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## SYMPOSIUM ON PROHIBITION.

### Iowa Liquor Law.

Ex-Governor Sherman, of Iowa:  
DES MOINES, Jan. 14.—Governor Sherman delivered his biennial message to the legislature to-day on the temperance question. He says that though struggling against the influence of hypocritical friends and the vigorous onslaughts of its enemies, the law has sustained itself. He claims that there is less liquor-drinking in Iowa than formerly and less crime, and urges that the law be continued and made more rigorous.—*Associated Press.*

Governor Larabee, of Iowa:  
DES MOINES, Jan. 14.—The oath of office was administered this afternoon to Governor Larabee. In his inaugural address the new governor urged a fair trial of the present liquor law. He said the law has not yet proved a success, but it was not a failure. He referred to violation of the law in the large cities, and said that the honor of the State demanded that its majesty be vindicated. He thought the whole power of the State should be used if necessary to secure obedience.—*Associated Press.*

### The Prohibition Sentiment.

Bishop Thomas Bowman, St. Louis:  
During the last six months my duties have called me into twelve of the States of this Union. In addition I have met with men of intelligence and wide observation from nearly all other States. I have thus come in contact with persons of all classes and representing all the sections of our country. With many I have conversed freely and fully on the various questions relating to the general subject of temperance. From all this I am convinced that the sentiment in favor of temperance and the final prohibition of the liquor traffic is gradually and surely growing. However the wise and good may differ as to the best methods to be employed in order to secure the desired end, all are hopeful, and have strong faith in the ultimate triumph of the cause of prohibition. I also desire to say that I have had good opportunity to see the work of prohibition in Iowa and Kansas, and to gather the facts in regard to it, from those having ample means of knowing all about it. It gives me great pleasure to say that, in these States, prohibition does prohibit. I have seen no drinking in either of the States; and well-informed persons have assured me that the traffic in intoxicants has almost ceased in the larger portions of these States.—*Central Advocate.*

### Local Option in Georgia.

Rev. Atticus G. Haygood, D. D., Oxford, Ga.:  
There is not an informed man in Georgia who does not know that the prohibition counties have enforced prohibition—to say the least that can be said—as vigorously as they have enforced other laws. More—during the Atlanta campaign abundant testimony from county officers was brought forward to show that more convictions were obtained before the courts for illicit selling in prohibition counties than for any other violation of law. This statement illustrates the wisdom of the local option effort; the county that gave a good majority for the law had the moral force to enforce it.

It is true that some liquor is "smuggled" into the dry counties; just as some foreign goods are smuggled into our ports. The Philistine press make the most of every such case; but their sneers do not deceive men who know the truth of things. It stands to reason that the licensed, well-advertised bar-room sells more liquor than any underground, outlawed concern can sell. For example, I saw, last summer, on a car leaving a "wet town," a negro man carrying an old corn-sack to a "dry town." He said that he had several bottles of whiskey in the sack; it was evident that he had a quantity in him. It was at night, just before day. He had been sent down early in the night, to return late in the night, with liquor for the Sunday drinking of parties in the dry town. Does any man in his senses believe that this method of securing Sunday drink sells as much liquor as did the eight or ten bar-rooms in that town before prohibition—rigid enough to compel the employment of the colored brother and his corn-sack—was adopted?

There is already danger to the movement in Georgia. The extreme people are beginning to advocate a general State law, wiping out the business, root and branch; also a United States law-amendment to the constitution, and such like—making a final closing out of liquor-making, importing, selling, drinking, etc., etc. Some of them begin to talk strongly of a "Third Party"; Republicans and Democrats being called on to forget all else, and unite on this issue; else, repudiate both, and "carry the country" on the naked issue of prohibition. A few of them have already reached the point of questioning the temperance principles of those who cannot go in for a "Third Party." I have myself recently had some sharp questions put to me by letter, because I cannot believe this "Third Party" movement promises any good for temperance reform, and because it seems to me altogether irrational to run an election involving the whole United States upon any single issue whatever. For the time, the politicians are bewildered. But just as soon as they see that they

can use the temperance people, they will know what to do; they will use them, deceive them, and destroy them. The vital thing, as it seems to me, in Georgia at this time is to stand by "local option," voting on the naked issue of "sale" or "no sale," without involvements with candidates for office or parties. Whether we have the wisdom and patience to resist the temptation to "go into politics" remains to be seen.

