





Texas Christian Advocate

To the Texas Christian Advocate

Christ Walking on the Sea. How sweet it is to read the Scriptures, and to meditate upon their teachings during the silent watches of the night!

After reading the sixth chapter of Mark, and the little volume lies on the table before me as I address myself to the work of transcribing some of the thoughts awakened in my mind by the narrative of Christ walking upon the sea.

In the spirit, I fancy myself living in the days of our Savior's ministry, and in the early spring-time standing in sight of the sacred shores of the Sea of Galilee.

The waters, so transparent and beautiful when calm, are now tempest-tossed and angry, and far off in the midst of the billows there is a little boat struggling against the wind and ready to sink with its cargo of human lives!

There are, perhaps, not more than a dozen men on board, but they are toiling manfully to steer the vessel safely through to the other side. What matters it to the world whether they be lost, or whether they be saved? They are only a handful of obscure men—most of them ignorant fishermen, and all of them belonging to the lower grades of society.

Al! it may be that some of them are husbands and fathers, and have wives and little ones dependent upon them for their bread, and if they are lost there will be lamentation and mourning in more than a single habitation.

But what of that? Are not the tears of the widow and the cries of her orphan brood the mere empty bubbles that float on the surface of the great ocean of human life? The cold, heartless world moves on and heeds them not; and what matters it whether these poor fishermen, now struggling so manfully amid the tempest-tossed billows of Galilee, be lost, or whether they be saved? Unknown to fortune or to fame, they are nothing in the eyes of the world; but He who made the world is near them—yea, standing upon the beach in the likeness of sinful man.

His all-seeing eyes upon them in their distress, and his soul, touched with divine compassion, and in the strength and majesty of that mysterious and wondrous coalition of deity and humanity which centered in his person, he steps upon the sea and glides like a spirit over the surface of the waters, and in the fourth watch of the night approaches the vessel as though he would have passed it by. "But when they saw him walking upon the sea they supposed it had been a spirit, and cried out; for they all saw him and were troubled. And immediately he talked with them, and said unto them, 'Be of good cheer, it is I; be not afraid.' He went up unto them into the ship and they were sore amazed in themselves beyond measure, and wondered." Surely there is something in this scene to remind us that the eyes of the Lord are over the righteous, and his ears are open to their cry.

fluct overthrew the Pagan worship of the Roman Empire, and amid all the revolutions of succeeding ages has pressed onward from conquest to conquest, until now it has gained a solid foothold both in the Eastern and the Western Hemispheres, and threatens to plant its victorious standard in every country of the habitable globe.

From the Rocky Mountains. I want to say, right to your face, that you are one of our best church papers. Many of your correspondents give us the kernel without the shell. I like that.

Your editor's circuit is having quite a number of revivals in different places. This is as it should be. That meeting at Corsicana, in which your editor "rested," was glorious. Bro. Burnett is still in the reveling harness. Bro. B. makes a man believe he wants him saved.

When I saw him and heard him preach, his desire for the conversion of souls seemed to be the most intense of any man I ever saw before or since. Is this not the way to win souls for Christ? I am glad to see the revival fire kindling afresh. God grant that it may sweep over our entire country. I am glad you have religion. Away out here among the snow-covered peaks of the Rocky Mountains I can feel your heart throbbing with the revival spirit.

The Denver District Conference held its session for this conference year in the city of South Pueblo, April 13-15. Bro. Quillian, who has attended every session, said this was the best. This was the expression of everyone. Everyone realized "how good and how pleasant it is for brethren to dwell together in unity." By the way, Bro. Quillian organized the first Southern Methodist church in this State. He is having much success among the Mexican population of the State. The leaven of Christianity is working. There is "border" work for the Denver Conference.

Ours was a love-feast district conference. One would tell his trials and joys, and the members would sympathize and rejoice with him. Thank God, and amen, were heard frequently during the business hours. The Spirit was present at every meeting. The old preachers rejoiced and the young ones felt like they had received a hearty welcome to their Western work. Everyone returned to the field with greater energy in the labor "white already to harvest." May "the Lord of the harvest" help His workers to gather the grain. Let everyone who reads this ask God to send us men and money—men to preach and money to build. While you pray think how much money you can and ought to give to the work in the West.

Thirty conversions were reported. The church is starting right. No compromise with sin. There are some strong preachers here. Bro. Rader, our presiding elder, says he came here to die; but it seems like he has concluded to stay and work. He is just the kind of a leader the church needs in this work. This is no puff.—RUSTLER.

Instrumental Music.

