



Texas Christian Advocate

"THE TEST TRIAL."

Judge Thomas and I differ widely about some things it must be that we have not read the same books. I have always been under the impression that the trial by test and by battle were in advance of the right of trial by jury.

Referring to the trial of a traveling preacher, he says: "The preacher is amenable to his annual conference, not to the bishop. Formerly he was tried in every case by the body of his conference; but the increase of numbers and of business led to the employment of committees as in other deliberative bodies."

The majority plan in such cases has been discarded. It is in disfavor, and, like the test trial, a relic of the past. Neither the church nor the country propose to go backward to those methods. He seems to think that my position reflects somewhat on my character as an ex-Judge of a civil court.

Neither has the annual conference the appointing power in such instances. The fact that it is denied revising power is a strong circumstance against the existence of the appointing power. The Bishop is the representative of the general body of the church, these committees are the arm of the general body of the church, and it is his duty as such representative to see that a committee is appointed that is in harmony with the general body of the church, where alone its action can be revised except by temporary court of appeal appointed by the Bishop.

whom alone this power rests, is not in harmony with the present conflict. The members of the conference are too jealous of their rights to permit it. The Speaker of the House of congress, as well as the Texas legislature, appoints the committees as a matter of right, and shapes them to suit his own ideas.

He says that I seem to admit that it was necessary for the bishop to pack a little. If selecting the committees from the twenty-six was packing, yes. I would have selected the entire investigating committee from that body, and am inclined to the opinion that the trial committee would have been selected in the same way.

The pastor can have a member tried by committee or by the whole church. Where the member has violated the law, or stands charged therewith, and a large majority of his charge are opposed to the trial of the member therefor, would he be excusable in submitting the trial to his charge? I think not. Would he be excusable in selecting the committee from those so opposed to the trial? I think not. In either case he would be guilty of connivance.

That the trial in such cases should be by committee, and not by the conference as a body, has been the ruling of the church ever since the adoption of the trial by committee, is evidenced by the fact that, when the College of Bishops ruled that the trial was to be

by the conference in a body, the General Conference added to that question the following: "Provided, such cases shall not be denied trial by committee," thus showing the disapproval of the ruling made by the College of Bishops on the part of the church.

"They shall not do away the privileges of our members or preachers of trial by a committee and of an appeal." This shows where our church stands opposed to the body of the annual conference on such trials, and in favor of the trial by committee, and it is called a privilege, thus further disgracing the trial by the body of the conference.

The Union Labor host may, with one voice, call a trusted leader to bear their standard in a campaign against what they term a deadlier foe than the wild Comanche. But who is there to mourn for Fizer? Not one.

Our church, in fixing the penalty for the offense in this case, was certainly of the opinion that there was no place or calling higher than the ministry, and that when a minister lost faith in the power and wisdom of God to protect his people in his own way from such dangers, and believed that the civil powers would better accomplish such purposes, that such minister was no longer entitled to a place with us, but should continue in this higher calling and with this mightier power.

The minister who loves the cause of Southern Methodism and Christianity better than his own will seldom be found away from his post. He would scorn to take advantage of any doubtful issue. Cramer first thrust his hand into the flames, exclaiming: "This hand hath offended." The recantation had been written and the Catholic world stood ready to hear it made openly at the stake.

When he saw the stake and realized the full consequences of his act, it was then that his grand nature arose equal to the occasion and he sacrificed his life for the cause of his church. How different in this case. Had Dr. Kelley not demanded that the law be enforced in the legal way, he the result what it might be to him; that he would prefer to be decapitated and serve the balance of his days as janitor than to be a precedent for other ministers to shirk their duty, how differently he would have appeared. His name would have lived as long as Southern Methodism. He could not rise equal to the occasion. The church and its government might suffer, but not Dr. Kelley.

It is the stragglers who seek excuses and heap abuse on all who seek to hold them to account.

He says: "I only say they should have been permitted to decide the question through a committee in harmony with themselves." What would that be but virtually a trial by the body of the conference? The restrictive rules of our church require it to be done by committee, and it is there deemed a privilege, thus disfavoring the plan contended for by Judge Thomas.