Before closing this article a word must be written about the attitude of the colored people in Atlanta, Nov. 25th, the day of the election in that city. With hardly an exception the colored pastors stood firmly by the prohibitionists. But for them the liquor men would have prevailed. Gaines, Carter, Turner and others, were, from the beginning, in the forefront of the fight. Many colored voters resisting large offers—some larger money than they may ever expect to handle at one time. Let all men and women who have cared for the education of the negro in the South know this: the strongest prohibition force among the colored citizens came from those who had been taught in the colleges for colored people in Atlanta. Time and again since the election, well-informed gentlemen in Atlanta have said to me: "These college-taught men and women stood by us." This attitude was a magnificent vindication of the efforts that are being made to educate the negro in the South.—*N. Y. Independent.*

### The Atlanta Election.

Senator A. H. Colquitt, Washington, D. C.:  
In Atlanta the contest was not for limited whisky, sold by accommodating druggists, on prescriptions given by truculent physicians, but for absolutely no whisky. We had been assured by the liquor men that, although we might close the saloons, yet the same amount of whisky would be sold by means of drug-stores. So we determined to eradicate it root and branch. At Atlanta prohibition will prohibit.

The fight is coming here. It is coming to every county in the land, and you must not count on an easy victory; for, in the first place, you will be surprised to find that many good people, well-meaning, virtuous, desirable citizens will find hosts of reasons why they "cannot consent" to come out for prohibition, and the arguments which met us will meet you. When I was governor of Georgia I determined never again to hold a public office until my State would make prohibition a public issue, and should need me to carry its banner to the front. That time came and I am here. I never suspected a man would deliberately take the platform and argue for whisky; but if you ever enter such a contest you will find plenty who will do so, and who will dare to base their arguments on the Scripture and the life of Christ. They will even argue that a man commits a sin who does not use it. "It is one of God's creatures for human comfort," therefore everyone must use it. Then Christ made wine, you know. Did Christ make wine of gum, benzoin, strychnine, logwood, and the other ingredients which chemists tell us is usual on the aristocratic tables of England, and which American imitators offer to their guests? They never offer native wine, but the imported article. To hear and see them raise the glass to the nose, and talk of its bouquet and aroma, is enough to make one sick. Aroma and bouquet of nitric acid, of gum-benzoin! Wine that had never been blessed in God's sunshine, but had been concocted in a cellar. But if the Scripture does speak of wine, where do we get authority in its pages for the use of brandy, gin, whisky, and alcohol under all names.

The second argument was for "Liberty"; glorious liberty! Dragged-and-traded-in-the-dust liberty! No man has a right to do as he pleases; that is anarchy. The liquor men wore red badges in Atlanta, on which the word "Liberty" was emblazoned. Red was a good color for them, emblematic of their red faces, red noses, and the red-handed crimes committed by free whisky. One night my wife and I met an old colored woman wearing the red badge. My wife said: "Auntie, what is that ribbon you have on?" "A badge, missus." "What is that word on it?" "Liberty." "What does that mean, Auntie?" "Free whisky, missus." They nominally asked liberty; but they meant just what the old woman said—"free whisky."

The third argument was "Finance." We heard much of the "great city of Atlanta." The city receives \$54,000 annually for license; we wanted to impoverish the city, and take that away. That sum went to the education fund, and our children would be ignorant. Woful! Woful! But there were ten groggeries for one school-house, and the education that does not train a man's heart as well as his head is an injury to himself and the State, and I do not believe it educates a community aright to put a school-house on top of the hill and four grogshops at its foot. Yet the educational argument caught many.

The fourth argument was rerts. Our city would be a howling wilderness; grass would grow in our streets; the opera-house would not be built; competing cities would take away our trade.

It was the first time I ever heard that drunkards make prosperity.

No anti-prohibition meeting was ever held in a church. I entered one of our meetings one night just as a clear soprano voice sung most exquisitely that thrilling song, "Where is my wandering boy to-night?" And I wondered what would be the effect were the singer suddenly transplanted into a neighboring hall where an anti-prohibition meeting was in session.

They had neither songs nor prayers. We met where good men and women called nightly on God to speak for himself in the Atlanta election. The ministers, regardless of color, except one poor colored preacher who was of not much account at any rate, all worked earnestly for the cause. The night before the election both colored and white churches were open for prayer nearly all night. In fact, it was the Christian people who brought prohibition on. They preached it, prayed for it, and sung it into the hearts of the community until there was nothing to do but to bring it to an issue. The community was saturated with it.

