

The Texas Christian Advocate.

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

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VOL. XXXII.

GALVESTON, TEXAS, THURSDAY, MAY 13, 1886.

NO 35

THE DELEGATES IN NASHVILLE.

REV. GEO. W. F. PRICE, D. D.

Our expectations were high. We were largely gratified, partly disappointed. The delegates began to arrive on Friday evening, mainly the Arkansas members. Saturday morning brought our friends and brethren from Texas. A grand rendezvous at the Publishing House, as a matter of course, brought the delegates into fraternal fellowship and association. Many were the hearty greetings; many the kindly inquiries; many the brief but earnest colloquies about matters of mutual concern; not a few surmises, forecasts and prognostications as to the issues of the near future. In the presence and in the genial companionship of so many eager, active, vigorous, devoted Methodist preachers and laymen, we had great pleasure. Personally your correspondent had a sharp disappointment. The editor of the TEXAS ADVOCATE was in the city, was seen, spoken to by many; left unexpectedly on the evening train, carrying away to the Louisville people the charms of his social intercourse, the fire of his zealous evangelism, the glow of his fervid eloquence, all of which we had, as in a vision, appropriated by anticipation to ourselves. There is but one thing that will obliterate the unpleasant impression of this severe disappointment. The editor must come again, and must tarry long enough for us to see, to hear, to know him in the fullness of his maturing graces and gifts. Let him make a note of that.

RECEPTION TO THE DELEGATES.

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At the conclusion of the brief program the president of the college gave a word of greeting to his guests. He was followed in a few felicitous remarks by Dr. Barbee, of McKendree Church, who offered the liberties of the house, of the city, of our hearts and homes, to the visitors. Vociferous calls were made for Dr. Winfield, the "Arkansas Traveler." After some reluctance the Doctor took the platform and made us one of his inimitable ten-minute speeches, radiant with poetical gems, sparkling with wit, and drifting dubiously near, at one moment, to a good old-fashioned secession talk—for he suffered his mind to become inflamed by an allusion to Jeff. Davis' triumphal procession through Alabama and Georgia. Checking himself with great tact, the Doctor closed with a grand peroration, wishing all manner of blessings upon the college and its inmates.

A JOYFUL SOCIAL RE-UNION.

These happy moments at an end, the president turned over the delegates to the throng of bright-eyed, eager girls, who, coming from all parts of the South and West, were delighted to show the civilities of the house to the guests of the hour. The whole great building was thrown open from turret to basement. Every hall, recitation and lecture room, the chapel, the parlors, the dining hall, the recreation room—all were brilliantly illuminated. The art studio exhibited the unfinished work of the class, but much of it of sufficient merit to receive commendation. The bed-rooms of the girls were all thrown open, and the visitors had many glimpses of the cosy and happy life that nestles in the college.

THE SUNDAY SERVICES.

Our pulpits enjoyed a bonanza of spiritual ministrations on the Sabbath. At Elm Street, the guest of the college, Rev. J. M. Binkley, of Sherman, Texas, delivered at eleven o'clock a discourse which was reported by competent testimony as a sound, able, conservative, doctrinal exposition of fundamental truths, set forth with logical coherence, and in a clear and forcible style. McKendree pulpit was filled in the forenoon by the former pastor of your correspondent, your able Galveston preacher, Dr. E. S. Smith. Fifteen winters ago he was first stationed in Tuskegee, Alabama, and under his ministry we profited for the space of two years. We there learned to know his devout spirit, his loyalty to sound Methodist doctrine, his thoughtful and wholesome mode of presenting the truth. We marked him for a growing, progressive man. Such he has proved to be. His discourse on Sunday was based upon Ephesians iv:16, and dwelt mainly upon the Pauline idea of the edifying of the

church. His remarks on the "whole body fully joined together and compacted," were forcible, striking and eloquent. His characterization of the membership as a working force in the spiritual kingdom produced a strong and abiding impression upon the minds of his hearers. The peroration of his sermon was exceedingly fine, and was listened to by the vast audience with the deepest interest and attention. The pastor congratulates himself on the effect of Dr. Smith's ministrations.

DR. RIDDICK ON DANIEL.

A discourse of unique character, polished, vigorous, original and impressive, was that which Dr. Riddick, of San Francisco, gave us at night on the well-worn theme of Daniel. He found new points, struck out a fresh line of treatment, put in many keen thrusts, many stalwart strokes, many quick gleams of mingled poetry, passion and eloquence, with much of the simplest and most pungent common sense. Summing up the rugged grandeur of Daniel, his picturesque figure, his heroic conduct, his rude, monumental energy of quiet action, he closed with the quaint poetical sentence: "The celestial bees suck the sweetest honey from the shaggiest carcass."

NASHVILLE, TENN.

ONE HUNDRED AND FIFTY MISSIONARIES FOR CHINA.

NUMBER SEVEN—CONCLUSION.

THE CALL.

Having finished our brief survey of the field and the agents, the call is now before us, or what is tantamount to the same thing—the facts on which it is based.

And as these latter comprise the gist of the whole matter, call, basis and arguments, light, truth, conviction and duty, and are moreover of the essence of the call itself, we cannot better submit the one than by giving a summary of the other.

Referring then to our survey we find, (1) that the field is China; (2) that all this great country, comprising the fairest portion of Asia, and equal in extent, beauty and wealth of resources to the United States, and incomparably the most populous in the world, is still a heathen land; (3) that all its hundreds of millions of crowded, toiling humanity, whose patience, perseverance, ingenuity, application, frugality and power of endurance are proverbial, whom capacity of development fits to be the intellectual and moral peers of the Anglo-Saxon in the West, are still doomed to sit in darkness and in the region and shadow of death; (4) that after the sublimest exhibition of human sympathy, little less than divine, the search and labors of the profoundest of philosophers, greatest of statesmen, their last estate is worse than their first, and fitly described only in terms that seem born of despair, while again, (5) *per contra*, we find that, notwithstanding all the obstacles in her way by means of the Romanlike achievements of her people, their extensive conquests, their reduction of barbarous tribes and unification of the whole under one intelligent, unaggressive, peace-loving government, she has prepared and does now present to Christendom a field for the introduction and diffusion of Christianity, comprising politically an extent of territory, intellectually a medium of language and letters, and spiritually a suspense of faith or general deadness of religion not exceeded, whether as to extent or preparation, in the better known history of the Roman empire in the days of the apostles, and altogether constituting a mission field at once the largest, best prepared and most accessible in the world.

Accepting this condition of things as auspicious, relative and anticipatory, and further, believing, for there is no mockery in God's Providence, that he who made them male and female, and ordained that whom God had joined together man should not put asunder, hath also so paired, correlated the events of the world as to make it possible for even a *single* like this, in the remote East, to find its complement in the equally remote West, we now turn next in confidence from China to Christendom, from the field to the agents. And here accordingly we find a movement equally astounding, relative and anticipatory, such as could never have been witnessed in all the ages before and perhaps never will be again—a nineteenth century preparation, all Christendom, religious and secular, baptized and unbaptized, uniting and co-operating in the formation and organization of the agencies and agents destined for the stupendous conquest of humanity which awaits their coming to China.

And following the line of our survey we have seen first how the aggressive conflict so long and so successfully waged by Rome against the surrounding barbarism and its dangerous encroachments has been reserved and continued by Christendom, and here the march of civilization, scarcely faltering in its eastward course, has advanced through the heart of two continents on its way to China, with whose inland bordering it is now nearly everywhere coterminal. Again, watching the development and outcome of the great nineteenth century preparation, we have seen, second, how, issuing from the midst of Christendom,

thoroughly organized, equipped and commissioned, the mighty forces to whom God's providence has committed the intellectual and moral conquest and regeneration of the world, have, during recent years, been concentrating their irresistible power on China. How? (1) Diplomacy, which embodies and represents the combined interests and sentiments of the Christian West, has isolated and overwhelmed the power of China, and entirely revolutionized her attitude toward the nations of Christendom. How? (2) Commerce, which has "the only created arm that can reach round the globe," and without which "neither science nor art, neither civilization nor religion could spread beyond the boundaries of the land of their birth," has in these latter days completely overcome every obstacle, whether on land or on sea, and is now successfully wearing the bonds of a universal brotherhood, which shall no longer exclude the long-lost family of China. How? (3) Science, also the gift and promise of Christianity, that the empire of nature shall once more receive her Lord and acknowledge the supremacy and dominion of man, the image of God, is preparing to enter here and contribute not only to the physical development of the country, but help mightily toward its intellectual and moral enfranchisement. How? (4) Christian missions, endorsed with the promise of the Father and backed by the accumulated spiritual forces and resources of Christendom, have also entered here, and, as the pioneer of all the other agencies of the West, have been assigned the foremost place and highest duties involved in the stupendous work of projecting our Christian civilization into China and preparing her for moral incorporation into the comity and fellowship of Christian nations. How? (5) China, yielding to the compound pressure of all these mighty forces, and with a view to conserve the integrity and independence of her dominions, has submitted to become a pupil of the men of the West, study their languages and literature and adopt their sciences and arts, methods and appliances, and as necessary to the highest interests, has thrown open her territory everywhere to the missionary. Having, we say, witnessed this grand procession of the forces of Christendom and the achievements of results here, such as, were the case reversed and America the field of operations, with Mohammedan or Buddhist influences in the ascendant, make every loyal Christian soul or patriotic heart burst with indignation, but which on the contrary is accepted in China with almost apathetic resignation, as if to fate or the inevitable, we are now brought face to face with the grandest event of ancient or modern times, the consummation of groaning and travail—imminent and inevitable—the redemption of China.

We have stated and treated this subject thus broadly: (1) because Christianity contemplates man not as a disembodied spirit, but as a compound being—comprising not only a soul, but a very real, intellectual and corporeal existence; (2) because a less comprehensive view of the facts would be unjust to Christendom and an inadequate expression of the real progress of Christianity in this world; and (3) that it may be seen that the combined action of all the agencies of Christendom, political, commercial and religious, physical, intellectual and moral, and all the motives and forces that address themselves to progress in Christian lands, are now being concentrated on China and constitute the most powerful allies of Christian missions—in a word, that all things are working together with God, and the agency he has specially commissioned, for the ultimate, even speedy, material, intellectual, even speedy regeneration of China.

But numerous and comprehensive as are the above facts, there are yet others more immediate, and of equal significance and importance, comprised among those on which our call is based. These, however, as being more often referred to and hence more generally known, we shall forbear to mention at length. As first: The present status of missions in China. This may be briefly described as consisting in a preparation and readiness to advance all along the line. But how much this implies it would be difficult for one who has not been in China for a score or more of years to understand, much less appreciate. There is a note of triumph in the very announcement; one that tells of a prodigious labor accomplished and of heart and hope for the future prosecution of the work. Nominally the history of missions in China began in 1807, but not till thirty-six years after, or in 1843, did the great rock begin to split. At that date there was a nucleus of twelve missionaries and six native converts in the country. Thirty-four years later, or in 1877, according to statistics reported to the General Conference of missionaries for that year, there were three hundred and one missionaries, exclusive of wives of missionaries, and 13,035 converts, while we have to date, 1886, nine years later, proximately, three hundred and seven married men, one hundred and fifty single men and one hundred and fifty single women, or a total of men and single women of

six hundred and seven, or with married women, about nine hundred and fourteen, and a following of converts estimated at not fewer than thirty thousand; or a gain of more than one hundred per cent. in the past nine years. But gratifying as such statistics are, they tell not the whole story. There is far more inspiration in the thought that all this is but the beginning, after long preparation; and in the attitude the missionaries are now assuming toward the great field which is before them, and with their numbers adequately increased from year to year, while every facility and help that schools and colleges, presses and hospitals, and a variety of other agencies can supply, are being multiplied, it will not be long before the uttermost parts of this great country shall have an opportunity of hearing the gospel in their own tongue wherein they were born.

Second, Referring now to some of the facts immediately connected with our own mission, we note: (1) The superior advantages of its location, whether for evangelistic, educational, medical or literary work. The province of Kiang-Su is one vast alluvial plain, lying immediately on the sea-coast, intersected by China's great river, Yang-tze, while navigable canals, more numerous than roads in Western lands, serve as a cheap and ready means of communication with any part of it, or even with the adjacent provinces. And, notwithstanding its relatively moist climate, and sometimes excess of malaria, is doubtless as healthful, as far as severe and dangerous forms of disease are concerned, as any other part of China; chills and fever, and sometimes dysentery, except in rare instances, being almost the only forms of disease encountered by missionaries. Constitutions originally strong have nothing to fear from climate as such; with feeble, nervous constitutions and temperaments, however, it is different, and they should not come here. As to its resources: (2) It is at once, perhaps, the most productive and the most populous in the empire. A population nearly half the size of the population of the United States is comprised within its borders—a territory hardly larger than Georgia or Virginia. The country teems everywhere with human beings; and hamlets, villages, towns and walled cities, large and small, dot it all over, many of the latter, such as Nankin, Suchow and Shanghai, being among the largest and wealthiest cities of the whole country. Shanghai ranks eighth among the commercial cities of the world, and for location, trade and influence on the country, is the first in importance in China. It is the great center of foreign commerce and enterprise, and was wisely chosen as the headquarters of our missionary operations. Suchow is near the center of the province, and by its thousand canals, radiating in every direction, hold the key to the province of which it is the capital. This we have selected as our evangelistic center. Further details are unnecessary. Suffice it, then, to say that in point of location, taking China as a whole from which to choose, there is no field that could excel the one we are now on the point of occupying in force.

And what enhances it all the more, we are in nobody's way here, nor is anybody in our way. In fact, we are by far the strongest mission in the field, and the way is open for our permanently occupying it.