While the solid walls of this San Antonio building are going up, Corral Institute, San Marcos, more than holds her own. A member of the building committee writes us that they regard to none in the State. It makes a vast deal of difference where a school, to command large patronage, is located. Providence seems to have selected San Marcos as a place with no superior in the West socially and religiously.

the appointing power, and the other, is that the committee is not required to be in harmony with the general body of the conference; otherwise the appointing of this committee would be a work of supererogation. No, the church has tried the conference in a body to its satisfaction, and has decided against it. It has more confidence in the wisdom and discretion of the Bishop and the committee he selects than in the entire body of the conference.

The Bishop, in appointing these committees, acts as he believes to be to the interests of the entire church, and appoints such men as he believes will do their duty, without fear, favor or prejudice, both to the accused and the church, and if there should happen to be only enough to form the committee, he would take them without reference to majorities or minorities.

For vain, idle, lawless girls the State of Texas should make similar provision. Financial wisdom demands this. Let us learn from other people's experience. Three generations since our little girl, Margaret Jukes, became an outcast in a New York village. E. Ish Harris, who compiles statistics for that State, found the name of Jukes constantly occurring on criminal court dockets, in prison records and on the annual reports of other public institutions.

The experiment has been successfully tried in other States. For eighteen years there has been such an institution at Indianapolis, Indiana. The girls are received from eight to seventeen years of age. About 150 is the average number. The discipline is that of an honest, intelligent, happy Christian home.

Obedience is the great word and idea in Christianity and Southern Methodism. Rebellion is the battle-cry of Satan. It had its inception in the rebellion of Lucifer. Christ taught obedience and submission to the powers that be. Southern Methodism exhorts its membership to avoid uncharitable or unprofitable conversation, particularly speaking evil of magistrates and ministers.

EDUCATIONAL NOTES FROM THE WEST. "The voice of the college agent is heard in the land," even the voice of A. F. Cox, for, instead of being laid on the shelf, he is moving round in the interest of the "future great" San Antonio Female College.

DR. BROMGOOLE'S ENGLISH FEMALE BITTERS. The Best Uterine Tonic and Female Regulator, for the effectual cure of all troubles arising from IRREGULAR, PAINFUL, PROFUSE, or SUPPRESSED MENSTRUATION.

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the younger portion of the large foreign population pouring into the West. Of late your readers would have read with pleasure more about the Laredo Seminary than has appeared in your columns, and about the large "Boys' School" that Miss Holding was to have established in that city on the Rio Grande.

REFORMATORY FOR GIRLS.

DEAR SISTERS—It is a fact universally known that the standard of morals in no community can rise above the sentiment and practice of its mothers, wives and daughters. Lazy and deceitful women produce shrewd, tricky, idle, dishonest sons and daughters, who make mercenary matches, that awful caricature of self-denying, honest, holy marriage.

For lawless boys, our State has already provided a reformatory. To elevate their moral sentiment and give them habits of industry, and thus prepare them for usefulness in the world, is the object of that school.

The girls are received from eight to seventeen years of age. About 150 is the average number. The discipline is that of an honest, intelligent, happy Christian home. Results: Of those who left the reformatory three-fourths are now known to be living honorable and useful lives.

You, my sister in Christ, can do something to secure this reformatory for the wayward daughters of Texas. You can write a letter to your own county representative on this subject. Sign it and ask your neighbors to sign it, and forward it to him at once in Austin.

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SODA CRACKERS FOR THE SACRAMENT.

Will some one wise in such matters tell us if soda crackers are suitable for use in the sacrament of the Lord's Supper? The writer has seen them used several times lately. There is this to commend them, that it saves trouble. All that the stewards, whose duty it is to provide for the occasion, have to do is to step over to the nearest saloon after the congregation assembles, and buy a bottle of so-called wine and a half pound of soda crackers, return by the parsonage and borrow a table, cloth, a plate or two, and glasses, and the thing is done.

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