The last argument was, prohibition cannot prohibit anyway. Then why fight it? Any thing a liquor-dealer wants is likely to be the thing a good citizen desires to avoid, and the opposite is true. Kansas, Iowa and Maine were pointed to by the liquor-dealers, and they brought astounding statistics to show that more liquor was used in each of them than ever before. Cincinnati, Milwaukee, and the National Brewers' Association sent money to help the liquor side, but Atlanta furnished its own money for temperance. For tickets, temperance literature, advertising, speakers, lunches—for all these things money was offered freely, but not one vote was bought by the temperance party.

The whisky element, composed of whisky white men, the worst colored element, and the hoodlums, paraded in a great torch-light procession, the night before election, and, for the first time, some of the temperance people lost heart. For myself, I was kept up nearly all night at the telephone advising and cheering the workers. The liquor interests provided three barrels of whisky, with which they bought up the leading population, both black and white. When the polls opened, blacks wearing red badges seemed to swarm as far as the eye could see. But, lo! down the other side the street came the colored preachers, marshaling their flocks with blue badges, and from then until nightfall preachers and laymen stood side by side, working for God, home, and country.

The election was perfectly quiet, neither riot nor fight arising, because both sides were confident of victory. But that dispatch to the New York *Tribune*, saying homes and marital engagements are broken up, is all false. Young men, of course, have to choose between good girls and whisky; but that should be the case in all cities. The Young Men's Prohibition Club was a great factor in producing victory. It had over nine hundred active members, and for weeks they kept their office open, distributing prohibition literature all day, and at night, with martial music—the old soul-stirring life and drum—they led the way to the opera house, where they provided speakers, who drew such crowds that, at last, Rev. Sam Jones' tent, holding 5,000 people, had to be pressed into service.

There is nothing on earth which I despise more than the selfish egotist who says, "Your son and mine won't drink; let every man take care of himself." A rich man goes to the postoffice and takes along his only child—a boy four years old. He flings down the lines as he has done a thousand times, leaving the boy in the carriage. But while he is in the office the horse takes fright, and dashes down the street with such speed that his feet strike out sparks at every step. A good woman screams out, "Save the child! My God, save the child." A selfish man says, "Madam, it is not your boy; go in and mind your own business." This is the style of the liquor interest: "Not my child, and I do not care for my neighbor's child."—*Synopsis of address at Mt. Vernon Place Church, Washington, D. C.*

### FROM TENNESSEE

The Weather—"Comfortable"—Beauty—"Powerful in Prayer"—The Seafish Side—"A Better View—A Beautiful Letter—A Model School."

The cold wave has at last struck us and with more force than is agreeable. I heard of one woman who slept last night under ten comforts, and was not comfortable! The professor remarked this morning at the breakfast table: "It is too cold even to attend the funeral of your enemy."

And yet the wise men tell us that compared with Manitoba, Tennessee is enjoying warm weather. That reminds me of the remark once made by a gentleman to a lady who was giving a graphic description of the uncouth appearance of the women in a certain section. "Why, madam," said he, "under the same surroundings you would present no better appearance." "All beauty is subordinate, comparative or relative."

So one reads without surprise that the weather is comfortable in climates colder

than this, and that the appearance so highly esteemed in one place wins admiration in another. The same is true also of preaching. And *Non disputandum de quibus.*

But I have no quarrel with the weather. For real, social joy commend me to a cold day, provided, always, I do not have to make the fires. That is the most formidable fear that I have of abject poverty. It requires a heroism not in my constitutional make-up to start the morning fire when the thermometer is away below zero. There is something absolutely repulsive to me in the cold, dead ashes, and in the black coals that give even no pleasant suggestion of the bright pictures they reflected the night before. I don't mind cooking the breakfast, even on a cold morning, if my heroic husband will make the fire, and have plenty of wood—not like that which commended Patient Mercy Jones to a place in the saints' calendar. I wish small sticks, straight and dry, that ignite readily and give a pleasant, crackling sound—not a sputtering, as if (the soul of) a naiaid were struggling to make its escape on the breath of flame.

I have had many things to reconcile me to a week within: Cheerful company, and good talk, and good things to talk about, and books and newspapers—the Nashville *Advocate*, with its maxims unexcelled since the days of Solomon; the Richmond *Advocate*, tonic and tender, pungent and poetic; the *TEXAS*, full of good things, from the New Year Greeting of Bishop McTyeire through. In fact, this number for the new year is the goodliest of them all. How I wish all our churches would practice the admirable church method as set forth in the letter of Bro. Wells. I said churches—perhaps pastors would have been better, for if our people are ever educated to systematic giving, the pastors must be the teachers. This is delicate and difficult, because a preacher does not readily rid himself of personality, and yet he oftentimes ought to do this very thing for the work's sake. Since I commenced, "The Arkansas Traveler" has put in an appearance, and is thrice welcome. At once the children claim the poetry for their missionary meeting, and I do wish all our papers would help in this work for the monthly meeting.