In view, then, of all the great facts of the field and the agents on which our call is based, and of the immediate and special advantages, so compact and forcible, and which open up to us, not only the occupation of Kiang-Su, but large parts of all the adjacent provinces; in view also of the urgency of our present needs, for the work is now seriously embarrassed for the want of laborers; and in view of the fact that an honest acceptance of our call on the part of the church would be the signal for a grand advance, not only in our own missionary operations, but in the operations of every other missionary society represented here, or, perhaps, elsewhere as well; and in view of the fact that the extra tax thus laid on the church would hardly exceed ten cents per member, even after the whole call is in the field; and in full view of Calvary, whereon was raised up him who said: "And if I be lifted up from the earth, will draw all men unto me;" and in deep sympathy with those dying millions, every one of whom the Son of God had in remembrance when he said, "Go"; constrained by all these facts, and moved by the love of Him who first loved us, and in behalf of China, we do now submit our call—one hundred and fifty missionaries for China—to the great heart of the Southern Methodist Church, where history and traditions alike lead us to believe and expect that as are the facts so shall also be the response.

YOUNG J. ALLEN.
SHANGHAI, CHINA.

OUR GENERAL CONFERENCES.

The first General Conference of the Methodist Episcopal Church, South, was held in P-etersburg, Va., in 1846; presided over by Bishops Soule and Andrew. Capers and Paine were elected Bishops during the session. It consisted of

eighty-seven members; Texas had three representatives, all of whom are now dead.

The second met in St. Louis, in 1850; presided over by Bishops Soule, Andrew, Capers and Paine. During the session Bascom was elected Bishop. It consisted of one hundred and one members; Texas had four, of whom Robert Crawford is the only one living. He represented East Texas, but now lives in Franklin.

The third session met in Columbus, Ga., in 1854. Bishop Bascom had died; the other Bishops were all present. During the session Pierce, Early and Kavanaugh were elected Bishops. It was composed of one hundred and ten members; Texas had seven, of whom there are still living, Whipple, Wesson and Thrall.

The fourth met in Nashville, Tenn., in 1858; Bishop Capers had died. No new Bishops were elected. It consisted of one hundred and fifty-one members, of which Texas had eleven; still living, Whipple, Yell and Fields.

No Conference was held in 1862, owing to the civil war.

The fifth met in New Orleans, in 1866. Four new Bishops were elected: Wightman, Doggett, Marvin and McTyeire. It was composed of one hundred and forty-nine members, of whom fifteen were from Texas; still living, Hughes, Binkley, Stanford, John and Whipple.

The sixth met in Memphis, Tenn., in 1870. The venerable Bishop Soule had passed away, and Keener was elected at this Conference. Laymen in equal proportions with the ministerial members were members of this body. It consisted of two hundred and twenty-six members. Texas had twenty; eleven clerical and nine laymen.

The seventh met in Louisville, Ky., in 1874. Andrew and Early had died. No new bishops were elected. It consisted of two hundred and seventy-five members; of whom twenty-five—eleven of them laymen—were from Texas.

The eighth conference met in Atlanta, Ga., in 1878. Bishop Marvin had died; no others were elected to the Episcopal office. It was composed of two hundred and seventy-eight members; of whom twenty-five were from Texas, eleven of them laymen.

The ninth met in Nashville, Tenn., in 1882. Bishop Doggett had died, and Wilson, Parker, Granbery and Hargrove elected bishops. It was composed of two hundred and fifty-eight members, of whom Texas had twenty-six, twelve of them laymen.

The tenth will meet in Richmond, Va., on the 5th of May next, by adjournment, and will be composed of about two hundred and seventy members. Texas has elected thirty-eight of this number. Since the last General Conference Bishops Paine, Pierce, Kavanaugh and Parker have died. The approaching conference will strengthen the Episcopacy by electing at least two additional bishops. Such are the facilities for rapid travel that one bishop can now do as much as two could a few years ago. During last fall seven conferences were held in Texas in seven consecutive weeks. Ten conferences can easily be held in a quarter of thirteen weeks. We now have six bishops; two additional ought to be enough until the meeting of another General Conference.

Our readers will observe that at the first General Conference Texas had only one member for every twenty-nine in the body. In the next conference we shall have one for every seven members; an illustration of the comparative growth of Texas Methodism.

Again, it will be observed that notwithstanding the reduction in the ratio of representation made in 1878, the number in our approaching conference will lack only seven of being as large as that was. This suggests the absolute necessity of a further reduction in the ratio of representation. This can be done in a very simple way: by inserting one word in paragraph 31, page 85, of the discipline. That now reads: "The General Conference shall be composed of one clerical member for every thirty-six members of each annual conference," etc. The change I would suggest is this: "The General Conference shall be composed of one clerical member for every thirty-six clerical members of each annual conference," etc. This will keep up the present proportion between the smaller and larger conferences, and between ministers and laymen. A similar proposition was made by Dr. Hargrove in the conference of 1878, but not being clearly understood failed to be adopted. Our general Conference is too large a body, and it is evident that some plan must be found for reducing its size.

H. S. T.
SAN ANTONIO, TEXAS.

CANT—THE CANT OF HETERODOXY.

Webster defines "cant" as: "The phraseology of a sect used without sincerity; solemn speech implying what is not felt." This definition is sufficiently accurate for common purposes, but is by no means exhaustive. We may say, in a general way, that there are two kinds of cant, the conscious and the unconscious. The latter is thoughtless, shallow, imitative. It adopts the pass-words of a party or sect, and uses them as mere shibbo-

leths, without knowing or caring to know their real meaning. It acquires thus a parrot-like facility in repeating the thoughts of other men, but never goes the length of venturing to utter an independent thought of its own. Cant of this kind is simply amusing; we laugh at it, but experience no feeling of deep antipathy toward it. But cant of the second kind, the conscious sort, is detestable. It is animated by a sinister intent; it is penetrated by the spirit of hypocrisy; it is used for the purpose of accomplishing personal ends. Seeing some advantage to be gained by the profession of a certain form of faith, it becomes the flaming zealot or the loud-mouthed advocate. A character more despicable than this it would be hard to find. It deserves to be scorched by the censure of a generous moral indignation; we have no words sufficiently strong to express our condemnation of it. Wherever found let it be rebuked with stinging criticism.

It is a common belief that cant is confined to the ranks of the extremely orthodox; but the fact is not so. There is "a cant of heterodoxy," equally impudent, equally censurable. It has its stock phrases, its stereotyped expressions, its fixed forms of thought and utterance. By these it may be known. What are they? It is not our purpose to mention them all—a few will suffice:

1. This cant of heterodoxy openly affirms or covertly assumes that the orthodox preacher or writer is, *ipso facto*, a man of inferior intellectual power, incapable of high thought, and specially unfit to blaze the way through the tangled wilderness of unknown truth. What ground there can be for this assertion or assumption, it puzzles an ordinary man to discover. The truth is, that in the Methodist Church at least, to say nothing of other churches, the great thinkers have been those who kept within the strict lines of orthodoxy. It will hardly do to belittle such names as Richard Watson, Wm. B. Pope, Daniel D. Whedon, and Thos. O. Summers. When the "advanced and liberal" brethren among us can furnish a similar list, we shall publish it with great pleasure.

2. This cant of heterodoxy brings not only a charge of mental imbecility, but also one of moral cowardice, against the great body of orthodox preachers, asserting that they dare not give utterance to even such fresh thoughts as accidentally stray into their brains. Nothing is more common than this accusation. It has a two-fold significance. Declaring primarily the lack of moral courage in the orthodox, it carries along with it also the suggestion of an abundance of this quality in the "liberal" character. This derogation of others is only an indirect form of self-praise. We admit that the most of Christian preachers are conservative, perhaps timid, about accepting new conclusions in theology, and we count it a virtue in them. At least this is better than the rashness which easily forsakes the doctrines that have stood the test of time and rushes headlong to grasp the mischievous half-truths that are flung upon the world from the mind of some ill-balanced and poorly-trained advocate of a new creed. That the "heterodox" brethren display a certain kind of bravery is quite true, but it is usually a flaunting and ostentatious kind, the easy valor of the drill-ground and the dress-parade, not the calm and collected courage of the battle-field.

Let us not be misunderstood. We do not believe that men have yet reached a full and final statement of Christian truth. Our highest standards are only approximations. There has been progress on this line from the times of the apostles. There will be progress to the end of the dispensation. But no man may be taken as a safe leader who does not put a high estimate on the value of the advance already made. A reverent conservatism for the past is necessary in all those who expect great things from the future.—Nashville Advocate.

BREAD ON THE WATERS.

How we may give adequate relief to the poor that we see around us everywhere, especially in our large towns and cities, is a question that is enlisting the best thought of our philanthropic workers. It is not a question of how much, but of what, and how. Sometimes the gift of a day helps more than much money. Sometimes the only adequate relief is in money which opens the way to independence. Mrs. Fanny H. Ames, in a practical article on "Adequate Relief vs. Dole Giving" in *Lead a Hand*, says that in the spending of money all depends on the wisdom of its use and on what goes with it. She says: "But if it comes to the question of giving money, as it often must, let it be in sums sufficient to meet the emergency. The citizens of Gloucester recently had reason to congratulate themselves that they had acted on this principle in the case of a fisherman, who by terrible exposures with a companion in an open boat, in winter weather, had nearly lost his life, as did his friend, but was saved at the loss of his fingers which were frozen off. Five hundred dollars was subscribed, and put into his possession for the establishment of a small business. This was two or three winters ago, but when this winter's shipwreck threw more widows and orphans on the community, he brought his five hundred dollars and put it at the service of these unfortunates."

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church. His remarks on the "whole body fitly joined together and compacted," were forcible, striking and eloquent. His characterization of the membership as a working force in the spiritual kingdom produced a strong and abiding impression upon the minds of his hearers. The peroration of his sermon was exceedingly fine, and was listened to by the vast audience with the deepest interest and attention. The pastor congratulates himself on the effect of Dr. Smith's ministrations.

DR. RIDDICK ON DANIEL.

A discourse of unique character, polished, vigorous, original and impressive, was that which Dr. Riddick, of San Francisco, gave us at night on the well-worn theme of Daniel. He found new points, struck out a fresh line of treatment, put in many keen thrusts, many stalwart strokes, many quick gleams of mingled poetry, passion and eloquence, with much of the simplest and most pungent common sense. Summing up the rugged grandeur of Daniel, his picturesque figure, his heroic conduct, his rude, monumental energy of quiet action, he closed with the quaint poetical sentence: "The celestial bees suck the sweetest honey from the shaggiest carcass."

ONE HUNDRED AND FIFTY MISSIONARIES FOR CHINA.

NUMBER SEVEN—CONCLUSION.

THE CALL.

Having finished our brief survey of the field and the agents, the call is now before us, or what is tantamount to the same thing—the facts on which it is based.

And as these latter comprise the gist of the whole matter, call, basis and arguments, light, truth, conviction and duty, and are moreover of the essence of the call itself, we cannot better submit the one than by giving a summary of the other.

Referring then to our survey we find, (1) that the field is China; (2) that all this great country, comprising the fairest portion of Asia, and equal in extent, beauty and wealth of resources to the United States, and incomparably the most populous in the world, is still a heathen land; (3) that all its hundreds of millions of crowded, toiling humanity, whose patience, perseverance, ingenuity, application, frugality and power of endurance are proverbial, whom capacity of development fits to be the intellectual and moral peers of the Anglo-Saxon in the West, are still doomed to sit in darkness and in the region and shadow of death; (4) that after the sublimest exhibition of human sympathy, little less than divine, the search and labors of the profoundest of philosophers, greatest of statesmen, their last estate is worse than their first, and fitly described only in terms that seem born of despair, while again, (5) *per contra*, we find that, notwithstanding all the obstacles in her way by means of the Romanlike achievements of her people, their extensive conquests, their reduction of barbarous tribes and unification of the whole under one intelligent, unaggressive, peace-loving government, she has prepared and does now present to Christendom a field for the introduction and diffusion of Christianity, comprising politically an extent of territory, intellectually a medium of language and letters, and spiritually a suspense of faith or general deadness of religion not exceeded, whether as to extent or preparation, in the better known history of the Roman empire in the days of the apostles, and altogether constituting a mission field at once the largest, best prepared and most accessible in the world.

Accepting this condition of things as auspicious, relative and anticipatory, and further, believing, for there is no mockery in God's Providence, that he who made them male and female, and ordained that whom God had joined together man should not put asunder, hath also so paired, correlated the events of the world as to make it possible for even a *casse* like this, in the remote East, to find its complement in the equally remote West, we now turn next in confidence from China to Christendom, from the field to the agents. And here accordingly we find a movement equally astounding, relative and anticipatory, such as could never have been witnessed in all the ages before and perhaps never will be again—a nineteenth century preparation, all Christendom, religious and secular, baptized and unbaptized, uniting and co-operating in the formation and organization of the agencies and agents destined for the stupendous conquest of humanity which awaits their coming to China.

And following the line of our survey we have seen first how the aggressive conflict so long and so successfully waged by Rome against the surrounding barbarism and its dangerous encroachments has been reserved and continued by Christendom, and here the march of civilization, scarcely faltering in its eastward course, has advanced through the heart of two continents on its way to China, with these inland boundaries it is now nearly everywhere coterminous. Again, watching the development and outcome of the great nineteenth century preparation, we have seen, second, how, issuing from the midst of Christendom,

thoroughly organized, equipped and commissioned, the mighty forces to whom God's providence has committed the intellectual and moral conquest and regeneration of the world, have, during recent years, been concentrating their irresistible power on China. How? (1) Diplomacy, which embodies and represents the combined interests and sentiments of the Christian West, has isolated and overwhelmed the power of China, and entirely revolutionized her attitude toward the nations of Christendom. How? (2) Commerce, which has "the only created arm that can reach round the globe," and without which "neither science nor art, neither civilization nor religion could spread beyond the boundaries of the land of their birth," has in these latter days completely overcome every obstacle, whether on land or on sea, and is now successfully wearing the bonds of a universal brotherhood, which shall no longer exclude the long-lost family of China. How? (3) Science, also the gift and promise of Christ-ianity that the empire of nature shall once more receive her Lord and acknowledge the supremacy and dominion of man, the image of God, is preparing to enter here and contribute not only to the physical development of the country, but help mightily toward its intellectual and moral enfranchisement. How? (4) Christian missions, endorsed with the promise of the Father and backed by the accumulated spiritual forces and resources of Christendom, have also entered here, and, as the pioneer of all the other agencies of the West, have been assigned the foremost place and highest duties involved in the stupendous work of projecting our Christian civilization into China and preparing her for moral incorporation into the comity and fellowship of Christian nations. How? (5) China, yielding to the compound pressure of all these mighty forces, and with a view to conserve the integrity and independence of her dominions, has submitted to become a pupil of the men of the West, study their languages and literature and adopt their sciences and arts, methods and appliances, and as necessary to the highest interests, has thrown open her territory everywhere to the missionary. Having, we say, witnessed this grand procession of the forces of Christendom and the achievements of results here, such as, were the case reversed and America the field of operations, with Mohammedan or Buddhist influences in the ascendant, make every loyal Christian soul or patriotic heart burst with indignation, but which on the contrary is accepted in China with almost apathetic resignation, as if to fate or the inevitable, we are now brought face to face with the grandest event of ancient or modern times, the consummation of groaning and travail—imminent and inevitable—the redemption of China.

