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LETTER FROM TENNESSEE.

In sixty-two hours after the adjournment of our late General Conference I was at our Publishing House, to see the first of our returning delegates, to get the latest items from Richmond. Rev. W. H. Hughes, of Texas, was the first man I met just from Virginia. He was waiting for the train to take him to the home of his father-in-law, sixty miles south of Nashville, where his wife has been on a visit for the past month.

I found neither agent nor editors on the fourth floor of the Publishing House, nor other connectional officers, until I entered the room of the Missionary Secretary, and you may judge of my astonishment to find Dr. John at the desk, where I had so often seen Dr. Young; and the little Doctor, without his coat, was just as busy over a large bundle of neatly arranged letters as I found the large Doctor four weeks ago, assorting the same package, in part. Four days later I found our new Secretary at the same desk and he seems already to be adjusting the harness admirably for a strong and successful pull of four years. Of course we will give your Texas man a most hearty welcome and helpful cooperation in his responsible and important work in Nashville, and no one will be more cordial in making him at home and assisting him in starting well than Dr. Young. True, many of us expected Dr. Young to return as a connectional officer, as he had only been serving the church in the Secretaryship for four years, and we thought successfully and satisfactorily. But the majority of the General Conference should decide all such matters and a cheerful acquiescence should be given by all the people.

I found Dr. Kelly in his room a little later very busy at work. He, like all others I have seen since the close of the conference, seems to be well pleased with the eighteen days work in Richmond. While he and others did not carry their comity paper, yet they rejoice over so large a vote, which shows the animus of our representatives.

Our Senior Superintendent is in as good humor over the general work of the body as any one with whom I have conversed. But as usual, he takes interest in items that many others overlook, or regard as of minor importance. Twenty years' experience as one of our general superintendents enables him to know something of the benefit of a specific law on such a case as the appeal of a preacher from a Texas conference located without his request, and the division of a circuit where there is a parsonage and each church has a claim on the property. The Bishop was pleased to see so much interest taken by so many people in Richmond in the proceedings of the Conference. The new panel he regards as safe men.

While all our connectional officers will have a hearty welcome to their respective chairs, the enthusiasm over the return of Dr. Fitzgerald is really refreshing. He has not only impressed us as an editor of great qualifications for his delicate and difficult work, but his fervent piety and sincere spirituality have greatly endeared him to the Nashville people. I did not know how high he stood in the esteem and affection of the people of the city until during the Episcopal election on the 18th May. The eager crowds thronging the bulletin boards of the city dailies for six hours, from the time we got the result of the first ballot until the third ballot was announced, and their general expressions of his worth, told something of their high appreciation of the man. The bishops have not named the assistant editor yet. They will take time and act judiciously, I think.

Every preacher that has expressed an opinion in my presence has been favorable to the change of the word "immorality" for "improper and imprudent conduct," ancient the liquor traffic in the church. We know the evil effects of it in this locality. I never was more assured of its damaging effects than during the last seven months, by drunkenness among my members who live nearest the city. But the Nashville pastors, I think, will do their duty in getting rid of all members who continue in the traffic.

Dr. John has arranged for a farewell missionary service to Rev. H. C. Tucker, pastor of Park Avenue Church, of Nashville, to be held at the McKendree Church to-morrow, before he starts as a missionary to Brazil with Bishop Granberry. Brother Tucker is one of our most efficient young pastors and we trust he will be as acceptable and useful as a missionary as he has been successful as a pastor.

S. M. CHERRY.

NASHVILLE, TENN.

THE SORROWS OF THE NIGHT.

REV. G. G. SMITH.

There was a garden near the city. The great Teacher, after his toilsome work in Jerusalem, would often seek the seclusion of its quiet shade to secure time for that intercourse between his soul and his Father's, never intermitted but often interfered with, by the conducts with evil, which he was forced to wage in his everyday life. He at least needed and sought for time and seclusion in order to prayer. His disciples had oftentimes with him prostrated themselves in prayer under

the shadows of the olive trees, and now, after the disclosures of these last discourses they come to the garden again.

Jesus began to be sorrowful; he was sore amazed—he was in an agony. These are the words of the evangelists in describing the sufferings of that hour. So intense was the pain that the sweat, as it were great drops of blood, poured down his face. The dark shadows came over him and deepened into a darkness black and fearful. He took with him only three of his disciples; then withdrew from them, then fell on his face and prayed, saying, "Father, if it be possible let this cup pass from me." The disciple slept, but he prayed on. He came to them in his restless grief. They were awakened only to fall asleep again; at last, after hours of intense suffering, an angel came, and then Judas and the mob. The one to strengthen, the other to arrest and slay.

The sorrows of the garden were of fearful intensity. Every word which is used to describe them indicates this. The picture of the innocent, lonely, anguished Savior crying out under the darkness of a night of the soul moonless and starless, is one which we often gaze upon with holy reverence. Whence came these griefs? He has not told us and it ill befits us to speak dogmatically upon their origin. The speculations of theologians have marred the lesson the story tells. There was agony deep, untold, inconceivable. The purest heart, the noblest heart, the gentlest heart, the bravest heart, the world ever had in it, was bleeding at every pore; but why? He knows why, God knows why, and in all the universe not another being knows the secret. But we are not trespassing upon forbidden ground when we see what the man Christ Jesus had to endure and which may have entered into the agony of the Gethsemane—we may study it. His nature was of most delicate mould. Everything tells of the tenderness and gentleness of it. His sympathy for the sick and the fallen and the little children, all attest it. There was nothing of the stoic about him. Let this be kept in view. He loved and he desired to be loved. The only thing God asks for from man is love. The only thing Jesus asked for was love, and instead of love he had received only hate—a hate which was now driving him to death. Conceive then of one who has given his life to others because he loved them, receiving from none of them, save a few true hearts, anything but hatred. Pharisee and Sadducee, Essene and Herodian, Greek and Roman, are united on the one point of hating him; and all uniting now in demanding his death. And what evil had he done? He saw too that Judas was going to betray him, Peter to deny him, and all to forsake him. They could not, his most favored disciples, watch with him one hour. There was never agony like this. Socrates had his friends around him to the last. Huss, and Latimer, and Ridley, had a whole army of sympathizing ones, but Jesus was alone. His life seemed to be a failure. He had given himself to the one work of gathering the lost sheep of the house of Israel. And after these years of labor, what has he accomplished for those among whom he has labored? The answer was before him: a hatred toward him that would nail him to the tree; a blind wrath that was driving them to hopeless destruction. True, his eye, piercing the darkness beyond, did see that if he was lifted up, he would draw all men unto him; but, alas! Jerusalem that he loved, Jerusalem for which he had done so much, was, in her blindness, rushing to her doom. The follower of Jesus, in some measure, drinks of this same bitter cup. His toil is not appreciated, and hate is given rather than love. That he might bear; but his work has been in vain, and others are going blindly to destruction. That is what agonizes his heart. There was another ingredient in the bitter cup. It was the fearful wickedness which was now to be exhibited. To the man who loves God, and worships him; who loves God's law, and obeys it; who feels toward his fellow-man a feeling of deepest affection, sin, especially when malevolence and cruelty are its manifestations, is the most distressing sight in the world. Before Jesus it came in all its horror. Ingratitude, perjury, vituperation, cowardly insult, cruelty; the unscrupulous hate of the rulers, the jeer, the howl of rage from the blood-thirsty mob, the crown of thorns from the Roman soldiers—all these things but manifested the wicked heart of the world. The cruel persecution which falls on his followers, the stake, the rack, the fearful results of the passions of men's wicked hearts, as they were then displayed, came before him. He could have destroyed them with a word, but he could not save them with the labor of life. They were destroying themselves. He knew, as he knelt in the garden praying for them, that they were busy even then, in the Council, plotting against him.

There was another drop of bitter in this cup. It was tender sympathy for the sorrows of others. His mother, Mary Magdalene, and the other Marys, his faithful disciples—they were to see his sufferings, but they were not to see the result of them. He realized the agony

of their hearts; he suffered with them; he wept for them.

These, then, are some of the sources of this mysterious agony. These things were all before him. They can account to some degree, though not altogether, not chiefly, for his depth of woe. But we can learn some practical lessons from this agony in the garden. Have we received hate when we asked for love?—remember the garden. Have you found your best friends to be strangely unsympathizing in your greatest trial?—remember Gethsemane. Have you worked apparently in vain?—so did he. Have you seen a fearful calamity about to fall, and have you in vain cried out the danger?—so did he. Have the sorrows of others crushed you?—so they bore on him. If there are times of agony, and bitter cups, and need of strength, and earth falls, remember the garden and the angel.

OUR DECEASED BISHOPS.

(Report No. 4 of General Conference Committee on Episcopacy.)

The committee, having considered that part of the Episcopal address that refers to the death of four of the Bishops since the last General Conference, beg leave to present the following to be entered upon the journal, if the Conference shall judge proper:

(By Dr. J. B. McFerrin.)

