause were appointed.

The chairmen of the standing committees were called for and announced.

A resolution to appoint a committee of five on the revision of the Ritual was offered and lost.

Bishop Paine announced that the bishops were ready to present their quadrennial address, and requested Bishop Pierce to read it.

It was read as follows:

#### Address of the Bishops.

*Beloved Brethren*—With cordial affection we greet you in the name of the Great Head of the church, Jesus Christ our Lord.

We have completed another quadrennial term of our church history. With devout thanksgiving to God, we report great tranquillity in all our borders. Peace reigns. Not the peace of stagnation, indifference, and moral death, but of unity, contentment, and brotherly love. While the world is all astir with advancing thought, great enterprises, and momentous events, social, political, and ecclesiastical, our preachers abide steadfast in Wesleyan theology, and our people give to the truth a reverent welcome. There is no agitation as to doctrine or to discipline to disturb the quiet of our Zion. This state of things is largely due to the broad liberality of our system, giving full

range to thought and expression, and thus removing the provocation to dissent and resistance by the consciousness of a recognized freedom. Accepting with hearty faith and strong affection, the peculiar and distinctive principles and methods of our economy, the only question now under discussion among us is, how to give them the greatest efficiency and secure the largest and best results. To you, the delegates of the conference, and the people, the whole church looks for the wisdom which shall elaborate and embody in appropriate legislation all the changes needful for the consummation of her wishes and her hopes.

Realizing, as doubtless you do, your responsibilities, we trust that you will address yourselves to the work before you, by invoking that inspiration of the Almighty which giveth understanding, and cherish alike the feeling of dependence and the spirit of devotion. The work to be done is of vital importance at the present juncture, but the points are definite and few in number. Informed as you are with regard to the wants of the church and the views of our membership, a little calm thought—the interchange of ideas—mutual consultation and discussion, will lead to sound and safe conclusions. But, brethren, while deliberate and pains-taking, strive to economize time. The church must needs suffer by the absence of her pastors. The longer the time, the greater the damage. The revival spirit is abroad. God is visiting the churches, Jesus is passing by. The opportunity ought not to be lost. Be prompt. Have a mind to work. Stick to the main points—the living issues. Let us all return as early as may be, to reap the fields now ripening for the sickle of the husbandmen.

We beg to suggest a few things which demand your earnest, careful attention. First of all we mention our Missionary organization. The Parent Board and the Secretary will report to you the operations of the last four years. One or both will likely recommend material changes, suggested by the practical working of the present plan. Of the propriety of these changes and the reasons assigned for them, we leave you to judge. We will not attempt to bias or forestall your action by an official opinion. It is enough for us to invoke a careful review of the whole subject, both as to duty and policy. We deem it proper to say, however, that the resolutions of the Board at their last annual meeting, proposing to ask at your hands, radical changes in the Missionary Constitution, have been strongly disapproved in several of the conferences, and the discussion here will probably turn upon some modification of the present plan or the re-adjustment of this great question on a new basis.

The working and results of our missionary organization do not, in our judgment, meet the demands of our times, or the responsibility that rests upon us as a church of the Lord Jesus Christ. We refer especially to foreign fields. Whether this be due to the plans adopted, or to the manner in which they have been carried out, we respectfully refer to your consideration.

The spirit of missions is vital to the very existence of the church. She may live as an organization, by force of numbers, money, and social influences, but cannot be a fruitful branch of the living Vine, unless the sap of missionary life circulates through it—maintaining health and vigor, and making it the medium of extension to others. Our people are not deficient in any discouraging

sense, of right views and feelings on this subject, but our methods have never commanded their entire confidence and approval. The point of friction and of weakness lies in the comparative claims of the domestic and foreign work. While slavery existed we had a factor which solved the difficulty, and the work at home harmonized in the spirit of it and the necessity of the case, with the work abroad. Now that the colored people have church organizations of their own, and are provided with the Gospel, the domestic work has largely lost its missionary feature, and the combination of it with the foreign has absorbed into the former much of the interest which belongs more legitimately to the latter.

There is much to be done at home, in occupying waste places—supplementing the scant resources of sparse populations, and carrying the Gospel to the neglected poor of our large cities; but, as providing for the dependents of our own households does not exonerate from the general obligations of charity, so attention to these local demands upon the money and labor of the church, should not abridge our interest or effort in behalf of those who dwell in darkness and the shadow of death. If the General Conference could provide for the home field from some other fund, it might be well. Or if they could so harmonize the two interests, domestic and foreign, as to avoid a conflict in the public mind in reference to their respective claims, then the embarrassment under which we now operate would pass away. Missionary work, distinctively so called, must be made more prominent. It ought to be disentangled from all *quasi* views and substitutes, and made to rely upon its own merits, motives and obligations. However integral to the church as an organization to conserve the interests of Christ's Kingdom among men, and however included in the principles, genius, and plans of our holy religion, it is nevertheless a peculiar work in its necessities, modes and agents. Its claims must not be diluted by considerations of effort expended in another direction, nor subordinated to any other department of duty. It should stand alone in its magnitude and grandeur. It is the work of the church—her special mission. "Go ye, into all the world, and preach the gospel to every creature." The reflex influence of obedience and enterprise in this direction is conservative of personal piety and all local progress. A church imbued with the spirit of missions, is always spiritual—active—liberal and aggressive. To deal with the gospel as a monopoly for home use and private ends is to defraud Christ of his inheritance in other lands and to waste his goods by misapplication as unfaithful stewards. Adopt some plan, brethren, which will intensify the church's sense of indebtedness to Christ and the world. Magnify the gospel by diffusion as well as embracement. Individualize the mission work. Separate it from all competition. Set it forth in the grandeur of its claim upon faith, hope, and philanthropy, an imperious duty specified by Divine command, encouraged by divine promise, already vindicated by Providence and grace, and destined to culminate sooner or later by gradual advancement or sudden triumph in millennial glory. Any plan, recognizing the great underlying principles of this interest and starting from the right standpoint, which will commend itself to the judgment of the church as feasible in its practical working, and which can be economically administered, will command

her liberality. The plan must appeal to the loyalty of the church. There must be unbroken, serried combination. The current of benevolence in this behalf must not be wasted by side rills for local irrigation, but pour in steady volume into one reservoir for a specific use. All other claims and interests must be made to depend upon their merits for help and not seek to live on the credit of another affiliated but independent and overmastering obligation. With these suggestions, we submit the whole subject to your collective wisdom.

We are glad to report to you wonderful progress in church building, both as to number of houses, style of architecture and accommodations for comfort at all seasons. Consolidation of feeble societies at eligible centers has enlarged congregations, secured a more uniform administration of ordinances, given stability and permanent form to Sunday-schools and made the arrangement of circuit work more convenient and effective. Incidental to this is the slow but steady improvement of all financial plans. Broader views of duty, more liberal assessments and better modes of collection, are prevailing. There are local exceptions to this remark, but the aggregate collections under the pressure of an unprecedented monetary collapse, demonstrate the truth of the general statement. Some of the preachers are embarrassed by short receipts, are living hard, but stand up manfully to their work, knowing that the same afflictions are pressing upon the people themselves, and persuaded that the church will respond to their necessities when the present stringency shall be relaxed.

The subject of education in all its branches, is entitled to your most thoughtful consideration.

The right training of children—the literature of our Sunday-school system—denominational education, are all phases of the general subject of great and increasing importance. We do not hesitate to avow that we regard the education of the young as one of the leading functions of the church, and that she can not abdicate in favor of the State without infidelity to her trust and irreparable damage to society. The reasons for occupying this ground which inhere in the very nature of his interest, and in the relation of children to the church, are all intensified by the antagonisms of modern science, and the outcasting of the religious element from all the school systems fostered by State legislation. It is not ours to dispute jurisdiction with Caesar, but, fully persuaded that the salt of religious truth alone can preserve education from abuse and mischievous results, we feel that the responsibilities of the church grow with the progress of society and the demands of the age.

It is with gratulation and thanksgiving to God, we say, the church has made great progress in this department of duty. She has projected new enterprises on a broader basis and with higher aims as to scholastic teaching and furniture—revived institutions which were languishing and ready to die—renewed endowments lost by the revolutions of fortune, and is seeking to maintain the guardianship and sanctification of the humbler instrumentalities which lay hold upon the masses of society. We anticipate in the near future a complete system. Universities, colleges, district schools, academies, sustained by our people, and manned by our own graduates—all thoroughly equipped, a rounded plan, reaching from the lowest to the highest, and



securing the safeguards of a Christian education to all the rising generation committed to our charge. We want for our young people an education which begins amid the hallowed influences of home—the cherished authority and example of the father, the tender, benignant influence of the mother, carried on in association with the Bible, prayers and revivals, in every stage of development from the alphabet to the diploma.

In our judgment the time shall come for the General Conference to make some strong deliverance as to discipline in reference to class-meetings, worldly amusements, and family religion. The great body of our people persist in believing that the conference of 1866 abolished class-meetings, not only as a test of membership, but as a Methodist institution. Any action, therefore, recognizing it and urging it as a social means of grace, obligatory, not under penalty of law, but in proof of fellowship, might rectify the prevailing mistake, and help to revive this time-honored and gracious instrument of good. Perhaps, dividing the membership into classes as under the old rule, but changing the form of the meeting from the catechetical (the inquisitorial as some regard it) to the colloquial, might retain and perpetuate all that is vital to the institution.

Among our young people, everywhere, especially in the towns and cities, there is a tendency to worldliness—to vain and demoralizing amusements, which demands a correctiv. The subject, though plain in its general principles, is compassed about with many embarrassments. The toleration of these things by loose notions of Christian liberty, the fact that many Ehs among us do not restrain their children—the loose admission of members—the incapacity of the unconverted for spiritual discernment, the long suffeance of the evil in many cases from timid administration, all threaten the church, adulterate her purity, and break down her authority. The sense of the discipline, in terms, is to plea with some, expunging the paragraph in which dancing was peccified among things forbidden, as been construed by others into relaxation of law, equivalent to license. We think the rule is plain, and we know the last General Conference expressed itself strongly in condemnation of this evil. Nevertheless the pleas are made, so that the church is enfeebled in her remonstrance, and the preacher paralyzed in his pastoral government. Both parties look to you for relief. We hope you may be able to furnish it. You can not make a new law but you can define the old.

