

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XXXII.

GALVESTON, TEXAS, THURSDAY, MAY 27, 1886.

NO 37.

OUR NEW BISHOPS.

W. W. Duncan, D. D.
Rev. William Wallace Duncan, D. D., was born at Randolph-Macon College, Mecklenburg county, Va., December 27, 1839, where his father, David Duncan, had for many years been Professor of Ancient Languages.

In 1854 he accepted a similar chair in the newly-established Wofford College, in Spartanburg, S. C., and young "Wallace" was one of the first matriculants at Wofford. Here he had the benefit of excellent instructors. The late Bishop Wightman was the president, and he was ably supported by Drs. Duncan, Du Pre, Whiteford Smith and Carlisle.

"Wallace" graduated in 1858, and joined the Virginia Conference in 1859, when he was engaged in pastoral work till 1875, except during part of the war, when he served in the army as chaplain. He was very well received wherever he was sent, and was a rising young preacher in his conference, when he received a call to Spartanburg, where in 1875 he took the chair of mental and moral science, a position he has held up to the present time. Upon his removal he changed his conference relations, and became a member of the South Carolina Conference. The fact of his having been elected a delegate to each General Conference since his removal to South Carolina, and in 1886 being the chairman of the delegation, will show the appreciation in which he is held by his brethren in the Palmetto State. He was a member also of the Ecumenical Conference in London.

When a few years ago his brother, Dr. James A. Duncan, the lamented President of Randolph-Macon College, died, the trustees of that institution elected the subject of this sketch to succeed him. The calls from Virginia were urgent, but South Carolina was spared this loss. Dr. W. W. Duncan remained at Wofford, where he did yeoman's service. His admirable address and genial good humor, together with his fine social qualities, stood him in good stead in his work, often arduous and of peculiar delicacy. He was the financial secretary of Wofford College, which, not to put too fine a point upon it, is a euphemism, and in plain English means he was selected to solicit funds for an endowment just as his late brother did for Randolph-Macon. Dr. Duncan is a fine extempore speaker, facile and fluent upon the platform, and thoroughly self-possessed. He always succeeds in gaining the ears and the hearts of his audience, or, as the lawyers say, he has the court with him. He has been in great demand as a preacher for some years, and has seldom been allowed to spend a Sunday at home. He has been attending district conferences, camp-meetings and quarterly meetings through the length and breadth of South Carolina for the last eleven years, and very often has been made to preach three times a day. All this has been capital training, and we have no doubt the church will find Bishop Duncan an eloquent preacher of more than ordinary power.

He has a fine mind, stored with large information, is very observant and very practical, and is admirably fitted for an administrative or executive office.

Bishop Duncan belongs to South Carolina first and foremost; not to Virginia the State of his birth. In Hollywood cemetery, near the rapids of James river, lie interred the remains of his brother James, whose good name is as precious ointment in all the churches; and not far from that spot sleeps the body of a younger brother, Thomas C. Duncan, who fell in the battle of Seven Pines, May 31, 1861. But henceforth Bishop Duncan will belong neither to South Carolina nor to Virginia. The entire church throughout all her borders now claims him.

C. B. Galloway, D. D.

Rev. C. B. Galloway, D. D., was born in the State of Mississippi on the 15th of September, 1849, and is therefore now nearly thirty-seven years of age. He graduated at the University of Mississippi, in the class of 1868, and entered the Mississippi Conference in the fall of the same year. His rise in the ministry was rapid. From the beginning he was a popular preacher, much sought after by the best charges. In the fearful epidemic of yellow fever in Vicksburg in 1879, he went down to the gates of death, but was marvelously restored. Since that time he has been stationed at Jackson and other important points in Mississippi. For the last four years he has been editor of the New Orleans Christian Advocate, and has achieved great success in that field. In the meantime, he has done a great deal of work in the temperance movement, and in other directions. Bishop Galloway is about five feet ten inches high—has black hair and eyes and a very pleasant expression of countenance. In the pulpit he is earnest and eloquent, and in the social circle an agreeable and pleasant companion. Those who know him best love him most, and the church may safely expect him to render long and faithful service.

E. R. Hendrix, D. D.

Rev. Eugene Russell Hendrix, D. D., Bishop-elect of the M. E. Church, South, was born in Fayette, Howard County, Mo., May 17th, 1847, and consequently

has just completed his thirty-ninth year. He was educated at Fayette, Mo., in Central College (of which he is now President), afterward graduating at the Wesleyan University, in 1867, and also at Union Theological Seminary, in New York City, in 1869. He became a member of the church in 1859. And was admitted into the Missouri Conference of the M. E. Church, South, in the autumn of 1869. He was pastor of the church at Leavenworth City, Macon City, Glasgow, and St. Joseph; and in 1876 accompanied Bishop E. M. Marvin in his tour around the world, from which he returned in 1877, and was shortly thereafter elected President of Central College, which position he now holds. He received the degree of D. D. from Emory College, Ga., in 1878. Was appointed Chairman of the Centenary Committee, in which position he still further distinguished himself for breadth of views and administrative ability.

Bishop Hendrix is a fine type of manhood physically. He is rather above the medium height and weight, with dark hair and eyes and a pleasing, youthful face. In manner he is easy and graceful, always exhibiting unmistakably the birth and breeding of a gentleman. In the social circle he is genial, and sometimes jocular, but never condescends to the crude or undignified. His scholarship is widely recognized among the educators of the land, and this, coupled with his great ability in other directions, has brought the college of which he is President to the front rank among the institutions of the country. As a writer he has achieved distinction, not only by newspaper and magazine articles, but more particularly in his book, "Around the World," which was published shortly after his return from Europe, and passed through several editions.

As a preacher he is always strong, spiritual, and forceful, and sometimes rises to splendid heights of oratorical effort, and the audience easily surrenders to his power.

J. S. Key, D. D.

Rev. Joseph S. Key, D. D., was born July 18, 1829, in LaGrange, Ga. His father was the Rev. Caleb W. Key, for more than fifty years an itinerant Methodist preacher in the Georgia Conference. His grandfather was a local preacher in the same State. Bishop Key was converted in 1847; graduated at Emory College, at Oxford, Ga., in 1848; entered the old Georgia Conference in January, 1849, and at the division of the conference he was assigned work in the South Georgia Conference, in which conference he has labored to the present. His work has been principally in Macon and Columbus, having spent eleven years in Macon and on the Macon district, two terms of four years each as pastor of Mulberry Street, Macon, and thirteen years pastor in Columbus and presiding elder on the district. The degree of D. D. was conferred by the University of Georgia in 1867. He is a Trustee of Emory College, at Oxford, and of Wesleyan Female College, at Macon. He is also President of the Legal Conference, an incorporated body within the South Georgia Conference; also President of the Conference Board of Missions. Was appointed delegate to the Ecumenical Conference at London, and also of the Centennial Conference at Baltimore, but was unavoidably absent.

Bishop Key is also a hearty believer in the Wesleyan formula of Scriptural holiness, and in this, as in all other views and doctrines of his church, is, and ever has been, firm, discreet and conservative.

So, as will be seen from the above, the newly-elected Bishop comes of old Methodist stock, and has always been a field-hand. He comes to the discharge of the high functions of his new position fresh from long years of constant itinerant work in the field. He is most popular in the charges where he is best known and has served longest. In personal appearance the new Bishop is handsome, being about six feet high, erect of stature and dignified in carriage. He wears a tranquil, placid expression, and would at once impress a stranger as a man of great equipoise and of a solid, symmetrical Christian character.

THE MANUAL OF THE DISCIPLINE.

(From the proceedings of the General Conference, in session at Richmond.)

Bishop McTyeire, referring to the resolution introduced by A. R. Windfield, of the Little Rock Conference, in relation to the Manual of Discipline which had been referred to the Revisal Committee, said: I think it will dispel some misapprehension if I say a few words to the General Conference just now. A resolution introduced here calls upon the committee to which it was referred to report what authority the Manual has. In 1868 and 1869 the Bishops assembled were consulting about the number of appeals that come up from the quarterly conferences to the annual conferences and from the annual conferences to the General Conferences. They agreed that the cause of it was a lack of a publication showing the rules of administration and giving the historical precedents in cases adjudicated. They therefore formally laid it upon myself, who was their Secretary, to prepare a Manual embracing

ing the rules used in our church courts. This was a much heavier work than brethren might imagine. Baker on the Discipline was a personal work. It stood on the opinion of one man. I read through the journals of all the General Conferences, and sought light wherever I could find it; and before the General Conference of 1870 I think the Manual of the Discipline was ready for publication and perhaps put through the press. I beg every one not to think it is "McTyeire on the Discipline." You are thinking of "Baker on the Discipline." I said to the Bishops over and over again, "I do not propose that 'McTyeire on the Discipline' shall go before the church. You must agree to make it the basis of your administration wherever you are presiding." That was agreed to. Every page of that book was read to the College of Bishops and every paragraph. Shall we administer on that basis? Sometimes the paragraph was amended; sometimes it was stricken out. That is the way the Manual of the Discipline was made up. Every year, I suppose, without exception, the question was asked: Is there anything in the Manual about which you have changed your minds? Is there any clause here that ought to be changed? These changes have been made from year to year, not by me, but by the College of Bishops. Bishop Hargrove, now the Secretary of the College of Bishops, is directed to place all important decisions rendered by the College of Bishops in the Manual. I am happy to say every one of the Bishops notice it with pleasure that since the publication of the Manual, we have not half so many, we have not a third as many appeals from the lower to the higher courts as we used to have. Every one administers the law on the plan which the Bishops had agreed to observe. All the journals were searched to get precedents; for instance, the Manual was read from this morning by a brother, and he read the action taken by the General Conference in 1836 and in 1840. There it is. It speaks for itself. It shows what the General Conference settled and decided in times past. It claims, therefore, Mr. Chairman, to have no more authority than any other book in the world official; it is of importance to the presiding elder in his proceedings, in the quarterly conference, or to a committee of trial to know what precedents have been established, and to know how the presiding bishops have ruled and will rule in a given case. That is all it means. It disclaims any official authority whatever. It never pretended any; it stands open to reason; it stands upon the statement of adjudicated cases. It extends to that and no more. I hope, therefore, the brethren will not honor me by calling it "McTyeire on the Discipline." I hope they will not do me the undue honor of supposing that I have undertaken to prescribe rules for the government of the church courts. It is the consensus of Bishop Paine, Bishop Pierce, and Bishop Kavanaugh—I think Bishop Andrew was too feeble to hear at all—Bishop Wightman, Bishop Doggett, and Bishop Marvin. It was before my esteemed colleague, Bishop Keener, was elected. These men considered it without haste, and had every opportunity to ask for its modification; and it would have been modified if anyone could have obtained a majority of the Episcopal College. The very excellent brother from Mississippi a few days ago spoke to a rule of order, concerning indefinite postponement. Very well. That was gathered up and considered and put there, not on my authority, but by the authority of the college of bishops. On some of these points one might have had an opinion different from the majority of brethren, but this Episcopacy is a unit. This general superintendency is obliged to be one. It will not do for one bishop in Georgia to rule one way and another bishop in Texas to rule another way. We meet every year for the purpose of bringing our administration into uniformity with the law which you made before us. I thank you, sir, and the brethren for hearing these remarks. I think, therefore, you may save yourselves any trouble by this reference. You will lessen your work just that much, and I do not see any useful, visible, definite purpose that can be reached by it. You will pardon me that I did not make these remarks when the paper was offered, which I have no doubt was entitled to your best consideration from the brother who offered it. A brother who has come a long way to consult with me about his going to a foreign mission, and who must leave in a few hours, had called me off the platform, and I was not present when the paper was offered.

REPORT ON DIVORCE.

To the Bishops and the General Conference of the M. E. Church, South, Assembled at Richmond, Va., May, 1886.