BISHOP ROBERT PAINE was born in Person county, North Carolina, on the 12th day of November, 1799. He was the son of James Paine, Esq., and belonged to an old and highly respected family. Robert was sent to school in early life in his native State, where he made rapid progress. While he was yet young his father removed to Giles county, Tennessee, where Robert enjoyed for some time the advantages of an excellent classical school. His progress was satisfactory, but he devoted a part of the years of his minority to business as a clerk in a dry goods store. He was converted through the instrumentality of the Methodists at about the age of seventeen. His change was thorough and his Christian experience deep and satisfactory. He soon began to work for the cause of Christ, holding prayer-meetings, exhorting and preaching all the time in the blaze of a glorious revival. October 1, 1818, he was admitted on trial in the Tennessee Conference, and went to his work with a great zeal and energy, and soon volunteered as a missionary to the border work of Alabama and West Tennessee. Here he endured great hardships and suffered from ill-health. But, nothing daunted, he continued in the work. After a few years his progress was so marked that he was placed in town and city appointments, and filled the office of presiding elder with success. At the request of the conference in 1829 he was placed in charge of the La Grange College, located in North Alabama, but then within the bounds of the Tennessee Conference. Here, as Superintendent, and President he did a great work in the education of many of the foremost young men of the South. He was a delegate to the General Conference in 1824 while he was quite young. He was a member of every General Conference until he was elected to the office of Bishop. He was chairman of the Committee of Nine which framed the Plan of Separation which was adopted in 1844. He was a prominent member of the convention which met at Louisville, Kentucky, in 1845. In 1846, with Dr. Capers, he was elected and ordained Bishop, and from that time until enfeebled by age and ill-health, he was an active and vigorous General Superintendent of the Methodist Episcopal Church, South. He was wise in counsel, just in administration, full of sympathy and kindness; he was an able preacher of the gospel, and exerted much influence in the church among ministers and the laity, and had a good report of those without. In person he was handsome, in manners easy and elegant, in his private deportment he was without blame. As a Christian he was devoted and consecrated to the service of the Master; he was a firm Methodist, advocating the doctrine of his church, and an admirer of its polity. He was an accomplished scholar, an excellent writer, and left productions of his pen which are regarded as standard publications in the church. His last sickness was protracted and his suffering at times excruciating, but he patiently endured all. His soul seemed dissolved in love, and he sent back from the margin of the river the glorious tidings, "All is well," and died in full hope of a glorious immortality, on the 19th day of October, 1882. The name of Robert Paine is fragrant in the church, and though dead he yet speaketh. "Precious in the sight of the Lord is the death of his saints."

(By Dr. H. P. Walker.)

BISHOP HERBARD HINDE KAVANAUGH was born in Clarke county, Kentucky, January 14, (A. D.) 1802. He was converted in November of the year 1817, and at once began a prayerful investigation of the creeds of several churches, for the purpose of settling the question of his ecclesiastical relations. In January of the following year he united with the Methodist Episcopal Church, being fully persuaded of the scripturalness of her doctrines and the apostolic character

of her discipline. At Pleasant Green, in Bourbon county, in the year 1822, he was licensed to preach, and in 1823 was admitted on trial into the traveling connection in the Kentucky Conference. He was sent into the mountains in the eastern part of the State. His circuit was large and difficult to travel, the pay but little, the privations many; yet he endured hardship without complaint, performed his duties with cheerfulness, pursued his studies with diligence, and was very soon recognized as possessing rare endowments of mind and remarkable power in the pulpit. His fame continued to grow and spread, crowds flocked to his ministry, and he was in demand for the best appointments. In the year 1837 he was appointed by the Governor of Kentucky to the office of Superintendent of Public Instruction for the State, an office he honorably and ably filled for the period of two years. At the General Conference of 1844 he was chosen and ordained a Bishop of the Methodist Episcopal Church, South, and the wisdom of this choice was manifest in the thirty years of his active and efficient work in the Episcopal office, no less than in the blamelessness of his life and official administration. During the war he was the only Bishop of our church left within the Federal lines, and by the wisdom and moderation of his counsels and the prudence of his behavior he did a noble work in holding together the church divided in sympathy and in cooling the heated passions of political strife. When the struggle was over he appeared once more among his brethren in the General Conference of 1866 in the city of New Orleans, leading the representatives of that part of the church, under his Episcopal oversight conducted safely by him through the varying fortunes of that gigantic upheaval of the nation, still maintaining with firmness and fidelity the principles declared and adopted in 1844. From this time to a period within a few days of his death he was in labors abundant. He was a marvel of perseverance and endurance. He loved to preach the gospel of the Son of God. He was truly eloquent, and at times possessed transcendent power in the pulpit. The last conference he held was the Louisiana, at New Orleans, January, 1884. The last sermon he preached was from a Presbyterian pulpit. Once after this, February 17, he made the effort, but was not able to proceed. His death occurred at Columbus, Miss., March 19, 1884. The life of Bishop Kavanaugh was beautiful in its simplicity and in the depth and fervor of his piety. His heart was pure and guileless, his character without stain or blemish, and his spirit as sweet and innocent as a child. Of his life Bishop McTyeire truly said that it was "pure, diligent, unselfish, disinterested, and sublime. His light shone steadily, and never mislaid; his example and his precepts were all for good."

(By Dr. J. W. Hinton.)

BISHOP GEORGE F. PIERCE—Among the lamented dead who have been conspicuous in the ranks of Methodism the name of Bishop George F. Pierce must now be placed. This General Conference of the M. E. Church, South, should make formal recognition of his death and give expression to the estimate placed on his character and talents. Bishop Pierce was born in Georgia, February 3, 1811, and closed a long and brilliant career at his home in Sparta, Georgia, September 3, 1884. He was converted while a student in college at Athens, Georgia, in 1826, his distinguished father being at the time pastor of the Methodist Church in that town. There was nothing dubious in the outset of his religious life; his contrition was deep and his experience profound. The type of religion was that of the pronounced Methodism of the early days. His entire course ever from that day was a manifestation and exemplification of a radical change, so thorough as to give emphasis to his preaching as of a decidedly spiritual cast. He graduated in 1829 a young man of surpassing brilliancy of intellect, having genius of a very high order. Much admired and lauded for his talents, it was natural for him to think of a profession that promised fortune and fame. He began the study of law, but pursued it for only a short time, being moved by a call from God to the nobler vocation of preaching the gospel of Jesus. Not conferring long with flesh and blood, he resolutely gave himself to his high calling. The son of a very eminent minister—Dr. Lovick Pierce—he began his career under the most favorable conditions, and he was greatly aided in the outset by the advice of the late Bishop J. O. Andrew, whom he always venerated as a father. Bishop Pierce was admitted into the Georgia Conference at its first session in 1831, in his twentieth year. Spending one year on a circuit, he was immediately advanced to the first stations in his conference, which he always filled with eminent success. Having good administrative talents, he served at a very early day in the presiding eldership, which office he repeatedly filled; it was exactly suited to his genius and his abundant zeal. It was his fortune to preside over the first female college in the world—the Wesleyan Female College, Macon, Ga. To this high and then

difficult position he was called when twenty-eight years of age. His eloquent advocacy of advanced female education gave an impetus to the cause felt all over our republic, and it has not yet spent its force. But his burning zeal, his fondness for preaching, would not allow him long to occupy even this honorable position. Resuming his work in the ministry, he served alternately on stations and districts for eight years. Elected to preside over a young college—Emory—he reluctantly accepted, and remained in that position six years, until called to the Episcopacy in 1854. He was elected bishop at the General Conference in Columbus, Ga., the home of his father. For thirty years he filled this high office with great efficiency, making a record without blot or blemish. No man in the ranks of the Episcopacy of Methodism had higher fame or nobler endowments; none was ever more fully consecrated to the holy work of preaching. Gifted as few men ever were as a pulpit orator, his great energies and capacities were devoted to God and the weal of mankind. His long life was made subservient to the good of his day and generation. As a preacher for occasions and a speaker, he was in great demand. For such service he was always ready and pre-eminently qualified. Titles were conferred on him, but he lightly esteemed them. Perhaps no man of such rare gifts was ever so little concerned about honors and dignities. He was a man of transparent purity and unaffected humility—a model worthy of admiration in all his private and public life. Blessed with the physical constitution almost perfect, he was for the most of his life a stranger to disease and infirmity. Heroic in his spirit, he labored to the last, and surrendered only to death. His end was peaceful, serene; the sun set without a cloud—may, turned its rays to another sphere where it is destined to no decline, nor shall it suffer any eclipse.

(By Rev. T. R. Pierce.)

BISHOP LINUS PARKER was born on the 23d of April, 1829, near the town of Vienna, in Oneida county, New York. He died in New Orleans, Louisiana, March 5, 1885. He was converted early in life, and began to preach when the dew of youth was fresh upon him. He wrought faithfully and efficiently as a preacher in charge, presiding elder, editor of a Christian journal and general superintendent of the church. The Bishop was a man of fine presence and of excellent constitution. He had a mind of high order. He was a man of books and studious habits, and ranked with the best educated men in the church. The Bishop was thoroughly devout. His heart was radiant with the image and superscription of God, and his life was plumbed and squared by the eternal law of Christ. He illustrated the beauty of holiness and enjoyed the life and power of religion. As an itinerant preacher he was true and useful. As an editor he won a more than ordinary brilliant reputation as a thoughtful and scholarly writer. His editorials are worthy of a place among the classics of Methodism. As a bishop he met the responsibilities and demands of the office. He was worthy of the superintendency and guardianship intrusted to his care. His preaching was characterized by great clearness and depth of thought and by that nobility of all charms and powers, the unction of the Holy Ghost. A subtle, spiritual aroma breathed through it. A soft, celestial light played about it. It was a benediction to the mind and heart. Bishop Parker died suddenly. The sun of his life was swept from the mid heavens. His dying was pathetic, and would have been tragic had it not been relieved by the consolations of revealed religion. His body molds in the grave, but his name has gone upon the calendar of our sainted dead, and his spirit rests with God. How appropriately we could inscribe these words upon his tomb: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

ENVIRONMENT OF EMOTION.

(Rev. Dr. Munger, in Christian Thought.)

We do not find in nature what may properly be called music, but only its materials and its laws. Man only can create music, for nothing is perfect in creation until, in some way, it touches or passes through man. He is the end and object of creation, and its processes are full and have meaning only when they issue in him. Everything in nature is a puzzle until it finds its solution in man, who solves it by connecting it in some way with God and so completes the circle of creation. Like everything else in nature, music is a becoming, and it becomes its full self when its sounds and laws are used by intelligent man for the production of harmony and so made the vehicle of emotion and thought. But sound even before it becomes music may be the occasion of emotion though not of complex emotions, or—we may say—intellectual emotion. It is the peculiarity of the sounds of nature that they awaken but a single emotion; each thing has its note and some one corresponding feeling. Enter at evening a grove of pines and listen to the wind sighing through the branches; the term by which we spontaneously describe it indicates the one

feeling of pensive melancholy it awakens, but an orchestra could not render it more effectively. It lacks, however, the quality of intelligence because it is not combined with other sounds for some end. The song "What are the wild waves saying?" raises a question hard to answer. It is not a hymn to the great Creator until it has passed through the adoring and reflecting mind of man. But even if there is no music in nature—not even in the notes of birds, as the men of science tell us, for the birds but whistle—there are the materials of music, all furnished with their notes set to corresponding emotions; and the gamut is broader than has been compassed. Beyond the reach of the ear of man is a universe of sound—vibrations slower and deeper than those of Niagara, quicker and finer than those of the mosquito's wing and each is dowered with power to awaken some emotion that now we do not feel because we do not hear the sound. The materials are much concerned about the possibility of an environment in case of a future life. Where and of what?—they ask. Well, here is an environment of possible emotion transcending present knowledge, and so perhaps awaiting minds to feel it. It is difficult to believe that God has put himself into creation in the form of emotional sounds and no ear be made to hear them. If a part of creation comes to a realized use in man, why not the whole? If creation is the path between God and man by which they come to each other, must not man journey along the whole of it, even as God has?