Bro. Palmer was not, forgetful of the Woman's Work, in his new book, "Aids and Guide to Family Worship." In fact, it is as complete a book of the sort as I ever saw, and its purpose is to be commended. I know that some of the people called Methodists object to forms of prayer, but the Master himself gave one, and many folks are slow of speech. In the old days of slavery my father owned a boy named "Phil," who was noted far and wide for his gift of prayer. The darkies used to say, "Brer Phil is powerful in pray; he just lifts things to the Lord is 'bliged to hear and come down, but the other darkies 'round here is slow startin' and never gets thar." Who has not known a meeting spoiled by representatives of this class—good men, slow of speech, who kept your sympathies on such a sketch that devotion had no help.

I have given only the selfish side of Christmas. Dr. Price has given you in his beautiful letter a better view. I read and was thankful that God had so moved the hearts and hands of the women of Nashville to minister to his poor. I am thankful for such schools as the one over which Dr. Price presides—where our daughters are educated to do good, where the heart as well as the head is instructed.

Mrs. STE F. MOONEY.

BELLEVILLE, TENN.

### THE ENSUING GENERAL CONFERENCE.

Its Young Men and Its Old Men.

REV. WM. ALLEN.

Said the old doctor, after the election of delegates to the General Conference: "Well, the conference has fallen into the habit of laying aside its old members—and then, as if speaking from the grave in which his brethren had laid him, he added: "Ye living men, come view the ground where you must shortly lie."—*Nashville Advocate.*

It has been remarked that an unusual proportion of the delegates elect to the next General Conference are young men. Some persons think there is danger in this, but not necessarily. We mention the example of one of these young legislators. He has begun to post himself on church law and church history, having ordered a copy of our Catechism on Church Government, the Manual of the Discipline, and McTyeire's History of Methodism.—*Nashville Advocate.*

The above transcripts from the Nashville *Advocate* of January 9, show a revolutionary sentiment has been speaking out in the election of delegates to the ensuing General Conference. It is in contravention of the maxim: "Young men for war and old men for counsel." This maxim was perhaps more applicable to the old Romans than to the people of America in these closing decades of the 19th century. The facilities for mental culture are now far in advance. Among the old Romans advantages were afforded to few; now they are extended to all. The changing of customs is always attended with pain. Somebody is sure to feel that he has not been appreciated. But few American citizens, in church or out of it, have the virtue of the old Roman who, when defeated for office, said:

"I am glad to know that Rome has more worthy citizens than myself."

By reference to American political history, we find that many young men have occupied high places of trust and influence along with the old men. Washington was forty-three years old when chosen commander-in-chief of the American army. Patrick Henry was only twenty-nine when he made his immortal speech against the Stamp Act. Madison was but thirty-six when in the convention of '87 that framed the Constitution of the United States; yet he is called the "father of the Constitution." Hamilton was but thirty when he wrote fifty of the eighty-five numbers of the *Federalist*, which to this day stands as one of the finest literary productions of America. Thos. Jefferson was only thirty-three when he wrote the Declaration of Independence. Daniel Webster was scarcely thirty when he became the acknowledged leader of the Federal party. Other countries furnish similar examples: Napoleon, Alexander, Themistocles, and many others, who became illustrious almost in their youth. The history of the church sparkles with illustrious young men. Luther was scarcely over thirty when he began the Reformation. Wesley was not fairly out of college when he laid the foundation of Methodism.

Young men are not to be discounted. Robt. Walpole learned a lesson from the young Wm. Pitt. Young men need only have the qualifications equal to the task before them. Herein lies the responsibility in electing young men. As a rule, young men have not the wisdom of old men. They have not the experience. Is it so, that young men have been elected to the General Conference who have no merit, no qualifications? Far better elect old men who have borne the heat of the day, though they may lack qualifications; far better elect none than to burden the church with unnecessary tax. Is it so, that young men have been elected on the ground of locality rather than through merit and qualification to sit with so grave and revered a body as a General Conference? If so, it was a great blunder. Has the church caught the political spirit and elected young men without qualification and merit for the mere sham of rotating office? If so, the disease ought to be healed. There is no wisdom in the act. Have young men without merit been elected through compromise? Let it be remembered there should be no bargain and sale in the church of God. Have unqualified young men been elected because the conference had no patience to ballot for the right man? Then was the Lord's work done right?