The church is suffering grievously in her character, experience, and influence, from the very general neglect of family religion, morning and evening worship in the houses of our people. No duty can be dropped from the Christian schedule without serious loss of moral power. Indeed such an omission unsettles the whole foundation of religious life, and jeopardizes the moral safety of every delinquent. The neglect of this great duty is not merely a personal fault, wholly indefensible, but the guilt of it is enhanced by the fact that under such a regime there can be no proper Christian training of children. This evil is of fearful magnitude, as a fact, as an example, in itself, in its effects, and in its results. It ought not to be tolerated. We invoke the authority of the conference, the efforts of the ministry, the co-operation of all the faithful among us to correct it.

The district conferences are working well, doing good. The church

is greatly indebted to them for her unity, compactness, and efficiency. They combine all the elements of usefulness and power common to the class-meeting and the camp-meeting, with some advantages over both. They are most commonly the occasions and the instruments of revivals, giving fresh impulse to the work of God in the communities where they are held and the districts they represent. They need no increase of power—no new function—no farther legislation. They stand in their own lot, and should not trench upon the attributes and offices of any other department, and least of all upon the quarterly conference.

During the past four years the Bishops have been able to attend all the annual conferences without a single failure, besides attending a great many of the district conferences. By the Divine blessing we propose to continue our labors on the same scale.

We regret to say—the church conference is a comparative failure. In the stations, generally they have done well—are very useful. In the circuits, as a rule, they have been inefficient. The fault is commonly with the preacher, who does not like them—does not know how to hold them—sometimes with the people—often with both. Time and experience may correct this order of things and vindicate the wisdom of the institution. It seems to us to be a necessity, both to a wise pastoral oversight—a just distribution of service among the members, and an effective use and application of the resources of the church. It might be well to give the preacher in charge larger discretion as to the manner of holding them, so that in the absence of pressing business, they might be made strictly devotional.

Within the last two years our Publishing House has passed one great crisis in its history, and even now is struggling with another, because of the monetary troubles of the country. It has survived both. Destroyed by fire, it has sprung from its ashes, enlarged and improved. Embarrassed by the financial panic which rests upon the country like a palsy, it has sold more of our standard books within half a year than perhaps in the last decade. The exigencies of this crisis revived among our preachers a custom, which prevailed among the fathers, and to which much of their success in promulgating the Gospel and establishing the people in the knowledge of our doctrines, was due. We mean the circulation of our books. The object of a church publishing house is moral not mercantile. Books may be printed in any quantity and of the best quality, but they fail to do good unless distributed among the people. This work can best be done by the pastors. We trust this revival of so good a work will not be spasmodic, but that it will continue and increase.

In this connection we can not forbear to commend the management of the Sunday-school department. A new system of instruction has been constructed—a literature created satisfactory to the church in its style, tone and varied adaptations.

As the only distinct change in the way of legislation which we propose, we respectfully recommend the restoration of the rule which requires a preacher to travel two years before he is eligible to deacon's orders, and four years before he is ordained elder.

Since your last session two of our colleagues, Bishop J. O. Andrew and Bishop John Early have departed this life. They were venerable

men, greatly beloved in the church for their Christian virtues—ministerial and official fidelity—long and varied service. Found as they always were in the way of righteousness, their hoary heads were crowns of honor, the insignia of their age, authority, and worth, and all the people delighted to do them reverence. They gave the days of the years of their youth and maturity to the active service of the church, and then amid the infirmities of old age and the languor and distress of physical suffering, illustrated the grace of God by patient submission, by beautiful expressions of trust, and the joyous triumph of faith and hope. Let us all rever their memory, imitate their example, and by patient continuance in well doing follow them to the heaven of the blessed.

Finally, brethren, remembering that the safety, usefulness and power of the church are not in mere organism, however compact, nor in prudential legislation, however wise or expedient, but in the spirituality of the ministry and membership, in the maintenance of sound doctrine and godly discipline, address yourselves to the task of protecting the church we love from the corruptions of sentiment, taste, and habit, which are in the world through lust, and of restoring her to the self-denial, the moral courage, the consistent piety, which must characterize all who would be accepted witnesses of the Lord Jesus.

May the Great Head of the church be present in all your sessions, and pour upon your counsels and conclusions the benedictions of his grace.

R. PAINE,  
G. F. PIERCE,  
H. H. KAVANAUGH,  
W. M. WIGHTMAN,  
E. M. MARVIN,  
D. S. DOGGETT,  
H. N. McTYRE,  
J. C. KEENER.

The following resolutions were presented:

*Resolved.* 1. That the address of the Bishops be received.

2. That so much of the address as refers to missions be, and it is hereby referred, to the Standing Committee on Missions; and so much as refers to education be referred to the Committee on Education, and so much as refers to class-meetings, social amusements, family religion, district conferences, church conferences, and changes in the Discipline, be referred to the Committee on Revisal; and so much as refers to our Publishing House interests be referred to the Committee on Books and Periodicals; and so much as refers to the subject of Sunday-schools to the Committee on Sunday-schools; and so much as refers to the support of the ministry be referred to the Committee on Finance.

J. E. EVANS,  
A. H. REDFORD.

Dr. Walker amended by referring that part having reference to the work of the bishops and the death of Bishops Andrew and Early to the Committee on Episcopacy.

The amendment was accepted, the resolutions adopted, and the address ordered to be published in the *Daily Advocate*.

Dr. Walker offered the following resolutions, stating that his sole object was to expedite business:

*Resolved,* That no proposition from any quarter to make any change in any part of the Discipline shall be entertained after Saturday, May 9.

*Resolved,* That no report from the Committee on Revisal shall be received by the conference after Saturday, May 16. H. A. C. WALKER,  
J. S. KEY.

Dr. Wilson said that he preferred to extend the time for presenting any proposed change in the Discipline to

May 13. He thought there would hardly be time to compass the business in the time proposed. He therefore moved an amendment by substituting May 13 for May 9.

Dr. Hamilton said: "I think the conference, at its last session, undertook a work of this sort, and failed utterly in carrying it out. Why should we here upon the third day forestall any business that may hereafter come up and demand attention? We can't shut down on ourselves and force an adjournment in that manner. If any necessary business comes up the resolution will be reconsidered. I like the amendment better than the original resolution, but I think we can trust ourselves in these matters."

Colonel Powell said: "I agree with Dr. Hamilton, that it is too early for us to take any such measures as those proposed. Surely, the conference can trust itself two days longer, at least. The same thing was attempted at the last conference, and proved a failure. I do not believe it will facilitate business at all. If you adopt these resolutions, an occasion may occur when it will be advisable to reconsider them, and why desire to pass them now, on the third day? The conference has just listened to an address notifying us that matters of importance would come up for our consideration. Why, then, restrict our action hereafter? I do not like to move to lay any resolution upon the table, but I am strongly tempted to do so now—I shall do so—I move to lay the resolution and amendment on the table.

Dr. Walker: "Is it fair for a member to make his speech, and then cut off all debate by a motion to lay on the table?"

The President: "Debate is cut off." Dr. Green inquired if the Committee on Episcopacy were to take into consideration the memorial services of the deceased bishops.

Dr. Evans replied that a committee was already appointed for that purpose.

Dr. Rush suggested the calling of the conference for the presentation of petitions and memorials.\*

The following were presented:

*Holston Conference*—A memorial of the Holston Conference respecting a change in the division of the missionary money between the Parent and Domestic Boards.

Referred to Committee on Missions.

A memorial on the election of Sunday-school Superintendents.

Referred to the Committee on Sunday-schools.

A memorial on publishing the boundaries of conferences in the Discipline.

Referred to the Committee on Revisal.

*North Carolina Conference*—A memorial in the election of Sunday-school superintendents.

Referred to the Committee on Sunday-schools.

A memorial on defining the relation of baptized children to the church.

Referred to the Committee on Revisal.

A memorial on publishing the Discipline in cheap and pamphlet form.

Referred to Committee on Books and Periodicals.

*South Carolina*—A memorial on a financial plan.

Referred to the Committee on Finance.

*North Georgia Conference*—A memorial in reference to annual conference Sunday-school secretaries.

Referred to the Committee on Revisal.

A memorial on the plan of distributing missionary funds.

Referred to the Committee on Missions.

*South Georgia Conference*—A memorial on distributing missionary funds.



A report on Wesleyan Female College, Macon.

Referred to the Committee on Education.

*Louisiana Conference*—A memorial on the organization of a separate German Conference.

Referred to the Committee on Itinerancy.

A memorial on representation in the district conferences.

Referred to the Committee on Revisal.

A memorial on the election of Sunday-school superintendents.

Referred to the Committee on Sunday-schools.

A memorial on the General Rules.

Referred to the Committee on Revisal.

*Mississippi Conference*—A memorial on the election of Sunday-school superintendents.

Referred to the Committee on Sunday-schools.

A memorial in regard to unsettled claims of pastors at the end of the conference year.

Referred to the Committee on Finance.

A memorial on the powers of district conferences, on receiving members into the church, on a rule concerning the use of intoxicating liquors as a beverage.

Referred to the Committee on Revisal.

*North Mississippi Conference*—A memorial on the records of quarterly conferences.

Referred to the Committee on Revisal.

*Kentucky Conference*—A memorial on church registers and quarterly conference records.

Referred to the Committee on Revisal.

*Louisville Conference*—A petition requesting that trustees shall be members of the church. A memorial on statistics and the publication of boundaries in the Discipline.

Referred to the Committee on Revisal.

*West St. Louis Conference*—Memorial on having a secretary of education for district conferences.

Referred to the Committee on Revisal.

A change of name of said conference.

Referred to the Committee on Boundaries.

On election of Sunday-school superintendents.

Referred to the Committee on Sunday-schools.