SUNDAY IN CINCINNATI.

A valued correspondent from Rice, Texas, who recently spent a few days in Cincinnati, writes: "I attended church at 11 o'clock at Wesley's Chapel, on Fifth street, and heard Dr. Joyce preach. It was an able sermon, full of the Spirit. This is the fourth religious service I have attended, and I must say the congregations are not as large by half as I expected to see in a city of three hundred thousand. There are many people here who pay no regard to the Sabbath whatever. On last Sunday they worked all day on Fifth street, just in front of the church that I attended to-day, putting down granite pavements. The city has appropriated four million of dollars for this purpose. There is a strong German element here, and these, with a strong following of Americans, hold the balance of power. Beer gardens, theatres, music halls, baseball parks, saloons, gambling dens and vice of every description are crowded on the Sabbath. The doors of many of these places are thrown wide open on that day. There is no accounting for the goodness, mercy and forbearance of God towards this nation of ours. It is certain to my mind, if Christ had not died this great city would share the fate of Sodom."

DR. WOODROW.

By a vote of 137 to 13 the General Assembly at Augusta adopted the majority report adverse to the teaching in the Theological Seminary of evolutionary theories in regard to the origin of man. It declares that the theory of development as taught by Dr. Woodrow was contrary to the Scriptures as these were interpreted by the Presbyterian standards.

It is true that the latest scientific novelties are not proper subjects for investigation and decision by the courts of the church. But when theological teachers in the service of the church undertake to instruct their pupils in regard to the latest scientific notions, it is the duty of the church to decide at once whether the new teaching is Scriptural, according to its standards. All professors, teachers and preachers in the service of responsible churches ought to understand this without any controversy. They are under no obligation to serve the church or to teach anything they do not hold, and it is preposterous for them to presume that they are at liberty to teach what they please, because it is the very latest and choicest scientific marvel.

Evolution in one form or another has been accepted, like the atomic theory, as a working hypothesis by scientific men in general. It is absurd to speak of it as an accepted fact of physical history. If it ever becomes such, it will then be time enough to change our standards and our interpretations of Scripture. Meanwhile we make ourselves ridiculous by trying to accommodate our religious views to every wind of scientific doctrine.—N. F. Obercr.

CHRISTIANITY IN JAPAN.

The Missionary Herald, the organ of the American Board, prints a significant article by Rev. J. H. Pettet, of Okayama, entitled, "A New Peril in Japan." The writer says that the Japanese are showing an amazing eagerness to become known as a Christian nation. There is a strong movement among local officials favoring a nominal acceptance of Christianity. Mere assent to the name of Christian is regarded as sufficient evidence of change of heart and life. The most progressive secular paper in the kingdom has openly advocated baptizing the Emperor and a few of the nobles, that Japan may be considered a Christian nation. The Mikado wore mourning for twenty-one days on receiving the news of the death of his Catholic Majesty, King Alfonso, of Spain, and a representative of the royal family attended requiem mass for the dead King in the Roman Catholic Chapel at Tokio. And yet it is not so long since one of the imperial decrees read:

"Let no Christian henceforth dare enter Japan, and let it be known unto all that if the King of Spain himself, or the Christian's God, or the great God of all, violate this decree, he shall pay therefor with his head."

Texas Christian Advocate.

GENERAL CONFERENCE.

[Debate on Report of the Committee on Temperance. Continued from last week.]
J. D. Blackwell: I have not much to say, Mr. President, on this subject. I am not in harmony with any legislation at all on the subject. I find that brethren here seem actually to assume that we have no means of arraiging and turning a member out of the church except by the law we made. Many of the greatest crimes are not named in our Discipline. We do not need any legislation on that subject. No other church, as far as I know, have laws like our General Rules for expelling members from our church. God's Word makes known what is sin and what is not. We scarcely ever try these men by our rules, but by God's law. When we ascertain what sin is, we know we have foundation enough without legislation. My objection is, that we are contravening law and will continue to contravene law as long as we continue to legislate in this manner. I wish to call attention to this fact: That the law we have in our Discipline is sufficient for our purposes, and we can turn a member out for liquor-selling, and turn him out because he won't submit to our legislation. We did not proceed on the ground that it is crime, but merely imprudent conduct, and you follow out that act until you make it contumacious and expel him for contumacy. There is where the confusion is. We find the mere fact of selling—and somebody is compelled to sell liquor in this land, if we use it for any legitimate purpose—

W. A. Candler: This law does not strike against that. It specifically says, "selling liquor as a beverage."
J. D. Blackwell: You have got to find out what that man is selling it for, but I am opposed to all that sort of legislation, and I prefer the amendment to the law as it now stands.

D. C. Kelley: I desire to refer one matter named and connected with this legislation. I remember with great distinctness how in the last General Conference, when this law was proposed; I remember the venerable Dr. Rush as he read tremblingly that paper. When he reached the point of making improper and imprudent conduct a substitute for immorality, I arrested him and asked him if he had not mistaken the wording passed on and read the paper. At the conclusion I again called attention to the fact, and asked that it be amended. But we were toward the close of a General Conference. Every thing was in a hurry. That venerable man came to me, with a pained face, and said to me, "Am I making the crime less? I intended to make it greater. If there is confusion in my report help me to get it out." Dr. McFerrin interposed with just the same mind that he did this morning. Instead of getting the question out, then, it was left in the confusion in which it is now. Dr. Rush said to me at the time of the transaction what I say to you now. I desire to have that point corrected. There seems to be a strange mistake on the question as to whether it be one of morality you cannot then go and talk with a man and labor with him, before you proceed to expel him. There is no reason, if you call it morality, that you cannot labor with him, even if the crime which he commits is known by every law of the gospel. There is no reason why the great central principle of love cannot apply here as well as otherwise.

E. L. Armstrong: I move the previous question.
B. M. Washburn: I hope and pray that you will withdraw that question for a moment.
E. L. Armstrong: I will not do it. I think the question has been discussed sufficiently on both sides.
The Chair: We will take the sense of the Conference upon the call for the previous question.
J. P. DePass: This gentleman had the floor and demanded the attention of the Chair before the call for the previous question was made.

The motion was put, the previous question was ordered, and P. H. Whisner, the chairman of the committee, closed the debate under the rules as follows:
There is a misapprehension caused by a mistake in a printed copy of the report printed in the Daily Advocate. The word "longer" stands in a connection here which would intimate to the readers of this report that the committee all agreed that way. We did not intimate that we withheld any particular utterance on this subject of temperance. Our utterances have been emphatic, and they were emphatic in Wesley's day, and we propose to have them as emphatic today as they have ever been, that we are opposed to intemperance. I could not understand, when this discussion began here, why Mr. Candler should deliver us a temperance lecture. I had supposed we were all temperance people. I had no idea that we needed to be lectured here for an hour, or for any length of time, upon the subject of temperance by anybody. I supposed that all the members of this General Conference were united on that subject. In the course of the discussion, it seems we have found out otherwise. I think a member of the Conference—and I do not know but that it is Bro. Candler's own conference—arises from the floor and tells us that in his own conference this matter is winked at frequently.

W. A. Candler: It was not a member of my own conference that said that. It was Mr. Duncanson you allude to, and I did not hear him say so either.
P. H. Whisner: Well, some one said on the floor that the laws we have were winked at, and that they were not enforced. That member undertakes to say that the law cannot be enforced in his country except where public sentiment enforces it. I want to say that a preacher who cannot enforce the law except by public sentiment had better leave the pulpit and go the mourner's bench, and be reconverted and learn to administer the laws of the General Conference, made from time to time, and not come here to tell us that the preachers in any conference dare to evade the laws we have. Let our preachers do their duty everywhere and administer the laws made for them to administer, and made for their guide. It is not worth our while to undertake to make a law here for the government of men who will not administer what we have made. I remember one further remark: Some one said that we had a namby-pamby administration of the Discipline among Methodist preachers. Now I do not believe in administering our law in that way. Those who do that, I think the mourner's bench is the