Whenever a young man is found who has made a good record, who is rising through the force of his genius, energy, and stability, why not elect him as well as any other? But to cast aside an old, safe counselor on the ground of experiment, is little better than fraud. The church has some young men that cannot be hidden; their genius and spirit will exhibit; their power will be felt; they have worked themselves into a respectability that will be appreciated; they cannot be held down. If the church and its journals give them no attention, they will be caught up by the secular world and press and commended to them.

From one of the transcripts at the head of this article we observe that the Nashville *Advocate* holds there is not necessarily danger in electing young men to the General Conference. With this we agree entirely; only let the young men have the necessary qualifications and there can be no danger. But we are no admirer of the example cited, and furthermore think there was a blunder in the election unless it was the best his conference could do. Nor do we think even then that the danger will be in the General Conference. It lies further back. It exists in the conferences that make such a choice. An ignorant young man, or a score of them, can affect nothing in a General Conference. Was the young man cited ignorant of church-law and church-history at the time of his election? The Nashville *Advocate* says since that time he has begun to post himself on these things. Had he never studied the books referred to, or similar ones, that he must now begin to post himself on church law and church history? We claim that neither a young man nor an old man who has to begin to post himself on history and law of the church is suited to be a General Conference legislator. If he had never begun these things he should never have been the choice. It is the business of a legislator after election to study the wants of the church and the philosophy of the human mind rather than take up that time in posting himself on law and history.

I wonder how the matter stands with us in Texas. The time is at hand in which Texas should very favorably impress herself upon the whole church. She has a grand opportunity in the ensuing May. We are looking in fond anticipation to that General Conference. We trust her delegation, with its admixture of old and young men, are fully abreast of the times, and that none of them at the time of their election have no (or, at most, a meager) knowledge of our church law and history. It is to be hoped they

are all posted on these things, and that now they are considering whether there are needful changes in economy and what enactments are necessary to promote the Redeemer's kingdom. Senator Blair, when elected to the Senate, did not tell his constituency that he would begin to post himself on national law and history. Like a wide-awake man he told his people what he was going to do. Among other things he said he would introduce a great Temperance Bill. If we have any agree with the Nashville *Advocate* that they cannot do better than purchase the Manual of Discipline and other books, but more especially the Discipline itself, which is substantially the stem of the whole business.

We will close with the old Doctor's specimen of humorous satire—

"Ye living men, come view the ground where you must shortly lie."

This indicates a good spirit. It breathes a little of the spirit of Ecclesiastes: "The thing that hath been is that which shall be; and that which is done is that which shall be done." Misery loves company, and will have it. Iniquity will be visited. There will be retraction. The boys of to-day will dig the sepulchers of their fathers before they die and take unto themselves the inheritance.

ROCK HILL, TEXAS.

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HOME

Let not unworthiness scare the children of God. Parents love their children and do them good, not because they see that they are more worthy than others, but because they are their own. The divinest attribute in the heart of God is love, and the mightiest, because the most human principle in the heart of man is faith. Love is heaven, faith is that which appropriates heaven. You that are little ones, when the Lord speaks to you, cry to him, "Speak, Lord, for thy servant heareth;" and when, in the class or in the house of God, the word is preached to sinners, remember it is preached to you quite as much as to men who are six feet high.

SANATIVE CORDIAL

Not a day passes over the earth but men and women of no note or great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs the greater part will never be known till that hour when many that were great shall be small and the small great.

HUMPHREYS' SPECIFIC

Why will any one suffer from CORN? It is a disease of the foot, and is caused by the pressure of the shoe. It is a disease of the foot, and is caused by the pressure of the shoe. It is a disease of the foot, and is caused by the pressure of the shoe.

DEVOTIONAL.

THE OTHER SIDE OF AN ANSWERED PRAYER.

JENNIE M. D. CONKLIN.

I wish I knew where to begin. I do not know whether to tell you first her side or my side; my side is the other side. But I think I will tell you the way it happened to me, and then I will tell you. There is sent to me twice a month a lovely little paper, as attractive as it is helpful, and after I had been helped, I wondered to whom I should send it on another mission of helpfulness. Occasionally I gave copies away; then, coming to a new home, I felt shy about offering it to strangers. I made one attempt that was not met with enthusiasm, and so, twice a month, the pretty papers were thrown into the scrap basket or piled away in some corner. A twelvemonth passed (twice twelve made twenty-four papers), and then I heard of an invalid, away back in the country, who had little to read, and could neither purchase nor borrow.