Rev. Dr. William McElwee concludes, in a late number of the United Presbyterian, a long and labored series of papers on "No Warrant for Musical Instruments in the Word of God." The whole matter has been worn threadbare, and it can but be a source of great astonishment to all that men eminent for piety and learning should espouse on this subject views so utterly at variance with reason and propriety, and the tacit authority of God's Word. Dr. McElwee vituperates his whole argument by demanding "the book, chapter and verse" in which an express ordinance is found establishing instrumental music. This is puerile in the extreme, and is a mockery of the iron logic by which great principles have been established; and when we hear the enemies of instrumental music as an aid in the orderly worship of God in the sanctuary comparing it to "the strange fire," the presumption of Uzza, etc., pity rather than the patient study and investigation which sound reason would command, is excited.

Very few congregations could sing even tolerably without an instrument; besides, the necessity of using the same psalms and hymns must be more productive of the evil of perfunctory praise than the use of an instrument, which gives variety in kind and quantity of sacred melodies. There may be, there are, times when, if possible, the organ should be set aside and the tongue only employed to chant old and stirring hymns; but the use of the organ is made sacred by centuries of Christian worship, and has not only silent, but eloquent sanction in the Word of God.

Water Baptism Abstractly Considered; Or the Vexed Question Settled.

BY J. P. PHILPOTT, AUTHOR OF "THE KINGDOM OF ISRAEL."

This is a little book of 120 pages, written in a chaste, facile and rhetorical style, and evinces originality and thought; in fact, it is a unique book. The author assumes to settle "the vexed question" of "water baptism" by ignoring "water baptism" altogether. In the heat of the discussion the author does not spare the ministers who dare carry out the spirit of the great commission, "to teach all nations, baptizing," etc. To point out the defects of this book in their regular order would consume more time and space than is usually allotted to a criticism of this kind. The author predicates his leading argument upon untrue and defective premises; therefore, his conclusions are incorrect. He premises that "water baptism" is a sign or figure only—when, in fact, this is more the accident of baptism than its primary design. It is quite evident from the scriptural teachings that baptism answers the same end under the Christian dispensation as "circumcision" under the Mosaic, and hence came in lieu of it. It is a seal of the covenant of grace. The person who consents to the stipulations of the gospel receives baptism as the outward seal of his loyalty and submission to the divine government. God gives it as a visible pledge that covenanted mercies shall be bestowed upon the humble and obedient subject. Hence it is of a federal nature. His effort to show that the great commission ended with the apostles is wanting in substantial evidence. Another grave error of the author is in assuming that the gospel was never preached in its fullness until preached by Paul. The fact is, all the cardinal doctrines of the gospel are contained in the Old Testament, to say nothing of the New—Paul's epistles excepted. The writer, in attempting to prove that Paul's commission to preach the gospel was distinct from the other apostles, and contained no water, unfortunately says: "So that there was no part or appendage of the gospel that was in vogue before the ascension that Paul ever received as gospel" (p. 60). And yet Paul, in addressing Timothy, says: "And that from a child thou hast known the Holy Scriptures (not his epistles, but the Old Testament Scriptures), which are able to make thee wise unto salvation through faith which is in Christ Jesus." Paul says the Old Testament Scriptures could make Timothy wise unto salvation through faith. It is quite evident that the author is in error on this point. Hear his conclusion: "And hence we are, as Gentiles at least, only to receive as gospel such as Paul was taught or received, 'out' of the Lord after His ascension and exaltation" (p. 61). And yet Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, etc." The author's statements can not be made to agree with Paul's. So we are compelled to regard the author as in a grave and fatal error. He reaches the climax of his errors on page 62: "Christ did not, and could not, preach a full or complete Gospel salvation to men." How astounding! Christ called the laden to himself with the promise of giving rest. He said: "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." If the world was not furnished with a full gospel salvation until preached by Paul, and as an imperfect or partial gospel could not prove efficient in the salvation of men, therefore all who died prior to Paul's apostleship were lost. This is a logical deduction from the author's premises. His play upon the crucifixion and exaltation of Christ affords him no relief. The virtue of the atonement was the same to the pious believer or the returning penitent prior to the crucifixion, whose faith was prospective, as to the believer and penitent now whose faith is retrospective. So the gospel was preached in its fullness anterior to the crucifixion. That it was more fully elaborated afterwards we do not deny. By what authority the writer elevates the servants above their Lord, as he does Peter and Paul above Christ as prophets, we can not find. After all that is said upon that point we are left without a scintilla of proof. This important matter is left to rest upon an ipse dixit. He argues that Paul's commission to preach the gospel was distinct from the great commission so called. He admits that the great commission did contain water, but was circumscribed to the Jews. Paul's commission was to the Gentile world, and contained no water. The Pauline commission is the only commission now in vogue, and the Christian minister of this day derives his authority to preach from that commission. He then concludes that, this commission containing no water, "water baptism" is an innovation. Hear him: "Who so bold and God-defying as to mar the 'It is finished' with water baptism or its kinsman and elder brother, cir-