place to invite them to along with the whisky-sellers. I will call your attention to the fact that the law that is here criticized was made just four years ago. It is just four years old. I am reminded in this connection of something that I saw in a book some time since in reference to a dream that a good man had. The good man dreamed that when he went to his Bible and opened its covers, he found all the leaves blank. He went into another room and found a Bible in another language and opened that and found all the leaves were blank leaves. He went to all his theological works, but he could not find any Bible quotations in any of the books he had. The next day he went out among the people to ask them, and when they examined their Bibles they could not find any thing. There was no Scripture in any of their books. Then they concluded to restore the Bible from memory. Each one remembered a different passage of Scripture to suit his particular theology. When they undertook to build up a Bible in that passage, they could not succeed. Then they concluded to construct moral laws that would govern the world. They undertook to make a law to fit this and that and the other, and kept on making laws to govern the morals of the whole world. But after they found they had made all the laws they could make, still they had not enough to fit every thing. They were all in a confusion, and in his distress the good man wrote and thanked God it was only a dream. Now we are in somewhat the same condition. If you go to criticizing the law as it stands, and if you go to changing the laws, you will likely have the same kind of confusion. Four years from now you will have some one lecturing you on temperance. The fact is, the less we legislate, as Dr. Blackwell has already said, in regard to morals, the better it will be for us. If the Bible is not law enough for us, let us administer on all these questions then I don't know where we will find it. I am willing to let this law stay as it is. This law does not fix the status of selling liquor. The Discipline in places enough declares that to be a sin. The very heading of the chapter itself shows what the chapter contains. It says: "The great evil of intemperance." This is simply a method of dealing with it. It prescribes the simple plan of executing the Discipline in regard to this subject. It does not compel anything, and it could not compel any one unless it was supported by the law as it now stands, or as it is proposed, that will prevent one from going to a man and remonstrating with him. He can go with a witness and remonstrate with him. If he can save a man at all he can do it just as well with these persuasions. I am one who believes that whisky-sellers have souls, and if we can save them let us try. We should not put this matter in such a light that it will be ignored and that the effect of the Discipline will be destroyed. I do not think the Discipline should be amended so as to compel us to arraign a man who is selling liquor, before you see whether or not you can change his purpose. If you can change his purpose why should you be compelled to proceed in this manner? I believe that I can go and talk to a man even if he is wicked enough to sell liquor. After we have exhausted all other means, and he will not reform, then we can expel him from the church. Therefore I think it is unnecessary to be changing this law every quadrennium. I think it is not necessary to have any more law on the subject. A man who cannot deal with liquor-sellers with the law we have, will not deal with them with the law we propose. I do not pretend to say that the selling of whisky is nothing wrong. I do not pretend to assume that they are engaged in an immoral business, but I do believe we ought to be at liberty to deal with them as prescribed in this clause of the Discipline, if we choose to do so. It does seem to me it would not be out of place if we were allowed to deal with other sins in the same way. If we cannot get men to confess their sins and turn away from them, I believe it better to expel them from the church. In fact, our business is to save men and not to destroy them. If we cannot save a man then it is time enough to turn him out of the church. If we can save him we ought to be at liberty to do so.

J. W. Boswell: I move that in the vote on this question the yeas and nays be recorded. I want the world to know how I vote, and I believe other members feel as I do.
The Chair: Will the General Conference sustain the call for the yeas and nays? It will require a one-fifth vote. As many as are in favor of sustaining the call will rise and remain standing until they are counted.
Forty-five members sustained the call, and the Chair decided that the call for the yeas and nays was sustained.
Paul Whitehead: I rise to a point of order. The rules require that one-fifth of all the members of this House are necessary to sustain the call, and not one-fifth of those present and voting.
The Chair ruled that one-fifth of those present and voting was all that was necessary to sustain the call for the yeas and nays, and that forty-five was sufficient.
Paul Whitehead: I appeal from the decision of the Chair, and call upon the Secretary to read the rule.
The Secretary read the rule.
Paul Whitehead: That rule says, "One-fifth of all the members of the General Conference." Now who are the members of the General Conference? They are the men elected to their places and appearing here and taking their seats according to the constitution of this house as it appears here. They are the members of the General Conference, and according to our rule one-fifth of the members of the General Conference shall demand the recording of the vote. The members of the Conference embrace all the clerical and lay members of this body. Therefore it requires a vote of one-fifth of the entire membership. It does not mean one-fifth of the house that may be present to-day, or may be present to-morrow, or who were present last week. It means one-fifth of the entire membership, as they were entitled to membership, clerical and lay. This house shall not be forced to a record of the vote by a mere handful. It is furthermore provided that there shall be a quorum present and voting. Now what does that mean? That rule does not mean a majority of those present and voting to-day, but it means a majority of all the representatives from every conference elected to this General Conference. That is the principle of the thing. Now you can not even pass a resolution or do anything without a quorum. I remember when these rules were adopted that I argued on the floor of the General Conference that one-fifth of this body, or fifty-four members would not be too small to order a question of this kind. I

think it is clear that the rule means one-fifth of the entire body.
The Chair: The Chair will now state the grounds upon which he bases his decision in the General Conference. In the nature of the case, unless it consists of a majority of the entire body, is not in session; so that one-fifth of the General Conference must mean one-fifth of those present and entitled to act for the church, and that must necessarily mean one-fifth of those present. You have heard the grounds of the appeal stated by Dr. Whitehead, and the question will now be taken on this order. Shall the decision of the Chair be sustained? All who will sustain the decision of the Chair will stand until they are counted.
Eighty-six members arose, and were counted.
The Chair: Those who will not sustain the decision of the Chair will rise and be counted.
There were eighty-two members who rose to their feet.
The Chair: The decision of the Chair is sustained.
There being some dissatisfaction as to the vote, Bishop Hendrix announced that in order to arrive at the exact sense of the house upon this question he would order the vote taken again.
The vote was taken, with the same result as previously announced.
H. S. Thrall: I move that when this Conference adjourns it adjourn to meet at 1 o'clock this afternoon.
The vote was carried.
The yeas and noes upon the pending question were then taken, with the following result:
Yeas, 108; noes, 65.
S. K. Cox, during the call of the roll, arose and said: Mr. President, may I explain my vote? [Cries of "No!" "No!" "No!"]
The Chair: You have the right, sir; no argument, however. Just simply an explanation.
S. K. Cox: I am not an extremist on any subject. I am decidedly a temperance man, but I am not willing to put myself in an equivocal position. This amendment represents the dram-seller as guilty of imprudence and impropriety of conduct, and the drunkard as guilty of immorality. Now, if they were on the same footing, I am willing to support the report, but I am compelled to vote as I do.
The amendment was adopted. And hereafter the sale of intoxicating liquors, by a member of the Methodist Episcopal Church, South, will be regarded, and dealt with, as "an immorality."

THE NECESSITY OF UNITY AND EARNEST ACTION AMONGST THE TEMPERANCE HOSTS.
MARY M. CLARBY.
In order to secure peace, order and industry in the home, it is needful that each member of the family shall invariably treat all others with respect and courtesy. Any rudeness of manner, any expression of doubt concerning the good sense or good principles of others, leads to disunion in heart, and eventually under that roof all family love and joy are missing in the sight of God. The outside world even discerns and despises the household which is divided against itself.
Union is not more essential to the family than to every other divine organization.
The hosts of temperance called of God to fight the battle in the human history must labor, and, if needs be, sacrifice all personal pride and individual preferences to secure that unity which commands the blessing of the Lord. We must have a compact marshaling of all our companies, regiments and brigades, so that our attack upon the enemy may prove victorious. In order to perceive the necessity of union, behold the forces we oppose.
There is an appetite, with millions of our fellow-citizens in its tipsy, bloated, ignorant train. They are kings, holding the ballot and shaping the administration of our government. These are the drunken monarchs, under whose rule the family is unprotected against its cruellest foe. Who are the generals managing the millions of American drinking men? Senators, congressmen and the owners of distilleries and breweries are leading crime and ruin in citizen kings. Many millionaire bankers and loudly manufacturers are assisting in drilling these voters to support, at the next election, the huge liquor monopoly and all its little brothers. They control nominations, and thus seize upon legislative, judicial and executive branches of the government. Their income is more than a thousand millions of dollars each year taken from the hands of the working classes. What kind of a banner is suitable to this vast army of drinking citizens and their shrewd leaders.
DOWN WITH THE WOMEN AND CHILDREN AND UP WITH THE SALOON AND THE WHISKY POLITICIANS!
Behold this huge Goliath in its impudent paucity of votes, and cunning and misery.
Look at our standard. It is as sublime as the Ten Commandments or the Lord's prayer. It's glittering letters read:
FOR GOD AND HOME AND NATIVE LAND.
Who are its generals? The anointed prophets of the Most High—bishops, priests, ministers and evangelists; the patriot patriots, and the most honorable men of every party, section and denomination. A few senators, congressmen and governors are found amongst the leaders of the prohibition host.
Another battalion appears. It is the White Ribbon army. Daughters, sisters, mothers and wives, filled with love of home, and anointed of God with wisdom and power against the Dragon, that old serpent, the lusts of the flesh. There are many heroines amongst them, who weep for children slain refusing to be comforted. Armed with the word of divine truth, and the teachings of a true science, with drama and song, and holding in their power public education and the Sabbath-school, are they not the moulders of public opinion, and to-day shaping the future administration of this government?
These great branches of the divine army of salvation for the Republic must unite in the support of local, state and national prohibition papers. They must frequently meet in convention, and together plan to introduce this question for discussion in every home, school-house and church in Texas.
As members of one family we must honor each other. We must look at and appreciate each other's good works. We must not indulge in harsh, unsympathetic criticism concerning our fellow-laborers. Let us be more ready to sympathize with our brethren who are not so good as ourselves. Pride and self-confidence lead us