Your Committee on Divorce have had under consideration so much of the bishops' address as pertains to the subject of divorce. A memorial from the North Carolina Annual Conference of the M. E. Church, South, at its December session for 1885, asking this General Conference "to prohibit its ministers from solemnizing the rites of matrimony between divorced persons, except where one of them had been divorced for the one scriptural cause;" and two resolutions of similar

import and covering the same points, one being signed by S. W. Johns and R. B. Crawford, and the other by C. C. McFarland.

Your committee have maturely considered the questions raised by the papers above named, but do not propose to give them any extended discussion in this report; it will merely state some propositions, generally accepted as true, that indicate the process by which the results announced below were reached.

The institution of marriage is both ethical and civil. The law regards it as a civil contract, formed by the mutual assent of two persons of competent understanding. Though resting on mutual consent, it cannot be dissolved by mutual consent; it is *in seipso*—when once made the parties to it enter a status or relation, the rights and obligations of which are fixed by society, and are above and beyond the individuals themselves. They may make settlements and regulate the property rights of each other, but they cannot modify the terms on which they live together, nor super-add to the relation a single condition. Being once bound, death alone can dissolve the tie, unless for causes authorized by the law-making power of the State. Several States of the Union have, by statutory law, super-added to the Scriptural causes for divorce many additional causes, such as abuse, drunkenness, incompatibility of disposition, etc. In one State, in addition to the many other causes for divorce not Scriptural, the trial judge may dissolve the marriage whenever it seems best in the sound discretion of the court. This large increase of the causes for which the marriage may be dissolved, has been productive of a fearful growth in the number of divorces, a visible lessening of the strength of its covenants, with a resulting impairment of marriage as a great power for the elevation of the race.

From the ethical side marriage is not only a civil contract, but it is also of divine origin, having been instituted by the Deity himself. Marriage is as old as the race; is the parent, not the child, of society, and as such has its foundations in the laws of God. Being divinely instituted, it is indissoluble, except by death or for causes declared by its all-wise Author. Hence a divorce, granted by the civil authority for a cause strictly civil as contra-distinguished from Scriptural causes, does not relieve the parties thereto from the bonds of matrimony, and a minister or other person who with knowledge of the same solemnizes the rites of marriage between one so divorced (his wife or her husband still living) and another, violates the divine law, he having assisted thereby to put apart those whom God has joined together.

But in view of the fact that there is no legislation upon this subject by our church, your committee recommend for adoption the resolution hereto attached, which places us in harmony with other sister Protestant Churches that have taken action upon this subject.

Resolved, That no minister or member of the Methodist Episcopal Church, South, knowingly upon due inquiry, shall solemnize the marriage of any person who has a divorced wife or husband still living; provided this inhibition shall not apply to the innocent party to a divorce, granted for a Scriptural cause, or to parties once divorced seeking to be remarried.

All of which is respectfully submitted.
B. J. TAVERNE, Chairman.

MEXICAN BORDER CONFERENCE.

Laredo Seminary.

A. R. SUTHERLAND.

The institution indicated above is the only one on the Mexican border to represent the Woman's Board of Missions of the M. E. Church, South. Work was first begun among us by this organization in 1881, when Misses Annie Williams and Rebecca Toland were sent out. In 1882 the foundations of the Seminary were laid on a block of land donated by Rev. Elias Robertson, on the Texas side of the Rio Grande, one mile west of Laredo proper. This is a beautiful site, overlooking the "Brave River of the North," as it moves quietly along its way to the Gulf of Mexico; on either side of which are spread out the two towns of Laredo. The building was finished in 1882. The first year four boarding pupils are reported as being under instruction; the second year there were eight; the third, twenty-eight, and the fourth, forty. These, with teachers, furniture, and all necessary appliances, filled to its utmost capacity the first building.

In the meantime, Miss Williams was married, and Miss Annie E. Holding, of Kentucky, accompanied by her sister, as companion and teacher, was sent out by the W. B. M. as principal. A more judicious appointment could not have been made. Among those providences that have strangely, yet certainly, appeared all along the history of the Border Mexican Mission, at times most opportune, we gladly record this appointment.

Late in 1884 the foundations of large and elegant additions were laid. The same are now finished and furnished after the most approved style. Besides these commodious and comfortable pre-

ises, the Board has, with great propriety, purchased an adjoining block, which contains a small but good house; thereby enlarging the campus, and at the same time furnishing ample room for servants' quarters.

Miss Holding has under her principalship as teachers, (1) her sister, (2) Miss Toland, (3) and Miss Gilbert, late of the Central Mexican Mission. The present number of pupils is sixty. From the beginning there have been in the Seminary two hundred and thirty-eight. Of the present number fifteen are reported to me as members of the church—just one-fourth; and one-half, or thirty, as belonging to a missionary society among them. One more item and we dismiss the statistics: From the beginning, five years ago, five thousand two hundred and twenty-eight dollars have been contributed for its support by the patrons of the institution.

Now are not all these figures and facts eloquent of meaning? Do they not suggest a strong vindication of past outlay, and plead for a continuance of the same policy? To the writer, for one, they teach no other lesson. But what of the soul within the body? What of that moral character and spiritual condition which no figures can compute or express, no rhetoric create or convey? There it is within the buildings; there it moves among the pupils, giving tone to their voices and tempering all their intercourse. There we see pure religion and true science combining their unostentatious, yet potential energies, in the production of marvels of Christian character. There is surely presented to the W. B. M., through its agencies and appliances, a fair opportunity of testing the soundness of its principle—"Woman's work for woman." Elevated womanhood, to produce elevated humanity, will find no exception among the impressive yet capable Mexicans. This test is being made under the most favorable circumstances. The building is situated within a stone's throw of the river which divides the two nations. Within two miles there is a population of over ten thousand Mexicans. Half a mile away floats the flag which secures perfect liberty to work, and perfect protection of rights. Three railroads here center, affording every facility for transportation and travel, both Mexican and American. A distance from the two cities, to secure immunity from infectious diseases; facing down the broad river channel, along which come winding up from the Gulf breezes moist and cooling; add to these advantages those absolutely indispensable ones of educated, sanctified and consecrated example, instruction, restraint and inspiration, and what more is needed? The answer is easy and short—simply "more time." So far all is well. I do not see how money could better the situation. It is true the present conditions must be continued. But ere another five years shall elapse the light which has all this time been concentrating upon that focus shall begin to radiate; and girls who have there grown into young womanhood will go forth from precincts so sacred to cheer with Christian virtues and superior endowments the dark homes and deep woes of their poor Mexican sisterhood. Then will begin the interesting fruition of many prayers, anxious cares and patient labors. Streams of light going out; waves of light rolling back. The ministry of the sanctuary will find its most blessed ally in the ministries of the seminary.

I could write more, but have you not now the idea? It is not necessary to invite—I most cordially proffer my most fervent commendation of the work of the Woman's Board on the Mexican border.

CHRISTIANITY IMPREGNABLE.

It is wholly safe to say that however learned, persistent, and even unfriendly, modern scientific research has been, it has made no progress in its assaults upon the religion of the Bible. The discoveries of archaeologists have been confirmatory of the sacred histories, and so far not one thing has been brought to light which invalidates, at any point, the record of the holy book. And it adds force and value to this remark to consider that some of the foremost scientists in this department have not been Christian men, but men who would have been pleased, on the whole, if they could have reported discoveries unfriendly to the Bible. That a form of the theory of evolutionism has made some progress is indisputable, but so far as evolutionism has aimed to construct a universe without God, it is a total failure. The origin of things evolutionism has not yet accounted for, and what life is no scientist pretends to tell us. The Christian is alone in asserting a rational genesis of things. The ever-living God is the author of life, and the most critical experiments have utterly failed to reveal any other; and the failure of these experiments is all the more significant because the leading inquirers in this field of late have been known enemies of the gospel. Its foes have thus befriended it. They have tried to destroy it, and their failure has only shown how impregnable it is. Their direct fury has assaulted it in vain, and

it is hardly necessary for Christian apologists to enter these scientific fields to defend the faith, while its aggressiveness and good fruits are pushing its triumphs in all directions. While we give God the glory we ought not to forget that we are under some obligation to scientists for their unwilling testimony to the truth of the Bible.—*Northwestern Christian Advocate.*

CURRENT NOTES.

WHAT does one session of a General Conference, with its present membership, cost the church? Will some one skilled in figures give the result? Would it not reach near seventy-five thousand dollars?

Michigan Christian Advocate: There are only 965 women to 1000 men in this country, and some one suggests that nature is preparing the nation for another war. Immigration, not native increase, is the cause of this preponderance of the male sex.

Holston Methodist: There is a tremendous amount of latent talent in the General Conference. Some of the wisest men are never heard on the floor. This talent is not lost; for there much thinking and voting are needed, as well as speaking. Gas is not the only thing that gives light.

Presbyterian: Here is a bit of literary news which deals in surprisingly large figures: "According to the Critic, the Harpers recently offered Mr. Lowell \$6,000 for any six articles he would write for their magazine, and the Century offered \$1,000 each for as many articles as he could write. While both these offers were open the New Princeton Review secured Mr. Lowell's contribution.

A good deal is being said about the large amount of money paid to Jones and Snell for their evangelistic services, and it is made cause for criticism. They receive only what is freely offered them, and this we understand to be their settled policy. Ingersoll makes more by ridiculing religion than they do by promoting it, and nobody assails him for it. A theatrical performer will get more in a week than they get in months, and yet no one complains. If the people did not think they deserved the money, they would not have given it to them.

Western Christian Advocate.

It is a hopeful sign of the times that several prominent editors in this city have been indicted by the grand jury for publishing lottery advertisements, which are forbidden by a section of the revised statutes of Ohio. The Commercial Gazette and the Enquirer have persistently violated this law, and have presumably received large sums of money for so doing. Justice is a mockery, unless the great and rich can no more escape punishment when they violate law than the poorest and most friendless. It is a great triumph that a grand jury has at last been found to bring in these indictments; now let the courts see that the penalties are inflicted upon the guilty.

The Free Baptists and Christians are about to unite. A basis of union has been drawn, and a committee of six from each body appointed to arrange for carrying out the basis of union. In entering into this union it is stipulated that "neither the Free Baptist nor Christians relinquish their name, doctrine, church polity, fellowship or principles of communion; but they rather emphasize whatever they have heretofore taught, and what they now consider, as biblical, evangelical, charitable, and true; each, however, observing that truth for itself, without attempting to force it upon another; yet, hoping that, by fraternal association and mutual forbearance, variations may vanish away, and that both may be so assimilated in the spiritual church as to become one people in every particular; for which we will labor and pray."

Interior.

Duty of the Pulpit.—Let the pulpit proclaim the inseparable union of privilege and responsibility. Let it tell the capitalist that stewardship is nobler than ownership—that if he uses the skill and the wealth God gives him to do good, he is like his Heavenly Father, and a prince royal. But if he hoards it selfishly, he is a traitor to humanity and to God. Then let the pulpit tell the laborer to respect himself as made in the image of God, and an object of love and sympathy to that divine elder brother who toiled in the little shop at Nazareth, but also to respect his fellow-men and to respect the dispensations of God's providence which makes them to differ. Let it remind him that God has chosen the poor of this world rich in faith to be heirs of His kingdom, and that it is better to be Lazarus on earth, then carried by angels to Abraham's bosom, than to fare sumptuously like Dives, and not have a drop of water to cool the parched tongue. A spirit of true manliness and of Christian faith on both sides would work a great and beneficent change in the relations to each other of the capitalist and the laborer. This the gospel can inspire, and the gospel only. Hence in its influence alone we must find the elements for a full solution of the social problem.

Texas Christian Advocate.

"NATURAL LAW IN THE SPIRITUAL WORLD."

Judge Cooke Reviewed.

This remarkable work of Prof. Drummond has attracted my attention...