We have stated and treated this subject thus broadly: (1) because Christianity contemplates man not as a disembodied spirit, but as a compound being—comprising not only a soul, but a very real, intellectual and corporeal existence; (2) because a less comprehensive view of the facts would be unjust to Christendom and an inadequate expression of the real progress of Christianity in this world; and (3) that it may be seen that the combined action of all the agencies of Christendom, political, commercial and religious, physical, intellectual and moral, and all the motives and forces that address themselves to progress in Christian lands, are now being concentrated on China and constitute the most powerful allies of Christian missions—in a word, that all things are working together with God, and the agency he has specially commissioned, for the ultimate, even speedy, material, intellectual, even speedy regeneration of China.

But numerous and comprehensive as are the above facts, there are yet others more immediate, and of equal significance and importance, comprised among those on which our call is based. These, however, as being more often referred to and hence more generally known, we shall forbear to mention at length. As first: The present status of missions in China. This may be briefly described as consisting in a preparation and readiness to advance all along the line. But how much this implies it would be difficult for one who has not been in China for a score or more of years to understand, much less appreciate. There is a note of triumph in the very announcement; one that tells of a prodigious labor accomplished and of heart and hope for the future prosecution of the work. Nominally the history of missions in China began in 1807, but not till thirty-six years after, or in 1843, did the great rock begin to split. At that date there was a nucleus of twelve missionaries and six native converts in the country. Their year-four years later, or in 1877, according to statistics reported to the General Conference of missionaries for that year, there were three hundred and one missionaries, exclusive of wives of missionaries, and 13,035 converts, while we have to date, 1886, one year later, proximately, three hundred and seven married men, one hundred and fifty single men, and one hundred and fifty single women, or a total of men and single women of

six hundred and seven, or with married women, about nine hundred and fourteen, and a following of converts estimated at not fewer than thirty thousand; or a gain of more than one hundred per cent. in the past nine years. But gratifying as such statistics are, they tell not the whole story. There is far more inspiration in the thought that all this is but the beginning, after long preparation; and in the attitude the missionaries are now assuming toward the great field which is before them, and with their numbers adequately increased from year to year, while every facility and help that schools and colleges, presses and hospitals, and a variety of other agencies can supply, are being multiplied, it will not be long before the uttermost parts of this great country shall have an opportunity of hearing the gospel in their own tongue wherein they were born.

Second, Referring now to some of the facts immediately connected with our own mission, we note: (1) The superior advantages of its location, whether for evangelistic, educational, medical or literary work. The province of Kiang-Su is one vast alluvial plain, lying immediately on the sea-coast, intersected by China's great river, Yang-tsz, while navigable canals, more numerous than roads in Western lands, serve as a cheap and ready means of communication with any part of it, or even with the adjacent provinces. And, notwithstanding its relatively moist climate, and sometimes excess of malaria, is doubtless as healthful, as far as severe and dangerous forms of disease are concerned, as any other part of China; chills and fever, and sometimes dysentery, except in rare instances, being almost the only forms of disease encountered by missionaries. Constitutions originally strong have nothing to fear from climate as such; with feeble, nervous constitutions and temperaments, however, it is different, and they should not come here. As to its resources: (2) It is at once, perhaps, the most productive and the most populous in the empire. A population nearly half the size of the population of the United States is comprized within its borders—a territory hardly larger than Georgia or Virginia. The country teems everywhere with human beings; and hamlets, villages, towns and walled cities, large and small, dot it all over, many of the latter, such as Nankin, Suchow and Shanghai, being among the largest and wealthiest cities of the whole country. Shanghai ranks eighth among the commercial cities of the world, and for location, trade and influence on the country, is the first in importance in China. It is the great center of foreign commerce and enterprise, and was wisely chosen as the headquarters of our missionary operations. Suchow is near the center of the province, and by its thousand canals, radiating in every direction, hold the key to the province of which it is the capital. This we have selected as our evangelistic center. Further details are unnecessary. Suffice it, then, to say that in point of location, taking China as a whole from which to choose, there is no field that could excel the one we are now on the point of occupying in force.

And what enhances it all the more, we are in nobody's way here, nor is anybody in our way. In fact, we are by far the strongest mission in the field, and the way is open for our permanently occupying it.

In view, then, of all the great facts of the field and the agents on which our call is based, and of the immediate and special advantages, so compact and forcible, and which open up to us, not only the occupation of Kiang-Su, but large parts of all the adjacent provinces; in view also of the urgency of our present needs, for the work is now seriously embarrassed for the want of laborers; and in view of the fact that an honest acceptance of our call on the part of the church would be the signal for a grand advance, not only in our own missionary operations, but in the operations of every other missionary society represented here, or, perhaps, elsewhere as well; and in view of the fact that the extra tax thus laid on the church would hardly exceed ten cents per member, even after the whole call is in the field; and in full view of Calvary, whereon was raised up him who said: "And if I will be lifted up from the earth, I will draw all men unto me;" and in deep sympathy with these dying millions, every one of whom the Son of God had in remembrance when he said, "Go"; constrained by all these facts, and moved by the love of Him who first loved us, and in behalf of China, we do now submit our call—one hundred and fifty missionaries for China—to the great heart of the Southern Methodist Church, where history and traditions alike lead us to believe and expect that as are the facts so shall also be the response.

YOUNG J. ALLEN.

SHANGHAI, CHINA.

OUR GENERAL CONFERENCES.

The first General Conference of the Methodist Episcopal Church, South, was held in P-etersburg, Va., in 1846; presided over by Bishops Soule and Andrew. Capers and Paine were elected Bishops during the session. It consisted of

eighty-seven members; Texas had three representatives, all of whom are now dead.

The second met in St. Louis, in 1850; presided over by Bishops Soule, Andrew, Capers and Paine. During the session Bascom was elected Bishop. It consisted of one hundred and one members; Texas had four, of whom Robert Crawford is the only one living. He represented East Texas, but now lives in Franklin.

The third session met in Columbus, Ga., in 1854. Bishop Bascom had died; the other Bishops were all present. During the session Pierce, Early and Kavanaugh were elected Bishops. It was composed of one hundred and ten members; Texas had seven, of whom there are still living, Whipple, Wesson and Thrall.

The fourth met in Nashville, Tenn., in 1858; Bishop Capers had died. No new Bishops were elected. It consisted of one hundred and fifty-one members, of whom Texas had eleven; still living, Whipple, Yell and Fields.

No Conference was held in 1862, owing to the civil war.

The fifth met in New Orleans, in 1866. Four new Bishops were elected: Wightman, Doggett, Marvin and McTyeire. It was composed of one hundred and forty-nine members, of whom fifteen were from Texas; still living, Hughes, Binkley, Stanford, John and Whipple.

The sixth met in Memphis, Tenn., in 1870. The venerable Bishop Soule had passed away, and Keener was elected at this Conference. Laymen in equal proportions with the ministerial members were members of this body. It consisted of two hundred and twenty-six members. Texas had twenty; eleven clerical and nine laymen.

The seventh met in Louisville, Ky., in 1874. Andrew and Early had died. No new bishops were elected. It consisted of two hundred and seventy-five members; of whom twenty-five—eleven of them laymen—were from Texas.

The eighth conference met in Atlanta, Ga., in 1878. Bishop Marvin had died; no others were elected to the Episcopal office. It was composed of two hundred and seventy-eight members; of whom twenty-five were from Texas, eleven of them laymen.

The ninth met in Nashville, Tenn., in 1882. Bishop Doggett had died, and Wilson, Parker, Granbery and Hargrove were elected bishops. It was composed of two hundred and fifty-eight members, of whom Texas had twenty-six, twelve of them laymen.

The tenth will meet in Richmond, Va., on the 5th of May next, by adjournment, and will be composed of about two hundred and seventy members. Texas has elected thirty-eight of this number. Since the last General Conference Bishops Paine, Pierce, Kavanaugh and Parker have died. The approaching conference will strengthen the Episcopacy by electing at least two additional bishops. Such are the facilities for rapid travel that one bishop can now do as much as two could a few years ago. During last fall seven conferences were held in Texas in seven consecutive weeks. Ten conferences can easily be held in a quarter of thirteen weeks. We now have six bishops; two additional ought to be enough until the meeting of another General Conference.

Our readers will observe that at the first General Conference Texas had only one member for every twenty-nine in the body. In the next conference we shall have one for every seven members: an illustration of the comparative growth of Texas Methodism.

Again, it will be observed that notwithstanding the reduction in the ratio of representation made in 1878, the number in our approaching conference will lack only seven of being as large as that was. This suggests the absolute necessity of a further reduction in the ratio of representation. This can be done in a very simple way: by inserting one word in paragraph 31, page 85, of the discipline. That now reads: "The General Conference shall be composed of one clerical member for every thirty-six members of each annual conference," etc. The change I would suggest is this: "The General Conference shall be composed of one clerical member for every thirty-six clerical members of each annual conference," etc. This will keep up the present proportion between the smaller and larger conferences, and between ministers and laymen. A similar proposition was made by Dr. Hargrove in the conference of 1878, but not being clearly understood failed to be adopted. Our general Conference is too large a body, and it is evident that some plan must be found for reducing its size.

H. S. T.

SAN ANTONIO, TEXAS.

CANT—THE CANT OF HETERODOXY.

Webster defines "cant" as: "The phraseology of a sect used without sincerity; solemn speech implying what is not felt." This definition is sufficiently accurate for common purposes, but is by no means exhaustive. We may say, in a general way, that there are two kinds of cant, the conscious and the unconscious. The latter is thoughtless, shallow, imitative. It adopts the pass-words of a party or sect, and uses them as mere shibbo-

leths, without knowing or caring to know their real meaning. It acquires thus a parrot-like facility in repeating the thoughts of other men, but never goes the length of venturing to utter an independent thought of its own. Cant of this kind is simply amusing; we laugh at it, but experience no feeling of deep antipathy toward it. But cant of the second kind, the conscious sort, is detestable. It is animated by a sinister intent; it is penetrated by the spirit of hypocrisy; it is used for the purpose of accomplishing personal ends. Seeing some advantage to be gained by the profession of a certain form of faith, it becomes the flaming zealot or the loud-mouthed advocate. A character more despicable than this it would be hard to find. It deserves to be scorched by the censure of a generous moral indignation; we have no words sufficiently strong to express our condemnation of it. Wherever found let it be rebuked with stinging criticism.

It is a common belief that cant is confined to the ranks of the extremely orthodox; but the fact is not so. There is "a cant of heterodoxy," equally impudent, equally censurable. It has its stock phrases, its stereotyped expressions, its fixed forms of thought and utterance. By these it may be known. What are they? It is not our purpose to mention them all—a few will suffice:

1. This cant of heterodoxy openly affirms or covertly assumes that the orthodox preacher or writer is, *ipso facto*, a man of inferior intellectual power, incapable of high thought, and specially unfit to blaze the way through the tangled wilderness of unknown truth. What ground there can be for this assertion or assumption, it puzzles an ordinary man to discover. The truth is, that in the Methodist Church at least, to say nothing of other churches, the great thinkers have been those who kept within the strict lines of orthodoxy. It will hardly do to belittle such names as Richard Watson, Wm. B. Pope, Daniel D. Whedon, and Thos. O. Summers. When the "advanced and liberal" brethren among us can furnish a similar list, we shall publish it with great pleasure.

2. This cant of heterodoxy brings not only a charge of mental imbecility, but also one of moral cowardice, against the great body of orthodox preachers, asserting that they dare not give utterance to even such fresh thoughts as accidentally stray into their brains. Nothing is more common than this accusation. It has a two-fold significance. Declaring primarily the lack of moral courage in the orthodox, it carries along with it also the suggestion of an abundance of this quality in the "liberal" character. This derogation of others is only an indirect form of self-praise. We admit that the most of Christian preachers are conservative, perhaps timid, about accepting new conclusions in theology, and we count it a virtue in them. At least this is better than the rashness which easily forsakes the doctrines that have stood the test of time and rushes headlong to grasp the mischievous half-truths that are flung upon the world from the mind of some illy-balanced and poorly-trained advocate of a new creed. That the "heterodox" brethren display a certain kind of bravery is quite true, but it is usually a flaunting and ostentatious kind, the easy valor of the drill-ground and the dress-parade, not the calm and collected courage of the battle-field.

Let us not be misunderstood. We do not believe that men have yet reached a full and final statement of Christian truth. Our highest standards are only approximations. There has been progress on this line from the times of the apostles. There will be progress to the end of the dispensation. But no man may be taken as a safe leader who does not put a high estimate on the value of the advance already made. A reverent conservatism for the past is necessary in all those who expect great things from the future.—*Nashville Advocate.*

BREAD ON THE WATERS.