*Missouri Conference*—A memorial respecting the appointment of a secretary of education in the quarterly conference, and the promotion of the cause of education.

Referred to the Committee on Education.

A memorial on a division of said conference.

Referred to the Committee on Boundaries.

A memorial from the St. Charles District on boundaries.

Referred to the Committee on Boundaries.

A memorial on district conference secretary.

Referred to the Committee on Revisal.

A memorial on specific law in regard to the making, sale and use of intoxicating liquors.

Referred to the Committee on Temperance.

Two memorials on the election of Sunday-school superintendents and the duty of quarterly conferences in regard thereto.

Referred to the Committee on Sunday-schools.

A memorial on stewards.

Referred to the Committee on Revisal.

*Western Conference*—A petition praying for the creation of a new

conference in Colorado and New Mexico.

Referred to the Committee on Boundaries.

*White River Conference*—A memorial on the action of the Board of Missions.

Referred to the Committee on Missions.

A memorial on the election of Sunday-school superintendents.

Referred to the Committee on Sunday-schools.

*West Texas Conference*—A memorial on a change in the baptismal office.

Referred to the Committee on Revisal.

A memorial on the election of Sunday-school superintendents and teachers, and the relation of pastors to the Sunday-school.

Referred to the Committee on Sunday-schools.

A memorial on change of boundaries.

Referred to the Committee on Boundaries.

A memorial on Trustees and Building Committees.

Referred to the Committee on Revisal.

*Los Angeles Conference*—A memorial on boundaries.

Referred to the Committee on Boundaries.

*Columbia Conference*—A memorial on making said conference a mission conference.

Referred to the Committee on Missions.

A resolution was passed inviting the venerable Dr. Pierce to occupy a seat on the platform if not unpleasant or inconvenient to him.

The following resolution was read and gratefully accepted:

LOUISVILLE, May 2, 1874.

To the Members of the General Conference:

I shall be glad to have you visit my art Gallery, corner third and Jefferson, where I have many works of art which will interest you.

You can each have your pictures taken (to send home) without charge.

I shall be most happy to contribute, in my humble way, to your pleasure while in our city.

Most respectfully,

E. KLAUBER.

Bishop Paine announced that W. C. Johnson was, by request, released from the Committee on Publishing House Claims, and Robert Browder appointed in his stead.

Conference adjourned with the doxology and benediction of the Bishop.

#### ERRATA.

In the proceedings of the session of Saturday, May 2d, make the following corrections: L. J. Davies, reserve, in place of Jesse Boring, and W. J. Scott, reserve, in place of E. W. Speer, North Georgia Conference.

Insert "Louisiana, clerical, A. E. Goodwyn."

Strike out "W. Randall," reported from North Mississippi Conference.

#### FOURTH DAY—MAY 5.

Conference met at the appointed hour, Bishop Wightman in the chair. Religious exercises were conducted by Dr. Head.

Minutes of the last meeting read and approved.

Bishop Marvin took the chair.

The following delegates appeared and took their seats:

*Memphis Conference*—Lay—F. F. Porter.

*Tennessee*—Lay—W. R. Webb.

*Kentucky*—Lay—W. M. Leathers took his seat in place of J. R. Binkley, resigned.

The chair then called for petitions, memorials and appeals, and the following were presented:

*Baltimore Conference*—Appeal of L. D. Huston.

N. Head moved that Dr. McFerrin

be requested to represent Dr. Huston in his absence.

Dr. Shapard—Has one who is not a member of the church the right to appeal?

Chair—This is not a new question to me. I am prepared to pronounce upon that point after mature deliberation. The appeal cannot stand before this General Conference. His voluntary withdrawal is a voluntary relinquishment of all rights in the Methodist Episcopal Church, South. The appeal was not entertained.

A memorial respecting changes of economy in relation to the number of appointments in circuits and districts.

Referred to the Committee on Revisal.

John Adams, of the Texas delegation, was taken from the Committee on Itinerancy, and D. Morse was put in his place.

A resolution of T. S. Wade, W. Downtain, and R. S. Bickle, on the boundaries between the Western Virginia and Baltimore Conferences was presented, read and referred to the Committee on Boundaries.

P. A. Peterson, M. S. Andrews, A. M. Shipp, A. R. Winfield, offered a resolution on a change of basis of clerical and lay representation, which was read and referred to the Committee on Itinerancy.

W. S. Black, S. D. Adams, L. S. Burkhead, W. H. Bobbitt, offered a resolution on a plan to secure a board of district trustees, which was read and referred to the Committee on Revisal.

W. J. Scott, C. Long and L. D. Palmer offered a resolution deprecating any material modification of the presiding eldership, which was read and referred to the Committee on Itinerancy.

W. J. Scott, H. J. Adams, and W. F. Cook offered a resolution favoring the appointment of Evangelists, which was read and referred to the Committee on Revisal.

H. J. Adams and W. F. Cook offered a resolution on a change in the Discipline regarding the trial of a traveling preacher, which was read, and referred to the Special Committee on Church Trials.

G. M. Nolan and T. M. Merriwether offered a resolution on the duty of pastors as to class-meetings, which was read and referred to the Committee on Revisal.

T. M. Merriwether, J. M. Beall, and J. Jackson, offered a resolution in the support of the ministry, which was read and referred to the Committee on Finance.

L. Pierce and J. S. Key offered three resolutions in relation to the administrative duties of preachers, which were read, and after explanations by the venerable mover, were referred to the Committee on Itinerancy.

Dr. Pierce said—As this paper is to go to the Committee on Revisal, I feel unwilling to submit it without giving my reasons. It has been the desideratum of the Itinerancy all the days of my life, and more especially during the last few years. Now and then we have a man belonging to the list of itinerant pastors who, although in other respects a good man, is utterly inert and worthless in his administrative qualities. Our itinerant polity is a peculiar polity. Ours is the only church which sends pastors to the people who can not elect them, and we are shut up to this single method of endeavoring to secure for them faithful pastors. As it is now, no matter how inefficient his past history may have been, we give him the charge of souls. I feel it my duty to say that the annual conference is responsible to the church for all the peculiarities of Methodist preachers. The bishops have nothing to do with the material that we turn over to them for appointment. It needs no argument to establish the fact that the annual conferences are

necessarily quasi theological schools. Men come up here as under-graduates, freshmen, sophomore, junior and senior. I take it upon me to say that no annual conference would admit any man if they were assured that they could make nothing out of him but a fine preacher, without constitutional tastes and tact for administration. I think if I were a bishop, I would feel reluctant to put stations and circuits in the hands of any such men. I therefore take this as my standpoint, that it is as necessary to make good pastors as to make good preachers. Whatever gifts he may have, the church in his hands does not move on prosperously. Everything that requires administrative ability dwindles and tangles, and becomes as a withered leaf. The time has come when an energetic, wise enforcement of Methodist discipline is necessary. It is therefore necessary that the annual conference should be satisfied that they are placing it in the hands of responsible men.

The twentieth question of our minutes, "are all the preachers blameless in their life and official administration," should be as strictly answered as regards the latter as it is in regard to the first. I have seen men whose inefficiency in official administration was as well known as their names upon first-rate circuits bring up only about one hundred dollar collections, when another man can go to the same circuit and collect five hundred dollars, and nobody will be hurt and everybody glad. It is a very important consideration. I have simply stated that the presiding elder shall make a report touching those things that are of vital interest to the church. As it is they have twenty or thirty duties to perform, and I have remarked that it is a universal law that what is overdone is generally undone. The lax administration of discipline is an evidence, not only of our infirmity, but of our moral depreciation. My rule is, that whatever is law I am going to enforce against those who are determined to have their own way, though Methodism suffers by their acts. And now for the finale. Where complaint is made on the grounds of administrative inefficiency alone, let it be considered sufficient ground for honorable location, and if the preacher desires it, the conference may try him another year, and if then he is shown to be unfit, drop him finally from the itinerant roll. This Revisal Committee has so much to do that I thought I would make this little explanation of my points, though I have spoken too long on this subject. God bless you.

The papers were referred to the Committee on Itinerancy.

J. O. A. Clark and J. W. Hinton offered a resolution proposing changes in the discipline as to representation of local preachers in the conferences and other matters, which was referred to the Committee on Revisal.

J. Hamilton and W. Shapard offered a resolution in regard to trustees, deprecating the use of our churches for improper purposes.

Referred to the Committee on Revisal.

J. Hamilton, M. S. Andrews, W. A. McCarty, W. Shapard, offered a resolution in relation to the number of appointments in a district.

Referred to the Committee on Revisal.

W. Shapard and J. Hamilton offered a resolution favoring an amendment of the discipline so as to require the grounds of appeal to be stated when it is taken.

Referred to the Committee on Church Trials.

J. W. Whitten and J. B. West offered a resolution in relation to secretaries of church conferences and recording stewards.



Referred to the Committee on Re-  
vival.

O. J. Moore, W. E. Tomlinson and  
T. Y. Ramsay offered a resolution  
favoring the expunction of all after  
the word "provided," in par. 6, sec. 3,  
chap. 2, page 49 of Discipline.

Referred to the Committee on Re-  
vival.

Also a resolution favoring the ex-  
punction of all after the word "Ex-  
cept," par. 3, sec. 2, chap. 2, page 39.

Referred to the Committee on Re-  
vival.

N. Scarritt, C. I. Vandeventer, and  
G. M. Winton, offered a resolution in  
regard to the modification of the pre-  
siding elder's office.

Referred to the Committee on Itin-  
erancy.

M. M. Pugh and N. Scarritt offered  
a resolution to change Ans. 1, Ques.  
2, sec. 4, chap. 6, page 126. It was  
to read after the word "preachers," in  
the third line from the top, as follows:  
"In one local preacher and two lay-  
men."

Referred to the Committee on Church  
Trials.

W. M. Rush and J. C. Wills offered  
a resolution allowing the bishops to  
appoint teachers in our literary insti-  
tutions to pastoral charge of such in-  
stitutions, and of the congregations  
locally connected with them without  
affecting their conference relations.

Referred to the Committee on Itin-  
erancy.