Now, I cannot say that I deprecate the review by his honor, for it is certainly kind and complimentary...

What I do regret is, that a man who has failed to see, should endeavor to send the eyes of others who are so much more than his...

Man has put asunder, not only whom, but what God hath joined together...

On Sabbath he was dealing with laws in a different relation—in relation to the kingdom of grace and glory...

These are true and worthy. The Kingdom insisted upon by Drummond is a fact furnished by theology to science...

We close this critique by a quotation from the Lord of the kingdom: "We unto you lawyers, for ye have taken away the key of knowledge..."

From the unity of the divine essence, the uniformity of phenomena, the harmony of operations...

The position of the Professor is not that the natural and spiritual worlds are identical, but that the laws are identical...

As the author in preface, page 23, beautifully says: "Science is the demonstration of the supernaturalness of the natural..."

But there is another class, a large and intelligent, who have my sympathies, and for whom this book is written...

It is a pity that a man who has failed to see, should endeavor to send the eyes of others who are so much more than his...

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not grow more and moreiling till it enters the organic world, the point is clear in an instant...

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which in that day had no knowledge between good and evil; they shall go in thither, and there shall weep and lament...

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These are true and worthy. The Kingdom insisted upon by Drummond is a fact furnished by theology to science...

We close this critique by a quotation from the Lord of the kingdom: "We unto you lawyers, for ye have taken away the key of knowledge..."

From the unity of the divine essence, the uniformity of phenomena, the harmony of operations...

The position of the Professor is not that the natural and spiritual worlds are identical, but that the laws are identical...

As the author in preface, page 23, beautifully says: "Science is the demonstration of the supernaturalness of the natural..."

But there is another class, a large and intelligent, who have my sympathies, and for whom this book is written...

It is a pity that a man who has failed to see, should endeavor to send the eyes of others who are so much more than his...

Man has put asunder, not only whom, but what God hath joined together...

On Sabbath he was dealing with laws in a different relation—in relation to the kingdom of grace and glory...

come a receiver and dispenser of good and its business be increased, ten, if not twenty fold.

WHY YOU SHOULD PAY YOUR PREACHER.

Because the Bible Teaches It.

The support of the ministry is commonly short, mainly because it is not understood that it is in its true light.

The preachers are able to, and responsible for, the needed education of their people on the other claims.

Dear reader, you should pay your preacher, because the Bible makes it your duty.

Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine.

These Scriptures from Paul are very full of illustration and burdened with the doctrine of the kingdom.

As a warrior his charges, expenses, necessities, must be furnished him.

As a preacher of the gospel he must live of the gospel, i. e. the people who enjoy his gospel must pay him.

The faithful pastor is as much your employe in his sphere as your doctor, teacher, lawyer, or mechanic.

There has been a great deal written and said on the support of the ministry.

That the preachers of the East Texas Conference received an average of \$35 for their support.

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sex, embarking upon the voyage of life, are prone to regard the future as a theater of successive triumphs and happiness...

As years roll on their unswerving course, freighted with care, disappointment and misery, how melancholy is the change from the heyday of youthful hopes and high aspirations...

At the outset, the young, untutored heart beats tumultuously with generous impulses, noble thoughts and high aims for the future...

His heart, should impose his despotic control upon the affections, how willingly, gladly, even eagerly, do we submit to his arbitrary sway.

Then, indeed, are the colors of life, bright, radiant, and the golden chain of heaven, which he has woven for us, is laid upon us.

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A QUESTION ABOUT Brown's Iron Bitters ANSWERED.

The question has probably been asked thousands of times: "How can Brown's Iron Bitters cure everything?"

Well, it does not cure anything, but it does cure many of the most distressing ailments which afflict the human race.

It is a powerful medicine, and its effects are so rapid and marked, that it is a household name in every family.

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INFANT TROUBLE ON THE BRAIN

Bro. Abbey, in ADVOCATE of May 8, takes this notice to task for saying that "infants cannot transgress," and demands the proof.

Well, my brother, you shall have it before we are through, if you will be satisfied with God's word, which we have the honor to believe, and which we do not think it necessary, as the well informed reader in the books would admit it without proof.

Bro. Abbey modestly intimates that "the people who have the honor to believe, and which we do not think it necessary, as the well informed reader in the books would admit it without proof."

That there is a time when infants do not know their right hand from their left, and therefore not under law nor held responsible, is the plain teaching of God's Word.

Scripture we notice in the book of Job, where God says, "Should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left?"

Bro. Abbey denies that there is such a class, and says that "the people who have the honor to believe, and which we do not think it necessary, as the well informed reader in the books would admit it without proof."

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SEND OUT OUR LITERATURE.

As the human body naturally requires food and drink, and the mind and soul must be fed upon wholesome literature, in order to develop a pure manhood.

When we have the honor to believe, and which we do not think it necessary, as the well informed reader in the books would admit it without proof.

That there is a time when infants do not know their right hand from their left, and therefore not under law nor held responsible, is the plain teaching of God's Word.

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HELPLESS CHILDREN.

Children! What a pleasure they are, for them the world labors day and night, hatched by not be comforted because their children are not.

For the world labors day and night, hatched by not be comforted because their children are not.

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Southwestern University, Georgetown, Texas.

COMMENCEMENT CALENDAR 1886. MONDAY, June 31—Final Examinations begin. THURSDAY, June 3—8 p. m. Prize Declamation of Students of Preparatory Class.

MONDAY, June 7—8 p. m. Commencement Sermon by Rev. A. B. Galloway, D. D., of New Orleans Christian Advocate.

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DR. PRICE'S SPECIAL FLAVORING EXTRACTS
MOST PERFECT MADE
 Purest and strongest Natural Fruit Flavors.
 Vanilla, Lemon, Orange, Almond, Rose, etc.
 Flavor as delicately and naturally as the fruit.
 PRICE BAKING POWDER CO., CHICAGO.

CARTER'S LITTLE LIVER PILLS.

CURE SICK HEADACHE
 Sick headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing
CURE SICK HEADACHE
 Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cure
CURE SICK HEADACHE
 Acute would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all each head
CURE SICK HEADACHE
 In the hands of so many lives that there is where we make our great boast. Our pills cure it while others do not.
 Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not grip or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.
CARTER MEDICINE CO., New York City.

ESTEY ORGAN.
 STANDS ALONE as the Leading Organ of the World. For delightful quality, purity and exquisite sweetness of tone, variety of effects and great durability, it HAS NO EQUAL.
 SEND FOR CATALOGUES.
ESTEY & CAMP, Manufacturers and Dealers, 203 N. BROADWAY, ST. LOUIS, MO

DRINK ASH BITTERS
 IT IS A PURELY VEGETABLE PREPARATION OF PRICKLY ASH BARK, PRICKLY ASH BERRIES, SENNA, MANDRAKE, BUCHU, AND OTHER PURELY VEGETABLE INGREDIENTS. It has stood the Test of Years, in Curing all Diseases of the BLOOD, LIVER, STOMACH, ACID, KIDNEYS, BOWELS, RHEUMATISM, GRAVEL, GOUT, AND ALL AFFECTIONS OF THE BLOOD, INJURIOUS AND CLEANSING THE SYSTEM.
 DYSPEPSIA, CONSTIPATION, JAUNDICE, RICKHEADACHE, BILIOUS COMPLAINTS, &c.
 It is purely a Medicine as its cathartic properties forbid its use as a beverage. It is pleasant to the taste, and is easily taken by children as adults.
PRICKLY ASH BITTERS CO., Sole Proprietors, 104 Broadway, New York City.

TUTT'S PILLS
 25 YEARS IN USE.
 The Greatest Medical Triumph of the Age.
SYMPTOMS OF A TORPID LIVER.
 Loss of appetite, Bowels constive, Pain in the head, Pain under the shoulder-blade, Fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Headache, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dues before the eyes, Headache over the right eye, Restlessness, with brief dreams, Highly colored urine, and CONSTIPATION.
 TUTT'S PILLS are especially adapted to such cases, on dose effects such a change of feeling as to astonish the sufferer. They Increase the Appetite, and cause the body to Take on Flesh, thus the system is strengthened, and the Liver cleansed from the Digestive Organ, Regular Stools are produced. Price 25c. 44 Murray St., N. Y.

TUTT'S HAIR DYE
 GREAT HAIR OF WHOLESALE SHEDDING TO GLOSSY BLACK by a single application of this DYE. It imparts a natural color, acts instantaneously, and is not injurious, or sent by express on receipt of \$1.
 Office, 44 Murray St., N. Y.

GLENN'S SULPHUR SOAP.
 The most effective external medicine for the cure of Skin Diseases and for Beautifying the Complexion.
 Directions:—Use one comb. Ask for Glenn's (U. S. Patent) Soap, 25c. 44 Murray St., N. Y. or write to G. N. CRITTENDEN, Prop'r, 111 Fulton St., New York.

PARKER'S HAIR BALM
 The hair, restoring color when gray, and preventing baldness. It is sold by all druggists, and is sure to please. Price, 25c. and 50c. at Druggists.

OLD AND YOUNG.
 I AM WAITING.
 MRS. M. E. WHITTEN.
 (Dedicated to my beloved father who for twenty months has been mentally paralyzed and confined mostly to his bed.)
 I am waiting, calmly waiting,
 Prisoned in my house of clay,
 Like a captive bird that's beating
 His wings against the bars;
 Longing for some sunnier region,
 For some realm of purer light,
 So my spirit-wings are pluming
 And I long to see him bright.
 I am waiting, yes, I'm waiting;
 "Let the gates be left ajar,"
 And I seem to catch the echoes
 Floating from that world afar.
 What to me are pain and anguish
 While my Father's voice I hear?
 On his breast my head is pillowed—
 Angel bands 'round me appear.
 I am waiting, fondly waiting,
 Till my glad release shall come;
 Till the ransomed hosts in glory
 Meet me "welcome" safely home,
 Peering through these earthly shadows,
 I some glimpse of heaven would catch,
 For I'm waiting at its threshold
 With my hand upon the latch.
 AUSTIN, TEXAS.

MARRIAGE-MADE MEN.
 "Let him marry, then," was the earnest reply of an old bachelor on being told that a friend had gone blind; "let him marry, and if that does not open his eyes, then his case is indeed hopeless."
 The sneer has been "confuted by the experience of scores of blind scholars, whose wives have not only opened their eyes, but their hearts, and have been blind from his seventh year, and conducted the observations which gave him the facts for his studies through the eyes of his wife. He declared that he should be miserable were he to regain his eyesight, adding: "I should not know to what extent my wife in my situation could be beloved; besides, my wife is always young, fresh, and pretty, which is no light matter."
 Blind Henry Fawcett became professor of political economy at Cambridge, an able debater in Parliament, and a most successful postmaster general by using the eyes of his cultured wife.
 The old bachelor's sneer falls flat when it encounters such wives as these—and they are but two out of many who have made their husbands men of good repute. Sir Samuel Romilly, a noted lawyer and law-reformer of his day, illustrating the experience of successful men when he said that nothing had so benefited him in his life as his wife, the observations and opinions of his wife.
 The biographer of Sir William Hamilton, commends the helpfulness of Lady Hamilton, saying: "The number of pages in her handwriting, still preserved, is perfectly marvelous. When he was elected professor of logic and metaphysics in the University of Edinburgh, he had no lectures in stock. He began an once to write them, but though he worked rapidly, and far into the night, he was often out of course in his lectures. In his class, Lady Hamilton sat up night after night to write out a fair copy of the lectures from the rough notes prepared by her husband the following morning. He would take her legible sheets, and read them that morning to the students, who knew not that their professor's success was due to his being a marriage-made man. When paralysis, brought on by mental overwork, had stricken him, she became even more helpful, and by her assistance he was enabled to perform his professorial duties until death removed him from his chair."