to unjust criticism; but the same qualities also precede a fall. God humbles the proud and exalts the humble.
Brother and sister prohibitionists, shall we not form a good plan for this summer's work? Ought we not to hold a submission convention, to consider the urgent necessity of having every candidate for the next legislature pledged to submit the amendment? Let the leaders of each temperance regiment at once confer and speedily make known the results of their united wisdom concerning this summer's action.
In Tennessee the army of prohibition is united in supporting one paper, "The Issue," and together hold conventions and sustain lecturers in every part of the State. Yet a year must elapse before the amendment can be submitted. Let us be equally diligent.
SAN ANTONIO, TEXAS.
LETTER FROM THE POST OAKS.
NUMBER TWO.
When I wrote before, my quiet Post Oak Glen, with the rest of the world, was under a cloud. Since then I have thought of another time—a dark time of anguish and suspense, when death had seemingly conquered even the powers of Him in whose hands are the issues of life: when the Son of God himself lay cold and helpless, while the fearful hearts of his scattered followers would wonderingly ask themselves: "Where is our king?" Wrapped in his shroud of linen, "the temple of his body," had been laid away, while the stern guard kept vigil at the holy sepulchre. See the women—Mary Magdalene, Joanna, Susanna, Mary, mother of James, and others, coming to gaze in mournful agony upon the sacred tomb. O, darkness of death! we are often called to feel the burden of thy gloom, but never can a gloom like that come upon Christian hearts again; for we have caught the question from the two men in shining white: "Why seek ye the living among the dead? He whom ye seek is risen." Thank God for the brightness and warmth and glory of "Easter tide!" O, blessed resurrection! Christ is risen indeed and his rising is a precious promise and a sure prophecy of the rising of all His people. At thought of that, some of the darkest shades of life seem to grow radiant with a new light.
Then came San Jacinto day and our hearts left Post Oak Glen, and joined in the tribute to the living and the dead—the heroes of early Texas struggles. Some of them still meet and greet each other, while some in the "cities of the dead" are numbered among the "dreamless sleepers," and there, upon cold, white marble, noble women paid their tender tribute as they brought their floral offerings on memorial day. And as I think it all over, I am reminded that heroes are still living and must live, even though so many brave and unflinching heroes are dead and dying. To-day the world needs invincible, daring spirits to meet and declare against a despotism which is ever encroaching upon moral and religious growth and strength—a despotism more merciless in its crushing and more lasting in its consequences than ever Mexico strove to throw over the Republic of Texas prior to 1836. And we have some noble heroes who are standing firmly and unflinching for God and the right! They have won fields, too, in the contest. How many hearts, even away out here in our Post Oaks, recall songs and sermons and seasons of joy—"times of refreshing from on high," when Bros. Allen, Wootton, Duncan and Smith labored for us in the old school-house! Ah, yes, I know some souls, who are still pressing onward for God, who receive impulse and help from them all. And now Bro. Rogers in the new Baptist Church, is striving with all the powers of his honest soul to do good in our community—entreating us, one and all, to work and pray for a 'civil' here. And we sadly need it! Brothers, sisters, and friends, pray with us and for us. We all seem so happy and well satisfied, and yet very few of the children and young people belong to the church or seem to think of being Christians. Some of our neighbors think children ought to always "wait," and so they do wait and wait and wait. Alas, some have waited and drifted till the dear story of the cross seems to have lost all charm or power for them.
Our first quarterly meeting is just past. Bro. Rogers preached with great power and earnestness, but our presiding elder, Bro. Brooks, was suffering greatly with his throat, so we were denied the privilege of hearing one of his good sermons. My letter grows alarmingly lengthy, and I am obliged to reserve one or two interesting Post Oak items for next time.
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E. H. J.
MAY 11.

MALARIA
or bad air, entering the lungs, poisons and thickens the blood, and always has the chief effect in the Liver. Now everybody knows that to rouse the Liver to activity nothing is better than Mandrake, if properly prepared, and it always succeeds when used as put up by Dr. J. H. Schenk & Son, in the form of
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DR. SCHENCK'S Book on Consumption, Liver Complaint and Dyspepsia, sent Free.
DR. J. H. SCHENCK & SON, Philadelphia, Pa.
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(Alkaline Lithia Water. Also fine Iron Waters.)
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Climate unsurpassed. No fogs. No malaria. No mosquitoes. A charming summer home in a beautiful mountain region for all seeking relaxation or health. Largest swimming pool of mineral water in the world. Fine band. Pleasant and good fishing. Extensive improvements since last season. 500 feet new porches added. Accommodations for 500. For all information, address W. H. SALE, Proprietor.
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Hotel and Cottages, Green Lake, Wis. Its 20th successful season. Recognized as one of the most beautiful resorts in the State. Beautifully situated on the shore of the beautiful Green Lake. Write for pamphlet to DAVID GREENWAY, Owner and Proprietor, Barford P. O., Wis.

A Luxuriant Growth Of Hair
May be obtained by the continued use of Ayer's Hair Vigor.
Ayer's Hair Vigor,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.
Scrofulous Affections
Humors originate in the blood, which, when vitiated, carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla eradicates all traces of the scrofulous taint from the system.
Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1, six bottles, \$6.

Rheumatism
Though painful and wearing almost beyond endurance, it is not an incurable disease if treated in time. Perhaps no other disease has so baffled the efforts of science and medicine as this, but a remedy has recently been discovered.
Sole Agent: A. A. MELLIER, Sole Proprietor, 709 and 711 Washington Avenue, St. Louis.

BULL'S SARSAPARILLA
THE LIVER
Secretes the bile and acts like a filter to cleanse impurities of the blood. By its regularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles.
THE BLOOD
Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by retaining poisonous matter taken from the system.
SCROFULA
Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by retaining poisonous matter taken from the system.
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
BULL'S SMITH'S TONIC SYRUP.
KEEP THE BLOOD PURE.

USE THE MEDICATED GLASSES
A WONDERFUL AND SCIENTIFIC DISCOVERY.
These Glasses are chemically treated in the process of manufacture, and possess the property of keeping your eyes in good condition, as when first you use them.
BEWARE OF COUNTERFEITS.

A. ANSELL
Successor to Hero, Housah.
Address all Letters to A. ANSELL, 56 St. Charles Street, New Orleans, La.
PARSONS' PURGATIVE PILLS
MAKE NEW BLOOD.

Texas Christian Advocate.

REV. G. W. BRIGGS, EDITOR.

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REV. H. S. FINLEY, D. D., East Texas Conference. REV. S. J. HAWKINS, North Texas Conference. REV. S. H. THALL, D. D., West Texas Conference. REV. E. S. SMITH, Texas Conference. REV. HORACE BISHOP, N. W. Texas Conference.

SHAW & BLAYLOCK, PUBLISHERS.

BISHOP KEY will reach Texas in August and remain until his conferences are held. His present postoffice address is Columbus, Ga.

THE TENTH GENERAL CONFERENCE.

The chief work of the recent General Conference may be summarized as follows:

EPISCOPACY.

The official character and administration of the General Superintendents was approved.

The Bishops were requested, if practicable, to so agree in the matter of episcopal residences that each great section of our church territory may have a Bishop resident in some one of the conferences embraced in it.

Four new Bishops were elected and consecrated: Wallace W. Duncan, Chas. B. Galloway, Eugene R. Hendrix, and Joseph S. Key.

The College of Bishops were requested to record in full all their decisions, and to furnish the Book Agent a copy of the same for publication in a separate volume.

REVISAL.

Paragraph 90, answer 3, page 124, of the Discipline was amended by striking out the word "impudence" and inserting "immorality."

Section II of the Discipline on "The General Rules" was amended by inserting as an introduction to paragraph 26 the following paragraph, which was formerly a part of the Discipline:

In the latter end of the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin and earnestly groaning for redemption. They desired as did two or three more the next day that he would spend some time with them in prayer and advise them how to free from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday in the evening. To those and as many more as desired to join with them (for their number increased daily) he gave those advices from time to time which he judged most needful for them, and they always concluded their meetings with prayer suited to their several necessities. This was the rise of the United Societies, first in Europe, then in America. Such a society is no other than a company of men having the form and seeking the power of godliness united in order to pray together, receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

Dr. David Morton was re-elected Secretary of the Board.

The following additional article was inserted in the constitution of the Board: Article VI. It shall be lawful for said Board to accept contributions to its funds from any person or persons capable of making the same, subject to annuities, securities, or securities, and the aggregate amount of annuities, that the Board shall assume to pay shall never be allowed to exceed one-half of the annual interest receivable on the loans made by said Board.

Article VI (hereafter Article VII) will have appended to it after the proviso, "that the Board shall not involve itself in debt," "except as provided for in Article VI."

PUBLISHING INTERESTS.

Dr. J. B. McFerrin was re-elected Book Agent.

Dr. W. P. Harrison was re-elected Book Editor.

Dr. O. P. Fitzgerald was re-elected Editor of the Christian Advocate, Nashville.

The Book Committee for the ensuing four years were elected as follows: James Whitworth, W. H. Morgan, E. H. East, Nat. Baxter, Jr., R. A. Young, T. D. Fite, S. J. Keith, Wm. Morrow, Jordan Stokes, John A. Carter, A. S. Andrews, T. S. Wade, T. M. Cobb.

The Book Committee and Book Agent were authorized and instructed to employ an Assistant Editor of the Christian Advocate, to be selected by the Bishops, with a salary of \$2,500; and also the Editor-in-chief was authorized to draw on the Book Agent for a sum not exceeding twenty-five hundred dollars per annum, in favor of contributors who have, at the Editor's request, prepared accepted articles on special topics for the paper.

The Book Agent was requested to print in every book published in the interest of individuals the words "For the Author."

The Book Agent was requested to keep on hand tracts and such other cheap literature as the public will probably demand, and advertise the same, so that it can be had when necessary.

The Book Editor was directed to so arrange the subject matter of the book of Discipline as to give every item in its logical and natural place in the book, and its place and number of page also in the index.

The Book Editor was requested to prepare and cause to be published a catechism on the doctrines of the Methodist Church, and that said catechism shall be of such simple, lucid, and concise character as shall adapt it to the wants of the children and young people of the church.

Provision was made for the publication of the Quarterly Review at Nashville. The Book Editor was made editor of this periodical also.

CHURCH TRIALS.

The Discipline was so amended, Question 2, Answer 1, Section IV, Chapter VII, paragraph 116, page 147, that it shall read as follows:

When a local preacher is under report of immorality, or accused thereof in writing signed by a member of our church, the preacher in charge shall appoint a committee of three local preachers, and if local preachers cannot be obtained, members of the church, to investigate the report or accusation. If upon investigation this committee judge a trial necessary, they shall see that a bill of charges and specifications be drawn in proper form, and shall appoint a local preacher or member of the church to prosecute the case before the ensuing quarterly conference.

ginia; Rev. C. G. Andrews, Mississippi; Rev. O. P. Fitzgerald, Pacific; James Richardson, Nashville; B. W. McCrea, Clarksville; Rev. R. B. Crawford, Alabama; Hon. James Whitworth, Nashville; Rev. J. S. Martin, Baltimore; Rev. L. S. Burkhead, North Carolina; Rev. J. B. McFerrin, Nashville; R. M. Struggs, St. Louis; J. H. Fall, Nashville; J. D. Hamilton, Nashville; A. R. Winfield, Little Rock; V. V. Harlan, Arkansas; C. W. Carter, Louisiana.

The constitution of the Woman's Missionary Society, was so changed that the last clause in paragraph 136, Art. IV, page 189, reads: "When appropriations are made the funds shall be sent through the Treasurer of the Parent Board without delay in such manner and to meet such purposes as the Woman's Board shall direct."