A. R. Winfield and J. B. McFerrin  
offered a resolution respecting church  
trials.

Referred to the Committee on Church  
Trials.

A. R. Winfield and J. T. Scruggs  
offered a resolution respecting quar-  
terly conference journals.

Referred to the Committee on Re-  
vival.

W. J. Clark and I. G. John offered  
a resolution on the support of the min-  
istry.

Referred to the Committee on Fi-  
nance.

T. Stanford and W. Price offered a  
resolution in regard to the children of  
the church.

Referred to the Committee on Re-  
vival.

The following resolutions were of-  
fered, read and adopted:

*Resolved*, That the bishops be re-  
quested to consider the subject of the  
election and ordination of our native  
born missionaries in foreign stations,  
and suggest to this conference what  
legislation, if any, is necessary on this  
subject.

WM. SHAPARD.

W. A. McCARTY.

*Resolved*, That this General Con-  
ference are thankful to Almighty God  
that the Rev. Dr. Lovick Pierce has  
been graciously preserved to the 90th  
year of his age in such full mental  
vigor and in sufficient bodily health to  
be present with us as a delegate.

*Resolved*, That we are anxious, one  
more time, to hear this aged servant  
of God expound the gospel which he  
has so long illustrated, both by pre-  
cept and example, and we most ear-  
nestly request him to preach before the  
conference, in this hall, at such time  
as may suit his convenience, due notice  
thereof being given to the public, that  
all who wish, and whom the hall can  
accommodate, may have opportunity  
to hear him.

A. A. GILBERT,  
A. R. WINFIELD,  
D'ARCY PAUL,  
JAMES JACKSON,  
R. J. MORGAN,  
MILTON BROWN,  
TRUSTEN POLK.

The following communication was  
presented, read, and the courteous in-  
vitation was accepted by a rising vote:

LOUISVILLE, KY., May 5, 1874.

DR. SEHON—Dear Sir—Being de-  
sireous that the General Conference  
of the Methodist Episcopal Church,  
South, now in session here, should re-

ceive every attention and courtesy, I  
have much pleasure in extending to  
each and all the members thereof a  
cordial invitation to the Board of  
Trade Rooms during their stay in our  
city. Hoping it will be agreeable to  
them to accept this invitation, most  
cordially given, I am, dear sir,

Yours respectfully,

JOHN BARBEE,

President Board of Trade and Cham-  
ber of Commerce.

The Conference then adjourned with  
the doxology and benediction by the  
Bishop.

THE PRESIDING ELDERSHIP.

It is the wish of a number of the  
delegates that the "preamble and  
resolutions modifying the office of  
presiding elder," which were presented  
to-day, and a copy of which I send  
you, be published in the *Daily Advo-  
cate* for the use of the delegates. If  
you have room in your columns, will  
you please publish the document as re-  
quested?

N. SCANETT.

May 6, 1874.

WHEREAS, It is not now so neces-  
sary for the presiding elder to make  
regular quarterly visits to all the  
charges in his district, as it was in the  
earlier history of the church; and

WHEREAS, It is our duty, as God's  
stewards, to economise, as much as  
possible, all the resources which he  
gives us for the prosecution of our  
work; therefore,

*Resolved*, That our Bishops be re-  
quested to vary their present usage  
by appointing each presiding elder to  
the pastoral charge of some circuit,  
station, or mission, within the bounds  
of his district.

*Resolved*, That the presiding elder  
be required to attend only such quar-  
terly meetings, and make such visita-  
tions in his district as in his judgment  
the interests of the work may require;  
*provided*, however, he shall make him-  
self thoroughly acquainted with the  
state of the work and with the pastors  
in his district, and thus qualify himself  
to give a full and correct representation  
of the same to the bishop.

*Resolved*, That no presiding elder's  
district shall contain more than eight  
appointments.

*Resolved*, That each presiding elder  
shall receive his support from his own  
pastoral charge, as do other pastors;  
*provided*, the traveling expenses which  
he may incur in the discharge of the  
duties of his office as presiding elder  
shall be paid by the other charges of  
his district.

*Resolved*, That the Committee on  
Revisal be instructed so to change that  
part of the Discipline relating to the  
duties and to the support of the pre-  
siding elders, that it shall be in har-  
mony with the foregoing resolutions.

N. SCARRITT,  
C. I. VANDEVENTER,  
G. M. WINTON.

FIFTH DAY.

Conference met at the appointed  
hour, Bishop Kavanaugh in the chair.  
Religious exercises were conducted  
by Rev. T. W. Bottomley.

The minutes of the last meeting  
were read and approved. Bishop  
Wightman took the chair. The fol-  
lowing delegates appeared and took  
their seats:

Virginia Conference.—Lay—D'Arcy  
Paul.

West St. Louis.—Lay—J. P.  
Strother.

Louisville.—Lay—W. B. Matchen,  
whose place had been supplied by  
J. S. Harvey.

Mississippi.—Lay—J. H. Thomp-  
son.

Kentucky.—Lay—J. M. Tipton.

Illinois.—Clerical—J. W. Wescott.

Tennessee.—Lay—W. M. Cooke.  
Changes were ordered in the stand-  
ing committees.

The following resolution was of-  
fered:

*Resolved*, That there be appointed  
a committee of nine to consider chap-  
ters 6, 7 and 8 of the Book of Disci-  
pline and the amendments proposed  
thereto, and that said committee shall  
be charged with the duty of drafting  
and reporting to the conference a  
simple and effective plan for church  
trials, which report, when made, shall  
be referred to the Committee on Re-  
vival.

H. E. JOHNSON,  
W. F. M. LINFIELD.

H. F. Johnson said: "I offer this  
after consultation with the chairman  
of the Committee on Revisal. It is  
known to members of the conference  
that church trials are very defective,  
and now since the order has been estab-  
lished we have introduced into our  
legislative economy many distin-  
guished laymen, many of whom  
are judges, and familiar with all the  
details of legislative proceedings, who  
may perhaps be able to present a  
better plan than that we have at  
present.

"I offer the resolution in this man-  
ner that I may lighten the labors of  
the Committee on Revisal. The re-  
port of this committee may be referred  
to the Committee on Revisal."

Dr. Leftwich said that it was un-  
necessary to appoint a special com-  
mittee. He preferred that it should  
go to the Committee on Revisal, and  
they could appoint a sub committee.  
He moved to amend by referring to  
the Committee on Revisal.

H. A. C. Walker said: "As a  
member of the Committee on Revisal,  
I should greatly prefer that this com-  
mittee be appointed and act definitely  
so far as the measures suggested are  
concerned. I wish that it was in  
order for me to move to amend the  
original resolution by striking out that  
part relating to the reference to the  
Committee on Revisal.

Dr. Leftwich replied that it was  
very unnecessary to have a special  
committee appointed to refer their  
action back to the one of the standing  
committees. The Committee on Re-  
visal could refer to a sub committee  
if necessary.

H. F. Johnson—If Dr. Walker's  
amendment were offered, I would ac-  
cept it. I would be glad if Dr. Left-  
wich would accept it.

Dr. Leftwich refused to accept, and  
his amendment was put to the house  
and lost.

Dr. Walker moved to amend by  
striking out all that part of the reso-  
lution relating to the reference to the  
Committee on Revisal.

The amendment was accepted and  
the original resolution as amended  
was adopted.

Petitions, memorials and appeals  
were called for, and the following  
were presented:

Virginia Conference—A memorial  
on boundaries, trustees, local preach-  
ers, district schools, trial of members.  
All referred to the Committee on  
Revisal, except the last, which was  
referred to the Select Committee of  
Nine on Church Trials.

A memorial in relation to the di-  
vision of the Virginia Conference.  
Referred to the Committee on  
Boundaries.

Holston—A memorial in relation  
to the Holston and Baltimore Con-  
ferences.

Referred to the Committee on  
Boundaries.

South Carolina—A memorial re-  
garding stewards, trustees, etc.

Referred to the Committee on Re-  
vival.

A memorial referring to Sunday-  
school superintendents.

Referred to the Committee on  
Sunday-schools.

South Georgia—A memorial in re-  
lation to church trials.

Referred to the Committee on  
Church Trials.

A memorial on finance.

Referred to the Committee on  
Finance.

A memorial in regard to the size of  
presiding elders' districts.

Referred to the Committee on  
Itinerancy.

A memorial in relation to popular  
amusements.

Referred to the Committee on Re-  
vival.

A memorial on temperance.

Referred to the Committee on  
Temperance.

A memorial referring to local  
preachers.

Referred to the Committee on Re-  
vival.

North Georgia—A memorial in re-  
lation to the appointment of Sunday-  
school superintendents and Sunday-  
school literature.

Referred to the Committee on Sun-  
day-schools.

A memorial in regard to Lagrange  
Female College.

Referred to the Committee on Edu-  
cation.

Florida—A memorial referring to  
the term of pastoral services in Key  
West.

Referred to the Committee on Itin-  
erancy.

Alabama—A memorial in relation  
to superannuated preachers.

Referred to the Committee on Re-  
vival.

North Alabama—A memorial in  
relation to the trustees of institutions  
of learning.

Referred to the Committee on Edu-  
cation.

A petition to change the conference  
boundaries.

Referred to the Committee on Bound-  
aries.

Louisiana—A petition for the for-  
mation of a separate German Confer-  
ence.

Referred to the Committee on Itin-  
erancy.

A petition in reference to German  
publications.

Referred to the Committee on Books  
and Periodicals.

Memphis—A memorial in reference  
to the election of Sunday-school super-  
intendents.

Referred to the Committee on Sun-  
day-schools.

A memorial in regard to the sale and  
use of intoxicating liquors.

Referred to the Committee on Tem-  
perance.

Kentucky—A memorial in reference  
to stewards.

Referred to the Committee on Re-  
vival.

West St. Louis—A memorial in re-  
gard to changes in the baptismal of-  
fice.

Referred to the Committee on Re-  
vival.

A petition in regard to missions.

Referred to the Committee on Mis-  
sions.

A memorial on Temperance.

Referred to the Committee on Tem-  
perance.