SAVING A CHILD'S LIFE.
 Birmingham (Ala.) Age.
 J. E. Walter, master of train service of the Louisville and Nashville railroad, has a dog of value highly. The dog is a Newfoundland, and has been raised by his owner from a small puppy. Mr. Walter has a little girl, who is fond of the animal, and she has been a marriage-made man. When paralysis, brought on by mental overwork, had stricken him, she became even more helpful, and by her assistance he was enabled to perform his professorial duties until death removed him from his chair.
THE SCIENCE OF SILENCE.
 I have read somewhere the following arrangement for avoiding family quarrels: "You see, sir," said an old man, speaking of a couple who lived in perfect harmony in his neighborhood, "they'd agreed between themselves that when ever he came home a little contrary and out of temper, he wore his hat on the back of his head, and then she never said a word; and if she came in a little cross and crooked, she threw her shawl over her left shoulder, and he never said a word." As it takes two to make a quarrel, either the husband or the wife might often prevent one by stepping out of the room at the nick of time; by endeavoring to divert attention and conversation from the burning question; by breathing an instantaneous prayer to God for calmness before making any reply; in a word, by learning to put in practice on certain occasions the science of silence. Robert Burton tells of a woman who, hearing one of her "gossiping" complaints of her husband's impatience, told her an excellent remedy for it. She gave her a glass of water, which, when he drank, she should hold still in her mouth. She did so two or three times with great success, and at length seeing her neighbor, she thanked her for it, and asked to know the ingredients. She told her that it was "fair water," and nothing more; for it was not water, but her silence which performed the cure.
 One who has learned the science of silence may hide ignorance, and even acquire a reputation for knowledge and wisdom. A story is told of the painter Zeuxis, who he reproved a certain high priest of Great Diana, an Ephesian, who discoursed of pictures in the artist's studio, with so reckless an audacity of ignorance, that the very ladies who were friends and admirers of the painter, were so struck with wonder at your rich attire and the number of your servants; but now that you have ventured to expatiate upon the arts of which you know nothing, they are laughing at you outright. Denouncing the rapid verbiage of shallow praters, Carlyle exclaims, "Even Triviality and Imbecility that can sit silent, how respectable in their comparison!" It was said of one who was taken for a great man so long as he held his peace. "This man might have been a councillor of State till he spoke; but having spoken, not the head of a ward." Lord Lytton tells the story of a groom married to a rich lady, and in constant triumph of being ridiculed by the guests in his new home. An Oxford clergyman gave him this advice: "Wear a black coat, and hold your tongue." The groom was soon considered the most gentlemanly person in the country.
A PLEA FOR WOMEN'S WORK.
 It is often said in disparagement of women that they have not originated or invented much. They have not; but it is their devotion to the minor details of life which has set men free to do great things for themselves, and in all men's achievements women have an unacknowledged part.
 Home, especially the English home, has inspired volumes of poetry and floods of oratory. It is a subject on which we can all speak from the heart. But when we come to consider any one home in particular, we soon realize how entirely the essential character, its home-likeness, depends on the details of comfort supplied by the women who care for it. The family sense of well-being does not consist in the grand surroundings, or architectural beauty, or artistic furnishing of a house, so much as in the cleanliness, the order, the serving of the meals, the homely work—in fact, the stocking and mending of the establishment. It is impossible to conceive of perfect family life permitting a state of perpetual discomfort, or of mutual affection remaining untroubled and unimpeded unless the friction which such a state would occasion. That home only can be serenely happy where the daily homely duties are well done—not inferentially, not in a whirlwind of bewildering activity that scares the male population from the scene, but—

need not say how I appeal to the inner conscience of the man who has the dignity, the beauty and delight it gives our humblest work to think of it as essential to the peace and comfort of English homes, and as enabling those who do not know how to write, to create our literature, rule and teach our people.
 And verily women need some such consolation. Consider how much of their work perishes in the day that it is done, and has to be repeated day after day, and then say whether it is matter of great moment that some of them have been ill-advised enough to talk, occasionally about their "narrow sphere." The changes are rung on washing, ironing, mending, and dusting, and the greasy, while every morning the same familiar objects demand washing or dusting, that have been washed or dusted thousands of times before. The results are that what women do, they accomplish, and she often works long and hard without having "anything to show in her hand." There is poetry in her life, it is true, but there is an enormous amount of prose. And sometimes I wish, when an man expresses horror at some woman's escaping from her household work, that he would consider that she would try a long-continued course of dusting, washing up, mending stockings, and see if he ever found it all monotonous.—Cassell's Family Magazine for June.

WHAT IS THE MATTER WITH JESSIE?
 The Christian Woman.
 The sun's rays stole through the windows of the school-house, gently lighting on many a fair face. It was Sunday, and the children were listening again to the old story of the Saviour's love. With tears in eye and voice, a lady was picturing something of what our dear Lord suffered and bore for us.
 The lesson had been brought to a close, school was dismissed, teacher and pupils passed forth into the scented June air, when the lady caught sight of one little letterer, all alone and silently weeping.
 "Jessie, what is the matter?" she asked.
 "O mamma, I never felt before what my Saviour went through for me! O what can I do for him?"
 There was a moment's silence. The lady knew the wayward heart to which she spoke.
 "Jessie, darling," she said, "you can try to be the best girl in all the class and school, for his sake."
 That week the lady was called for some months to a distant country. On her return she found the school-room empty. She had done the same in years? Have you ever said like her, "What can I do for my Saviour, who did so much for me?" Ah! perhaps not; perhaps the reason is you do not yet know of love him, though he loves you and is willing you to himself. Will you obey his call? "Hear, and your soul shall live!"

THE NEW HIGH ARM SINGER SEWING MACHINE
 Persons desiring to purchase a really first-class Sewing Machine, the best on the market, which will last for a quarter of a century, doing first-class work, should see the NEW HIGH ARM SINGER SEWING MACHINE, with high arm, light running and a most noiseless. No other machine will do so wide a range and so fine a quality of work so speedily and so satisfactorily. It is the best office in the principal cities, where it may be seen, and agents for the sale of it are in almost every town throughout the State.
 The Singer Manufacturing Co., CHICAGO, ILL. AND SAN ANTONIO, TEXAS.
 General office for Texas and Mexico.
 A Skin of Beauty is a Joy Forever!
 Dr. T. Felix Gouraud's Oriental Cream or Magical Beautifier Purifies the Skin, Beautifies the Skin, and makes the complexion white and soft.

SPRING FEVERS AND MALARIA
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would have passed Kitty without much notice if he had not caught a glance at the wee-be-gone little face.
 "Ho, little sister, what's the matter? Hurt your foot? Such a heavy load? Yes, to be sure, but not brother's big and strong See now!"
 He flung the wood on one arm, and held out his other hand.
 "Take hold. With a warm, strong grasp he took her hand, and sifting his steps to hers, led her along with petting and encouraging words.
 And the tears came into mother's eyes as she watched the two. The way is long and the burden heavy for others than little Kitty. But an Elder Brother stands beside the overburdened pilgrims, ready to lift the loads of care and grief, and with his strong right hand to lead and support over rough paths; all the while giving words of sympathy and cheer to weary, sorrow-worn hearts.
 She could not have said all that she felt to him. But the touch of her hand on his, it is true, was very tender as she whispered, "I've got a real help and comfort to Kitty and me."

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 has been thoroughly tested, and proven to preserve wood from decay; to resist water and enter it. It protects shingles from fire, coils or sparks. It preserves metals from rust. It resists the corrosion and absorption of salt water longer than others, and, therefore, is the best on STEAM BOATS and other vessels. It not only thoroughly protects Wood, Iron, etc., from water, rust and corrosion, but its durability is simply wonderful. Hence, it is the best for BUILDINGS, THEATRES, COMPRESSES, WAREHOUSES, FACTS, and all kinds of Machinery. It makes paper or cloth sacks hold water like tin, when applied to them; hence for paper roofs, canvas tents, tarpaulins, etc. It has no equal. Ask for Royal Baking Powder, and you get it. Sold only in cans. ROYAL BAKING POWDER CO., 106 WALL ST., N. Y.

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SHAW & BLAYLOCK, PUBLISHERS.

THE Sherman district conference, Rev. W. M. Shelton, President, is in session this week, at Whitewright, Texas. The ADVOCATE wishes them a pleasant and profitable session.

LIEUTENANT WILLIAM H. BEEHLER, of the United States Navy, will, on June 3d, marry Miss Leila, daughter of Rev. and Mrs. W. H. Potter, of Macon, Ga. The ADVOCATE acknowledges cards of invitation.

A NOTE from Rev. J. M. Stevenson, Pontotoc, says: "My health has so far improved as to enable me to be around some. Though recovering slowly, I hope soon to be at my post of duty. Great are the mercies of the Lord."

THE ADVOCATE is indebted to the committee—Marvin L. Graves and Sam'l B. Hawkins—for an invitation to the Annual Banquet of the Alumni Association of Southwestern University, Georgetown, on Tuesday evening, June 8.

THE announcement of Commencement Exercises of Soule College, Chappell Hill, Texas, appears in another column. Dr. J. W. McNeely, President, will leave nothing undone which will contribute to the pleasure and success of the occasion.

JUDGE I. M. ONINS, the worthy president of North Texas Female College, Sherman, sends a program of Commencement Exercises of that excellent institution, beginning May 25 and closing June 8. Homes will be provided for visiting friends who notify the president in advance.

AS IT is impossible for the officers of our Publishing House to attend any considerable number of conferences, they desire presiding elders to inform them when and where the district conferences will be held, that specimen copies of our publications may be sent. Good packages will be sent to any presiding elder who will apply for them.

A NEATLY printed and attractive program of the final exercises of the Alamo and San Jacinto Literary Societies, Southwestern University, is on our table. It is the twelfth annual celebration and will take place Saturday evening, June 5. Subject of annual debate: "Is too much prominence given to the ancient classics by our colleges and universities?"

REV. J. W. ADKISSON, President of Central College, Sulphur Springs, Texas, appears in this issue with the program of his Commencement Exercises. Central College is a well known and popular institution of North Texas, and, with a wide-awake President and a successful year's work, the commencement promises to be a pleasant one. The exercises open May 31 and close June 9.

DR. I. ALEXANDER, President of Alexander Institute, Kilgore, Texas, is systematically and successfully attracting attention towards the institution over which he presides. He has gained an enviable reputation as an educator, and has built up an institution which is a credit to Methodism. The closing exercises will begin June 13 and close June 15. The examination of classes will take place during week preceding closing exercises.

ALL Texas Methodists are interested in the Commencement Exercises of Southwestern University, Georgetown, the program of which appears in another column. Dr. Heidt gives encouraging reports of the year's work and is looking forward to a pleasant and profitable time at the Commencement. Many prominent ministers are booked for the occasion—among whom is one of the newly-elected Bishops—Dr. C. B. Galloway, of New Orleans.

THE Los Angeles Advocate says: "General L. M. Lewis, D. D., pastor of Lamar Street Church, Dallas, Texas, arrived in this city last Saturday. He is in bad health incident to over-work and exposure to northerns, and comes to Southern California to recruit his broken forces. He is a genial Christian, whose conversation warms the heart of those who come in contact with him. He is the guest of Mr. and Mrs. Milton Wolf-skill, 448 East First Street."

PREACHERS who do not wish to be Bishops would do well to refuse the editorship of the New Orleans Christian Advocate. It seems to be a "bishop-maker." The New Orleans Times-Democrat says: "Dr. Galloway is the fourth editor of the New Orleans Christian Advocate who has been elevated to the Episcopate, he having been preceded by Bishops H. N. McTyeire, J. C. Keener and Linus Parker, the latter deceased." And adds: "Although Dr. Galloway enters upon the duties of Bishop younger than any of this denomination, yet none have possessed in a more eminent degree the many characteristics that are requisite for the responsibilities of this important office."

A COMMONPLACE LIFE.