How may we give adequate relief to the poor that we see around us everywhere, especially in our large towns and cities, is a question that is enlisting the best thought of our philanthropic workers. It is not a question of how much, but of what, and how. Sometimes the gift of a day helps more than much money. Sometimes the only adequate relief is in money which opens the way to independence. Mrs. Fanny B. Ames, in a practical article on "Adequate Relief vs. Dole Giving" in *Lend a Hand*, says that in the spending of money all depends on the wisdom of its use and on what goes with it. She says: "But if it comes to the question of giving money, as it often must, let it be in sums sufficient to meet the emergency. The citizens of Gloucester recently had reason to congratulate themselves that they had acted on this principle in the case of a fisherman, who by terrible exposures with a companion in an open boat, in winter weather, had nearly lost his life, as did his friend, but was saved at the loss of his fingers which were frozen off. Five hundred dollars was subscribed, and put into his possession for the establishment of a small business. This was two or three winters ago, but when the winter's shipwreck threw more widows and orphans on the community, he brought his five hundred dollars and put it at the service of these unfortunates."

Texas Christian Advocate.

FERMENTED AND UNFERMENTED WINE.

NUMBER ONE.

This is a question of importance, and I approach it, not in a dogmatic or controversial spirit, but, with prayer and trepidation. Does the Bible encourage the moderate use of intoxicating liquor? Which party is entitled, legitimately, to divine authority—those who advocate total abstinence or the advocates of a moderate use of intoxicants? If the former, then they have outstripped the Word of God, surpassed the record and tampered with the liberties of men. If the latter, then they are justified in self-indulgence and intoxication is not so reprehensible after all. The infidel holds that the Bible both approves and disapproves the use of wine—one class of Scripture allows, and another positively prohibits. Just as one set of passages teaches polygamy and another discourages it. It is evident that there are two classes of Scripture bearing upon this question that appear to teach contrary doctrines. In the language of Dr. Moore, "Wine is spoken of in the Scripture as a blessing and a curse: it is exhibited as possessing seemingly opposite influences, as productive of good and bad effects." In Prov. xxiii:29-32, we have a plain inhibition of wine. In John iii:10, its use is sanctioned. God's Word, properly interpreted, involves no contradiction. To so interpret the Scriptures as to make the Bible sanction a moderate use of intoxicating wine as a beverage is to array Scripture against Scripture. The moderate use of intoxicating liquors leads to an excessive use of them. From the ranks of moderate drinkers the ranks of drunkards are filled. But for moderate drinkers there would be no drunkards. But so far is the Bible from encouraging a thing that savors of evil, that it teaches us to "avoid all appearance of evil." Again, observation, experience and science agree that alcohol is a poison to both body and brain. Intoxicating liquors (fermented wines, beers and spirits) owe their intoxicating properties to this poison, alcohol; all these liquors being simply—besides a few unimportant additional ingredients—mixtures of an irritant narcotic poison and water. So the Bible cannot recommend intoxicating wine without recommending poison. It is assumed that all wine is fermented, and consequently will intoxicate—that there can be no wine without fermentation. Dr. Moore, one of the strongest pro-wine advocates, says: "Wine means wine; and you may as well speak of dry water as of a wine that will not intoxicate." I maintain that the Bible speaks of two kinds of wine: fermented and unfermented. The Bible allows the use of the unfermented, but the fermented is inhibited. Wine is a generic term, and its specific meaning is determined by the context. To attest the truth of this proposition I invite attention to wine as a symbol. It is made to represent the wrath of God and the miseries of the wicked and lost. This is patent from the following texts: Jer. xxv:15, "For thus saith the Lord God of Israel unto me: Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it." Ps. lxxviii, "For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same; but the dregs thereof all the wicked of the world shall wring them out, and drink them." Rev. xiv:10, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb." It is also made to symbolize the blessings of the gospel: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. lv:1.) The same thing cannot be made to symbolize two things diametrically opposed to each other, as damnation and salvation; or, as Rev. J. W. Snodgrass puts it: "The same thing used in the same way and under the same circumstances and for the same purpose cannot have the contrary results of good and evil ascribed to it." Reader, did it ever occur to you that the Bible makes the abundant use of wine both good and bad? It was bad to those who tarried long at it in Prov. xxiii:30; it was good to those who tarried long at it at the wedding in Cana and drank great quantities. I therefore challenge the assumption that these opposites and contradictory properties and results are to be accounted for by a discrimination between an excessive and a temperate use of wine that could intoxicate. I therefore conclude that, to make the Bible logically consistent throughout and free from contradictions, we must admit that wine is a generic word. This is almost, if not to say altogether, irrefragable presumptive evidence in proof of the proposition. We have decisive proof, that the Hebrew word from which wine is usually translated, *Gensenuis* defines as follows: "Wine, so called from its fermenting, effervescing * * * Arab * * * collect, clusters turning black. (Lex. p. 397). Dr. F. Lees, F. S. A., says: "*Yayin* is the generic term of wine, including the pure blood of the grape; preserved juice, and the juice after being fermented and drugged as well." Rev. J. F. Snodgrass says: "*Gensenuis* only, among the Hebrew Lexicographers I have consulted, gives *yayin* to mean wine in the exclusive sense of fermented wine." *Gensenuis* derives the noun *yayin* from the verb or root *yayin*, which he says "means to boil up, to be in a ferment; whence *yayin*, mud, mire and *yayin*, wine." There appears to be confusion in this definition. What connection can there be between mud and alcoholic fermentation? But even from the definition given by *Gensenuis*, it does not necessarily follow that the term *yayin* is restricted to fermented wine. *Fuerst* gives the meaning of *yayin* "to tread out the grapes," and of *yayin*, "that which is trodden out." So far from *yayin* necessarily meaning fermented wine, *Fuerst* says that in Jer. xl:10, *yayin* signifies "bunches of grapes." Dr. Young, author of the Concordance, agrees with him, giving the meaning of *yayin* simply as "grape juice, which is trodden out." The preponderating evidence is that its meaning is simply grape juice, but that it is a generic term signifying grape juice without fermentation or in any stage of fermentation. Dr. A. Clarke, in commenting on Gen. xli:11, says: "From this we find that wine anciently was the expressed juice of the grape,

without fermentation. This was anciently the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *mustum* of the Latins." (Com. i:239; Lond. 1836.) Moreover, the newly expressed juice of the grape is called in English must; by the Romans it was called *mustum*; and by the Greeks, *glekos*. This was understood by the ancients as unfermented wine. I refer to Pliny (N. H. xiv:1), and Cato, (R. R. 23; Varr. L. L. 3; Col. xli:3.) In different modern dictionaries, cyclopedias, lexicons, etc., sweet or unfermented juice of the grape is given as the meaning of "must," or "new wine," to-wit: Lyttleton, Worcester; Webster, Wight, Hilpert, Kittre, Descherler, Scheller, Flugel, Fseund, Longmuir, Nuttall, Collins; Cys., Lond., Americ., and Pop.; Lex., Donnegan, Liddell and Scott; Dic. de l'Academie Francaise; Robertson, Stephanus, and Dr. Fresenius. And I likewise was compelled by candor to acknowledge this fact. He says: "In English language, we call must, or fresh expressed juice of the grape sweet wine, or new wine." Dr. Lees says: "In the Hebrew and Greek Bible a dozen words, with their special meaning, are all hidden under the English terms 'wine and strong drink,' and some of these words clearly and undeniably denote unfermented and non-intoxicating wines." (Book of Temperance, p. 119.) Among these words are *triosh*, *thamer*, *Schahor*, *Ahis*, *sach*, etc., of the Old Testament. I will examine but one of these terms. Let us take *triosh*. This word occurs thirty-eight times, and is rendered "wine" twenty-six times, and new wine eleven times, and once sweet wine. In thirty-seven of these instances it is described as a blessing, as in Isa. lxxv:8, and never associated with danger or sin. There is no apparent exception. Hos. iv:11: "Whoredom and *triosh* taketh away the heart of man." But this is taking away or alienating the affections from God by the absorption of all the faculties irrespective of the nature or the object engrossing the heart. *Gensenuis* defines this word, "must, new wine." Dr. Lees says: "*Triosh* is a collective term for the fruit of the vine in its natural state, from the early *triosh* in the cluster to the richer blessings within it of the full ripe grapes ready for grateful consumption. It does not really signify wine at all." To this agrees Dr. N. Kerr, M. D., F. L. S., who says: "As *triosh* is spoken of as being gathered, (Deut. xi:14), as being trodden (Mic. vi:15), and as being found in the cluster (Isa. lxxv:8), it seems only reasonable to infer that it denotes a solid fruit, not a liquid wine." He still holds that *triosh* was a liquid, but there is a very general consensus of intelligent opinion that whatever its form, it was unfermented and un-intoxicating. It is useless to examine other terms. My purpose is accomplished as regards the Old Testament. I have incontrovertibly proven wine to be a generic term, meaning grape juice expressed, fermented and unfermented, and also unexpressed, i. e., in the grape, in the bunch. H. C. ARMSTRONG.

WAXAHACHE, TEXAS.

EVANGELISM.

There is a great deal being thought and said nowadays about evangelists. Some write as if they doubted the propriety of modern evangelism, as did Bro. H. S. Thrall in ADVOCATE of March 4th, and another brother, who said they did not usually preach repentance. While there may be some exceptions, certainly, as a class, evangelists are men thoroughly consecrated to God and endowed with power to preach the gospel. They have the fruit; and what better proof is needed than that? "By their fruit ye shall know them." Some preachers hate an evangelist because he can come and preach to their congregation a week, and do more real good in that time than they do in a whole year. Such selfishness as that is despicable in any man, big or little. It looks pitiful for preachers who ought to be examples of purity and charity to come out before the world and show the spirit of envy and selfishness. One brother said: "If a preacher has the evangelist blood in him, let him locate and evangelize." I think that a good idea if a preacher's power is bigger than a circuit. But I believe every preacher ought to be an evangelist. Paul said to Timothy: "Do the work of an evangelist, and mean it to all preachers. A preacher that is not an evangelist is not fit for a pastor or teacher. What is teaching and pastoral work for if it is not to get all the members of the church to help the preacher to save the lost? The salvation of the lost!—this is the whole thing. The edification of believers is at the highest pitch and rising higher when every one of them is consecrated to God, soul and body and property, that sinners may be saved. The pastor and teacher that brings his members to this is the best pastor and teacher, and who can deny that he is an evangelist also. Some preachers never have a conversion unless Bros. A and B come over, and then he will say, "I guess I was not cut out for that part of the work; I'm more of a doctrinal preacher, and—then—I can do very well as a pastor." The real, though rarely expressed, conviction of yourself and brethren is that you are not worth much anywhere, and the sooner you go the mourner's bench the better it will be for you and the church. Some of the so-called great preachers in the churches to-day hardly ever move a poor sinner to seek the Lord Jesus Christ, yet everybody says of such an one: He is one of our grandest, wisest men. It is a mistake that that is a wise man; for the Lord says: "He that winneth souls is wise." I have seen it in print and heard it said of a preacher: "He has wonderful power to move Christians to a higher life and to get sinners convicted and converted to God, but then he can't preach." No, it is very true, he cannot get up among the stars and jump from one imaginary world to another and finally dive to the bottom of some bottomless ocean of theology and pull all the theological rocks up by the roots and scare all the non-theological fish out of the water—clear out on dry land, and it is a wonderfully good thing he cannot. It would be a powerfully good thing if you had not learned the business yourself. Such an idea of preaching as some men have! Common sense and the Holy Scriptures teach that the design of preaching is to turn men to righteousness and to save their souls, and who cannot see that the best preaching is that which has the power in it to go to the men and bring them to the blessed God? The biggest preacher in this State or any other State, learned or unlearned, is the one endowed with the greatest power to call sinners to repentance. With all reverence for the fathers of the church and with due respect and love for all the brethren, I earnestly contend

that it is the will of God that all us preachers should be good evangelists as well as good pastors and teachers. We ought to evangelize all over our circuits, stations and missions, till every sinner will either have to leave them or turn to God and come into the church to find pleasant company. When I say we ought all to be evangelists I mean, in my judgment, we ought all to preach and work on the evangelized line—return to the simplicity of the gospel, come out boldly, and so as to be understood, against sin in all its forms and phases in the church and out of it, and pray to God for a grand reformation till our zeal becomes a flaming fire. Come, Holy Spirit, heavenly Dove With all thy quickening powers, Kindle a flame of sacred love, In these cold hearts of ours. I am just half through the course of study prescribed by the bishops—lack two years. It may take me ten years to finish it. Howbeit my heart is fixed on one thing. I will never on this or any other account neglect one soul to whom God has called me to go and open up the way of salvation. I do not expect to be disloyal to my church. I love the Methodist Church. I was born of Methodist parents; and was born to God in a Methodist preacher's arms. I am Methodist away down yonder two or three generations the other side of Grandfather Jesse Ellis, who died a member of the Alabama Conference. I have ever so many uncles who are Methodist preachers, and just oodles of cousins, and—I have got Methodist blood in my veins, if you please. I expect to live and die a Methodist preacher. But I do dislike to see so much and hear so much about "our glorious Methodism." That looks as if we thought there was no other church of much account but the Methodist Church. We had better be talking of "our glorious Redeemer." I think we had better stop our part of this strife that is going on between the evangelical churches over their distinctive usages and doctrines and all go to work in good earnest for the salvation of the lost. If this had been stopped before it commenced all these controversial books we have would never have been written, such for instance as Watson's Theological Institutes, etc., and we would be better off in my humble judgment, than we are. "The making of many books there is no end." There is no end to making books and preaching sermons to meet the arguments that are brought up against our church doctrines. All this contributes nothing directly or indirectly to the salvation of poor, perishing souls. It is an evil. It is no inconsiderable wrong either. It is a blighting, withering curse. It shuts up the kingdom of heaven against many poor sinners who would enter. God's people in the largest sort of a way against each other, and that over nothing, when they ought to be one great army running devils and rescuing the poor "prisoners in the world without hope." These theological books in the various churches are just so many active and efficient agents sent out by the leaders of the churches to lead the rising generations out into this fruitless contest. Brethren, we can stop this thing if we will; and for the sake of the rising generation and the generations to follow, let us do it. There is another contest as fruitless of good and as fruitless of evil as this: That is the intellectual war that some writers and speakers in the churches have raised against infidelity. The idea of God's ministers taking up every little old contemptible objection that infidels and atheists and devils bring up against the blessed Bible and against God, and replying to it, is surprising, not to say disgusting. Who ever heard of any one being converted as the effect of a lecture on infidelity, either written or spoken? Who ever heard of an infidel being thus converted? I never did. There are many of all sorts of sinners, infidels not excepted, converted under the power of simple, plain gospel preaching. Infidels have been converted by an utterance of some pure, sweet little child; but not by a lecture on infidelity. Infidelity is in the heart and not in the head; or, if it is in the head, it started in the heart, and the only way to get it out of the head is to first get it out of the heart—its source. It is preaching right at the hearts of people that is needed to bring this world to God. It is preaching the plain, good, old-fashioned gospel. But if all this be true, whence the necessity and what the good of all these voluminous books of theology, which are only one continuous argument with other denominations and with infidelity? 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Texas Christian Advocate.
 REV. G. W. BRIGGS, EDITOR
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 REV. H. B. FINLEY, D. D., East Tex. Conference.
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 REV. E. S. SMITH, Texas Conference.
 REV. HORACE BISHOP, N. W. Texas Conference.