With a brightened heart my little paper was mailed to her. Warm thanks came for the first copy, deciding me to promise to send it regularly. And then—it seems wonderful to me—she wrote to me and said: "I cannot thank you enough for that precious paper. A year ago I saw one copy, and O! how I wished for it! But I knew I could not pay for it, and I mourned and prayed about it for a whole year. And now I have it!"

I do not know how I felt. I was thrilled at first with the realness of God's answers to prayer, and then it flashed over me, "How long God kept her waiting for what I was throwing away!" There had to be preparation on both sides. On hers, long waiting, increasing desire, and a faith that held fast; on mine, the wish to do good and the trial in the way of opportunity.

I think I sighed over the wasted papers until I remembered that they were not wasted; that I was using everyone for her and for me; and not one less than the whole number would do.

Just now, having occasion to look up something in the top of my book-case, I espied three of the last year's papers laid away, and before I stopped to tell you about the other side of my prayer, I hastened to fold and direct them to her, that she might have something at least, of what was wasted in her waiting time.

God always knows the other side of our answered prayers; if we could know, too, would we not always find that he was working just as busily on the other side? Our lives are so interlinked that the prayer of one may touch another, and one may have to wait for that, as she had to wait for me, although until that need of each other we had been strangers miles and miles apart. Perhaps my lesson is to learn that, when we really desire to give, God is so pleased that he wants to choose the very one that will appreciate it most.

Herein is comfort for those who give as well as for those who pray. Therefore, dear teacher, whose work is not perfectly satisfactory to-day, do not be distressed about it, for there is the other side that God is busy about.—Wendell Phillips Teacher.

THOUGHTS BY THE WAY.

The best armor is to keep out of gunshot. Lord, to thee alone I fly, Thou must "sarch" and smother! We lose what on ourselves we spend, We have as treasures without end, Whatever, Lord, to thee we lend, Who giveth all.

It is no great matter to live lovingly with good-natured, humble and meek persons; but he who can do so with the forward, willful, ignorant, and perverse, hath true charity.

Let not unworthiness scare the children of God. Parents love their children and do them good, not because they see that they are more worthy than others, but because they are their own.

The divinest attribute in the heart of God is love, and the mightiest, because the most human principle in the heart of man is faith. Love is heaven, faith is that which appropriates heaven.

You that are little ones, when the Lord speaks to you, cry to him, "Speak, Lord, for thy servant heareth;" and when, in the class or in the house of God, the word is preached to sinners, remember it is preached to you quite as much as to men who are six feet high.

MARRIAGES.

HARRISON-HUBERT.—At the residence of the bride's father, Dec. 30, 1885, by Rev. P. J. Waldrep, Mr. James A. Harrison and Miss Ada Hubert—all of Polk county, Texas.

WALDRUP-LOCKHART.—At the residence of the bride's father, Tyler county, Texas, Dec. 30, 1885, by Rev. P. J. Waldrep, Mr. Joseph A. Waldrup, of Polk county, Texas, and Miss Josephine S. Lockhart.

MARRIAGES.—At the residence of the bride's father, Brazos county, Jan. 6, 1886, by Rev. F. T. Mitchell, Mr. Jas. M. Mike, of Bryan, and Miss Theodosia Darwin.

Kidd, Mr. G. W. Kincheol, of Mastersville, Texas, and Miss Lucy V. Morris, daughter of Rev. Sam. Morris, of the Northwest Texas Conference.

VAUGHAN-McCRARY.—In the Methodist Church, in Beck Prairie, Robertson county, Texas, Jan. 6, 1886, by Rev. T. F. Dimmitt, Mr. J. N. Vaughan and Miss Maggie McCrary.

GARRETT-SIMONS.—At the Methodist Church, in Edna, Dec. 31, 1885, by Rev. W. H. H. Blags, Mr. James W. Garrett and Miss Maggie Simons.

HUGHES-WALKER.—In the city of Galveston, Jan. 10, 1886, by Rev. E. S. Smith, Mr. W. S. Hough and Mrs. Anna B. Ward—all of Galveston, Texas.

JACKSON-GENZEL.—At the Union Church, in the evening of Dec. 24, 1885, by Rev. Seth Ward, Mr. J. D. Jackson and Miss Emma Genzel.