"She hath done what she could"—a simple record of a commonplace life. Some men rise above their fellows until they are seen by a party or a nation. Some beckon half the world onward. Such men are the glory of the race. What in this world is greater than a truly great man? About the lives of such men books are written; over them orations are pronounced; their smallest words and most insignificant deeds are remembered by succeeding generations. Few are they who can lead lives of this sort. The most of us must move in little rounds, undistinguished upon the great map of being. This is true of men, but still more true of women. The life of Mary is the life of most women—unseen, inconspicuous, filled with little duties, which one gets small credit for performing; with little temptations, which one gets small credit for resisting; with little, fretting cares, which one gets small credit for enduring. Most women in this world must lead simple lives, and sleep in simple graves, unremembered save by those who shared their affection and enjoyed their trust.

If those who must live commonplace lives are ever tempted to repine, let them know that Christ has a gospel for them. Experience, too, comes in to reinforce the gospel, and declares that after all the commonplace life loses nothing in comparison with its opposite.

The quiet life has its satisfactions. One source of our satisfaction is earthly substance, and we fondly believe that the greater our wealth the deeper the stream of our pleasure. On the contrary, among no class can you find so many discontented people as among those who have the wherewith to satisfy all their wants. When exceptions occur it is in the case of those who, in the midst of worldly wealth, keep up by frugal habits the zest of life. It is possible to be happy with a very little money. Indeed, the whole teaching of the gospel and of human experience establishes the wisdom of the prayer in the Scripture: Give me neither poverty nor riches. Knowledge and leadership are two other sources from which we expect much; from which we expect satisfaction in proportion to the measure in which these are given to us. Again we are disappointed. The higher knowledge brings a rebuff to its own instincts, and leadership means an exchange of love and sympathy for envy and cold admiration. As we grow in worldly knowledge we enlarge the circle of darkness as well as the circle of light; as we grow in leadership we go up from the fragrant vales to cold, bleak summits.

The quiet life, too, may be just as useful as the conspicuous one. There are little things to do as well as great ones. There are common people to help; narrow circumstances and small but pinching cares invite the hand and heart that are ready to be useful. One Niagara is enough; but we need ten thousand rivulets to carry freshness to lowly vales and assuage the thirst of humble cottagers. Sometimes the passive are more fruitful than the active virtues. "I am going to heaven without any sheaves," said a young woman to her pastor. Death was wearing her life away just as she had finished her first score of years. "I am going to heaven without any sheaves!" The patient knew not how her patience in affliction, her sweet submission to God's will, and her latest joys rising even into rapture, had ministered to those who stood about her bedside, and she went home with her pale, thin hands full of golden sheaves, the sheaves of sanctified trial and of ripened faith. There are many such lives now being lived among us. These are the true saints. They do not immerse their lives in dungeons or go on long pilgrimages. They do not erect some great, visible monument to their fidelity and energy and self-sacrifice. They wear no curious robes to proclaim them the elect of Christ and the brides of another life. The dust of prosaic care hides even their beauty from themselves. But when the Lord shall come he will know his saints!

EVANGELIST WOLFE AND THE DIAMOND KING MEDICINE COMPANY.

Under a sensational heading the Daily Workman, Texarkana, Texas, acquaints its readers with "A Wonderful Scene," and tells how Texarkana was "stirred to its depths." We give the editorial entire, hoing our compositor will follow copy implicitly: Shortly after the adjournment of the mass meeting yesterday afternoon, the Diamond King Medicine Co.'s brass band was heard parading the streets. The wagon contained the Dr. Lightfoot troupe entire and his widow blazoning with diamonds, of which she owns \$350,000 worth. Reaching the corner of Broad street and State Line Avenue the band wagon halted. Here the Evangelist J. A. Wolfe and his friends had come to hold services. Mr. Robinson, the agent of Dr. Lightfoot had tendered the services of his troupe to assist Evangelist Wolfe, in attracting an audience. The music of the fine band was followed with a solo by Mr. Swayne and a beautifully sung chorus. Rev. Wolfe took occasion to publicly tender his thanks to Mrs. Lightfoot and Mr. Robinson, saying he had come to doctor souls and Mr. Robinson to heal the body. The Evangelist simply read the story of the prodigal son with running comments. A vast concourse of people thronged the streets and pavements, composed of ladies, prominent citizens, and all classes. The outpouring indicated the depths to which the public had been stirred by the such a gathering had never been seen in Texarkana and will probably never be witnessed again. Moving down to the center of the block the Lightfoot troupe gave their attractive entertainment; Mrs. Lightfoot's diamonds were partly exhibited, notable among which was the finest watch in the country, blazoning with diamonds, and with a three and a half pound pure gold chain and mated diamond rings, one of which contained 179 stones. This troupe won golden opinions here during their stay, by the demerit, sobriety, reliability, and above all their charity and generosity. Thus passed a day made notable in Texarkana, Texas, and which marked a bright era in its history as inaugurating the beginning of a new order of things.

The mass meeting referred to above was held to give expression of the people upon the conduct of the city marshal, George Edwards, of the West Side, in assaulting Evangelist Wolfe the previous afternoon. Resolutions were adopted condemning the marshal, and also tendering sympathy and hospitality to the evangelist, who was endorsed as a "pious, eloquent Christian minister." The band is in the service of Dr. Lightfoot, who ever he may be. We have no personal knowledge of him beyond having seen him seated in his band wagon parading the streets of Texarkana. We have heard that he is a very skillful and expeditious in extracting teeth, and it is stated that he gathers together a mixed multitude, extracts teeth and cuts out tumors, while his band entertains the crowd. For the service thus rendered he makes no charge whatever, but fleeces the people afterward by selling certain wonderful medicines, prepared by the "Diamond King Medicine Company." These medicines he recommends so highly, that no one who believes what he says can be content not to purchase at least one box, or bottle. It may be presumed that the reader knows as much as he or she may care to know of all the parties above mentioned, or as much as need be, in order to clearly understand the transaction so fully described. A luminous statement often supersedes the necessity of argument, or of comment. Mr. Webster says a charlatan is "one who prates much in his own favor, and makes unwarrantable pretensions; a quack; an empiric, a mountebank." We have an unconquerable antipathy against the use of harsh terms. A quack is "a boastful pretender to medical skill." "A mountebank is one who mounts a bench or stage in the market, or other public place, boasts of his skill in curing diseases, and vends medicines which he pretends are infallible remedies; a quack doctor." We do not use epithets. We give simply a luminous statement. The word quack is not restricted in its application to practitioners of medicine, but it denotes an ignorant and pretentious practitioner in any profession. Webster defines an evangelist thus: "A preacher who is authorized to preach, but has not charge of a particular church, and is not allowed to administer the eucharist." (See edition, 1875.) A strict constructionist may safely say this definition makes the office of evangelist inferior to the eldership and pastorate; yea, the evangelist is in a two-fold sense inferior to an ordinary preacher having charge of a congregation and authorized to administer the eucharist. This view of the subject perhaps should not be too strongly insisted upon. The meaning of the word may be in a state of transitional development. We believe it is. Have not Hammond, and Moody, and Jones, already stamped upon the word a new impression and a nobler character? Is not each and every evangelist in the field actually defining and illustrating the meaning of the word which designates his office and work? Are not many of them, besides "the pious and eloquent" Mr. Wolfe, "inaugurating the beginning of a new order of things?" The new order of things may be not better, but infinitely worse than the old, in so far as it substitutes slang, vulgar colloquialisms, unauthorized expressions, for chastity of style; in so far as it introduces levity, which disregards the proprieties of time and place, into the house of God; in so far as it removes the public worship of God from the sanctuary to theater, skating-rink or streets, it is not simply a change for the better, but an innovation, pregnant with a legion of evils—the illegitimate spawn of an unnatural union, of spurious zeal for the salvation of souls, and of purblind, worldly wisdom. If the new order of things requires the presence of some man's widow, blazoning with \$350,000 worth of diamonds, it will be wholly impracticable in most communities. Let "the pious and eloquent" Evangelist Wolfe, and all those who approve his methods, calmly reflect upon these matters. Let any who may have regretted the emphatic rejection by our General Conference of the proposal to incorporate modern evangelization into Methodism, give themselves the less, in view of the fact that evangelizing is rapidly degenerating into a pitiable travesty of a genuine revival, which is truly the work of the Holy Spirit.

EDITORIAL CORRESPONDENCE.

RICHMOND, May 26, 1886. The Conference has just closed its fourteenth day. Thus far the most striking thing about its work is what it has not done. This is said, however, by way of commendation. It is what may be done, rather than what may be left undone, which constitutes the chief danger of this great Quadrennial Parliament of our church. Thus far "non-concurrence" has been the key-note. Of the multitudinous things in which we have non-concurred time would fail to tell. Bills providing for every species of change imaginable have been read and referred, and on report of the committees, once more read and then dismissed to the limbo of forgotten things.

WHAT HAS BEEN DONE.

As announced last week, provision has been made for collecting from the church the money necessary to defray the expenses of the delegates. Hereafter, the Joint Board of Finance of each annual conference will, after their election, estimate the traveling expenses of its dele-

gates to and from the seat of the General Conference. To this amount the sum of thirty dollars for the board of each delegate during the session must be added. The amount thus estimated will be sent to the Book Agent at Nashville, who will estimate from like reports, sent by all the annual conferences, the full cost of holding the next session of the General Conference. The Book Agent will then divide this amount to be raised among the conferences on the basis of their missionary assessments. When raised the money will be held in trust by the Book Agent and divided among the delegates according to the estimates of their expenses previously made by their respective annual conferences. This plan, it is thought, is an improvement upon the old one in many respects. One advantage is clear—the General Conference can now be entertained by any city having hotels large enough to accommodate it. Nor does the plan propose to do away with the opportunity for Christian hospitality. Those who desire to entertain delegates can do so, and such delegates will receive only money for their traveling expenses, the money appropriated for their board going into the treasury of the fund for use at another time.

The Committee on Episcopacy made their report several days since, passing the official character and administration of the Bishops. The report No. 4 of the Committee on Revisal recommending non-concurrence in the petition of certain memorialists to change the words "shall immerse" to "may immerse" in the rubric of the ritual prescribed for the administration of baptism, brought about a sharp debate. The Conference, by a strong vote, adopted the report of the committee. This, together with the confirmation of the action of the North Texas in the case of L. L. Pickett, should settle the question among us in Texas once and for all. On the suggestion of the Committee on Publishing Interests, the Book Editor has been directed to so arrange and index the subject matter of the Discipline as to give every item of significance its logical and natural place in the book.

THE FOLLOWING REPORT OF THE COMMITTEE ON BOUNDARIES HAS BEEN ADOPTED:

Under a provision made by the last General Conference, during the past quadrennium the Mexican Border Mission and the Central Mexican Mission Conferences have been organized, the one by Bishop McTyeire and the other by Bishop Keener. We recommend, therefore, the insertion of two paragraphs into the appendix to the Discipline in the list of boundaries, describing the limits of these two conferences as follows: "The Mexican Border Mission Conference shall include the States of Tamaulipas, Nuevo Leon, Coahuila, Durango, Sonora, 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 NEW BISHOPS.

The Conference having decided to elect four new bishops, this work was made the order of the day for Tuesday, May 18, at 11 o'clock. When that hour arrived every inch of space in the church was crowded. Bishop Keener, being in the chair, said: "The time has now arrived, determined by the Conference a few days ago, for the election of four Bishops. It has been the custom of our fathers, at so important a juncture in the history of our church as this one, to call especially upon those who have guided and we this morning propose to place ourselves immediately under the direction of the chief Shepherd. We approach the throne of heavenly grace that we may be guided to the selection of men holy, fit, capable of discharging the weighty offices of the General Superintendency, need say nothing to you, my brethren, of the importance of feeling devoutly, each one of you, that you are discharging one of the highest duties laid upon you as ministers of God, as an emblem of the Church of God—for most of you are elders of the blessed Savior himself—in conserving, in advancing, in the moving forward of his kingdom of infinite grace. We shall read, therefore, a hymn, which Brother Peterson will raise the tune for, and, after the singing of the hymn, I request that Dr. H. H. Parks, of New Georgia, will lead in prayer."