umcision? us from such Paul beir report to the titles, was a se

It is a... of the Scriptures to say that Paul set aside "water baptism." In A. D. 56, some time after Paul had been set apart for the work among the Gentiles, he approved the baptism of certain disciples in the name of the Lord Jesus, and after they had received the baptism of John; yea, we are authorized from the record to say he encouraged their being baptized. Although Paul, in his first epistle to the Corinthians, expressed himself as thankful he had baptized none of them (the Corinthian Christians) but (Crispus and Gaius, he did not assign as a reason that baptism was an innovation or unnecessary, but on the contrary he said: "Lest any should say that I had baptized in mine own name" (1:13,14). If Paul had regarded baptism as an innovation, he would have pointedly said so at this juncture. We will not review this book any further. Our author's exegesis of the third chapter of John is indeed strange and defective.—R. C. ARMSTRONG. MEXIA, April 11, 1882.

Southwestern University.

CHAPTER II. (CONTINUED.)

The convention reassembled under the presidency of Bishop Marvin, who had remained in Texas during the year. The wisdom of the delay already had in the matter of location, although denied by the impatient ones, was very apparent to those who were willing to move more slowly. Some ten places now appeared, through delegates or memorials, each presenting their superior claims for the coveted prize. The values now offered as subsidies to secure location were far in advance of anything deemed two years previously as at all possible to be secured. The increased attendance upon the meetings of the convention; the ardor and earnestness, and in some instances, warm partisan feeling exhibited in the debates, all proved clearly that the matter had now come to be considered one of singular importance to the church in Texas. The commissioners of location reported that they had given anxious attention to the matter, but had not yet fully settled the point, and asked further time. The report was laid on the table and the commissioners discharged. This was another outburst of impatience, and while the convention was seething over the matter, a proposition of an entirely novel character was submitted. A company of prosperous and active capitalists, members of the church—a majority of them residing in the city of Galveston—proposed to form a joint-stock company with a capital of \$100,000, of which they were willing to take \$50,000, provided the Methodists of the State at large would take the other \$50,000. With this money they assured the convention they could purchase an eligible body of land containing nearly 20,000 acres, toward which an important line of railroad was then pushing. The company, from this purchase was to donate ample grounds for college buildings, near the center, and every alternate lot and acre of the town to be laid out around the university, and every alternate section of 160 acres of the remaining operations might begin and be comfortably accommodated for ten or fifteen years. These gentlemen limited the time of their offer to June 1, 1872, after which, if the church at large had failed to respond to their proposition, it was to be considered null and void. The proposition was most favorably received by the convention. The gentlemen originating the offer were appointed commissioners of location, with instructions that if the scheme failed they were to select from the many places then claiming the location. In that event they were to become trustees of the property accepted in behalf of the M. E. Church, South, and to make any and all arrangements for the opening of the university their wisdom should devise, and report their action to the several conferences.

The question had been previously raised whether or not the convention had authority to delegate its powers to commissioners, and an appeal had been taken to the bishop, who decided affirmatively. The commissioners resident in Galveston proceeded promptly and generously to act in response to this unexpected call of the convention. The first of June came, and the State had failed to respond to their proposal, which was now formally withdrawn. They advertised that they would proceed to locate the proposed university. They declared their purpose to locate at that point which offered a subsidy nearest approaching the original moneyed condition of \$150,000—accessibility, centrality, health and other necessary particulars to be duly considered. The arrangements for the careful and wise oversight of the prop-

and administration of the proposed institution were subjects of much debate and consideration. Through the wise suggestions of Bishop J. C. Keener, the matter received happy solution. He suggested the creation of two distinct boards, one having oversight of the property, the other to have jurisdiction over the internal affairs of the institution. It was determined, therefore, to have a board of trustees of business men which should administer the financial affairs, a working quorum was to be located in Galveston to constitute the executive committee, rest of the board to be representatives from the several conferences. The board of curators was to be made up of ministers, an equal number to be elected from each conference. To this board was to be committed the management of the internal affairs of the establishment, such as the election of professors, the good order of the institution, the conferring of degrees, etc.

This plan of organization, submitted to the conferences in the winter of 1872, under the presidency of Bishop Keener, was adopted and the curators appointed. This board met in Galveston, December 21, 1872, Bishop Keener presiding, and Rev. F. A. Mood was elected regent of the university, with authority to summon a meeting of the board for the further election of professors whenever the emergency demanded.