COOK.—R. M. Cook, Esq., died of bronchitis, in great peace, Oct. 27, 1885. He was the son of the late John D. Cook, of Maury county, Tennessee. Brother Cook came to Texas and settled in 1852, where he was a member of the confidence of people placed him in various offices of honor and trust.

McKNIGHT.—Sister McKnight, nee Bush, was born Oct. 15, 1827, was married Feb. 2, 1855, and died Nov. 22, 1885. Sister McKnight professed religion and joined the M. E. Church, South, in 1852. Her husband was a consistent Christian life and died in full triumph, asking her husband and relatives to meet her in heaven. May the Lord bless her aged mother and infant child, and help them to meet her in heaven.

MASHORE.—N. B. Mashore was born in Kentucky, Dec. 25, 1844, and died in Hill county, Texas, Nov. 28, 1885, aged forty-one years and eleven months. His funeral services were held at the residence of his wife, at Hubbard City, Tex. "We all shall appear before the judgment seat of Christ." He was a faithful, thoughtful and kind, in reproving sinners, and in exhorting them to a better life. He was a devoted husband and father, and a true friend to all who were in need.

LEON.—On the evening of Dec. 18, 1885, at 4 o'clock, Belle Leon, infant daughter of R. A. and Malie E. Wells, went home to heaven. She was born on the 15th of July, 1884, and lived a few days. Her father was a consistent Christian, and she was a true child of God. Her death was a great loss to her parents, and to all who loved her.

JEFFRIES.—Dr. D. H. Jeffries was born Nov. 11, 1827; professed religion and joined the M. E. Church, South, in 1852, and died at his home in Polk county, Texas, Oct. 11, 1885. His still ring was short but odd. He was a devoted husband and father, and a true friend to all who were in need.

WYATT.—Died, at Wheelock, Texas, Margaret A. Wyatt, Dec. 15, 1885, at the age of 18 years. She was a true child of God, and her death was a great loss to her parents, and to all who loved her.

MIDDLETON.—The subject of this sketch, Lucinda Middleton, wife of J. R. Middleton, was born Dec. 22, 1828, professed religion, and joined the Methodist Church when quite young; married to J. R. Middleton in early life. She was a devoted wife and mother, and a true friend to all who were in need.

FRANKS.—Lizzie McCarty, only daughter of William and Alice Franks, was born Oct. 14, 1860, and died Nov. 28, 1885. This is indeed a heavy stroke upon husband, father and mother. For almost thirty years of her married life her health was so bad that, had the messenger come during that time, they would have been prepared for the loss; but improved health, and the prospect of a bright future, made the loss all the more painful.

YOUNG.—S. W. Young was born in Beckingham county, N. C., Dec. 8, 1831; moved with his parents to Tennessee in 1832. His father died in Tennessee, and he moved to Texas, where he lived the remainder of his life. He was a devoted husband and father, and a true friend to all who were in need.

WARD.—Sister W. M. Ward, of the M. E. Church, South, in Bryan, Texas, Jan. 3, 1886, by Rev. F. T. Mitchell, Rev. Seth Ward, of the Texas Annual Conference, and Miss Bettie South, daughter of Rev. Walter South.

JONES.—At the residence of Mr. J. Jones, near Richmond, Texas, Jan. 6, 1886, by Rev. H. B. Seruggs, Mr. J. W. Slavin and Mrs. Cora Hobson, of Fort Bend county, Tex.

HANKS.—CAYWOOD.—At the residence of Mr. W. H. Hanks, Sherman, Texas, Dec. 27, 1885, by Rev. W. F. Clark, Mr. Charles B. Hanks, of Honey Grove, and Miss Sallie E. Caywood, of Grayson county, Texas.

WALKER.—DENTON.—Near Barnesville, Texas, Jan. 7, 1886, by Rev. F. M. Winburne, Mr. R. L. Walker and Miss Sue C. Denton.

DOWNS.—ROBERTSON.—In Luling, Jan. 8, 1886, by Rev. M. A. Black, Mr. J. K. Downs and Mrs. Nancy Robertson.

death. These are now all in sorrow, but they have hope of a blessed reunion. In the death of Brother Young the country has lost a true and faithful worker in the cause of the best citizens, and the church at Pleasant Grove one of its best members.

COOPER.—A Bono L. Cooper was born March 18, 1828, and died Oct. 21, 1885. He was converted and joined the M. E. Church, South, in the year 1854, where he ever lived a faithful, consistent member to the day of his death. While we were joyfully believing that he would be with us in the next life, he was called to his rest, and that in the meantime he had been working for his Lord, and that many of the young men who had visited him had promised to attend the bereavement, but also to provide for the comfort of the coming congregation. He was serving efficiently in the important office of steward, and, for his experience, there is no one who served more faithfully than he, and unless some of the young brethren will catch his mantle and fill his place, his absence will be sorely felt by the church.