Hymn 259 was sung: Draw near, O Son of God, draw near! Us with thy flaming eye behold; Still in thy church vociferate 't appear, And let our candlestick be gold. Dr. Parks led in prayer. The Chair announced the following letters: W. B. Hill, of Georgia; George Thornburgh, of Arkansas; S. M. Hosmer, of Alabama; D. W. Bain, of North Carolina; James M. Mason, of Alabama, and E. B. Comer, of Alabama. The first ballot resulted as follows:

Table with 2 columns: Name and Votes. Includes J. S. Key (129), O. P. Fitzgerald (86), J. B. Blackwell (68), etc.

Table with 2 columns: Name and Votes. Includes W. H. Miller (34), N. H. D. Wilson (33), C. W. Galloway (29), etc.

Table with 2 columns: Name and Votes. Includes J. S. Key (129), O. P. Fitzgerald (86), J. B. Blackwell (68), etc.

Table with 2 columns: Name and Votes. Includes J. O. Andrew (2), C. B. Riddick (2), J. O. Branch (2), etc.

On motion, the Conference adjourned until four o'clock in the afternoon. On meeting, the Conference, after religious exercises, proceeded to cast and count the second ballot, with the following result:

Table with 2 columns: Name and Votes. Includes Whole number of votes cast, 243—necessary to a choice, 122. O. P. Fitzgerald (86), J. S. Key (105), etc.

Table with 2 columns: Name and Votes. Includes J. S. Key (105), O. P. Fitzgerald (86), J. B. Blackwell (68), etc.

IN ANNOUNCING THE RESULTS, BISHOP KEENER SAID:

"Joseph S. Key, having received a majority of the votes cast on the third ballot of this General Conference, has been duly elected a Bishop of the M. E. Church, South. [Applause.] I wish to give notice for the Bishops, who have consulted upon it, that they will ordain these brethren to the office of a Bishop on Thursday afternoon, at 4 o'clock, if such be the pleasure of this Conference."

That hour has arrived, and as soon as a few more lines are written we shall hasten to Centenary Church to witness this impressive ceremony. The universal opinion is that the Conference has made a providential selection of Bishops. They are good men and true, and will serve us faithfully and well.

PERSONAL.

A brother who was defeated in the election of bishops said to one of the successful candidates: "I feel, my dear brother, as did an optimistic old lady who, when told by her physicians that she was dying of a certain disease, exclaimed: 'Thank the Lord! That is the very disease I always wanted to die of.'" And there was a brotherly hand-clasp by men who love God and each other. Among the visitors to the General Conference yesterday was Dr. Newman, pastor of the Metropolitan M. E. Church, Washington City. Dr. Newman was a member of the Cape May Commission.

By the invitation of individual members of the General Conference the Rev. Sam P. Jones and the Rev. Sam Small came over from Baltimore and held a service in Centenary Church on Saturday, May 15, at 3:30 p. m. The house was densely packed, though the notice was short. Dr. O. P. Fitzgerald conducted the preliminary service and introduced the evangelist, who took for his text 2 Cor. v:17: "If any man be in Christ, he is a new creature." The sermon was characteristic, some of its hits being particularly apt. He was evidently weary, and his physical energy was below the maximum point. The audience laughed and wept, and went away pleased and profited. The exercises closed with prayer by the Rev. A. H. Sutherland, and the benediction by the Rev. Dr. Miles.

The delegates of the Denver Conference received, on May 6, intelligence of the death of Rev. J. H. Brooks one of the most useful members of that body. Rev. E. Barross, a well-known minister of the Wesleyan Methodist body of Canada, is here representing the Christian Guardian of Toronto.

RICHMOND, VA., May 21, 1886.

The election of conference officers having been made the order of the day for Friday, the Conference entered upon that work this morning at the hour appointed. On the first ballot Dr. J. B. McFerrin was elected Book Agent. On the fourth ballot for Missionary Secretary Dr. I. G. John, of the Texas

Conference, was elected—a fact which will be received with hearty pleasure from the Sabine to the Rio Grande.

On the first ballot for Secretary of the Board of Church Extension Dr. David Morton was elected by a majority which made the choice practically unanimous.

After taking one ballot for missionary treasurer, the Conference adjourned until 4 o'clock p. m. At the afternoon sitting the balloting was continued, resulting finally in the election of Dr. D. C. Kelley.

Dr. W. P. Harrison was elected Book Editor on the first ballot. Dr. O. P. Fitzgerald was elected editor of the Christian Advocate on the first ballot by a large majority.

W. G. E. Cunningham, was, on the first ballot, elected by a majority that amount almost to unanimity, editor of Sunday-school Periodicals. The Conference then adjourned.

TYLER'S GREAT MEETING.

We are nearing the close of the most remarkable meeting I ever saw. I have thought from week to week that I would write or telegraph you the good news, so that others could share our joy. But I have been in such a state of wonder, and withal so much to do, that I have waited and let day after day pass and made no report. But the report is in heaven and in the hearts of hundreds of Christians. In this account I can only give you the most meager outlines. Such a work of grace cannot be written.

It is needful to say that for many years all the churches in Tyler have been cold, formal and unspiritual. It was not an uncommon thing for members of the different churches to be in the theater, or at a dance, or social party instead of the prayer-meeting. Many had seriously backslidden and many had fallen into open sin. Many leading members attended church only on Sunday morning—never at night service, and never in the social meetings. Such a thing as a deep, wide-reaching, all-pervading revival of religion, according to the testimony of some, has not been for more than twenty-five years. Yet with all this, a more cultivated, loyal people, in ordinary things, could be found. In our own church we have many of the grandest men, purest and best women, noblest young men, brightest, sweetest young women, in all the land. The same may be said of the other churches. But as to the spiritual condition the above statement is not overdrawn. But there were a few who had not defiled their garments. They were always in their places in all the services. Strong cries and prayers went up day and night.

When last year closed, and no revival, and things were unchanged, some of our hearts were well nigh broken. Fifteen hundred pastoral visits, ten public prayer meetings each week, two cottage prayer meetings each week, and the best preaching the pastor could do—all, all seemed to go for naught. On my return from conference the work was renewed. Four hundred visits were reported the first quarter. As the winter was passing into spring the pastor sent out an earnest, pleading circular letter. It was blessed of God. The prayer meetings began to fill up, the congregations increased and the work began in earnest. The services were protracted from Sunday the 18th ult. Going steadily on, greatly helped by the brethren of the ministry near us, and by a few faithful Christians, we continued until Friday night of the 30th ult., when Brother Burnett arrived and I turned the meeting over to him. We had conversions and many Christians revived. Brother Burnett at once entered upon the work, which has proven to be the grandest ever witnessed—not only in Tyler, but, as I believe, ever seen in the state. The congregations increased. On my return from conference the work was renewed. Four hundred visits were reported the first quarter. As the winter was passing into spring the pastor sent out an earnest, pleading circular letter. It was blessed of God. The prayer meetings began to fill up, the congregations increased and the work began in earnest.

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REVIVAL AT LIBERTY HILL.

More than two weeks have elapsed since the revival, conducted by Rev. J. R. Nelson, closed. But it is not too late to spread the good news. When Bro. Nelson arrived here from Burnet, April 14, the church seemed almost dead. For days and nights he labored unceasingly and seemingly in vain, as the church members seemed to be cold and indifferent. But God will honor his preached Word. And such an outpouring of the holy Spirit at Liberty Hill never before witnessed. Over sixty persons were converted. At one service forty united with the Methodist Church. Since then five more have joined; others will join the Baptist and Presbyterian Churches. The

different denominations worked together harmoniously. Business houses were closed, farmers left their fields, and all attended church. Middle-aged men, the heads of families, well-to-do, and promptly began the discharge of Christian duty. Many pray in public and have family worship. In addition to our regular prayer-meeting we have a woman's and young men's prayer-meeting. The Sunday-school has also been greatly blessed. Thirty new scholars have been enrolled since the revival. We intend to hold regular class-meetings in the future. We desire to return to the "old paths." Our hearts are overflowing with love and gratitude to God for his goodness to us. Bro. Nelson endeared himself to this people during his three weeks' work among us. The good that was accomplished can never be estimated. To God be all the glory, and may the good work continue. J. D. POTTS, LIBERTY HILL, TEXAS.

REVIVAL AT BURNET.

Burnet Bulletin, May 26. The Methodist brethren never do things by halves. Last week, finding their large church building would not accommodate the growing crowds that gathered to hear Mr. Nelson's eloquent appeals to both Christians and sinners for a better and nobler life, they went to work in a day constructed a temporary tabernacle, (an immense plank shed) that would seat and protect from sun and rain at least a thousand persons, and finished it by working late Saturday night after regular service. So, on Sunday morning, a large audience seated themselves under it to listen to a splendid discourse, whose leading thought was that men's words and deeds "live after them"—like waves of sound, they roll on to eternity. How important, then, that the Christian be consistent in his daily walk, and that the infidel, if he cannot accept Christianity himself, will not interfere with the belief of his family or his friends!

In the afternoon there was Sunday-school mass-meeting. Services day and night this week. Bro. Nelson has not had such a moral shaking up in a long time as Bro. Nelson is administering and we hope the meeting will accomplish much good—both inside and out side of the church.

Later—May 21. The interest growing all the time. Twenty-five or thirty conversions last night. We are having a hard fight with infidelity. Pray for us.

GEORGETOWN DISTRICT.

We are doing some hard and efficient work in one part of the Master's vineyard. The new church building in Belmont is going up, and will cost, when completed, about \$16,000. I hope it will be ready for dedication by next November. There are four others that will soon be ready for dedication. At Mt. Horeb we have a small membership, not even one wealthy person among them, and yet they have built and completed a church worth about \$1500. This is one of the neatest church buildings on the district outside of the towns. The revival spirit is spreading in every charge. The revival at Liberty Hill, conducted by Brother J. R. Nelson, resulted in some sixty conversions—among them some of the most prominent citizens of the place, and a goodly number added to the church. It was, as we preachers, say, a hard place; but the gospel is the power of God unto salvation, clearly manifesting its divinity in its supernatural results. The apostles had their great revival at Jerusalem, because the Master said to them, "Begin at Jerusalem." If they had been left to their own reasoning, I think they would have gone somewhere else. A revival is now in progress at Corn Hill, and also one at Lampasas. Our motto is, "A revival in every charge and at every church." God's remedy for all evil is the gospel of Jesus Christ. I am glad that the General Conference decided not to appoint evangelists. Every true Methodist preacher is competent to do all the work of an evangelist. God gives him the water of life that he may give it to the thirsty, and the bread of heaven that he may feed the hungry. If he can not lead souls to Christ, I think he has cause to doubt his call to the ministry. Let us learn to rely more on the power of the gospel and the great Master, who has all power in heaven and in earth, and think less of human schemes and human agencies. I know that God honors men, and always has, as his instruments in saving souls. He sent Jonah to Ninevah, and Paul and Silas to Philippi, and Philip, the deacon, to Samaria; but, my brethren, if we are called and anointed to preach the gospel we are among the honored instruments, and have the message of life to bear to the people, and though it may be foolishness to them that perish, yet it is the power of God to them that are saved.

THE MAIN BUILDING WAS COMPLETED AND TURNED OVER FOR OCCUPANCY OCT. 13, 1882. We spent some time in furnishing it and trying to make ready for the fall session, which opened the second Monday in November. We had only three Mexican and four American children at the beginning, but in a short time the school increased to eighteen—seven boarding and eleven day pupils. The first few months were very trying; difficulties confronted us at every turn, but we worked on, feeling that our Father would surely bless the efforts of his weak but trusting children. The prospect brightens, at present we have twenty pupils, ten boarding in the seminary. —Report of the Woman's Missionary Society, June, 1883.