SHAW & BLAYLOCK, PUBLISHERS.
 FROM RICHMOND, VA.
 The Pickett Appeal Case.
 (Special telegram.)

RICHMOND, May 11.—The report of the Committee on Appeals, in the case of Rev. L. L. Pickett, confirms the action of the North Texas Conference.

The General Conference decided, yesterday, not to create the office of Evangelist.

REV. DAVID C. KELLEY, D. D., of Nashville, will preach the commencement sermon for the McTeiyeire Classical Institute, McKeenzie, Tenn., May 30.

As the editor is absent, the protom, takes the liberty of printing the following from the Southwestern Methodist, with thanks:

The TEXAS ADVOCATE exhibits enterprise in publishing the homes assigned the delegates to General Conference from Texas. Bro. Briggs is wide-awake as an editor.

We ask the indulgence of our correspondents while the proceedings of the General Conference are being printed in the columns of the ADVOCATE. We have now on hand articles of importance which should appear in this issue. They are crowded out for lack of space.

The many friends of Bro. Stevenson will be pleased to read the following from Rev. I. Kingsbury, written at Pontotoc, May 9th: "We are happy to state that Bro. Stevenson's sickness has now taken a more favorable turn, and for the last few days he has been improving. He is now able to take a little respite from a weary sick-bed and enjoy a seat in an easy chair for a short time each day. We hope he will be able to pen the next card to the ADVOCATE himself."

REV. C. F. MOORE, of St. James Church, Galveston, who, on the advice of his physicians, some weeks since gave up his charge, left on the Mallory steamship Lampasas, Wednesday, May 12, for New York. From thence he will proceed to the home of his parents, in West Virginia. During his short stay in this city he made many friends, and none regret his departure more than the ADVOCATE CORPS. During the editor's absence he has lent a willing and helping hand, and well did he do his work. The ADVOCATE wishes him a pleasant voyage and a speedy return to health.

EDITORIAL CORRESPONDENCE.

After a week in Pensacola, we joined the Texas delegates at Flomaton, fifty miles north of Mobile, Ala., on the L. and N. road, and traveled with them to Nashville en route to Richmond, the seat of the General Conference. By arrangement with T. H. Kingsley, Texas agent of Louisville and Nashville road, we were to be furnished with a special sleeping car from Montgomery to Nashville. This part of the contract was not kept. There was no sleeping car awaiting us in Montgomery, nor had the agent received the slightest notice of our coming. A few found places in the regular sleeper, but the great majority were forced to spend the night in a common car, dozing in their seats and making the best of a bad bargain. It is safe to say that Mr. Kingsley is not just now in great favor with the Texas delegation.

We reached Nashville Saturday morning, April 29. Drs. McFerrin, Brown and Barbee, with others, were awaiting us, and provided comfortable entertainment for all. The day was pleasantly spent. There is much to interest a Methodist preacher or layman in Nashville. Vanderbilt University was not a disappointment. The campus is a glorious park, carpeted with the famous blue grass and shaded by multitudinous trees, luxuriant in foliage and full of singing birds. The buildings are stately in appearance and perfect in equipment. If the work done in these splendid halls shall be as complete as the tools provided for the worker's hand, the Southern Methodist Church cannot be too grateful to the man who conceived, the man who founded and the men who conduct this noble institution of learning. While on the campus we sought out Nabors' grave. In a shaded and beautiful spot, in the rear of the main building, we found the marble shaft that marks the place where the dust of our class-mate, and in after years our tender friend and fellow-laborer, sleeps. Poor Nabors! No, that is not the word. Let us rather write: poor, yet making many rich; having nothing, and yet possessing all things; dying, and behold he lives! His was not an easy path. Difficulties beset his childhood and his school-life. Many were the obstacles that stood between the pale, young college boy and his rightful place among men. But he conquered them all. What were difficulties to him?—the head-wind that gives the ocean steamer better speed, by bringing a better draught to the furnace. He was cut off early, but his work will abide. Like Stephen among martyrs, Martyn among philanthropists, Mozart among musicians, and Pitt among states-

men, he has shown mankind that length of days is not necessary to the noblest living and the highest usefulness.

Of course the Publishing House was not forgotten. Methodist preachers have too much money in that pile of brick and mortar to neglect an opportunity to visit it. It is a good building, comparing well with its neighbors. Our publishing business and connexional offices occupy about one-third of it. The sales room and business offices, on the floor opening on the square, are neat and well furnished. On the floor next above are the bishops' room, Dr. Fitzgerald's sanctum, and the offices of the Missionary Secretary, Missionary Treasurer, and the editors of the Sunday-school periodicals. These rooms are in no way remarkable. Indeed they were quite a disappointment. Economy in furniture, carpets and paint may not be open to criticism, but brooms cost very little, dusting brushes less, and air, sunlight and water, nothing at all. A free application of the last named articles would very much improve the appearance of our connexional offices.

On Sunday the most of our pulpits in the city were filled by Texas men. We did not remain, however, but on Saturday night took our departure in company with J. Fred Cox and Horace Bishop, carrying with us a good memory impression of our great Methodist center and its hospitable people. Taking leave of Bro. Cox at Bowling Green, where he had many friends and kinsfolk to see, we continued our journey to Louisville. On Sunday we attended Walnut Street Church, Dr. B. M. Messick, pastor, and heard T. H. B. Anderson, of the Pacific Conference, preach. Dr. Morton's hearty greeting will not soon be forgotten. A visit to the headquarters of the Church Extension movement served to confirm our faith in his fitness for the great work in which he is engaged. Dr. Messick and his people overwhelmed us with kindness. Horace Bishop and this writer being judges, it is a good city for a Methodist preacher to visit; provided, he can keep his head from being turned by the attentions he receives.

Monday, at 2 p. m., the train from Nashville brought all the delegates who had chosen the Chesapeake and Ohio route—about one hundred. They were to spend five hours in Louisville. Kentucky hospitality saw its opportunity, rejoiced in it and met it. Wolf, the confectiener, was ordered to serve an elaborate lunch in the basement rooms of Walnut Street Church. The visitors were met at the train, and after some hours of sight-seeing were conducted to the church, where lunch and a social reunion awaited them. Dr. Winfield brought down the house in an after-dinner speech. The others were too full for utterance.

We left Louisville on a special train at 7:30. Col. Atmore, general passenger agent of the L. and N. line, is a member of Walnut Street Church and one of its most faithful stewards. He left nothing undone to insure our comfort en route, and for his sake we may be able to overlook the sins of Kingsley.

The cars were crowded and Dr. R. S. Finley and this writer occupied a lower berth jointly. After discussing Texas, the coming General Conference, and almost everything else you can think of, until the wee sma' hours, the genial Doctor said: "Look here, let us go to sleep." We turned our face to the wall and obeyed. When we closed our eyes we were lying through the blue grass fields of Kentucky; when we opened them we were among the peaks of the Alleghanies. After breakfasting at Kanawha Falls, we sped on through the canons of New River; past the famous Hawks Nest; through the multitudinous black tunnels; by mountain villages perched on belting cliffs; by squatter cabins, now above us in the forests of spruce and pine, now below us in the miniature valley of the river whose course we followed; by cornfields standing on end; by barns as big as a dry-goods box; by wheat fields fully twenty feet square; past the head waters of the Shenandoah; through the southern end of the lovely valley; over the crest of the Blue Ridge; by Staunton, where the girls of the Methodist college waved us "all hail and good bye" from the crowded balconies; past the site of the University of Virginia, where Dr. Joe Lewis, of Missouri, cried out, "Isn't that Monticello?" and, when the crowded smoking room was suddenly vacated, took the seat he stood in need of before, smoking quietly and laughing in his sleeve at the brother whose curiosity had cost him dear; through Charlottesville, where we had a good dinner save that the menu contained a rather suspicious amount of chicken; across the Rapidan, where we would have felt poetic but for a blazing cinder that looked in just as we looked out; "on to Richmond," where we arrived at 8:30 p. m. and were soon "at home" in the places kindly provided for us.

RICHMOND, VA., May 18, 1886.
 RICHMOND, VA., May 7.
 The Tenth General Conference of the M. E. Church, South, convened Wednesday, May 5. The place of meeting was Centenary Church, corner Grace and Fifth streets, and the assembly hall was not the "cellar," as Bro. Lafferty would say, but the well appointed "upper room." Printed placards on the pews marked the place of each delegation. Neat boxes of stationery, furnished by the Publishing House at Nashville for the use of delegates, filled the book racks. Five handsome pulpit chairs stood on the platform for the Bishops. A great flower vase, brimming with white bloom

with a single calla lily springing gracefully from the center, stood in front of the chancel rail.

At half-past nine o'clock two hundred and fifty members were in their seats. A gaily assembly of spectators filled the galleries. Bishop McTeiyeire took the chair, called the conference to order, and announced the hymn beginning:

High on His everlasting throne
 The King of Saints his work surveys.

Bishop Keener read the sixty-second Psalm. Bishop Granbery led in prayer. Bishop Wilson read the first chapter of the Epistle to the Hebrews. Bishop Hargrove announced the hymn beginning:

Try us, O God, and search the ground
 Of every sinful heart.

At the conclusion of the singing, Dr. McFerrin led in prayer. He said:

Almighty God, Heavenly Father, we come again before thee. We fall down upon our knees, and with grateful hearts we return to thee our sincere thanks for thy manifold mercies. We bless thee that thou hast spared so many of our lives for another four years; hast permitted us to come up to the place and at the time appointed to enter upon the duties and responsibilities of another great council of our beloved church. Since we returned four years ago many of our brethren who were then with us have passed away. Our fathers in the ministry—some of them have fallen asleep; faces that were familiar to us have disappeared; voices that cheered us in our work are still in death; and forms that passed before us to and fro, encouraging us in the great work of the Master, are now shrouded in death.

We thank thee, O God, that thou hast spared so many of thy servants, and we are permitted to come up again in the name of the Lord Jesus Christ to enter upon the high and responsible duties of another General Conference. O God, we again thank thee for what thou hast done for us and for our country in the last few years. We do bless thee, O Father, for the hundreds and the thousands that have been brought into the church of Christ. We do thank thee for the blessings that have crowned our Sunday-schools for the children of the church, and that many who have been taught in these schools of piety have been brought to God.

When his name shall be sung
 Through, heavily laden; by every tongue;
 From the rising morn
 To the set of sun
 We bless thee, O Father, for the many churches and houses of worship that have been erected, and that our great enterprises in church extension have been so acceptable in the sight of God. O Lord, we do thank thee, we do praise thee, we do bless thee, and we do exalt thy name this morning, that thou art great and hast shown thy greatness here. Grant, we pray thee, a continuance of and into full membership of the church of Christ, and are growing up as pillars in thy church. We thank thee for the great success that has attended our missionary cause at home and abroad. We have before us a glorious prospect for the future. We do rejoice that the time is coming, and not far distant, when all nations of the earth shall rise up and call Christ blessed, and when his love shall extend over all these blessings, so that we may be filled with greater zeal, greater wisdom and greater consecration to perform the work of our hands. Preside over the deliberations of this body; give to our beloved bishops wisdom, discretion, prudence, and power from on high to conduct the deliberations and business of this conference in the fear of God, without partiality and without affection. May all tend to thy glory, and may great wisdom inspire this body. Grant that in all that we do, and in all that we say, we may remember that thou seest us. May personal ambition, may all self-interest, and every thing contrary to the spirit of the gospel be banished from our hearts, and may our minds be lifted up and brought into communion with thee and into harmonious assembly. May our clerical brethren and lay brethren be harmonious in the grand work of Christ. May the efforts of this General Conference result in great good, that God may be glorified and his cause advanced in the world. Lord, bless our families that we have left at home. Take care of our wives and children. Be their authority, their God, and their guide. Let no evil befall them; may they be preserved in health, and in due time may we return to our homes, finding the blessing of God resting upon our homes and the church charges that we have left. We pray once more for the widows and orphans of our deceased brethren. We pray for the aged men, for the infirm members of the church who have worn themselves out in the cause of the Master; and that they in the years of their solitude, may hold sweet communion and good fellowship with the Holy Spirit.

Now, Lord, we ask thy blessing upon the congregations that shall be preached to where public worship shall be held during this conference. May every preacher be inspired with the Holy Ghost, sent down from above, and may every congregation receive the word with joy, and may many precious souls be converted in Richmond during this General Conference. May the Lord bless the families where we reside—these people who have opened their hearts and their doors, who have spread their tables, and have smoothed their pillows, to give us a hearty welcome. Do thou send thy hearty blessing upon every household where prayer is heard, and may we hear the welcome words at the last time, "Enter into thy reward, good and faithful servant, that has been prepared for you from the foundation of the world." And to the Father, and the Son, and the Holy Ghost be everlasting praise. Amen.