Missouri—A memorial on the sub-  
ject of general education.

Referred to the Committee on Edu-  
cation.

Arkansas—A memorial in regard  
to the boundaries between the Ar-  
kansas and White River Conferences.

Referred to the Committee on Bound-  
aries.

A memorial in relation to the duties  
of recording stewards.

Referred to the Committee on Re-  
vival.

White River—A memorial in re-  
lation to the boundaries between White  
River and Arkansas Conferences.

Referred to the Committee on  
Boundaries.

Little Rock—A petition in relation  
to the boundaries between Arkansas  
and Little Rock Conferences.

Referred to the Committee on  
Boundaries.

A memorial on church records.



Referred to the Committee on Revisal.

*East Texas*—A memorial on the disbursement of conference funds.

Referred to the Committee on Revisal.

*Texas*—A memorial on a separate German conference.

Referred to the Committee on Boundaries.

*Pacific*—A memorial on the change of boundaries between the Pacific and Los Angeles Conferences.

Referred to the Committee on Boundaries.

A memorial on the subject of Itinerancy.

Referred to the Committee on Itinerancy.

A memorial on temperance.

Referred to the Committee on Temperance.

Bishop Paine presented the following telegram:

LYNCHBURG, VA., May 4, 1874.

To the Bishop and Members of the General Conference of the M. E. Church, South, Greeting:

DEAR BRETHREN—By order and in behalf of the General Conference of the Methodist Protestant Church now in session, we salute you in the name of our Lord Jesus Christ and of our common Methodism, praying that Divine wisdom may preside over your deliberations, and that great peace and prosperity may prevail in all your borders.

Yours, in Christ Jesus our Lord,  
L. W. BATES, Pres't.  
A. C. HARRIS, Sec'y.

The following resolution was offered, read and adopted by a rising vote:

*Resolved*, That the communication just received from the General Conference of the Methodist Protestant Church has been heard with great satisfaction, and the bishops and secretary of this conference are hereby requested to respond on behalf of this body to the fraternal greeting of our Methodist Protestant brethren.

J. E. EVANS,  
A. L. P. GREEN.

A resolution of L. S. Reed and H. Pollard, favoring the insertion of a rule in the Discipline discouraging operatic singing in the congregations, was offered, read, and referred to the Committee on Revisal.

A resolution of P. A. Peterson on the order of business in quarterly conference, was offered, read, and referred to the Committee on Revisal.

A resolution of F. W. Earnest and W. G. E. Cunningham referring to reports on Sunday-schools to the quarterly conference, was offered, read, and referred to the Committee on Revisal.

A resolution of W. F. Cook and H. J. Adams, on the reception of members, was offered, read, and referred to the Committee on Revisal.

A resolution of H. J. Adams, W. F. Cook, and W. H. Potter, favoring the holding of missionary meetings at district conferences, was offered, read, and referred to the Committee on Missions.

A resolution of W. F. Cook and W. Potter, on the relation of baptized children to the church, and the reception of members, was offered, read, and referred to the Committee on Revisal.

A resolution of J. H. Hamilton and W. C. Johnson, on a woman's missionary organization, was offered, read, and referred to the Committee on Missions.

A resolution of N. T. Lupton and J. W. Whitten on the support of the ministry, was offered, read, and referred to the Committee on Finance.

A resolution of J. D. Anthony and other delegates of the North Alabama Conference, asking that the Alabama Conference be called "South Alabama," was offered, read, and referred to the Committee on Boundaries.

Resolutions of T. Y. Ramsay and A. C. Allen, on giving probationers who are discontinued by an annual conference a certificate of location, and an addition to paragraph 4, sec. 11, chap. 3, of the Discipline, was offered, read, and referred to the Committee on Revisal.

A resolution of G. M. Winton and G. M. Jones, proposing to allow superannuated preachers a seat in quarterly conferences, was offered, read, and referred to the Committee on Itinerancy.

A resolution of M. M. Pugh and N. Scarritt, favoring a change in the Discipline, paragraph 1, section 5, chap. 9, page 149, on joint boards of finance, was offered, read, and referred to the Committee on Revisal.

A resolution of C. I. Vandeventer and J. E. Ryland, asking the insertion of the Pastoral Address of the Bishops in 1870, in the Discipline, was offered, read, and referred to the Committee on Revisal.

A resolution of G. A. Dannelly, J. Wickersham and J. Mackey, on the order of quarterly conference business, was offered, read, and referred to the Committee on Revisal.

A resolution of C. Pope and S. M. McGehee, in regard to the removal of the restriction concerning local preachers on page 32 of the Discipline, was offered, read, and referred to the Committee on Revisal.

A resolution by J. L. de Yampert, R. H. Powell and A. Hunter, referring to lay members of the Joint Board of Finance, was offered, read, and referred to the Committee on Revisal.

Also a resolution respecting claims upon the conference fund, which was referred to the Committee on Revisal.

A resolution of J. H. McLean and J. M. Binkley, on so amending the Discipline as to allow of but one Board of Trustees for a pastoral charge, was offered, read and referred to the Committee on Revisal.

Resolutions respecting General Conference business, quarterly and church conference, signed O. Fisher, were presented by Texas delegates, and referred to the committee on Revisals.

Resolutions on reporting members, and asking that the word "present" be substituted for the word "past" in sec. 4, pp. 54 and 55 of the Discipline, were offered, read, and referred to the Committee on Revisal.

A resolution of S. V. Green, J. Adams, D. Morse and W. M. Shumate, asking change of Discipline question 2, sec. 5, chap. 8, page 80, was offered, read, and referred to the Committee on Revisal.

A resolution by W. G. Connor and R. J. Morgan, favoring the publication of the Sunday-school Lessons, etc., in a permanent form, was offered, read, and referred to the Committee on Sunday-schools.

A resolution of H. H. Montgomery, J. T. Heard and P. Tuggle, favoring the publication of a Quarterly Review, was offered, read, and referred to the Committee on Books and Periodicals.

A resolution of H. H. Montgomery and W. E. M. Linfield, in reference to lay delegates in the annual conference, was offered, read, and referred to the Committee on Revisal.

A resolution of H. H. Montgomery and C. G. Andrews, favoring a change of Discipline, Nos. 3, sec. 2, chap. 2, p. 39, so as to strike out "except such as involves ministerial character." Referred to the Committee on Revisal.

A resolution of H. H. Montgomery and C. G. Andrews, for a secretary of district conferences, was offered, read and referred to the Committee on Revisal.

A resolution of H. H. Montgomery and C. G. Andrews on recording stewards was offered, read and referred to the Committee on Revisal.

A resolution of L. S. Reed, R. Pollard, J. E. Brodwater, H. Gran-

bery, favoring the expunction of the limitation of districts to fourteen appointments was offered, read and referred to the Committee on Revisal.

The following resolution was offered, read and adopted:

*Resolved*, That the editors and representatives of our church papers, with the book agent, be requested to confer together respecting the price of our church journals, in order to secure uniformity of price and place each one on a safe financial basis.

R. ALEXANDER,  
JOHN H. McLEAN,  
TRUSTEN POLK.

The following Committee on Church Trials was announced:

Committee on Church Trials—H. F. Johnson, S. Bobo, J. W. Hinton, J. P. Strother, T. L. Boswell, E. J. Lily, W. H. Potter, H. W. Foote, W. G. Veal.

The resolution was referred to the Committee on Itinerancy.

The following resolution was offered, read and adopted:

*Resolved*, That the Committee on Public Worship be respectfully requested to have as much preaching during the session of the General Conference as practicable.

F. E. PITTS,  
R. H. POWELL.

The conference adjourned with the doxology and benediction by the Bishop.

RESPONSE TO THE COMMUNICATION OF THE GENERAL CONFERENCE OF THE METHODIST PROTESTANT CHURCH.

LOUISVILLE, KY., May 5, 1874.

To the Rev. L. W. Bates, President of the General Conference of the Methodist Protestant Church, Lynchburg, Va.:

By order of the General Conference and in behalf of the bishops of the M. E. Church, South, we beg to state that the communication from the General Conference of the Methodist Protestant Church, tendering their fraternal greetings, has been received with profound satisfaction. We cordially reciprocate the feelings of brotherly regard, and pray that God's blessing may rest abundantly upon your deliberations and communion.

W. M. WIGHTMAN, Pres't,  
THOS. O. SUMMERS, Sec'y.

SIXTH DAY—MAY 7.

Conference met at the stated hour, Bishop Marvin in the chair.

Divine service was conducted by J. Jarrell.

The minutes were read, corrected and approved.

The chair then announced the committee on the appeal of L. D. Huston, as follows:

APPEAL COMMITTEE IN CASE OF L. D. HUSTON, FROM BALTIMORE CONFERENCE.

*Baltimore*—John S. Martin.  
*Virginia*—John C. Granberry.  
*Western Virginia*—T. S. Wade.  
*Holston*—Carroll Long.  
*North Carolina*—L. S. Burkhead.  
*South Carolina*—W. H. Fleming.  
*North Georgia*—H. J. Adams.  
*South Georgia*—J. O. A. Clark.  
*Florida*—Samuel Woodbery.  
*Alabama*—W. A. Shapard.  
*North Alabama*—J. W. Whitten.  
*Louisiana*—John Pipes.  
*Mississippi*—H. H. Montgomery.  
*North Mississippi*—Thos. Y. Ramsay.

*Memphis*—John Moss.  
*Tennessee*—Wm. Burr.  
*Kentucky*—J. W. Fitch.  
*Louisville*—Timothy C. Frogge.  
*St. Louis*—A. T. Scruggs.  
*West St. Louis*—G. M. Winton.  
*Missouri*—H. A. Bourland.  
*Western*—D. C. O'Howell.  
*Indian Mission*—J. H. Walker.  
*Arkansas*—I. L. Burrow.  
*White River*—J. Mackey.  
*Little Rock*—C. Pope.  
*Trinity*—Jacob M. Binkley.  
*East Texas*—Daniel Morse.

*Texas*—I. G. John.

*Northwest Texas*—Thos. Stanford.