Before the end of the first term eight more were received, making in all twenty-eight the first year, with sixteen boarding pupils instead of four, as stated in the ADVOCATE.

ONE WHO KNOWS.

ANOTHER NEW RECRUIT. Last Tuesday, nearly one week ago, I came to this, my new field of labor. Daily, since then, have I thought of sending to you, dear readers of the ADVOCATE, a short communication; but more important duties have intervened.

The vain effort to make myself understood was sufficient to indicate to me my first work, viz: to learn the language. So, being supplied with a primer, Spanish and English grammar, a Spanish and English dictionary, and two teachers, I essayed to learn. "Most favorable circumstances!" you are ready to exclaim. True, but I do not speak Spanish yet. However, I intend going to the school-room this afternoon to supervise the work of the native teacher; provided, I can secure the services of some child who speaks both languages to interpret for me; or, if such assistance cannot be got, I shall probably go alone, and, with my very slight knowledge of the language, together with signs, do what I can to bring order out of disorder. The

last chance, the cattlemen stood a good chance to leave shekels elsewhere than in the cock-pit. The Methodists cleared \$250.

Now these things are rumored about Waco. The writer does not know that they are true. He thinks that he has good authority or he would not "speak out in meeting." He doesn't know how to credit them either when he remembers that in Bro. Wells' church a recent revival resulted in seven hundred conversions, many of whom joined the Methodist and many the Baptist Church; when he remembers further that the statement was made publicly at the recent session of the Northwest Texas Conference, that "every man, woman and child" in Bro. Wells' church prayed in public; when he calls to mind Bro. Wells' orthodoxy upon the point in question, and at the same time the first clause of the 9th verse and 4th chapter of Hosea. Indeed, taking everything into view, the reports are incredible, and Bro. Wells is asked to rise and explain, not only for the honor of Weatherford, but that his past utterances may not lose their force or value.

SAM'L P. WRIGHT, WACO.

PREACH CHRIST AS YOU PLEASE. Well, what of it? I would like to know you gave Sam Jones the right to take out letters patent on the use of common sense in preaching? I don't care for his using my style in the pulpit and improving on my vocabulary, but I don't think him for patenting the invention. True, I did not originate it, but I used the style before there was any Sam Jones in the papers.

I think it's all right when a man who is a preacher finds out that he can't preach, to take the books and burn them, to stop preaching and preach it, and if he be too stupid to find one in the books, then he can "ape" some man that he thinks can preach. Should he not succeed at this, then my advice, if sought, would be to locate or turn out evangelist. But what I started to say was: Preach as you please, but never please to preach anything but Christ. The plainest, simplest preaching is always the strongest preaching. The vocabulary of the people is the best vehicle in which to convey to them a living, saving Christ. To get the ear of the people, a man must be of the people—a man who mixes, feels, sympathizes with, and talks to the people. Such a man they will hear, because such a man will have something to say that will interest them.

The crowning evidence of Christ's divinity, as given to John's disciples, was that the power he gave the gospel preached to them, and the common people heard him gladly because he was one of them. Imagine a dude drawing around him a congregation of "worrying men"—and these constitute the great body of the world's population, and they are not stuck on dudes. While they may not like all that Sam Jones or I say, more of them will hear us than will hear a dude. I expect a "cultured" ministry and the heavenly tone in the pulpit, a la Iron Jacket, etc., accounts for more vacant pews than the world is aware of. When will men learn that many manliness, with common sense sanctified, is the foundation of all greatness and the key of all success?

Do I underrate education? No I do not. I wish every Methodist preacher on earth knew everything that is knowable, and especially that all knew just how much they do know. Two things every one must know: he must know Christ, and he must know humanity. And to succeed, he must know how to bring these together. Every man's own natural way is his best way to do this, and if he does not use his own natural way he is a simpleton, and ought to be cared for by his brethren.

In preaching I have always tried to be candid, earnest and independent, and I suppose Jones has pursued the same course and so have a great host of others, and I like them all for it. I like Jones, but he had no business to copy right common sense in the pulpit when he did not invent it. I am glad "Cartoon," or whatever he is, likes me "better" he likes Jones. I think it shows his good sense, for I have stuck to my knitting in the ranks and given my life, whatever it was, to the church. I have been preaching in Platomia for a month—fifteen have joined the church by profession; more will come. I shall close the meeting, D. V., whenever I get ready. Praise the Lord. C. C. ARMSTRONG, PLATOMIA, MAY 21.

"LAREDO SEMINARY." A Mistake Corrected. "The first year four boarding pupils were reported under instruction; the second year, eight; the third year, twenty-eight; the fourth year, forty."—Texas Christian Advocate, April 22.

"The main building was completed and turned over for occupancy Oct. 13, 1882. We spent some time in furnishing it and trying to make ready for the fall session, which opened the second Monday in November. We had only three Mexican and four American children at the beginning, but in a short time the school increased to eighteen—seven boarding and eleven day pupils. The first few months were very trying; difficulties confronted us at every turn, but we worked on, feeling that our Father would surely bless the efforts of his weak but trusting children. The prospect brightens, at present we have twenty pupils, ten boarding in the seminary."—Report of the Woman's Missionary Society, June, 1883.

Before the end of the first term eight more were received, making in all twenty-eight the first year, with sixteen boarding pupils instead of four, as stated in the ADVOCATE.

ONE WHO KNOWS.

ANOTHER NEW RECRUIT. Last Tuesday, nearly one week ago, I came to this, my new field of labor. Daily, since then, have I thought of sending to you, dear readers of the ADVOCATE, a short communication; but more important duties have intervened.

The vain effort to make myself understood was sufficient to indicate to me my first work, viz: to learn the language. So, being supplied with a primer, Spanish and English grammar, a Spanish and English dictionary, and two teachers, I essayed to learn. "Most favorable circumstances!" you are ready to exclaim. True, but I do not speak Spanish yet. However, I intend going to the school-room this afternoon to supervise the work of the native teacher; provided, I can secure the services of some child who speaks both languages to interpret for me; or, if such assistance cannot be got, I shall probably go alone, and, with my very slight knowledge of the language, together with signs, do what I can to bring order out of disorder. The

school to which I refer, and which I am sent to teach, is the one begun more than two years ago by Mrs. J. F. Corbin, wife of our missionary. It is supported in part by the Board of Christian Education, and is under the control of the Parent Board of Missions. Mrs. Corbin's health failing, she was forced to abandon the work in a short while. No effort was made to re-organize it until about three months since, when a native teacher was employed who is not at all efficient. The school as it now exists is but a nucleus about which would cluster hundreds of young souls seeking light and truth, if only we had means with which to supply them.

Think of a city of 20,000 inhabitants with only three Protestant organizations and three Protestant schools! By far the majority of the people not included in these churches and schools are Catholics—idolaters in its most comprehensive sense, worshipping images of every description, making confessions and often paying their last mite to the priests for the same. Living indulgences, etc., just as they did in the days of Luther. Oh, that another Luther would arise in our midst. Others, seeing the blindness and fanaticism of these, have drifted into infidelity, and others are still worshippers of the sun.

Christian, wherever you be, shirk not your responsibility, but measure your responsibility by your opportunity. Fail not of duty to God, to man, and to your country, to come and share in enlightening the minds and consciences of these benighted people. In conclusion, I desire to return my sincere thanks to my very kind friends in Palo Pinto for their liberal donation of thirty dollars to me before leaving home. We hope to be instrumental in doing a great work for the cause of Christ here. LELLA ROBERTS, SANTIAGO, MEXICO, MAY 17, 1886.

INFORMATION GIVEN. In the ADVOCATE of May 20 Rev. E. A. Bailey asks for information as to the passage of a resolution by the late Northwest Texas Annual Conference, making district stewards ex officio members of the district conference.

In reply, I will state that such a resolution was passed. It came up in the form of a memorial from the Eastland district conference, and was presented by me to the annual conference, as secretary of the district conference, and was unanimously adopted.

OSCAR M. ADDISON, DELTON, TEXAS, MAY 21.

REV. LORENZO D. BRAGO. In Dr. Thrall's reminiscences, lately published in the ADVOCATE, he gave a passing notice of Brother Brago, a former member of the church at Weatherford, who died in the time of writing to be still living in his Northern home. Such was not the fact, as he had died a short time before that notice appeared.

I received the sad intelligence in a newspaper sent me from his late home, in Wakefield, Mass., sometime last year. Supposedly he had been in the city of Boston through a similar channel. I did not think it necessary to call attention to it, until I saw the notice in the ADVOCATE. I am sorry to see that the notice is so incorrect. The turning up recently, though without date, reminds me that I should make known the fact. From the notice furnished me, I learned that he was born in Springfield, Vt., October 11, 1809, and was the son of Nicholas and Sally Brago, being the seventh child in a family of twenty sons and six daughters, his father having had two wives.

"When seventeen years old he came to Boston for his fortune, and learned the trade of a painter. He was employed a good deal at the navy yard, and helped paint the old frigates Constitution.

"In 1827, Mr. Brago removed to Illinois. He had previously developed an aptitude and ability as an exporter, and by hard and persistent labor he was enabled to become a preacher, and in 1829, was admitted a member of the Belleville Conference of the M. E. Church, and he has since been preaching with great zeal to his chosen profession. Soon after he removed to Texas, and was there for many years an earnest and successful preacher.

"Mr. Brago had five children, all by his second wife. The surviving ones are Fanny Greyer, four years old; May Pearl Brago, two years old.

"As a member of the Texas Conference, Mr. Brago stood high with his brethren, and was an able and eloquent preacher. Bringing with him to Texas, he was employed a good deal, and he soon became prosperous and wealthy. Sometime before the civil war he retired from the ministry, and he was succeeded by all who knew him. At a later date he left his Texas property and went North. The war coming on, and money being still due him in Texas, he returned with his family, and passed the period of that fearful strife among his old Southern friends. The impoverished condition of the country, may have involved him in the necessity of raising his hand to others, but this the writer has no knowledge.

"Let me die the death of the righteous, and let my last end be like his." O. M. A.

SOUTHWESTERN UNIVERSITY. To the Boards of Curators and Trustees of the Southwestern University and its Faculty: Quite a sum of money is raised by the Methodists of Texas for the Southwestern University, which is a credit to the faculty of its deservedly popular institution.

This is as it should be. We must, as a church, educate our own children under our own supervision, and in the best possible manner. We are now, as we are, we must do something to support our University or it will go to the wall.

We are gradually increasing our endowment, and we are assessing and collecting the yearly subsidy of which I have spoken.

The annual conference of the year falls upon the pastors; and as one of this hard-worked class in thorough accord with this policy, I desire to call your attention to some of the difficulties of raising this yearly income which the nites of poor people will bring to it; pay because people will be interested in the school they help to support; pay because the burden of living Christian education to the younger generation will take hard upon a persistent effort for it; pay because the work is so permanent, it will pay for itself upon this great work of education; pay by advertising the nites of poor people will bring to it; pay because people will be interested in the school they help to support; pay because the burden of living Christian education to the younger generation will take hard upon a persistent effort for it; pay because the work is so permanent, it will pay for itself upon this great work of education; pay by advertising the nites of poor people will bring to it; pay because people will be interested in the school they help to support; 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SUBSCRIPTION. ONE YEAR \$3.00 SIX MONTHS 1.00 THREE MONTHS .50 TO PREACHERS, (half price) 1.00

TEXAS CORRESPONDENCE.

From Five Conferences.

Rev. W. H. Crawford, Livingston, May 24. Meeting closed. Nine accessions by ritual. Ten infants baptized. A grand communion service last Sunday night. A general religious interest awakened in our town.