"Six managers" were provided for in place of "five." The Conference had also under consideration that part of the Bishops' address that refers to the unfinished state of the constitution of the Woman's Missionary Society, in that no sufficient provision is made for the election of the officers and managers of the Board, and Article V., page 189, changed to read:

The Board shall consist of a President, a Vice-President, Corresponding Secretary, Treasurer, Recording Secretary, and six Managers, to be elected quadrennially by the Woman's Board at the annual meeting next succeeding the General Conference, and the Corresponding Secretaries or alternates of the Conference Societies. The Secretary of the Board of Missions shall be an honorary member of the Woman's Board.

Section V, chapter XII of the Discipline was amended by adding thereto the following: "Provided, further, that the Board of Trustees of any church may, by the consent and authority of its quarterly conference, borrow money from the Board of Church Extension for the purposes of purchasing or securing church lots, or the erection or repair of church buildings; and said Trustees, or a majority of them, are authorized to secure the same so borrowed by a mortgage on such property."

In the event of a sale under said mortgage, the surplus money arising therefrom shall be disposed of as hereinafter provided.

The Board of Church Extension was constituted as follows: President, Hon. J. S. Litzgow, Louisville, Ky.; Vice-President, Presley McGee, Louisville, Ky.; Treasurer, John W. Proctor, Danville, Ky.; Managers: Rev. W. T. Harris, Memphis Conference; F. B. Carroll, Denver Conference; C. J. Vandewater, Missouri Conference; H. C. Settle, Louisville Conference; Samuel K. Cox, Baltimore Conference; J. C. Morris, southwest Missouri Conference; J. P. Fitzgerald, Pacific Conference; M. H. Neely, North Texas Conference; John Oberacker, Louisville Conference; Hon. C. S. Grubb, Louisville Conference; Jas. H. Carter, South Carolina Conference; James G. Carter, Louisville Conference; John L. Wheat, Louisville Conference.

The limits of the Central and Border Mexican Conferences were fixed as follows: The Mexican Border Mission Conference shall include the States of Tamaulipas, Nuevo Leon, Coahuila, Durango, Sonora, Sinaloa; and the Territory of Baja California, in the Republic of Mexico; and all the Mexican population within the southern border of the United States of America. The Central Mexican Mission Conference shall include all the Republic of Mexico except that portion included in the Mexican Border Mission Conference.

The St. Louis and Southwest Missouri Conferences were given permission to consolidate during the next quadrennium, provided a majority of the members of each conference present and voting shall judge it expedient.

The action of the North Texas Conference in locating L. L. Pickett was affirmed.

The Sunday-school Editor and Book Committee were directed to provide a compilation of hymns and tunes from our present publications, and such other popular hymns as may be deemed advisable, and publish same as a standard hymn-book for our Sunday-schools; to be published in note and word edition.

Dr. W. G. E. Cunningham was re-elected editor of the Sunday-school periodicals.

The Committee on Sunday-schools, to whom was referred that part of the report of the Centennial Committee referring to a "Children's Day," reported the following resolution, which was adopted: Resolved, That the third Sunday in May be set apart as "Children's Day," to be observed throughout our church with appropriate services, and on that day a collection be taken up for the needy Sunday-schools, and ten per cent of the money collected to be forwarded to the General Conference Sunday-school Committee, Nashville, Tenn., and be distributed by said committee in the same manner and under the same regulations as the interest accruing from the "Centennial Sunday-school Fund," Harris and Whitworth, and prepared by the Sunday-school Editor for Children's Day, having special reference to the character and objects of the day.

On the question of divorce, the Conference decided that no minister of the church shall solemnize the rite of marriage between parties when one or both of them are divorced from a wife or husband still living, provided the inhibition shall not apply to the innocent party to a divorce obtained on Scriptural ground.

In view of the great demand for intelligent preachers among the colored people of the South, the bishops were authorized, when requested to do so by an annual conference, to appoint a preacher to travel in the bounds of the conference, and to organize churches in connection with the colored M. E. Church in America.

Of the many resolutions passed the following are among the most important: Resolved, That Rev. Samuel Rodgers, D. D., and Rev. S. K. Cox, D. D., be and they are hereby requested to confer with United States Senators Harris and Whitworth, of Tennessee, and Morgan of Alabama, and urge them to look after the claim of the Southern Methodist Publishing House against the United States Government.

Resolved, That this General Conference respectfully memorializes the President of the United States, asking his earliest attention to the correction of these abuses at home, and his urgent effort for the protection of our fellow-citizens in China; therefore, Resolved, That the funds collected during the centennial year for Sunday-school purposes, and reported to the General Conference by the Centennial Committee, be placed in the hands of the General Conference Sunday-school Committee, to be known and designated as the Centennial Sunday-school Aid Fund, to be safely invested and the interest of

same to be disposed of annually by said General Conference Sunday-school Committee in aiding distant Sunday-schools of the church under such plans and restrictions as may be provided by said committee.

Southwestern Methodist: Before the General Conference assembled some of the seers, seeing that the body would be composed chiefly of young men, most of whom had never before represented the church in the great Sanhedrim, thought they could foresee that the spirit of innovation would characterize the proceedings. But the Conference was severely conservative, and we observed that its conservatism was especially due to its young men.

THE NEW BISHOPS.

The new bishops all presided in turn, and acquitted themselves with dignity and grace.

Baltimore Methodist: We were glad they elected three young men as bishops, and even the fourth one is not aged. This will secure to us in this department the best years of their lives, and enable our bishops, as requested, to put our mission stations in their plan of visitation, so that these distant fields will receive the same attention as Mexico has received from Bishop Keener.

Arkansas Methodist: We have four new bishops. All good men and true, and capable of good service. As preachers they will rank middling, as bishops they will help forward our Zion. All of them have seen service and will understand the Methodist harness. Three are rather young men, but the fourth is hard on to sixty-over fifty-five I believe, but he is the key to the situation. Duncan is genial and strong, Hendrix classical, and precise. Galloway clear-headed, and full of fire. Key slow, firm, and stately. All of them pure Methodists, and all really Episcopal.

The new bishops of course are yet to be tried in the duties of their office. These duties are onerous and delicate, but they are such as any true, intelligent, fair-minded, studious minister can perform, if he will use common sense methods of finding out what duty is. In one sense it is no great thing after all to be a bishop; that is, there are a great many men in the church that would do first-class service in that office. These new men are about as good as any of their predecessors, and perhaps better than some of them. In 1866, when Bishops McTyeire, Wightman, Doggett and Marvin went into office, there was great joy in the church. All who knew them expected great results from their labors. But nobody was disappointed. They went through the church, at that time despondent, scattered, disorganized and bankrupt. They preached and exhorted, and sung and prayed. Their example became contagious, and the result was a new hope, a fresh enthusiasm, a brighter life. Southern Methodism began at once to take a fresh hold on the people. Our prosperity was very great. To our own mind, this new supply of bishops is as promising of much work and good results as that famous "four." They are all men of robust health, good ancestral blood, first-rate collegiate education, number-one notions of ministerial propriety, and unquestionable devotion to God and his church. They have all been tried in many places, and wherever tried, have met the high expectations of their friends. Bishop Key, the oldest, was born in 1829, Bishop Duncan in 1830, Henry Hendrix 1847, and Bishop Galloway in 1849. Bishop Galloway is not yet thirty-eight years old, Hendrix was thirty-nine the day of his election, Duncan is not forty-seven, and Key is not fifty-seven. There is much work in this "team," and the church, during the next ten years, will put upon them all they can pull.

OUR NEW MISSIONARY SECRETARY. Dr. R. B. Crawford, of Alabama Advocate: Dr. John is a good and true man and will do well. Southwestern Methodist: The Texas delegates were especially gratified by the election of Dr. John as Secretary of the Board of Missions. Hereafter, Dr. John will become acquainted with the whole church, and will become as popular no doubt in the church at large as he has formerly been in his own State.

Westyan Advocate: Dr. John brings to his task long experience on the Board, thorough training as a journalist, which will enable him to present to the church facts about missions in a forcible and satisfactory way, and heart so devoted to the cause that every missionary in the field may feel sure of finding in him an appreciative and sympathizing friend.

Southwestern Methodist: Dr. John was born in Brookville, Indiana, January 14, 1827; was reared in a Methodist home; united with the Methodist Church in 1841; went to Texas in 1849; was admitted into the Texas Conference in 1847, and has been on the effective list until the present time. He has served on circuits, stations and districts, and as agent of the American Bible Society. Dr. John was editor of the TEXAS ADVOCATE over a number of years, but resigned in 1884 after unanimous re-election, and re-entered the pastoral work. He has been a delegate to every General Conference, save one in which he served as a reserve, since 1866. He was a delegate to the Ecumenical Conference.

In a note just at hand, Rev. W. K. Kennedy, pastor of the Presbyterian Church, Huntsville, Texas, says: At a meeting of many of our citizens last night, in the chapel of the Normal College, the following paper was heartily endorsed by a rising vote: The General Conference of the M. E. Church, South, having seen fit, in its wisdom, to remove from its Rev. I. G. John, pastor of the Methodist Church, assigning him to a different post of duty, as fellow-laborers in the ministry, and as citizens of Huntsville, wish to give public expression to our high appreciation of his work and works as a co-laborer in the gospel of Christ, and as a citizen of our town and community. Fearless in the denunciation of sin, earnest in his effort to win souls to Christ, and always present in the house of mourning with words of comfort for the sorrowing, he will be sadly missed as a pastor and a friend, and we do most heartily commend him to the confidence and esteem of those with whom his lot may be cast. And to give public ex-

pression to these sentiments we respectfully ask that they be published in the Item, and also in the TEXAS ADVOCATE. SOUTHERN METHODIST NEWS. Bishop Hendrix, it is rumored, will reside in Kansas City. Bishop Keener is holding a district conference in Virginia. Bishop Galloway is in Georgetown, Texas, where he preached, on last Sunday, the Commencement Sermon of Southwestern University.

Rev. James Atkins, Sr., for many years a member of the Holston Conference, latterly of Florida and preacher in charge at Montecello, died in peace a few days ago. Bishop Duncan is to be well used by South Carolina. He is to preside at the Charleston and Marion district conferences—probably at others. He is also to preach the Commencement sermons at Wofford College and at Columbia Female College.