*West Texas*—B. Harris.

*Los Angeles*—A. Adams.

*Pacific*—George Sim.

*Columbia*—B. R. Johnson.

*Illinois*—J. W. Westcott.

Bishop Keener is to preside.

J. D. Vincil to be Secretary.

Bishop Doggett took the chair, and called for new arrivals.

Thomas W. Garrett, a lay delegate from the Virginia Conference; A. E. Williams, lay delegate from the South Carolina Conference; A. A. Coleman, H. A. Stollenwerck, T. J. S. Kimbrough, lay delegates from the Alabama Conference; Atha Thomas, lay delegate from the Tennessee Conference, appeared and took their seats.

On motion of P. A. Peterson, the resolution referring to the appointment of evangelists, referred May 6th to the Committee on Revisal, was transferred to the Committee on Itinerancy.

The chair called for reports of Standing and Select Committees. None were presented.

The chair then called for petitions, memorials, and appeals.

*Alabama Conference*—A resolution in regard to the boundaries of the Alabama and North Mississippi Conferences.

Referred to the Committee on Boundaries.

*North Alabama*—A memorial from said conference respecting a uniform method of conducting Sunday-schools.

Referred to the Committee on Sunday-schools.

*Louisville*—A memorial from the quarterly conference of the Morganfield circuit, in regard to the use of church buildings and duties of trustees.

Referred to Committee on Revisal. A memorial in relation to the trial of local preachers.

Referred to the Special Committee on Church Trials.

J. W. Hanner, chairman of the Committee on Revisal, returned several papers referring to finance, with a request that they be referred to the Committee on Finance. They were so referred.

On motion of P. A. Peterson two papers relating to the duties of the Joint Board of Finance, referred May 6th to the Committee on Revisal, were transferred to the Committee on Finance.

On motion of J. E. Edwards a paper relating to the Course of Study, referred May 6th to the Committee on Itinerancy, was transferred to the Committee on Episcopacy.

A resolution of J. S. Kennedy and J. M. McTeer, proposing to transfer the power of licensing and recommending preachers from the quarterly to the district conference was presented, read, and referred to the Committee on Itinerancy.

A resolution of J. S. Kennedy and C. Long, to define the relation of local preachers.

Referred to the Committee on Revisal.

A resolution of C. Long and J. W. Garrett on holding love-feasts with closed doors.

Referred to the Committee on Revisals.

A resolution by E. E. Wiley and W. M. Leftwich, inquiring into the relation of the *Southern Review* to the M. E. Church, South.

Referred to the Committee on Books and Periodicals.

A resolution of C. Long and J. W. Gaut, on changing the order of business in quarterly conferences.

Referred to the Committee on Revisal.

A resolution of T. C. Smith, L. S. Burkhead, and B. Craven, requesting the Committee on Sunday-schools to inquire into the propriety of having our Sunday-school Secretary adopt the



International Lesson Text of Scripture, commencing January 1, 1875.

Referred to the Committee on Sunday-schools.

A resolution of L. S. Burkhead, B. Craven, E. J. Lilly and W. S. Black, in relation to the Support of the Ministry.

Referred to the Committee on Finance.

A resolution of B. Craven and L. S. Burkhead, in relation to Class Meetings.

Referred to the Committee on Revision.

A resolution of A. M. Shipp and other members of the South Carolina delegation in reference to a Catechism.

Referred to the Committee on Sunday-schools.

A resolution of W. H. Fleming, A. Hunter, and H. A. C. Walker, to amend Discipline, page 141, section 3, paragraph 4, so that the sentence shall read, "who shall be a member of the Quarterly conference."

Referred to the Committee on Revision.

A resolution of W. H. Potter and W. F. Cook, in reference to Recording Stewards.

Referred to the Committee on Revision.

Also, a resolution on representation of local preachers.

Referred to the Committee on Itinerancy.

A resolution of T. M. Meriwether, G. M. Nolan, J. B. Hunnicutt, and H. J. Adams, favoring the election of class-leaders by the quarterly conference at the nomination of the pastor.

Referred to the Committee on Revision.

A resolution of H. J. Adams and J. B. Hunnicutt, in regard "to the confirmation of class-leaders."

Referred to the Committee on Revision.

A resolution of T. W. Carter and J. F. White, in relation to the support of the ministry, &c.

Referred to the Committee on Finance.

A resolution of T. W. Carter, S. Woodbery, and J. F. White on the election of Sunday-school Superintendents.

Referred to the Committee on Sunday-schools.

A resolution of Anson West and R. A. Hardaway, in regard to the licensing of preachers.

Referred to the Committee on Revision.

A resolution of M. M. Pugh and J. P. Strother, on simple amusements.

Referred to the Committee on Revision.

A resolution of J. Wickersham and J. Mackey, on Mexican missions was read and referred to the Committee on Missions.

A resolution of J. L. de Yampert and C. Pope, requesting the Bishops to add a work on the Elementary Principles of Vocal Music to the course of Study.

On motion of J. E. Edwards, it was referred to the Committee on Sunday-schools.

On motion of F. W. Earnest and J. M. McTeer, the Sub-Committee on Itinerancy was requested to furnish a copy of the papers presented by L. Pierce, May 6, for publication in the Daily Christian Advocate.

Bishop Paine presented the response of the Bishops to the request of the General Conference that the College of Bishops should suggest a plan for the ordination of native-born missionaries in the foreign mission fields, which was read and laid on the table under the rule.

A resolution of J. H. Pritchett, C. I. Vandeventer and N. Scarritt, "providing for a correspondence with other Methodisms," was offered, read, and on motion of A. W. Wilson, was laid on the table for the present.

Dr. Rush hoped the resolution would be published.

Dr. Winfield hoped it would not. He said: "We have always been courted, and we are not quite ready to go a-courting ourselves. If it is published action must be taken."

Dr. McFerrin called for the reading, after which he said that he was opposed generally to the publication of anything until it had been passed, as it was likely to create confusion in the minds of the people.

A resolution of P. A. Peterson and L. S. Reed on the subject of sinful amusements.

Referred to the Committee on Revision.

A resolution of A. A. Gilbert and other delegates, recommending a law enforcing contributions to the support of the church.

Referred to the Committee on Finance.

A communication from L. D. Dameron, business manager of the Southwestern Bible and Publishing Company, St. Louis, was read and referred to the Committee on Books and Periodicals.

Bishop Paine stated that he had received a communication from the gentlemen appointed by the General Conference of the M. E. Church to convey to this body its fraternal greetings, announcing their presence in Louisville.

The communication was presented and read, as follows:

GALT HOUSE, LOUISVILLE, Ky., May 7, 1874.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South, now in session in Louisville, Kentucky:

DEAR FATHERS AND BRETHREN. We, the undersigned, have been appointed by the General Conference of the Methodist Episcopal Church to convey the fraternal greetings of said body to the General Conference of the Methodist Episcopal Church, South. We await your pleasure.

Fraternally yours, ALBERT S. HUNT, CHARLES H. FOWLER, CLINTON B. FISK.

The following resolution was offered, read, and adopted:

Resolved, That it be the pleasure of the General Conference to receive the Commissioners of the M. E. Church on to-morrow morning at 10 1/2 o'clock, to receive the fraternal greetings they bring to us from their Church; and that the committee on Introductions inform them of the readiness of the conference to receive them at the hour appointed.

A resolution of R. Hiner and other delegates of the Kentucky Conference, respecting a change of the boundary lines between the Kentucky and Louisville Conferences, was offered, read and referred to the Committee on Boundaries.

A resolution of D. Morse and L. V. Greer in regard to the liquor traffic by members of the church.

Referred to the Committee on Temperance.

A resolution of A. H. Redford and T. Bottomley in regard to the proposed change in the boundary between the Kentucky and Louisville Conferences.

Referred to the Committee on Boundaries.

R. Hiner was announced as Chairman of the Committee on the Bible Cause.

The conference then adjourned with the benediction by the Bishop.

SCRIPTURE.—Idle and indecent applications of sentences taken from Scripture, is a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity.—Dr. Sam'l Johnson.

Those interested in the progress of exploration in Palestine, by the American party, will be gratified to learn that the subscriptions to the society's funds now amount to fifty thousand dollars, or one third of the whole sum needed for the five year's work. An effort is to be made to secure at least one thousand Sunday-school subscriptions of the trifling sum of ten dollars annually, which entitles the school to copies of all the society's publications, and the final splendid map. Several hundred such subscriptions have been received and the list is rapidly increasing.

HERE is a good specimen of the laboriously manufactured joke: "What do you sell those fowls for?" inquired a person of a man attempting to dispose of some chickens of questionable appearance. "I sell them for profits," was the answer. "Thank you for the information that they are prophets," responded the querist, "I took them to be patriarchs."

It is a great advantage to keep quiet, gracefully and naturally. Self-control is the best evidence of a cultivated intellect and a clear conscience. It is a great pleasure to meet those who wisely listen and observe—who review what is said without prejudice, and with or without advice commit no errors. Nothing is so difficult to do—nothing so rarely done.

Church Notices.

Paris District.

THIRD ROUND.

Paris station, at Paris, 3d Sunday in May. Honey Grove cir., at Lane's Academy, 4th Sunday in May. Ladonia cir., at Ladonia, 1st Sunday in June. Robbinsville cir., at Fleming Chapel, 2d Sunday in June. Clarksville, at Clarksville, 3d Sunday in June. Boston circuit, 4th Sunday in June. Sylvan circuit, 2d Sunday in July. Roxton circuit, 3d Sunday in July. Cooper mission, at Cooper, 1st Sunday in Aug.

THOS. M. WHITWORTH, P. E.

Marshall District.

THIRD ROUND.

Scottsville and Jonesville, at Andrew chapel, 4th Sunday in June. Marshall station, 1st Sunday in July. Starrville cir., at Centre, 2d Sunday in July. Harrison circuit, at Cave Springs, 3d Sunday in July. Elvian Fields, at Bethel, 4th Sunday in July. Knoxville circuit, at Stovall's Chapel, 1st Sunday in August. Henderson and Bellview, at Henderson, 2d Sunday in March.