Rev. W. Wootton, Kingston, May 18. The Lord is graciously reviving his work on Kingston circuit. Our meeting at Harrell's is still progressing finely, and many precious souls are being converted. The whole circuit seems to be ripe for a gracious baptism of the Spirit. To God be all the glory, both now and forever.

Rev. T. J. Thomason, Concrete, May 17. The second quarterly meeting for Concrete circuit is over. We had a very profitable meeting. The presiding elder was with us, and preached three good sermons. A fair attendance of official members. Finances considerably behind. Spiritually, I trust, there was a great deal of good done. We had very good congregations, and one accession to the church.

Rev. Jno. R. Allen, McKinney, May 16. Our last quarterly conference appointed a committee to prepare a plan and make estimates for enlarging our church in McKinney. The committee did so, and reported the officials a plan, and estimated the cost at \$1,300, besides the inside work, amounting to \$200, which the ladies agreed to attend to. A week ago we started to raise this amount, and it is now all subscribed. We will commence building right away.

Rev. J. Hammond, Polander Springs, Bandera county, May 18. The second quarterly meeting for Bandera mission was held on the 15th inst. Bro. Shuford was with me in place of presiding elder, and preached with power. His brethren from other parts of the circuit returned to their homes refreshed and encouraged. Believers were strengthened and sinners deeply convicted. Four received by letter, and the foundation of a good meeting was laid.

Rev. C. F. Smith, San Augustine. Through the efficiency of our good women I now occupy a newly built, conveniently arranged and nicely furnished study. Not the ministry simply, but the church as well, will be blessed by this work. O how necessary that the preacher be equipped with his books and his Lord. A few other necessary repairs add to it in appearance and otherwise. No revival thus far, but we are growing into a healthier condition—unless I mistake the signs. Four accessions. Sunday-school interest quite hopeful. Our faithful and efficient superintendent, Bro. W. F. Davis, "labors not in vain."

Rev. A. G. Scruggs, Buenavista, May 17. Our second quarterly meeting is over. Our elder at his place, doing his work faithfully, although he was not well. He was in the Spirit of his Master. We had visiting brothers: Rev. Hoston Twomey, Rev. Scott, from Grandcane, La., and Bro. Razon and Murphy, of Center. Very good attendance of the officers. Finances better than expected. Baptized four infants and four adults. Received into the church four Sunday-school scholars. Prospects growing brighter. We are expecting to see many brought to Christ ere this year closes.

Rev. I. K. Waller, Round Mountain, May 18. On the 23rd of April we began a prayer meeting in the Methodist Church of this place, on the 24th of May, at 3 o'clock p. m. Rev. D. R. Grafton, evangelist of the Cumberland Presbyterian Church, began a revival meeting by holding a Bible reading. Our church proved too small, so we moved to the hall. Meeting closed Sunday night, 16th, having increased in interest from the start, and resulting in thirty-two professions and sixteen additions to the Methodist and twelve to the Baptist. During the meeting the Methodists and Baptists were all one in Christ. Bro. Grafton won all hearts.

Rev. W. N. Bonner, Austin, May 17. I attended a conference at the Southern M. E. Church at this place. There were near one hundred in attendance. The meeting was conducted by Rev. Wm. Shapard. A number of ladies and gentlemen spoke, which demonstrate that the church is in a healthy condition spiritually and that the church would return to the old rule of holding weekly class-meetings and family prayer night and morning. I heard two good sermons by the pastor, Rev. W. W. Pinnson—one from the words "She hath done what she could"; the other on the witness of the Spirit; both well discussed and should do good. The congregation is well pleased with their preacher.

Rev. J. F. Archer, Beaumont, May 22. Our revival services closed last night—not for the lack of interest, but for want of help. We began some two weeks ago by holding cottage prayer meetings in different parts of the town. On Thursday night a week ago we marshaled all our forces and began an open fire from the church. Members of all the churches laid aside their denominational bias and united heartily in the work of saving souls. Bro. J. C. Calhoun, of Orange, did most of the preaching and his words were quick and powerful. He is certainly a power in God's hands for saving souls. If Bro. J. T. Smith is the Sam J. nes of Texas, Bro. Calhoun is the Sam Small. Bro. J. A. Smith, of Liberty, has our thanks for efficient work both in the pulpit and altar. Also Bro. Davant, of the Baptist Church, at this place, and Thos. Ward White, evangelist E. T. Presbytery. I can not say just how many conversions there were. Fourteen have joined the Methodist Church and some will doubtless join the other churches. To-morrow our Presbyterian brethren will dedicate their beautiful little church, just completed. Dr. Junkin, of the First Presbyterian Church, Houston, will preach the dedicatory sermon.

Rev. P. E. Nicholson, Parrisville, Bolivar Mission, May 10. My second quarterly conference over. The presiding elder was on hand, full of the Holy Ghost and power, and did some excellent preaching. The revival interest is still spreading. Received at High Island, where the conference was held, seven into the church—one of them an Indian, being the second one of that tribe it has been my pleasure to take into the church. I have never heard of any others joining.

His name is Charley Thompson. Up to date fifty-two have been added to the church since I came on the work. The young men's prayer-meeting is shaking the foundation of this peninsula. Over thirty men under thirty years of age have joined the church, and many of them pray in public and all talk in class-meeting, and the end is not yet. We have set our mark for four score this year, if the good Lord remains with us as he has from the beginning. We give him all the praise. What does "Subscriber" now think of this young, inexperienced youth, who started off at a rate he would not be able to hold? It was the Lord that did it and he shall have the praise, and not man. We call on all Christians to pray the Lord to send more laborers into the harvest to help in this great fight with wickedness in high places until the Lord shall have his own.

GRANBERRY DISTRICT CONFERENCE. The Granberry district conference will convene at Breckenridge Thursday morning, July 8, at 9 o'clock.

THE PASTORS will please see that quarterly conference journals are on hand. E. A. BAILEY, P. E.

THE AUSTIN DISTRICT CONFERENCE. Will convene at Bastrop June 24, 1886, at 9 o'clock a. m. Rev. W. W. Pinnson will preach the opening sermon June 23, at 8:30 p. m. C. H. BROOKS, P. E.

WEATHERFORD DISTRICT CONFERENCE. Will convene at White Park, Parker county, Texas, June 10, at 8 o'clock a. m. Conference sermon at 11 a. m. by Rev. B. F. Stone. C. H. ELLIS, P. E.

DEBATE. There will be a debate, to commence July 6, at Hico, Texas, between Rev. Jacob Ditzler, D. D., of the M. E. Church, South, and Rev. Sunney, of the Christian Church.

Propositions: 1. The teachings and practice of the Campbellites are Scriptural. Sunney affirms; Ditzler denies. 2. The teachings and practice of Methodism are Scriptural. Ditzler affirms; Sunney denies.

SAN ANTONIO DISTRICT CONFERENCE. The San Antonio district conference will be held at Newton chapel, near Benton City, commencing on Thursday night, July 15. Recording stewards are requested to have their quarterly conference journals present for examination, and preachers in charge will be ready to report all the facts necessary to a proper understanding of the state of their work.

CHAPPELL HILL DISTRICT CONFERENCE. Will meet at Chappell Hill Wednesday, June 24, at 9 a. m. Rev. James M. Weston will preach the opening sermon at 11 a. m. of the opening session. We are especially anxious that there shall be a full attendance. Brethren, let no trivial excuse discharge you from your duty in the premises. Two of our church schools are at Chappell Hill, and the examinations will be in progress, so that the brethren can see for themselves and, going thence, be prepared to represent these institutions to the people who should patronize them.

H. V. PHILLIPS, P. E.

AN APPEAL TO THE FARMERS' ALLIANCE. DEAR BROTHERS:—If I had only one word to say in this article, that would be amen to that chaplain's prayer. I would have you remember there is to be an election this year.

There is no use for me to argue the rottenness of the two leading political parties; the condition of the country is proof enough.

By referring to II Samuel, xxiii:3: "If that ruleth over men must be just; ruling in the fear of God," you see what kind of men we want to fill our offices. It is true, some of our brethren are very tender-footed on the political question, but if I know our mission, we are a political body and not a mission, so we must ask the hearty co-operation of all reform organizations and march up to the polls next November in solid phalanx and put an end to these hard times.

We may not accomplish all at one election, but let us remember the old maxim, "If at first you don't succeed, try, try again."

Now, let me say in conclusion, should any man offer for nomination whose record is not clean, vote him down. B. L. BELLAMY.

RISEING STAR, April 27.

SUNDAY NEWSPAPERS. The newspaper deprecation of Sunday is not a new sin. The Congregationalist valuably says: "Exactly fifty years ago a return was made, by order of the house of commons, of the stamps issued for all the London newspapers which had been printed during the four successive half-years previous to that date. Of course as the law then stood forbidding any heavy penalties the issue of any journal not bearing such a government stamp, this was equivalent to an official ascertainment of the circulation of the newspaper at that time. There were then four daily journals, each issuing six numbers weekly; one, which had a weekly—making seven numbers in seven days; three which had also three-weekly issues—nine papers in seven days; four which combined daily, three-weekly, and weekly issues as to send out eleven papers a week, and five which sent out twelve. Then there were one bi-weekly and three religious weeklies. All together these twenty-one journals in these two years—four half-years—had aggregated the weekly issue of only 396,412 copies for the whole twenty-one for a year—or 630,824 each for that time, which would be a weekly average of less than 13,000 apiece—dailies and all. This seems surprising when one remembers that about a quarter of a century later on one occasion—that of the death of the prince consort in 1841—the Times alone sold 91,000 copies of a single number, and that, two years after, the same journal, on the marriage of Queen Victoria in 1843, sold 110,000 copies of one special issue.

"The figures go on to show that half a century ago there were additionally, in London, fourteen special Sunday newspapers, which together, for those two years, reported the purchase of stamps for 57,968 copies per week. This was an average of a trifle short of 6,292 copies each—but then one of them thus boasted an average weekly sale of 35,192 copies. That is to say, when there were but thirty-five newspapers in London, fourteen—well on toward one-half—were special Sunday papers; which at the same time were selling every week more than thirty-three per cent. of all the copies of newspapers sent out from that metropolis of the world. That this condition of affairs was not attended to by the religious consisted that day is apparent from the fact that the London Missionary Register, in 1836, insisted that its readers could not regard such a state of things 'save with indignation and shame.' We have not the means of accurate judgment as to the relative condition of things in London to-day in regard to the point before us; but

we find no reason to doubt that, while the unprecedented growth of the daily press must have increased the relative proportion of its issues, the Sunday newspaper, and the weekly street hold-up upon certain classes of the British public.

"The matter seems very simple. It just reminds me of the old saying, 'If you don't smoke, you don't know what it is to smoke.'—which is to seek, with sleepless vigilance, to guard themselves, to train their little ones, and to move the community, from the doing of every wrong thing, from smoking, from drinking intoxicants, be it gambling, be it cheating, be it swindling, be it stealing, be it lying, be it living beyond their means, July 5 to 10, at 9 o'clock. It is the business of every pastor, of every church member, of every school teacher, and of every parent, to see to it that he or she be first for himself or herself blameless as to the point at issue, and then diligent in the training of his or her little ones in the minds which can be reached, that they will entertain just views, and have an enlightened and imperative conscience upon the rights in the wrong things. We sometimes fear less than we should have done more harm than good, in that they have so tended to lighten the practical duties of the school teacher, and the minds of parents in regard to the spiritual welfare of their children. Such parents cannot safely turn them off upon the conscience of the teacher, but let them not fancy that they are their own flesh and blood, and for them they must answer. If they themselves are bent upon doing wrong, and do what they ought not to do, they are not doing their duty in so training their children in the nurture and admonition of the Lord that they will grow up as the venerable, but let them not fancy that they are their own flesh and blood, and for them they must answer. 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