Dr. H. A. C. Walker, one of the oldest and most beloved members of the South Carolina Conference, died in Marion, S. C., May 22, after an illness of only a few days, aged seventy-eight years. He leaves two sons, both of whom are members of the South Carolina Conference.

TEXAS PERSONALS. The postoffice address of Rev. Henry T. Hill is Bend, San Saba county, Texas. Mrs. Governor Ireland has returned to Austin after a five weeks pleasant visit among her old friends at Seguin.

Nashville Advocate, June 5: The Rev. C. Biggs, presiding elder of the Corpus Christi district, West Texas Conference, while on a recent visit to Nashville, did valuable work in the revival at Foster Street Church. All were delighted, both with the preaching and the spirit of this Western hero.

Rev. W. J. Jackson writes from Montague: My health has been very poor for some months. I asked my presiding elder to relieve me of the responsibility of a circuit, but he did not. My health is now improving, but I am not able to preach yet. But through the kindness of my local brethren the work goes on. I hope soon to be able to resume my work.

Willis Index: Rev. I. Z. T. Morris, presiding elder of this district, has appointed Rev. J. L. Hendry as junior preacher of this place. Rev. S. N. Barker will now devote his entire time to his school, and Mr. Hendry will do the work of the pastor, the former being only nominally preacher in charge. Mr. Hendry will arrive from Georgia about the 15th inst., and will at once enter upon his ministerial duties.

Nashville Advocate, June 5: The death of Dr. L. M. Lewis removes from the church one of her ablest and most devoted ministers. During the late war he served the Confederacy with distinction and devotion as a general, and since that conflict ended has been as faithful and zealous in the army of the King of heaven. He will be sadly missed, both in Texas and Missouri, which States were the scenes of his ministerial career.

BROTHER WELLS DOES EXPLAIN. Brother Wright is as kind as urgent. He is the noble man and Christian gentleman I have pronounced him in private and public. Let no one suspect him of being captious and fault finding. I can read and translate between the lines to the effect that some one or about Cleburne has started said reports. It may be that some one from that persecuted town has been in the region from where Bro. Wright writes, and has whispered these things into confiding ears. Some one has taken up a reproach against his neighbor and thus it reached even unto Bro. Wright. He deems that the matter may do harm and knows there is a satisfactory explanation possible, and so writes down to the TEXAS ADVOCATE and causes a request to be published that "Bro. Wells rise and explain." The same is in regard to do, and will enlarge upon the privileges of the occasion. I count myself happy that I can speak for the people of Weatherford, called Methodist, and for the diseased (?) physician mentioned.

But by way of preface, allow me to inquire, what innocence will it bring to Cleburne, and other communities suspected of departing from the simplicity of the gospel in their methods of raising money for church purposes, to cite reports that the Methodist people of Weatherford have departed from the old paths? The angry boy may say, "You are another," but that does not exactly meet the demands of Christianity. I hardly think that the "strange reports in the air of recent doings," anywhere, reached Bro. Wright's region from Sunset. The pastor of our church there did write so many and Christ-like. God bless him! He was not misrepresented, but was the pastor, presiding elder of the people of Cleburne. And if so, I was misled by reporters at their elbows. I can't learn that they ever sought redress through the reporters or the papers publishing the things repeated and criticised. In all kindness and humility may I inquire further in this preface, if it is in the exact line of Christian ethics and practice to seek redress by censure and recrimination? I am open to conviction.

Bro. Wright shall not be disappointed. There is a satisfactory explanation at hand. I would be glad to felicitate myself with the hope of being just as competent to get out of every other scrape (?) as this one. But Bro. W. wants more. He is hoping for some added word of warning and exhortation. He shall have it, with an earnest prayer that God may use it in helping to correct certain evil tendencies. Bro. Wright is thoughtful, and spiritual enough to see and deplore the dangerous trend of the times, and brave enough to commend any right protest against wrong methods of raising money for church purposes. He took the Pauline plan at Lorena in raising money to build a house of worship. The people gave themselves to Christ first, and of course their money was included. So have I sought to teach by precept and example.

Now it is in place to say that Bro. Wright has heard these facts, and states them correctly in his article: 1. The Cattleman's Association convened in Weatherford, 2. Their deliberations were had in the opera house. 3. Certain parties did have a cock-pit. All else that he states as reported is misleading and most of it very foreign from the facts. May be a plain and concise statement of the facts bearing on the reputation of a praying town, and giving the state of health of the physician, suggesting such unpalatable medicine, will answer all inquiries. First of all, our citi-

zens in mass meeting assembled did ditch the usual "grand hop" of such occasions, and in its stead proposed a complimentary dinner to be served by the ladies of the different churches. Up to this all was lovely, and good people were thanking God that they lived in a town and time when a thing so common and popular could be "ditched." To foster and encourage this innovation caused the first talking and planning on the part of our ladies about any kind of an entertainment. God is to be praised that the Methodists of Weatherford haven't yet hinted any possible violation of the religious convictions of their pastor, and he has not gotten so low (blessed be God!) as to suggest any violation of their church vows.

At a subsequent meeting the dancing element rallied and insisted upon the hop. Cattlemen and women from abroad had written and begged for it. When that feature was permitted, though inaugurated as a side-show, our Ladies' Aid Society without any official connection with the convention (the complimentary dinner was abandoned, and our ladies dispersed. At a late day another trouble confronted the Committee on Entertainment. A thousand or fifteen hundred visitors were coming. Hotel accommodations were inadequate. Beds could be spread here and there, in camp-meeting style, for sleeping purposes, but how to feed so many was the question. Then that committee begged as a favor, and the different denominations serve dinners and suppers and make their own charge. It is a part of this explanation to say that before this three other denominations had arranged to give dinners and suppers each day at all hazards, and to that end had secured the only vacant rooms accessible. Mrs. Hilliard, the president of our Ladies' Aid, conferred with me freely as to this latter request from the committee, as she and others had no doubt about all their work. I could see no harm in furnishing a square meal at reduced prices to accommodate hungry guests of the city. To have refused would have been construed as "straining out a gnat and swallowing a camel." We had no cotterages and no catch-penny arrangements for gathering the "come-easy and go-easy shikels" from any one. As to the location, about which the committee seems to think he gains point, this is said: As above stated, every vacant room had been secured, and by the kindness of a member of our church the ladies got the use of half his store. This was indeed their "first and last chance," but surely not of their choosing. The location was in every respect at a disadvantage and a matter of much regret by them and their friends. Is that satisfactory? Of the praying matter I intended to say that, as far as tested, we have no member who will not pray in public. The test has been impartial, as we call on them as we come to them and without respect of persons. Does such a state of grace in a church tend to provoke envyings and jealousies in less favored parishes? Is our good to be evil spoken of and we to be "hacked" because God has given us great spirituality? Now for the home-stretch. I cannot resist the temptation to state the condition of the physician referred to by Bro. Wright. He not only wants the honor of Weatherford defended, but deprecates anything that might cause "my past utterances to lose their force and value." God forbid I should go back on such well-chosen utterances and such well-pleasing protests. I have written in the love and fear of God. After joining the church I was a married man before I attended even a concert or anything given in the name of the Lord or any other name. I was content with the worship of God. This first experience was singularly innocent in the seeming. A Methodist preacher, with the reputation for holy heart and blameless life, was master of ceremonies and announced each performance. I yielded consent to repeat, some years later, after much persuasion and went to a musical concert given to good people "for the benefit of our soldiers." A pair of socks was the price of admission. Later on in life our chief men and Advocate editors caused me to think that maybe we could win our young people from the saloons and theaters by furnishing them innocent amusements. I dropped into line and made a full scholar. Parsonages we had the honor to occupy were turned into festive halls and places of resort for the gay. There came another time when I concluded this theory a sadly defective and the plan of amusement and method of gathering money subversive of all right ideas, and I faced about. On this line Bro. Wright may find me now and forever. Amen.

M. H. WELLS. WEATHERFORD, TEXAS. SAN MARCOS NOTES. On reaching home from General Conference, which we left only at the final hour of closing, we find the church in San Marcos doing well; indeed, I may say in an improved spirit. I left all in charge of Rev. R. H. Belvin, with faithful resident ministers to assist him, and to him and these my thanks are due. They have not only kept up the services, but the social meetings have grown in interest, and in addition to the regular prayer-meeting and the young men's prayer-meeting, the noble women of the church have organized one. Perhaps I had better take another trip and prolong my stay. Well, Bishop Key, on being told by Dr. Thral, that he was going to write by the time conference met, said that we would look into these things. From this and the law governing, I presume I will enjoy another departure after I have somewhat recovered from the present.

From the window of the parsonage on the morning after my arrival I saw the tabernacle on the Chautauque hill. The structure is large, commodious and imposing. I learn that it will seat a great multitude. We are expecting a feast, intellectual, social and religious. Our people are enterprising and liberal and the public spirit manifested in this promising movement is worthy of all praise. We are full of hope that a harvest of untold wealth of culture, social improvement and religious influence will accrue to the people of this State from this modern development so in keeping with the genuine spirit of progress.

Our people are profoundly interested and gratified at the results of the late General Conference. Surely there was never a brighter day in the history of our church, and we may expect a quadrennium of unexampled power and prosperity in all departments of our church work. B. HARRIS. SHERMAN DISTRICT. Our district conference, held at White-light, May 27-30, proved a most delightful occasion. Every pastor in the district was present (fifteen in all) and fifty-two lay delegates—making a total attendance of six-

BROWN'S IRON BITTERS

WILL CURE HEADACHE INDIGESTION BILIOUSNESS DYSPEPSIA NERVOUS PROSTRATION MALARIA CHILLS AND FEVERS TIRED FEELING GENERAL DEBILITY PAIN IN THE BACK & SIDES IMPURE BLOOD CONSTIPATION FEMALE INFIRMITIES RHEUMATISM NEURALGIA KIDNEY AND LIVER TROUBLES

GOLDEN'S LIQUID BEEF-TONIC

Is pronounced by scores of physicians, and thousands of people who have used it, to be the best known remedy for Debility, Dyspepsia, Indigestion, Loss of Appetite, Loss of Flesh, Lung Complaints, Female Weakness, Gastric Irritability, Nervousness, Malarial Fever and many other diseases where tonics are required—differing essentially from all other Beef Foods and Tonics.