The district conference will convene at Henderson, on Thursday, the 6th day of August next, at 11 o'clock A. M. Let all the delegates elected, as well as members ex officio, unless providentially hindered, be present at roll-call and aid in transacting business.

DANIEL MORSE, P. E.

Sulphur Springs District.

THIRD ROUND.

Sulphur Springs cir., 2d Sunday in June. Sulphur Bluff, at Mt. Zion, 3d Sunday in June. Pleasant Grove, 4th Sunday in June. Kaufman cir., at Terrill, 1st Sunday in July. Willis Point, at Able's Springs, 2d Sunday in July. Emory mission, 3d Sunday in July. Canton cir., 4th Sunday in July. Garden Valley, 1st Sunday in August. Sulphur Springs station, 2d Sunday in August. Lone Oak, 3d Sunday in August.

The district conference will convene at Sulphur Springs, on Thursday morning at 9 o'clock, before the 2d Sunday in August.

M. H. NEELY, P. E.

Huntsville District.

SECOND ROUND.

Prairie Plains, at Paris' chapel, May 9, 10. Madisonville, at Ellwood, May 16, 17. Zion, at Mount Pisgah, May 23, 24. Bryan station, May 30, 31. Anderson, June 6, 7. Bryan circuit, at Alexander Chapel, June 27, 28. This last will be a camp-meeting. The editors of the Advocate and other ministers are invited to attend.

T. B. BUCKINGHAM, P. E.

San Antonio District.

SECOND ROUND.

Medina, at Pleasant Hill, 2d Sunday in May. Netherland Springs, 3d Sunday in May. Cibola, at Union chapel, 4th Sunday in May. Uvalde, 3d Sunday in June. Bandera mission, 4th Sunday in June. Kerrville, at Manings, 1st Sunday in July.

A. A. KILLOUGH, P. E.

Belton District.

SECOND ROUND.

Gatesville sta., 2d Sunday in May.

W. R. D. STOCKTON, P. E.

San Marcos District.

ASSESSMENT BY DISTRICT STEWARDS.

Table with columns: MISSIONS, CONF. COL., BISHOPS' FUND. Rows include San Marcos sta., San Marcos cir., Seguin sta., Gonzales cir., Lockhart and Prairie Lea cir., Mountain City cir., Blanco cir., Thompsonville cir.

The advice, brethren, of Bishop Kavanaugh is, that the collections ought to be taken up early in the year. Profit by his experience. Make all your collections by the first of August, at farthest, if possible.

W. J. JOYCE, P. E.

Springfield District.

SECOND ROUND.

Redland cir., at —, 2d Sunday in May. Butler cir., at —, 3d Sunday in May. Centerville cir., at Liberty, 4th Sunday in May.

GEO. W. GRAVES, P. E. Postoffice—Springfield, Lamar county.

San Marcos District.

SECOND ROUND.

Mountain city cir., 3d Sabbath in May. Lockhart and Prairie Lea, 4th Sabbath in May. San Marcos sta., 1st Sabbath in June. Thompsonville cir., 2d Sabbath in June. Gonzales cir., 3d Sabbath in June.

The district conference will assemble in Gonzales, on Thursday before the 3d Sabbath in June, at 2 o'clock p. m. On arriving members will call at the Methodist church, where the conference will be held.

Preachers will turn to page 49, of the Discipline, and see what is required. We want full data for the four standing committees. Ex-official members, and members elected, are obliged to attend. See Discipline, page 23, 2d question, bottom of page.

W. J. JOYCE, P. E.

Austin District.

SECOND ROUND.

Bastrop and Hill's Prairie, at Hill's Prairie, May 9, 10. Austin cir., at Colorado chapel, May 16, 17. Bastrop cir., at Pleasant Grove, May 30, 31. Cedar Creek cir., at Rock church, June 6, 7. Austin sta., City and Swede mis., June 13, 14.

The quarterly conference for Austin station, etc., will be held on Friday night, the 12th of June.

I shall have to pay the missionary to the Swedes \$50 at the time of holding the quarterly conference for Austin station, and I do hope the preachers will raise the money, and forward it to Rev. H. V. Philpott, Austin, Texas, that I may get it for that purpose. Only \$10 of the \$50 for last quarter was raised out of Austin. Brethren, this is not as it should be. The \$10 came from Bastrop; and Hill's Prairie, \$5 coin; Navidad circuit, \$1 coin; and Cedar creek, at Moss branch, at quarterly meeting, \$3.25 coin; and I find that Brother Kavanaugh, on the Austin circuit, has something over \$6 coin not sent forward. I sincerely hope that an effort, at least, will be made by all the preachers to come up for the next quarter.

C. J. LANE, P. E.

Galveston District.

The Missionary Board expects Galveston District to raise \$1400 this year. It is assessed as follows:

Table listing various churches and missions with their assessed amounts, including St. Johns, Galveston, St. James, Shearn Chapel, Houston, City mills and Harrisburg, Bay Mission, Velasco, Mt. St. Agorda, Columbia, Hempstead, Spring Creek Mission.

Total \$1400 00

I. G. JOHN, P. E.

Waco District.

SECOND ROUND.

Cedar Bridge, at White Hall, May 9, 10. Gainesville, at McChristian's, May 16, 17. Bosqueville, at —, May 23, 24.

W. G. YEAL, P. E.

Chappell Hill District.

SECOND ROUND.

San Felipe, at White's Chapel, May 23d. Independence cir., at Gay Hill, May 29d.

H. S. THRALL, P. E.

Waxahachie District.

SECOND ROUND.

Bilford cir., at White Rock, May 9, 10. Blooming Grove and Chamber Creek mission, May 16, 17. Lancaster cir., at Cedar Hill, May 30, 31. Waxahachie cir., at Auburn, June 13, 14.

A. J. DAVIS, P. E.

Weatherford District.

SECOND ROUND.

Jacksboro sta., 2d Sabbath in May. Cartersville cir. and Springtown mis., 3d Sabbath in May. Fort Worth sta., 4th Sabbath in May. Johnson station, cir. and Mansfield cir., at Little's school-house, 5th Sabbath in May.

T. W. HINES, P. E. Postoffice—Waxahachie, Lock box 119.

Stephensville District.

SECOND ROUND.

Palo Pinto, at Cottonwood Grove, May 9, 10. Comanche cir., at Oak Grove, May 16, 17. Comanche sta., May 23, 24. Camp Colorado, at Camp Colorado, May 30, 31. San Saba, at Rock Shoal, June 6, 7. Rockvale, at Bluffton, June 13, 14.

W. MONK, P. E.

Corpus Christi District.

SECOND ROUND.

St. Mary's circuit, St. Mary's, May 9, 10. Goliad circuit, Perdido, May 16, 17. Helena circuit, Riddieville, May 23, 24. Rockport circuit, Rockport, June 6, 7. Corpus Christi station, June 13, 14. Nueces river mission, at Banquette, June 20, 21. Beeville circuit, at Popelote, June 27, 28.

JOHN S. GILLET, P. E.



## Correspondence.

## Sandies Circuit.

EDS. ADVOCATE—I wish to say, through the ADVOCATE, something about Sandies circuit—"Little Sandies."

This circuit is on the southwest side of the Gaudalupe river, between Gonzales and Clinton, and on both sides of the Sandies creek, and in DeWitt and Gonzales counties. This territory has heretofore been described in the columns of the ADVOCATE, therefore I shall not speak of that.

On this circuit we have a very small membership compared to the population; but, I am proud to say, that in this small number we have some of the most respected and influential men of the country, and, considering the numerical strength of our church on the work, my board of stewards have evinced great liberality in assessing my claim, and they say it shall be paid; and two of my stewards at one appointment have taken the apportionment for their society and divided it amongst the members according to their ability to pay, which appointment was by them submitted to the members, all of whom expressed themselves satisfied, and promised to pay quarterly. I mention this because I approve of the plan; it virtually makes every member a steward, and I think that other stewards might profit by following their example.

The prospect for good crops of corn and cotton is at present very flattering. I will not at this time speak of the religious prospects of the circuit, further than to say that at most of the appointments I have very good congregations, and the very best attention, and I earnestly pray that much good may crown our labors among them.

THOS. R. ATKINS.

EDS. ADVOCATE—I feel it my duty to state, in behalf of Brother Wesley Smith, District Superintendent of the American Bible Society, and for the information of those interested in the Bible cause, that he is now at his home, near Content, Colorado county, Texas, suffering with an attack of inflammatory dysentery. He was taken sick at Helena, March 23d, while traveling to meet his numerous engagements. I am pleased to state, however, that, though slowly, he is evidently recovering. All communications concerning the Bible cause should be addressed to him, at Content, Colorado county, Texas.

Respectfully,

W. G. JENKINS.

## A Sunday Picnic at Kosse.

EDS. ADVOCATE—On Saturday, May 2d, the Sunday-school at Kosse was to enjoy a gala day. At the appointed hour the school assembled at the Methodist church, numbering over one hundred pupils, with the Blue Ridge school, which had been invited. Both formed into one grand procession, under an appropriate banner and uniform, and marched to the grove selected, about a half mile, where they met the Eutaw school, which had also been invited to attend. The Eutaw school gave a happy and appropriate greeting, and all the scholars, numbering some two hundred, repaired to the grove, where seats were provided. The services were opened with prayer by our preacher in charge, who prayed as if inspired from on high. We seldom hear such an appeal to the heavenly throne as was made by Rev. Mr. Melugin. He then addressed the large concourse of peo-

ple, in an impressive manner, upon the importance of the Sunday-school, riveting the attention of all.

Rev. W. T. Wright succeeded him very appropriately; after whom other addresses were made, all impressive and opportune. The intervals were filled up with entrancing vocal music, under the leadership of Dr. J. D. Brown, professor of music, with which we were all delighted.

The grand repast—a basket dinner—was then spread, and all regaled themselves upon the bounties the kind matrons had prepared; and truly it was a grand affair, clearly indicative of a kind and beneficent Creator, in blessing us with a plentiful gospel, and signifying his preserving care in allowing the physical man to be thus provided for. The school then enjoyed a general romp, the best of order and decorum prevailing; after which all returned home, delighted with the reflections of the past day. May God bless the Sunday-schools! T.