Bishop McTeiyeire announced that there were forty annual conferences represented; that the official return of delegates had been made; that the roll had been prepared, and requested Dr. J. S. Martin, of the Baltimore Conference, the Secretary of the last General Conference, to come forward to the secretary's desk and call the roll. The roll being called and absentees found, upon a call of the conferences, reserve delegates were announced in the place of absent principals.

The election of a permanent secretary being in order, the following were put in nomination: Dr. J. S. Martin, of the Baltimore Conference; Dr. W. P. Harrison, of the North Georgia Conference; and Dr. J. D. Vinell, of the Missouri Conference. Dr. Vinell withdrew his name, and upon a vote being taken Dr. Martin was elected.

Dr. Paul Whitehead, of the Virginia Conference, presented some rules of order prepared for the government of the body. On motion, the paper was referred to a

special committee of seven to be appointed by the chair.

On motion of P. A. Peterson, amended by Dr. Morton, the Conference resolved to appoint the following standing committees:

- 1, Episcopacy; 2, Itinerancy; 3, Education; 4, Publishing Interests; 5, Revivals; 6, Missions; 7, Church Extension; 8, Colportage; 9, Sunday-schools; 10, Appeals.

On motion, the Conference resolved to appoint three pages.

Special committees were ordered on the Bible Cause, Temperance, Fraternal Correspondence and Introductions.

Dr. A. C. Bledsoe, pastor of Broad St. Church, was introduced, and delivered from the platform an excellent address of welcome.

Bishop McTeiyeire made the following admirable response:

Dr. Bledsoe and Brothers of Richmond: In the name of the General Conference I thank you for your hearty welcome to Richmond and to Virginia. We are glad to find ourselves here, among people proverbial for hospitality, and in a city that is so rich in historical associations of the church as well as of the State.

Virginia first heard the gospel according to Methodism from that model missionary, Robert Willard, who I wish we could find his grave and help us to build a monument over it. In this very city of Richmond seventy years ago he preached his last sermon. He had been carried to the church and to his place in the pulpit, and there, seated on a table, he preached his last sermon in Richmond. Virginia gave us Jesse Lee and William McKendree, and other worthy clerical and lay brothers, who, like these leaders, have obtained good report through Methodist faith. First and last, directly and indirectly, a large proportion of us have gone out from Virginia. It is a good State to be born in, and not a bad State to go away from. [Laughter]

I have never found a man all these years that ever acknowledged in the world that he was from Virginia but was proud of the fact. It was Virginia Methodism that gave us the first Christian college in the Southern States. Their alumni have done much to shape the best part of our church. These were the days beyond the flood. [Laughter] Since then the dear old college has been rehabilitated and removed and revived under the able and faithful labors of Duncan and Bennett. From the Ohio river to the Rio Grande I have traveled much, and from the Atlantic to the Pacific, and I may truly say I have never made an excursion of any length of time but I have met with some student or alumnus of Randolph-Macon. They have entered into the fabric for the time, and may live to give glory to his history all through this land. In my time, as I remember it, this was located in Virginia, close to the North Carolina line. I can hardly realize that it is the same college; yet it is going on with the same noble work. There is no school of college in Southern Methodism but what is directly or indirectly indebted to that noble institution of Christian learning which the Virginia Methodists planted and nourished.

A delegate: This is the first session of the General Conference which has been held in the State of Virginia.

Bishop McTeiyeire: Brother, your memory and mine do not agree when you say this is the first time we ever met in Virginia.

A delegate: I mean as a General Conference.

Bishop McTeiyeire: My memory runs back a little further than yours. In 1846 the first General Conference of Southern Methodism was held at Petersburg.

A delegate: I stand corrected.

Bishop McTeiyeire: I had received my first appointment, and was at the good old town of Williamsburg. I left my charge for awhile, and went up to Petersburg to see and hear, and to look well at the good and great men through whom God had given us Methodism. I remember well, from my place in the gallery of the little church in Petersburg, how I saw what to me was the most impressive sight I ever looked upon. It was worth a long journey to see. From my place in the gallery, where I daily sat, I could see such Virginia delegates as Early, Smith, Lee, Paine and Crawford. Forty years have passed, and I see none of them here. Indeed, of this assembly of 270 delegates, I see but one whom I saw at that time in that General Conference, the venerable Dr. McFerrin.

A delegate: And here is another one.

Bishop McTeiyeire: I am glad to know that there is not only a Joshua, but a Caleb. [General laughter.]

Forty years is a long time in the life of a Christian. From that gallery I looked and saw the ballots cast by which Bishop Paine was elected. And how I did hope that he would be spared to open this Conference in Old Virginia forty years after his election. He was one of the ablest, as well as one of the noblest and most useful servants that God ever gave our church since it was consecrated to his glory. It was as long as the children of Israel were wandering in the wilderness; and I thank God that the cloud by day and the pillar of fire by night have been visible to us. Sometimes the cloud has rested on the tabernacle a long time, but we took it up and traveled on, and what do I see to-day? Instead of the ninety men who made up that little Conference years ago at Petersburg, there are two hundred and seventy delegates here, on a narrower basis of representation. We have extended from that time on the north to Baltimore, and west down to Mexico. We have an Illinois Conference, from which delegates reported here this morning.

Forty years ago there was but a narrow strip of country west of the Mississippi represented in these General Conferences; but a man answered to his name this morning who ever gave our church since it was consecrated to his glory. It was as long as the children of Israel were wandering in the wilderness; and I thank God that the cloud by day and the pillar of fire by night have been visible to us. Sometimes the cloud has rested on the tabernacle a long time, but we took it up and traveled on, and what do I see to-day? Instead of the ninety men who made up that little Conference years ago at Petersburg, there are two hundred and seventy delegates here, on a narrower basis of representation. We have extended from that time on the north to Baltimore, and west down to Mexico. We have an Illinois Conference, from which delegates reported here this morning.

BISHOPS' ADDRESS.
 We greet you, brethren beloved, in the name of our common Lord—each of you, as realizing personally the life of the Son; and all of you as a body created by the Holy Ghost, knit together

in love, having Christ as its head, a living church, truly representing God upon earth—the chosen of our Israel, both of its ministry and laity, co-workers with us in the kingdom and patience of our Lord Jesus Christ.

We met at the beginning of the second century of Episcopal Methodism in this country. The sweep of its first hundred years has been concluded. Without abatement, the Divine Hand which placed it in the firmament still upholds it. Its radiant holiness has come to be admired in all that that believe. Framed by the Spirit, standing full upon redemption's orbit, we cannot but glorify God in the history of those noble men whose lives and labors are written in the walls of its foundation.

Give unto the Lord, O ye sons of the mighty,
 Give unto the Lord glory and strength,
 Give unto the Lord the glory due unto his name.

One hundred years ago there were but 100 traveling preachers and 15,000 members in the United States; now there are within the several Methodisms 25,229 itinerant preachers, 32,907 local preachers and 3,716,318 members. These figures speak a great history, and to the eye of faith a greater prophecy. Let it be our care to conserve the forces which they represent.

In common with the evangelical bodies of Protestant Christendom we have held those truths which relate to God, to his moral government, to immortality, to eternal retribution, to the sacred authority of the Scriptures, to the sacraments, and the Christian ministry. We have, with them, preached the universality of the fall, the necessity, universality, and fullness of the atonement, the freeness of the will, and the freeness of grace. None of these have been omitted, and yet they do not constitute the characteristic of Methodist doctrine. That is to be found in truths which more immediately underlie the Christian experience; by which all that is provisional and relative in God's system of recovering mercy becomes actual and personal. The attractive force of Methodist preaching consists in a gospel which plainly sets forth that forgiveness of sins may be obtained directly in answer to prayer; that by grace, through faith in the redemption that is in Christ Jesus, even those about to perish shall be pardoned freely; that this shall be made to them a conscious certainty, a direct testimony from within, by the Holy Ghost; that with this testimony there is also imparted a new life, an inherent change of both mind and spirit, by which a mortal man becomes a son of God.

These doctrines of experience have constituted the charm of our ministry. They give being and form to our church. The joy and life which they infuse into every part of our body have redeemed it from all sepulchral tradition, and have arrayed it as a company of virgins going forth to meet the Bridegroom.

It is the vitality of this holiness that has brought relief to humanity and glory to the name of our God. Its swiftness, certainty, freeness and fullness meet the necessities of a dying and guilty world. Take these away, or blur them by metaphysical statement, or dim them by doubtful emphasis, or in any way disturb the firmness of their outline, so that they shall still exist in formula but not in spirit, and the light will have faded from our Israel. We therefore exhort you, dear brethren, to hold fast the form of sound words, the established customs and the clear experience which have come down to us from our fathers.

The Centenary Conference proved worthy of the illustrious memories which it awakened. In accordance with the previous action taken by the several bodies of Methodism in the United States and Canada, it met in Baltimore, December 9-17, 1884. As authorized by the last General Conference, we appointed sixty-six ministers and sixty-one laymen to represent our church on that occasion.

The conference was mainly, as intended, a duplicate for America of the Ecumenical Conference held in London, September 7-30, 1881. Its features were strongly English, its proportions American. As a spiritual structure, its measures were larger and gave a yet fuller expression to the creative work of the Holy Ghost in Methodist history. It consisted of four hundred and thirty-four members representing Episcopal Methodism, and ten representing non-Episcopal.

The emphasis which it gives to Wesleyan doctrine will be decisive for the century to come. Slowly gathered upon many fields, the weight of its testimony is well-nigh that of a revelation. There was entire freedom in the historical statement and discussion with which the body was occupied, and each form of Methodism gave its own expression to the common doctrine and experience. As the result, it is seen that all hold in substantial unity the faith handed down to us, and that the effect of this faith is the same in evangelistic, missionary, educational and charitable work under every polity.

A century of history, under all conceivable conditions, is a fair and sufficient test of the value and power of our system. In saving the souls of men, in reforming, educating and civilizing communities, it has demonstrated its efficiency and still preserves full equipment for the work. It needs no change in its essential character, and adjusts itself without jarring to the changing states of life with which it has to do. Nothing is required for complete success in every line of effort to which the church of God is called but the inspiration under which the founders of Methodism wrought and the self-sacrifice which marked their lives.

By this conference the harmony of the several Methodisms was more accurately accorded, and there would seem to be no room for doubt that fraternity is an accomplished fact.

The centennial offerings of our church for 1884 amounted in all to the sum of \$1,375,000, nearly all of which was given for local objects. Only a small sum was consecrated to the foreign missionary work. The College of the State of the missionary treasury, that centenary offerings should be extended through the year 1885, and be confined to foreign missions and to church extension.

During the centennial period works of historical and biographical character were published, which gather up and state with original freshness the wonderful story of the early days of American and English Methodism. These will hand down unimpaired to another century the rich legacy and jewels of our spiritual ancestry.

This occasion may not be lost, which so fitly presents itself, for leaving upon our records a description of Universal Methodism, as gathered by the Centennial Conference. Methodism for all the world—that is, in America, Europe, Asia, Africa, Australia and Polynesia—aggregates 34,989 traveling preachers, 77,053 local preachers and 3,719,403 communicants, which would make the number of its adherents to be about equal to the present population of the British Isles.

During the four years just passed our own total membership has increased from 860,771 to 960,994, our itinerant preachers from 4,011 to 4,406, and the local ministry from 5,829 to 5,943, the largest total quadrennial increase since our organization—130,227.

In the full statistical statement of the General Minutes of 1886, it will be seen that our

colored membership has gone down to five hundred and twenty-seven persons.

The providence of God, which for years placed the negroes largely in our care, and which blessed our labors to their instruction, conversion and elevation, has turned them away from us. It is no longer possible for us to provide pastors or to exercise discipline in colored churches. They are not willing to receive one or the other from the hands of a white minister. It is doubtful if there is one single colored congregation of any church in the South served regularly by a white pastor of their own election. A white presiding elder may be tolerated by a colored conference, or a white bishop, if such oversight brings with it the money necessary to support the whole body.

The colored Methodist Episcopal Church in America largely represents us in the seventy-six thousand members which were transferred to it by the direction of the General Conference of 1870, as well as by the ordination of its bishops and the transfer titles to church property for its use. The action of the last General Conference provided for a School Agency and a Trusteeship for creating a foundation for educating colored teachers and ministers. In this direction somewhat has been accomplished. A school has been opened at Augusta, Ga., mainly through the liberality of our people during the last round of conferences, at which some \$15,000 were contributed, and the donation by Rev. Moses U. Payne of \$25,000, for an endowment fund. We commend this whole interest of the colored church in America to your patient attention. The attitude of the negro toward all the institutions of the country is a problem, civil and spiritual, which becomes hourly more difficult of solution. Are these people yet fully capable of instructing themselves? Or are they still committed in a measure to the white race for spiritual guidance and moral elevation? Twenty-five years have passed since their emancipation, and the experience of this period through the South indicates that the white teacher and the white preacher were never more necessary to the elevation and instruction of the negro than at this present time.

Nor must we on the other hand, be hurried forward by sentimental extravagance in the direction of the discolored current of social equality, through the agency of the school-room, the congregation, or the conference; for there is no conceivable result that would compensate for the crime against nature which this theory deliberately contemplates.

The disappearance of our colored domestic missions in 1866 released our hands for the work of Foreign Missions. In this field we have since steadily labored, and with much encouragement from the Holy Spirit. The Mission in China has received fresh impulse by the enlargement of its educational department. The establishment of a University at Shanghai for the training of Chinese youth in the English language and in the history and sciences of the West has met with large favor, and some patronage from high quarters among the Chinese themselves. The opening of its preparatory schools in several other districts as well as that of Shanghai is part of the comprehensive plan upon which the Anglo-Chinese University has been conceived. During the quadrennial grounds have been bought at a cost of thirty-two thousand dollars, and buildings erected at a cost of twenty-four thousand dollars, and as many students received as its halls could accommodate. It is reported as present as self-supporting. A larger supply of capable teachers and larger facilities for the entertainment of scholars is all that is needed to open out still further this inviting approach of the gospel to the people of China. The report from Bilingual School at Suchow is equally satisfactory. From being a charity boarding-school it is presently to be a first-class institution, wherein shall be comprised the two departments of medicine and theology. By this the University will be greatly assisted, and on the other hand, the School will be able to extend the advantages of a higher education to that great city.