HUMPHREYS' Manual of All Diseases

Manual of All Diseases, by F. HUMPHREYS, M.D. Includes: CLOTH and GOLD Mailed Free. Lists various ailments like Croup, Whooping Cough, etc.

HOWIE SANATIVE CORDIAL

PURIFIES THE BLOOD ERADICATES MALARIAL POISON. Cleanses the system, prevents and cures Chills, Fevers, Dyspepsia, Headache, and Liver Disorders.

COLICONS

WHY WILL ANY ONE SUFFER FROM COLICONS? CURE REMOVED. A certain and painless remedy for Colic, Constipation, and Biliousness.

DEVOTIONAL

LOVE IN SERVICE

The habit of doing God's will, not so much from a sense of duty as from deep love, is the secret of one's happiness and success in our domestic relations.

So it always is in the divine life. Love is stronger than all else. When shed abroad in our hearts it scales mountains of difficulty. To follow the Master when his enemies would lacerate his brow with some fresh crown of thorns, or pour upon his atoning work some form of obloquy, or pierce again the Redeemer of men with unholy threats of unbelief—to nobly share the burden of his contempt, and willingly help to bear his cross amid the jeers of a wicked world—this were, indeed, impossible without love.

Better than earthly rubies is love. Gold can not unlock the treasures of truth; love only holds the key. Truth interpreted by love is not only explained, it is applied and enforced as well. The soul is thus filled with light. Through love, truth is made unto us manna, bread from heaven, possessing all the qualities of sustenance. Feeding upon truth in love is coming unto Christ; and whoever comes unto him finds all service "easy" and all burdens "light."

What is the secret of happiness and success? Love! For he that dwelleth in love dwelleth in God, and God in him. SELF-HUMBLING. Learn of Me, for I am meek and lowly in heart. Observe the attitude here. Meek and lowly in heart. Meek and lowly in heart. Meek and lowly in heart.

Thoughts by the way. To deny, as Peter did, is bad; but not to weep bitterly as he did, when we have denied, is worse.

God has made man so that his eyes look forward, and not backward; and every special sense is fashioned so that it looks to that which is before, rather than to that which is behind. This is God's order; and God's order is the true one. Man is meant to go forward, not to go backward; and he is fulfilling his true destiny only as he keeps pushing onward to new attainments, leaving behind him the things that are behind, and taking hold of the things that are before.

she lived a devoted Christian until death. God blessed the motherless babe and her husband. How sad to give her up; but God's will is in heaven, where sickness and sorrow are no more. J. M. SMITH.

SIMMONS.—Sister Susan Simmons was born in Mississippi, April 15, 1847. She claimed Christ as her personal Savior in her twenty-first year, and lived a consistent life, observing closely the rules of spiritual combat until the day of her death, which occurred at the residence of Bro. and Sister Hunt, in Commerce, Texas, April 8, 1886. Her father, James Goddard, was a devoted Christian, and she followed his example in her later years.

LEWIS.—Richard L. Lewis was born in Wilcox county, Alabama, Oct. 7, 1814, and departed this life at his home, near Ketchikan, Alaska, in the month of March, 1886. He professed religion and joined the Methodist Episcopal Church, South, in 1845, in which he lived until his death. He was a devoted Christian, and his life was a constant offering to God.

CRAWFORD.—Sister Elizabeth C. Crawford, wife of S. D. G. Crawford, and daughter of Rev. James Rockmore, was born April 10, 1838, in Troup county, Georgia. She was a devoted Christian, and her life was a constant offering to God. She died at her home near Beckville, Panola county, Texas, leaving one sister and one brother, and several nephews and nieces.

RUTHERFORD.—Malory J. Rutherford, born Feb. 11, 1839, son of M. L. and E. M. Rutherford, departed this life at his stepfather's home in Station, near Ketchikan, Alaska, in the month of March, 1886. He was a devoted Christian, and his life was a constant offering to God.

MICKLE.—Andrew Mickle, father of Rev. J. M. Mickle, was born in North Carolina, near Bryan, Texas, May 21, 1830. He was a devoted Christian, and his life was a constant offering to God. He died at his home near Bryan, Texas, in the month of March, 1886.

LEWIS.—Sister Elizabeth Lewis, wife of W. D. Lewis, was born Feb. 7, 1823, in Conecuh county, Alabama. She was a devoted Christian, and her life was a constant offering to God. She died at her home near Bryan, Texas, in the month of March, 1886.

SCOTT.—Miss Sallie Scott was born in Ohio, in the fall of 1819. Her parents immigrated to Knox county, Tenn., where they remained until 1837, when they moved to Jefferson and Perkins counties. After the death of her parents, Miss Sallie lived with her sister, Mrs. Simpson, in the latter county.

HARRIS.—Bro. Joseph L. Harris was born in Walton county, Georgia, Feb. 28, 1820. He was a devoted Christian, and his life was a constant offering to God. He died at his home near Bryan, Texas, in the month of March, 1886.

PAYNE.—Cynthia C. Payne was born in Shelby county, Texas, June 24, 1850. She was a devoted Christian, and her life was a constant offering to God. She died at her home near Bryan, Texas, in the month of March, 1886.

JONES.—Davis.—At the residence of the bride's parents, in Collin county, Texas, May 27, 1886, was solemnized the marriage of Miss Aurora Davis, of this city, to Mr. G. J. Jones, of this city. The ceremony was performed by Rev. D. J. Martin.

OBITUARIES.—The space allowed contains twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit notice to cover extra space, to-wit: at the rate of one cent per word. Money should accompany all orders.

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dearly. She taught them to pray, which they punctiliously observe, and often speak of what she said and did for them. Lord help them ever to observe the advice which follow the example of their adopted mother. We buried her remains in the cemetery at Silslo, Church, Smith county, in the presence of many sorrowing friends, there to rest until the Lord shall descend with a shout and the dead in Christ shall rise. Then her glorified spirit, that will accompany many a Hymn, will be reunited with the body and ever with the Lord. Dear brother, we thank God for the Christians' hope, and that you are waiting and looking for the happy meeting in heaven, and that you are waiting and looking for the happy meeting in heaven, and that you are waiting and looking for the happy meeting in heaven.

TYLER, TEXAS.—HARVEY.—Mary Ann Harvey was born in Shelby county, Texas, February 20, 1850. She was a devoted Christian, and her life was a constant offering to God. She died at her home near Bryan, Texas, in the month of March, 1886.

SHREVEPORT, TEXAS.—RUTHERFORD.—Malory J. Rutherford, born Feb. 11, 1839, son of M. L. and E. M. Rutherford, departed this life at his stepfather's home in Station, near Ketchikan, Alaska, in the month of March, 1886.

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SHREVEPORT, TEXAS.—HARRIS.—Bro. Joseph L. Harris was born in Walton county, Georgia, Feb. 28, 1820. He was a devoted Christian, and his life was a constant offering to God.

SHREVEPORT, TEXAS.—PAYNE.—Cynthia C. Payne was born in Shelby county, Texas, June 24, 1850. She was a devoted Christian, and her life was a constant offering to God.

SHREVEPORT, TEXAS.—JONES.—Davis.—At the residence of the bride's parents, in Collin county, Texas, May 27, 1886, was solemnized the marriage of Miss Aurora Davis, of this city, to Mr. G. J. Jones, of this city.

SHREVEPORT, TEXAS.—OBITUARIES.—The space allowed contains twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices.

SHREVEPORT, TEXAS.—MARRIAGES.—JONES.—Davis.—At the residence of the bride's parents, in Collin county, Texas, May 27, 1886, was solemnized the marriage of Miss Aurora Davis, of this city, to Mr. G. J. Jones, of this city.

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Dr. Radway's Ready Relief Cures and Prevents Coughs, Colds, Sore Throat, Stiff Neck, Diphtheria, Influenza. For Headache, whether sick or nervous, Toothache, Neuritic, Nervousness and Sleeplessness, Rheumatism, Lumbago, Pains and Weakness in the Back, Spine or Kidneys, Pains around the Liver, Pleurisy, Swelling of the Joints, Pains in the Bowels, Heartburn and all Pains of all kinds, Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure, 50 cents a bottle.

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W. N. HALDEMAN, President of the Great Louisville CURE CO. WINTERSMITH'S CHILL CURE. OF THE COURIER-JOURNAL. Dr. Wintersmith, Sir: I waive a file I have obtained for your medicine, and in reply to your request, send I know of your Chill Cure. The private opinion of a friend I had, and the good results of its effects I had observed on Mr. W. W. Meredith, who has been suffering from a fever and chills for the first time in two years' standing, in which I have every known remedy, and in which I have every known remedy, and in which I have every known remedy.

BRADFIELD'S FEMALE REGULATOR. Ladies suffering from troubles peculiar to their sex, no matter what kind, can find relief and cure in a bottle of Bradfield's Female Regulator. An infallible and absolute specific for all the distressing diseases peculiar to the female sex. A trial means a cure.

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DR. L. A. SARRÉ'S REMEDY FOR THE SKIN. Beautifies the Skin. No other Cosmetics will do it. Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin Diseases, and every blemish on the beauty, and defies detection. It has stood the test of thirty years and is so harmless we can use it as a face cream for the most delicate skin. Accept no counterfeit of similar name. The distinguished Dr. L. A. SARRÉ said to a lady of the highest social position: "As you ladies will use them, I recommend SARRÉ'S Cream as the best of all the Skin preparations." One bottle will last six months, using it every day. Also Powder Subtle removes superfluous hair without injury to the skin. Mrs. W. H. T. GOURLAUD, Sole Prop., 48 Bond St., N. Y.

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International and Great Northern RAILROAD DIVISION. Galveston, Houston and Henderson RAILROAD. Schedule in Effect Sunday, Sept. 27, '85.

Table with columns for North Daily and South Daily, listing train schedules for Galveston, Houston, Palestine, etc.

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