KOSSE, May 5, 1874.

## Causes of the Moral Weakness of the Church.

ALTHOUGH the church of God is characterized by a degree of devotedness to him and consecration to his cause, yet no man who duly measures her obligations and duties by the standard of God's Word, can fail to see her fearful delinquency. Surely the moral light with which she should shine, "as a city on a hill," is not so brilliant as it might and should be. The moral power of the church, both in her ministry and membership, is not so great as God's Holy Word, and the past history of the church will warrant. Why, then, is this so? Well, this question opens up a vast field for thought, prayerful and serious. But I intend at present to bring to view only one or two of these causes.

And first, the church, in all ages, and under whatever form or polity it may exist, is the same in spirit or essential principle; consequently, whatever may have been the principle underlying moral obligation, and therefore measuring religious duty at any time, exists at all times. Yea, deep, true, moral principles are as unchangeable as the component elements of the universe. This position being correct, we are prepared to state that the principle governing Christian duty, for instance, under the Mosaic economy, still is binding under the Christian system. Whatever was forbidden as to principle then, is none the less forbidden now; therefore, when Joshua led God's host out to war against Ai, they [God's people] were defeated. Wherefore? The real cause was because God's favor was not with them. And why so? Because Achan had allowed an ungodly, covetous principle to possess him, which drove out and smothered up every better feeling of his nature. The mere act of purloining these Babylonish garments and other spoils was a light matter in the light of the great moral principle underlying the deed. So in the case of Adam eating the fruit in Eden. Infidels, unable, or rather unwilling, to see this, have sneeringly ridiculed the idea of God condemning Adam "for simply eating an apple!"

But to return: If Achan's covetousness paralyzed the moral energies of the Lord's host, and secured their defeat, will not the same thing, in spirit and principle, result likewise among the people of God in this the nineteenth century? If so, then may not our weakness as a church, when we go forth to war

against the world, the flesh and the devil, to a great extent, grow out of the fact that some of the Lord's host are sinning in purpose, in heart, and in act, so that God's favor, as before, does not rest on us, hence our defeat in the struggle against the great moral forces of the time? Christian, hear me! "Take heed to thyself!"

Yours truly,

GEO. W. GRAVES.

April 1, 1874.

## An Experience.

EDS. ADVOCATE—You were kind enough, a few weeks since, to give place in your valuable paper to the experience of an old man in regard to intoxicating liquors and tobacco. I feel disposed to give the world and your readers the benefit of my experience in two other particulars.

Some twelve or thirteen years since I became convinced that the use of fresh pork was frequently the cause of disordered bowels. I determined to give it up, and soon after I ceased to eat bacon. Since that time I have gradually improved, and now my bowels are in a very healthy condition. No doubt pork is often the occasion of diarrhoea. Why did the God of infinite wisdom and benevolence prohibit the use of swine's flesh to the Jews? He does nothing without a reason. It must have been that swine's flesh was hurtful to health or morals, or to both. Has the nature of man or the swine altered? The heat of this country is about as great as that of Palestine. Can we infer that the command to Simon to slay and eat was allowance to eat every unclean animal? Dr. Franklin demonstrated to the people of France that a man who lived mainly on a vegetable diet was as strong as he that lived much on meats. I think it likely that the uniform and vigorous health which Mr. Wesley enjoyed, even down to old age, is attributable to his abstemious life. He ate mostly a vegetable diet, and not too much at once.

I can truly say that since I gave up the use of pork, I have had no boils or risings, and such complaints as I have had were all mild, and yielded readily to treatment. There is little doubt that the lusts of men would be more easily governed if they were to abstain from swine's flesh. It is not improbable that this was one reason why God forbid its use to the Jews.

The other thing about which I desire to speak is the use of coffee. It has been two and a half years since I gave up the use of this article. My health is now better than ever before. I am now not far from seventy-two years of age. I have nineteen appointments in four weeks, and at two of them I try to preach twice at a visit. I frequently walk six or eight miles on account of high waters, and carry a heavy overcoat, heavy saddle-bags and over-shoes. I pass many days without pain. I have a good appetite. Sometimes I go to sleep in a few minutes after I lie down, and think of Mr. Wesley, who did not remember to have laid awake fifteen minutes together in fifty years. I think he drank little tea or coffee. I remember (I think) he advised that they be not given to children.

Since I gave up the use of coffee I do not remember to have had more than one cold of any severity; I have had almost no headache since the first two days. I meet with some persons who do not use it, and they seem more exempt from colds and headache than others. I have two lady friends who have been benefited by giving it up. One was a great sufferer with sick headache,

neuralgia and dyspepsia. She became so enfeebled that to sit up all day was more than she could do. After the discontinuance of coffee for two months, she began to convalesce, and is able to travel or to work. Her complexion, as well as the other lady alluded to, was much improved. Doubtless much of the sallow complexion, the sick headache, the neuralgia, the thousand pains and penalties, are the result of hot or cold coffee. It sends multitudes to an untimely grave. It is a powerful excitant. Drink a concentrated cup of coffee at supper, and then lie down and court sleep in vain for many hours. Is it reasonable that such an excitant can be friendly to health and longevity? I admit that many have lived to be old who have used it. Might they not have lived longer without it? Who knows how many it has sent to an early grave? How many millions of dollars have been spent for it that might have been better spent for good, rich milk! Thousands keep their noses at grinding poverty by the use of this luxury, for it is not nutritious. It is worth now, by retail, 33½ cents per pound. They have not a penny to give to send the gospel to the poor or to the heathen. During the war many were almost free from headache because they could not get coffee. S. G. C.

THE Chappell Hill district conference will meet at Chappell Hill on Thursday, June 18, at 3 o'clock P. M. The subjects of consideration are indicated on page 49 of the Discipline. The following brethren are requested to prepare reports:

On the spiritual state of the church and attendance upon ordinances and social meetings—O. Fisher, Jacob Matthews.

On Missions—B. D. Dashiell, J. M. Barford.

On Sunday-schools—W. G. Neims, J. L. Lemons.

On Education—E. D. Pitts, A. G. Beaumont.

On Finance—Thos. Whitworth, S. H. Brown.

H. S. THRELL, P. E.

CONSCIENCE OUR NATURAL GUIDE.—Nothing can be more evident than that, exclusive of revelation, man cannot be considered as a creature left by his Maker to act at random; but that from his make, constitution or nature, he is, in the strictest and most proper sense, a law unto himself. He hath the rule of right within himself—yet it may be asked, what obligations are we under to attend to and follow it? I answer, the question carries its own answer along with it. Your obligation to obey this law is its being the law of your nature. That your conscience approves of and attests to such a course of action is itself alone an obligation. Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it that it is our natural guide—the guide assigned to us by the Author of our nature; it, therefore, belongs to our condition of being; it is our duty to walk in that path and follow this guide without looking about to see whether we may not possibly forsake them with impunity.—Bishop Butler.

MR. GREELEY did not invent the phrase "Go West," as is generally supposed. The original of the remark was when Ruth said (many years B. C.): "Where thou go West I will go."

JONES presented his wife on her last birth-day with a beautiful silver service. She was thankful, but said that one piece in the set was wanting, for the proverb says: "One good T-urn deserves another."



NORTHERN ADVERTISEMENTS.

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Binds with braid and with cut binding, and binds scallops or points, on all the machines, better than any other binder.

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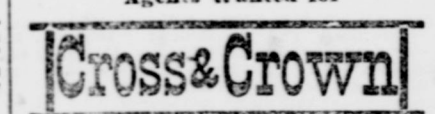
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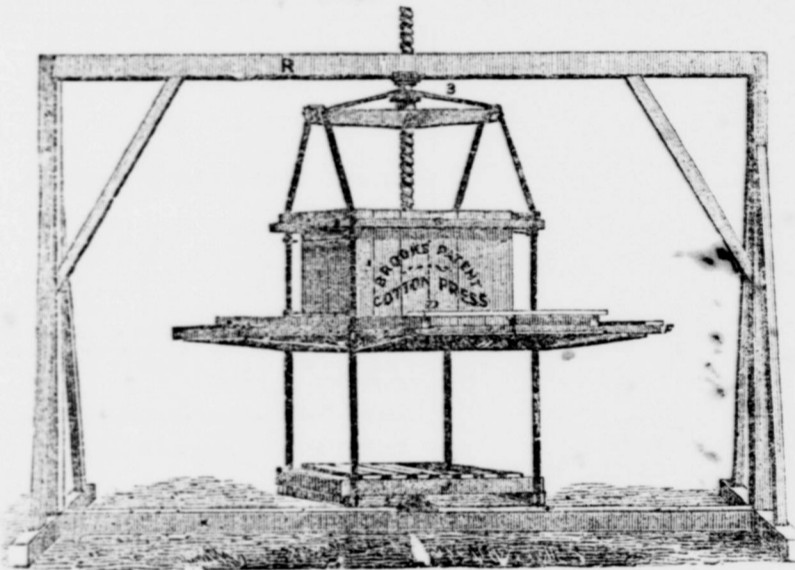
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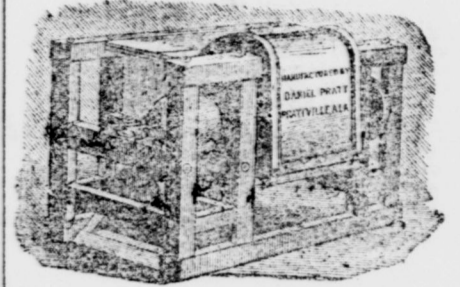
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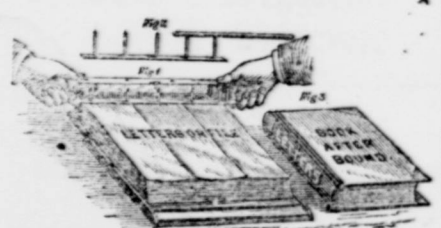
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