The Medical School, established at the same place, has been equally successful in commending itself to the consideration of its citizens and government, fully justifying the extra expense involved in founding a first-class institution. The current expenses of the institution were one thousand five hundred dollars; its current receipts one thousand five hundred and thirty-two dollars and sixty-six cents. Besides these centres of education there are four boarding-schools, eight boys' day-schools, and eight girls' day-schools, with four hundred and three pupils.

The Woman's Board of Missions has entered freely into this great field. It has acquired considerable property in the Shanghai, Suchow, and Nantzing districts, and employs nine missionaries. Its co-operation with the missionaries of the Foreign Board is in the highest degree important to the general success of the mission. We have at present twelve male and ten female missionaries in the field, seven church-buildings, and fourteen rented chapels. The total value of the mission property of the Parent Board is \$107,500; of Woman's Board of Missions, \$28,300.

By this summary it will be seen that our facilities for doing effective work in this vast field, though comparatively inadequate, have been greatly increased since the last General Conference. Evidently the Holy Spirit is preparing to make the door effectual which his providence has so widely opened.

The Mexican Missions, both on the border and in the center of Mexico, have moved steadily forward. During the past four years they have grown to proportions warranting the formation of two conferences. On October 29, 1885, the Mexican Border Mission Conference was formed at San Antonio, Bishop McTeiyeire presiding, at which thirty-four preachers were appointed, 9 remain on trial, 4 were received into full connection, and 3 were ordained deacons. The number of members reported is 1,354, and 16 local preachers; 57 Sabbath-schools; 1,207 scholars; for salary of preachers received was collected \$261.64; for building and repairing churches, \$467.50; number of churches, 12; value, \$23,848; 4 parsonages, and other items indicating an annual conference fully equipped for regular work and divided into four presiding elders' districts.

On the 22d of February, 1886, the Central Mexican Mission was organized into the Central Mexican Mission Conference, in the City of Mexico, Bishop Keener presiding. This Conference consists of six presiding elders' districts, in which there were forty-five preachers appointed, with nineteen hundred and seventy-eight members and twenty-two local preachers. There were 13 received on trial, 7 remain on trial, 6 were admitted into full connection, 4 ordained deacons, 23 day-schools with 730 scholars, 65 Sabbath-schools with 1,909 scholars.

The work in Brazil moves forward under conditions that present some encouragement. A secure lodgment has been effected in the city of Rio Janeiro, by the Foreign Board. The Board has in Brazil five missionaries, one hundred and thirty-one members, and one self-supporting English congregation. The Woman's Board has two missionaries, one school, eighty-eight scholars. We prayerfully await the hour when the Holy Ghost will unlock

"I saw Col. Bill McBride today," said one Dakota settler to another. "I guess he's got to be a candidate for the Log-slayer next fall."

In 1860 HENRY GEORGE, of Beaufort, S. C., wrote Dr. Shaltonberger: "I regard your pills as a specific for cholera and fever. In the construction of the Charleston & Savannah R. R., out of one gang of two hundred negro operatives, fifty were stricken down with cholera, but all recovered immediately by the use of Shaltonberger's Pills. You have the greatest medicine in the world."

The Decorative Craze Again—"What has become of the booby?" said Towser, savagely, as he knocked things about. "I had it last night." "It's on the mantelpiece," replied Mrs. Towser. "I covered it with push-rod and painted some flowers on it. Isn't it lovely?"

A little handbook recently published treats on what to do in cases of sprains and other accidents. St. Jacobs Oil should at once be applied. It is the greatest pain cure on earth, and costs only fifty cents a bottle.

A Delayed Meal: Mrs. Hendricks, the land lady, to boarders, I have just sent Bridget to the grocer's for some eggs. They will be here presently. Bridget returned from the grocer's. "The man said to me, 'I want the kind of eggs you get for bolins' or the kind you get for omelettes.'"

MANY suns on down while it is yet noon, and many a life goes to an early grave which would have been spared many years had they been known of the curative powers of HOME SANATIVE CORNIAL.

A benevolent old lady gave a cent to a little street-boy the other day, saying, "Now, my dear, what do you think of that little fellow?" "I don't know," replied the boy, "but I'll give you one if you'll give me another."

I am satisfied that Tongaline has done me more good than any other medicine I have ever used. Henry Bowman, Post Master, Keonard, Wash. Co., Neb.

The difference between a self-made man and a self-made woman is ten old papers, four hair plums, ninety-eight hairpins and a pretty little box labelled face powder.

The nearer we approach the equator the more frequent do we find abnormal affections of the liver; but for a remedy controlling such as will eliminate the HOME SANATIVE CORNIAL, has no equal.

A teacher in one of the Jersey City schools reported a few days ago the following notice: "Please excuse Johnny, as his mother is very sick by order of his father."

Horsford's Acid Phosphate

S. S. PARKER, Wellington, O., says: "While crossing Lake Erie, I gave it to some passengers who were seasick, and it gave them immense relief."

Father—"John, my boy, you have been studying Latin some time; translate this for me: 'See transit gloria mundi.'" "John (readily)—'See the glorious transit Monday.'" Father proud—"Of course, my boy, like English, Latin, too. We mustn't fail to see it, John, either."

From Mr. George Tatham, of New York City: "My trunkman's horse got cast in his stable and probably strayed violently for hours to escape himself. When found, his head was so bruised and battered we thought him ruined. Having thirty dollars on the horse, I had it sent to me, and to the surprise of all the horse was as well as ever in a few days."

Well,—"Say, I think that man in No. 26 has blown out the gas and gone to bed." "Hotel Proprietor—"Has, hey? Well, I'll change him for the waste of gas in the morning." "Waiter—"But he may die from breathing it." "Hotel Proprietor—"Not him, he belongs to the Board of Health. They never smell nothing!"

A GENEROUS PROPOSITION.

We are credibly informed that the BROWN Balm Co., Atlanta, Ga., propose to cure any of the following complaints for one-third the money and in one-half the time required by any known remedy on earth. The diseases embrace all forms of Scrofula and Scrofulous Ulcers and Tumors, all stages of Blood Poison, Rheumatism, Catarrhs, Skin Diseases and Humors, Kidney Affections, Chronic Female Complaints, Eczema, etc. Send to them for a book filled with the most wonderful cases on record, mailed free to any address.

A Speculation Which Failed—"No Yorker people speculate much," asked a New Yorker who was passing a way or two in an Indiana village. "Oh, a little; but it has become party rick," said the other. "The last two speculators went up for five years ago, and for what?" "They broke into the postoffice to speculate on stamps."

Scott's Emulsion of Pure Cod-Liver Oil with Hypophosphites. It is remarkable as a Fish Product.

The increase of flesh and strength, is perceptible immediately after commencing to use the Emulsion. The most remarkable for its health-giving, strengthening and flesh-producing qualities.

There is a man in Henderson who writes in the most brief manner. He recently brought a large cod and a few days later wrote to his agent: Jim: Yours, BILL.

The agent was equally as brief and his reply was: Jim: Yours, BILL.

CORONAS, with interludes of wheezing and sneezing are heard in all public places. Every body ought to have a bottle of Scott's Emulsion of Pure Cod-Liver Oil with Hypophosphites. It is remarkable as a Fish Product.

When a Scuppernon bush and a box of Scott's Emulsion of Pure Cod-Liver Oil with Hypophosphites, Boston, 25c. Pike's Toothache Drops in a Minute, 25c.

Maud and her mother were in the parlor and Maud's father was laying down his lips to Maud's forehead. "I tell you," he exclaimed, "we don't want any third party here. That is it, precisely, precisely," replied Maud, "third party is a nuisance anywhere." Maud's father withdrew from the field.

WASHINGTON, D. C., March 6, 1885. Messrs. Morley Bros., Austin, Texas:

GENTLEMEN—I have been suffering some time with a severe attack of Bronchitis with irritating cough, and I find nothing here that will cure me, but I know your TWO-HIT COUGH SYRUP will do it. I have used it at my old home in Brownwood. Please send me as many bottles as you can for the enclosed \$1.50, by express. Don't delay, and oblige me, A. V. WIGGINS.

Tramp—"Will you help a poor soldier, sir, who fought for his country three long years?" "Gentleman—"There are plenty of people who fought for their country. Tramp—"I know it, sir; but I am entitled to special consideration." "Gentleman—"Why?" Tramp—"I have never written an article on the late war."

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

"Ah, Mr. Hebberton, I hear that you have been called to the ministry." "Well, I can hardly term it call. The only offer me five hundred a year. Sort of a whisper, you understand."

Kay's Kentucky Cure or Liniment has been in use in Kentucky since 1840, and in Texas since 1854. When you need a liniment, try it.

"Waiver, didn't I tell you to give me a piece of melon off the tree?" "Yass, sah, you did, sah." "Well, this piece is as warm as the roof." "Yass, sah; dat's cause it's off de ice, sah. De y'allus wa'm when dey's off de ice, sah."

Pike's Toothache Drops cure in one minute. Gorman's Corn Remover kills Corns & Bunions.

CHURCH NOTICES.

SAN ANTONIO DISTRICT—THIRD ROUND. Barksdale, at Montell, May 22, 23. Uvalde, at Locke Hill, May 22, 23. San Antonio, at Cross Roads, June 19, 20. Fort Worth, at DeWitt's neighborhood, June 26, 27. Devine, at Long's school house, July 3, 4. San Antonio, Travis Park, July 11. Pleasanton, at Newton chapel, near London, July 17, 18. Sabinal, at Utopia, July 24, 25. Brownsville, at Brownsville, Aug. 7, 8. Keryn, at, Aug. 14, 15. Boerne, at, Aug. 21, 22. H. S. THURILL, P. E.

FOIT WORTH DISTRICT—THIRD ROUND. Hillsboro, at, 3d Sun in May. Fort Worth, at, 4th Sun in May. Alvarado, at, Alvarado, 3d Sun in May. Fort Worth, at, Alvarado, 1st Sun in June. Fort Worth, at, Cross Roads, 2d Sun in June. Arlington, at, Thomas chapel, 3d Sun in June. Cleburne, at, 4th Sun in June. Wylie, at, 2d Sun in July. Hasca, at, Beries chapel, 3d Sun in July. Wylie, at, Pleasant Point, 4th Sun in July. Maytown, at, 1st Sun in Aug. North River, at, 2d Sun in Aug. Madenville, at, 3d Sun in Aug. Grandview, at, 4th Sun in Aug. The district conference will convene Wednesday night before the 4th Sun in Aug. at Burne. Opening sermon by Rev. Sam J. Francis, W. K. D. STOCKTON, P. E.

TYLER DISTRICT—THIRD ROUND. White House, at, White House, June 26, 27. Larissa, at, Earl chapel, July 17, 18. Brownsville, at, Brownsville, 3d Sun in May. Tyler, at, Center, July 31, Aug. 1. Malakoff, at, 2d Sun in Aug. Lyons, at, 3d Sun in Aug. 21, 22. Lindale, at, 4th Sun in Aug. 28, 29. Canton, at, 1st Sun in Sept. 4, 5. Tyler, at, 2d Sun in Sept. 11, 12. The district conference will be held in Tyler, July 11 inclusive. Camp-meetings are expected at four of the above appointments: Malakoff, at Meredith's camp-ground; Lyons, at Hill's camp-ground; Lindale camp-grounds, at each a camp meeting, R. S. FINLEY, P. E.

GAINESVILLE DISTRICT—THIRD ROUND. Denton, at, Denton, June 5, 6. Aubrey, at, Aubrey, June 12, 13. Denton, at, Denton, June 19, 20. Gainesville, at, Gainesville, June 26, 27. Hollister, at, Hollister, June 30, 31. Gainesville, at, Gainesville, July 7, 8. Denton, at, Denton, July 14, 15. Maryville, at, Maryville, July 21, 22. Denton, at, Denton, July 28, 29. Aurora, at, Aurora, Aug. 4, 5. Denton, at, Denton, Aug. 11, 12. Denton, at, Denton, Aug. 18, 19. Mountain Springs, at, Mountain Springs, Aug. 25, 26. The district conference will convene at Denton, at 10 o'clock, M. M. C. BLACKBURN, P. E.

CHAPPELL HILL DISTRICT—THIRD ROUND. Hempstead and Courtney, at, May 31, 22. Bellville, at, Bellville, June 5, 6. Independence, at, Independence, June 12, 13. Giddings, at, Giddings, June 19, 20. Burton, at, Burton, June 26, 27. Lexington, at, Lexington, July 3, 4. Lexington, at, Lexington, July 10, 11. Rockdale, at, Rockdale, July 17, 18. Miano, at, Miano, July 24, 25. Cameron, at, Cameron, Aug. 1, 2. Cameron, at, Cameron, Aug. 8, 9. Brotham, at, Brotham, Aug. 15, 16. If any changes are necessary to suit the convenience of members, or on any other account, they can be made. H. V. PHILLIPS, P. E.