WILKES.—Died, at the residence of Mr. J. R. Dunn, near Wheelock, Texas, Mrs. E. W. Wilkes, Dec. 3, 1885, at the age of sixty-three years. Sister Wilkes had been a Christian from childhood, and the type of her religious experience was one marked by the joy of the assurance of faith, and the confidence of a true Christian, and of rare devotion to the cause of Christ and the church to which she belonged. She was faithful, thoughtful and kind, in reproving sinners, and in exhorting them to a better life.

HASSEL.—Bro. Jesse Hassel was born in Washington county, Ala., July 12, 1829; came to the town of Galveston, Tex., in the year 1852; was married to Miss Amanda Farley, Aug. 12, 1856. He died near Floresville, Wilson county, Texas, Dec. 21, 1885. He professed religion when a boy, and joined the M. E. Church, South; but, like many other young men, leaving home influences and coming to the frontier, he was drawn away for a season. In 1852, at a protracted service held by the writer at Helena, Texas, Bro. Hassel was reclaimed; came back to the church, and from that time to the day of his death he was a true and faithful Christian. He was a pure-hearted and good man. He was sick for about ten days; his last moments were full of peace and joy. He died without a struggle, closing his eyes as though he had gone to sleep. His spirit had gone to God, who gave it. He leaves a family of grief-stricken children, a heart-broken brother and sister, and many brethren and friends to mourn his departure. He expressed himself as willing to go, and to go he is singing praises to God. Him whom he had so faithfully served while here, Blessed thought! He has gone to join again with three little ones, who were waiting and watching for his coming. This has passed away one of our best and truest men. May their souls rest in peace, and may they follow the examples of their now sainted father as he followed Christ, that they may all finally meet at the other shore, on the other side, where parting will be no more.

STARK.—Journals Stark was born Feb. 14, 1800, and died Nov. 27, 1885, aged eighty-five years, nine months and thirteen days. Bro. Stark, I learn, joined the church early in life in Kentucky, and after moving from there to Texas, he joined the Baptist Church, and about six months ago joined the M. E. Church, South, at his home in Newton county, Texas, and has since been a true and faithful member of that church. He was a devoted husband and father, and a true friend to all who were in need.

CLAYTON.—Eliza Clayton was born in the State of South Carolina, Nov. 17, 1817; professed religion at the age of twelve years, and joined the M. E. Church, South, of which she lived a consistent member up to the time of her death, which occurred on the 15th of Dec. 1885. She was a devoted wife and mother, and a true friend to all who were in need.

HILL.—Aaron L. Hill, was born in Cook county, Texas, Dec. 15, 1828, and died July 11, 1885. Bro. Hill professed religion September 17, 1857; joined the M. E. Church, South, of which he lived a consistent member until the day of his death. He loved the church and his cause, his suffering was intense, but like a good soldier he bore it without complaining. The writer visited him in his last illness, and he was a true friend to all who were in need.

CECIL.—Walter S., son of Rev. C. C. and Susan H. Cecil, was born in Pulaski county, Va., Dec. 11, 1828, and died in the city of Houston, Texas, Dec. 11, 1885. He was a devoted husband and father, and a true friend to all who were in need.

GARRISON.—Clarence Eugene, son of P. G. and Mrs. M. A. Garrison, was born in Carrollton, Tex., July 14, 1858, and died in the city of Houston, Texas, Dec. 11, 1885. He was a devoted husband and father, and a true friend to all who were in need.

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his mind was more and more absorbed by the great truths of religion as he drew nearer to his end. Yet he grew more serene and hopeful in the presence of death and eternity. One week before his death he told the writer that he could live but a few hours, but that he felt that his Lord was with him and that he had no regret. His only regret was that he could not live longer to be a comfort and help to his parents who had done so much for him. But he rejoiced in the prospect of meeting his loved ones on the other side, and that those left behind would soon join him in the home above. A few days after this I saw him and he told me the same story as he expected, but that in the meantime he had been working for his Lord, and that many of the young men who had visited him had promised to attend the bereavement, but also to provide for the comfort of the coming congregation. He was serving efficiently in the important office of steward, and, for his experience, there is no one who served more faithfully than he, and unless some of the young brethren will catch his mantle and fill his place, his absence will be sorely felt by the church.

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