GEORGETOWN DISTRICT—THIRD ROUND. Bolton, at, Bolton, May 15, 16. Bolton, at, Bolton, May 22, 23. Bolton, at, Bolton, May 29, 30. Bolton, at, Bolton, June 5, 6. Bolton, at, Bolton, June 12, 13. Bolton, at, Bolton, June 19, 20. Bolton, at, Bolton, June 26, 27. Bolton, at, Bolton, July 3, 4. Bolton, at, Bolton, July 10, 11. Bolton, at, Bolton, July 17, 18. Bolton, at, Bolton, July 24, 25. Bolton, at, Bolton, Aug. 1, 2. Bolton, at, Bolton, Aug. 8, 9. Bolton, at, Bolton, Aug. 15, 16. Bolton, at, Bolton, Aug. 22, 23. Bolton, at, Bolton, Aug. 29, 30. Bolton, at, Bolton, Sept 5, 6. Bolton, at, Bolton, Sept 12, 13. Bolton, at, Bolton, Sept 19, 20. Bolton, at, Bolton, Sept 26, 27. Bolton, at, Bolton, Oct 3, 4. Bolton, at, Bolton, Oct 10, 11. Bolton, at, Bolton, Oct 17, 18. Bolton, at, Bolton, Oct 24, 25. Bolton, at, Bolton, Oct 31, 1. Bolton, at, Bolton, Nov 7, 8. Bolton, at, Bolton, Nov 14, 15. Bolton, at, Bolton, Nov 21, 22. Bolton, at, Bolton, Nov 28, 29. Bolton, at, Bolton, Dec 5, 6. 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Continued from Fifth Page.

of the first Southern General Conference in 1846; which is the title by which all our lawsuits for the recovery of property was known, and in favor of which the decree of the Supreme Court has been: the title and name by which we were known through the ample and deep experience of the war; the name which was reaffirmed by a constitutional vote of the church in 1866 to 1867, and by which the status of one church was recognized by the Cape May Commission in 1876, and by which our whole domestic and foreign missionary work has clustered, will be accepted, fully and forever, as the primal and final designation of our beloved Methodistism.

The Ecumenical Conference which met in London in September, 1881, determined that the suggestion of Bishop Simpson, through its Business Committee, to meet in America in 1887, as we learn through the Journals of that Conference, The last General Conference of the Methodist Episcopal Church (1884) took extensive action looking to such a Conference.

In view of the very recent Centennial of Episcopal Methodism in Baltimore, and several other Methodist Centenaries within the last quarter of a century, both in this country and Great Britain, we simply mention the action by way of information, and do not recommend conference.

This would give a Convention in 1881, 1884, and 1887, or say one every three years, and doubtless looks in the direction of a Pan-Methodist Council, which in its moral weight would presently outrank a General Conference. It would be a conference of elected representatives, it would presently assume legislative functions, if its members are to be, as heretofore, by appointment, it will add largely to the responsibilities of the Episcopal office.

Suffer, dear brethren, a word of suggestion: that you maintain intact, as far as possible, our present discipline, embodying as it does the legislative wisdom of those who have preceded us. The order, usage and laws at present guiding us were not struck out at a single heat, but are the result of manifold experience and many distinct conferences during the past hundred years. That from time to time there may arise a necessity for modification of method in order to insure greater efficiency in the church, is altogether certain; and that new guards are to be thrown around any exposed part of our system may be well argued from the continual change observable in the arts and activities of Satan; but, in the main, the obstacles to be overcome, and the temptations to which we are subjected, are those which were encountered by the generations of our people who have gone before.

On the whole, the ministry was never more self-lying, more patient of poverty, or true to the church, and we may add never more efficient in their work than during the past four years; and never has the Holy Spirit indorsed their ministrations by greater displays of converting power. The church was never heartier in its enjoyment of the means of grace. Comparing ourselves among ourselves we have reason to be satisfied. But when we see the world without, the broad road, the dense throng pressing its way to eternal death, the impression we are making upon it is unsatisfactory, and seems fearfully inadequate to the accomplishment of the work of the Master.

The duty of sustaining His cause, of devoting every thing to His service, is impressed upon every believer at the instant of his conversion. The grateful pledges of that supreme love are by many remembered and redeemed during a whole life after. But by very many those joyful vows are languidly performed. The daily oblation is not presented to Him who, "though rich, became poor that he through his poverty might be rich."

This divorce of the body of faith from the spirit of works continually threatens the dissolution of spiritual life in thousands of our membership. The dark cloud of covetousness is settling down steadily upon many church altars, and will surely extinguish their fires. And until this vice is clearly recognized as fatal to religion, and of the very essence of sin, it will continue as a worm, to gnaw away at the base of all the enterprises of the church.

We have reserved the closing periods of this address for official mention of the death of our beloved colleagues, all of whom were present and presiding at the last General Conference, the illustrious men who have filled with highest usefulness and grace the first offices of the church. Two of them were elected together at the General Conference of 1854, and died within a few months of each other. Bishop Hubbard Hyde Kavanagh died at Columbus, Miss., on March 19, 1884, in his eighty-second year; Bishop George Foster Pierce died in Sparta, Ga., in his seventy-third year, on September 3, 1884; each after having served the church for thirty years in the Episcopal office. Bishop Robert Paine died on October 22, 1884, at Aberdeen, Miss., in his eighty-fourth year, after having filled the office of superintendent for the long period of thirty-six years. Bishop Linnis Parker died in New Orleans, La., on March 5, 1885, in the fifty-sixth year of his age, in the thirty-sixth year of his ministry, and third of his Episcopacy. They were all men of rare natural as well as spiritual endowments; eminent in the holy graces of the Spirit; ministers of God, given to the church by Him who gives apostles, prophets, evangelists, teachers, pastors, lay men forged amid the fires of the Throno, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

At no one time has our church been called to mourn the loss of nobler persons. Graced with the best gifts and qualities of our common manhood, their spiritual features were strong in the likeness of a Divine Sonship. They were all effective in various departments of church work, as preachers, editors, and presidents of colleges previous to their election to the office of bishop; and had passed through the itinerant career in all its phases, having contributed much to the advancement of the church of God.

Two of them, Bishops Paine and Pierce, died in full consciousness and within the sound of the Seraph's sevenfold symphonies. Two of them, Bishops Kavanaugh and Parker, were prevented as in a moment, by the chariot of God, and fell on sleep in the arms of the Savior.

We delight to honor their memories, and to unite with you in expressions of gratitude to Him who has permitted us to know and to enjoy the bright example, the elevated companionship, and the sincere love of men, whose grandly accomplished purpose of life was to be changed by the Lord, the Spirit,

from glory to glory into the image of the Son of God.

We have been able to preside at all the sessions of the annual conferences during the past quadrennium. But we have not been able to visit China, as requested by the last General Conference; partly because of the breaking out of the Franco-Chinese war, and partly because of reduced force and health. The steady growth of our church, its extension over the Western Territories and along the Pacific coast line, and the decrease of our colleagues, require the election of three Bishops, in order that the general superintendency of the church may be efficiently maintained.

The Journal of all the annual conferences will be before you for inspection. As the General Superintendents of the church, we are glad to know that through the Committee on Episcopacy, composed of one delegate from each of the conferences, our administration and conduct, both moral and official, will be submitted to you.

In conclusion, beloved brethren, "we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and in him, according to the grace of our God, and the Lord Jesus Christ." (2 Thess. 1:11, 12.)

HOLLAND N. McVEIGH, JOHN C. KERR, ALPHUS W. WILSON, JOHN C. GRANBERY, ROBERT K. HARBROVE, RICHMOND, VA., May 5, 1886.

The topics discussed in the foregoing address were, on motion, referred to appropriate committees.

The Conference adjourned to meet at 1 p. m.

REVIVAL AT FORT WORTH. A wonderful revival. One hundred and eighty-four conversions up to close of afternoon service to-day. The immense tent erected on the church lot is crowded with anxious and attentive worshippers. Interest rapidly spreading through the city and surrounding country. A number of the city pastors and their congregations are coming into the meetings. Bro. A. A. Allison is doing the preaching. Pray for us. W. MAY 2.

After Diphtheria. Diphtheria is a terrible disease, requiring the greatest medical skill to effect a cure. Even when its power is broken, it clings to the patient with great persistency, and often leaves the system poisoned and prostrated. Just here, too, Sarsaparilla does a vast amount of good, expelling impurities from the blood, giving it richness and vitality, while it renovates and strengthens the system.

Filipkins was passing along the street, and saw a trunk outside the door of a dealer, bearing the legend, "This size for \$10." "So do I," said Filipkins.

TO CURE Biliousness, Dyspepsia and Sick Headache, when these disorders are caused by impurity of the blood; to create an appetite and give tone to the digestive and assimilative organs; to eradicate all unhealthy humors from the blood, and for the assistance of biliousness peculiar to spring and summer, MURPHY'S TONIC ORGONAL, the Great System Renovator, is unequalled.

UNANSWERED LETTERS. May 3.—G. W. Owen, sub. F. M. Winburns, sub. G. S. Sande, sub. and change R. H. Adair, sub. W. S. May, sub. B. H. Passmore, sub. J. A. Hyder, sub. C. I. McWhittier, sub. C. A. Evans, sub. J. H. Wood, sub. W. A. Phair, sub. J. Howard Trimble, sub. A. Little, sub. W. E. Woodard, sub. E. D. Ogden, sub. S. L. Ballard, sub. J. H. Hendrix, sub. T. C. Easton, sub. T. Booth, sub. W. A. Saunpey, sub. W. N. Bomer, sub. W. E. Caperton, sub. J. H. Tidwell, sub. Mood Jones, sub. J. S. Sherrwood, sub. J. H. Wood, sub. Yon Loeckhart, sub. W. T. Mizuiz, sub. C. H. Smith, sub. W. Woolton, change made.

May 6.—E. W. Simms, sub. R. A. Hall, sub. C. G. Siant, sub. Milton L. Moore, sub. H. W. Glass, sub. paper to sub name discontinued. B. A. Thomason, sub. W. J. Jackson, sub. R. Lane, sub. A. C. McDaniel, change made. F. D. Faver, sub. J. K. Waller, sub. J. M. Price, sub. Geo F. Farr, sub. May 7.—J. Davis, sub. J. M. Bond, sub. J. W. Hickmura, sub. Geo. Hinson, sub. Eugene T. Bates, sub at half price. G. W. Stafford, sub. Ben H. Bounds, sub. O. M. Addison, sub. W. J. Joyce, sub. Sam'l Morris, sub. J. H. Gillet, sub. W. A. Shook, sub. W. R. Manning, sub. J. A. Wyatt, sub. W. M. Cronson, sub. M. D. Long, sub. P. L. Smith, sub. change made. Jas. H. Hall, sub. H. M. Stephens, sub. W. V. Jones, sub. J. L. Pierce, sub. I. M. Woodard, sub. R. S. Gonsline, sub. J. T. Browning, sub.

May 8.—W. R. Knowlton, sub. W. K. Turner, sub. G. C. Hardy, change made. F. T. Weaver, sub. J. F. Helms, sub. T. A. Durr, sub. and change. F. S. Jackson, sub. W. J. Harris, Sr., sub. T. T. Booth, sub. C. S. McFarver, sub. A. H. Knight, sub.

Few People Escape. The taint of scrofula in the blood. With many it is hereditary; but it may also be acquired from want of air or lack of exercise, from improper food, or any cause which brings about weakness of the body and impurity of the blood. The disease is characterized by running sores, abscesses, swellings, enlarged joints, sore eyes, etc. No medicine has been so successful in curing scrofula, as Hood's Sarsaparilla. The most terrible running sores gradually disappear under the purifying and blood-purifying influence of this great medicine. If you are a sufferer from scrofula, and desire more evidence as to the wonderful success of Hood's Sarsaparilla, send to C. I. Hood & Co., Lowell, Mass., for a book containing many remarkable cures.

"There are two things which I positively will not eat for supper," said a friend. "And what are they?" asked his friend. "Breakfast and dinner," was the reply.

Save the Chickens. By using Bass' Chicken Cholera Cure. For sale by all druggists.

At the Brie-a-Brie Dealer's—"Oh, what a delicious little vase. It is very old, isn't it?" "No, my husband bought it recently." "Ah, what a pity! It is so beautiful!"

OUR FIRM BELIEF. ATLANTA, June 12, 1884. It is our firm belief that B. B. B. is the best Food Purifier on the Market. We are selling four or five bottles of it to one of any other preparation of the kind. It has failed in no instance to give entire satisfaction. Merit is the secret. W. P. SMITH & Co., Druggists.

"Waiter! what's the matter with this fowl? When I attempt to eat it my knife recoils and would from a piece of India rubber?" "Dat's spring chicken, boss."

Save the Chickens. By using Bass' Chicken Cholera Cure. The only certain remedy. Try it.

Diffident lover—"I know that I am a perfect fool in my manner." "Show us, yon mean; bears lug people—you do nothing but heat."

Why don't you use ORIGNOTO to Cleanse, Beautify and Preserve your Teeth and Gums in a Sound and Ornamental state to old age? Only 50 cents a box. Liquid and Powder. At all druggists.

Two of them, Bishops Paine and Pierce, died in full consciousness and within the sound of the Seraph's sevenfold symphonies. Two of them, Bishops Kavanaugh and Parker, were prevented as in a moment, by the chariot of God, and fell on sleep in the arms of the Savior.

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

WEATHERFORD DISTRICT CONFERENCE. Will convene at Whit, 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.

SAN ANTONIO DISTRICT CONFERENCE. The San Antonio district conference will be held at 7 o'clock on 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. The brethren of the neighborhood will have conveyances at Lytle on the arrival of the trains, on Thursday and Friday, to convey delegates to the place of meeting. H. S. THURALL, P. E.

CHAPELL HILL DISTRICT CONFERENCE. Will meet at Chappell Hill Wednesday, June 24, at 9 a. m. R. v. James M. Wesson 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, do not bring excuse discharge you from your duty; the premises. Two of our church schools are at Chappell Hill, and the exhortations 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. PHILPOTT, P. E. BRYAN, TEXAS.

CORRECTIONS. Rev. J. H. Collier, Jr., sends the following corrections of errors which appeared in his article in the ADVOCATE of May 6th, under the caption, "The General Conference and Evangelists." For "adoption" I said adaptation; for "consequences," I said consequence; for "ministerial death," I said death. But the greatest mistake made in my article is in saying that "we have one hundred thousand in Mexico." I certainly said in Texas.

EXPENSES OF DELEGATES WEST TEXAS CONFERENCE. Since my previous report I have received the following sums to defray the expenses of our delegates to General Conference:

W. E. Rector, San Antonio mis. \$ 2 00 S. Fisher, Sabinal circuit 5 00 H. S. Thurall, Travis Park, San Antonio, no. 8 00 Previously reported 12 50 Total \$27 50 H. S. THURALL, C.

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