The board of trustees kept up diligent correspondence with the numerous points competing for the location, by letter and through their agent, Rev. F. A. Mood. They visited, in person, several points, but agreed quite unanimously that Georgetown, Williamson county, possessed by far the greatest advantages presented by any of the competing points; while the subsidy offered in buildings, lands and money was also in advance of all others. Located at the base of the Colorado hills—called mountains—with the beautiful San Gabriel flowing through its northern and western limits, through rocky canons and over gravelly beds, with the overhanging hills covered with forests, and on the south and east "a boundless contiguity" of rich rolling prairie, all lying only twenty-five miles north of the capital of the State, there were offered all the conditions of a desirable location. High and well drained, with no swamp land within fifty miles, there was the assurance of health. The hills, rolling prairie, rocks and river, offered a beautiful landscape, where you could neither walk nor ride without being charmed. The San Gabriel with its bubbling springs offered abundance of pure sparkling water; the hills on the north and west, crowned with forests, offered fuel, and at their feet were quarries of rock for building. The farms that dotted the prairies offered abundant produce at low prices, and the proximity to the capital anchored it forever near the legislative center of the commonwealth. The subsidy offered, claimed to have a value of \$150,000, was really worth something less than half that amount; but, even at that discount, exceeded in actual value double the subsidy of any competing point. So Georgetown was formally called upon to present its subsidy in legal and authenticated form. Meanwhile the competing places, impatient at the delay, and despairing of reaching the amount of subsidy demanded by the commissioners, one after another withdrew voluntarily from the contest, so that on August 21, 1873, when the location was declared, Georgetown remained the only actual candidate for the honor. By this happy combination of circumstances, all complaints in reference to the decision of the commissioners were stopped. Upon the reception of the news of the decision of the commissioners at Georgetown, there was great rejoicing, the firing of a hundred anvils expressing their great satisfaction at the result.

The subsidy included a plain but capacious stone building, with a chapel having capacity to seat over four hundred persons, and six large lecture rooms. Having these accommodations immediately at hand, the regent advertised the opening of the first session of the institution for Monday, October 6, 1873.—F. A. MOOD.

Are Methodists Hard-Hearted?

I ask this question because a few months since I sent out a call in the ADVOCATE for financial aid for Bro. J. S. Lane; it has met the meager response of \$20. O brethren! brethren! it is too hard to be sick and unable to go into the fight, and have to lie in the hospital and suffer in more ways than one! Bro. Lane is still sick. I ask this against his will; but I know what I'm about. Just this and no more: Let every tender-hearted man and woman who reads these lines inclose at once \$1 or more and send to Dr. Mood or myself, at Georgetown.—G. W. GRAYES. GEORGETOWN, May 11, 1882.

Al! Chee, a Chinaman who has been studying for the ministry in the college connected with the People's Church, New York city, has been baptized in the presence of forty of his countrymen. Connected with this church is a school where twenty Chinese names are learning to read and write.

Healed by Faith in the Promises of God.

To the Texas Christian Advocate.

We believe that the sister in Burnet county, Texas, and her brother at the north, were healed by means of faith in the promises of God, as they stated and as was published in the ADVOCATE a few weeks ago. We believe that God will heal the sick in body in answer to the prayer of faith whenever the particular ailment has accomplished its object and is no longer necessary. It is not needful to preserve a sense of mortality; to exercise the judgment and test the patience; to make the party submissive; to wean the affections from earth; to elicit and display heroic, unconquerable zeal and determination in the service of God; or to compass any other desirable end with respect to Christian character and life; and, as our merciful heavenly Father doth not afflict willingly nor grieve the children of men, the earnest, faithful prayer of the sufferer, made by the help of the blessed spirit "who maketh intercessions for us with groanings that cannot be uttered," is heard, is answered, and the prayer of faith saves the sick.

We cannot conceive of a person reaching a point in godliness during this life where physical inconveniences and infirmities are altogether unnecessary, and hence, where he is entirely relieved of them; yet we may think that it frequently comes to pass that particular afflictions accomplish their mission, and are removed in response to the prayer of faith, either gradually in the ordinary course of nature, by the use of means; or more suddenly and strikingly in the way of particular providences, which we believe was true in the case of the brother and sister above mentioned. Such deliverances are genuine, but involve no more of the miraculous than any other particular or striking providences, for such they were.

They lack one essential element of miracles, namely: not being wrought to prove any doctrine or to attest the character or commission of any one. Hence they are not miracles, and we should not shrink from acknowledging them, from talking about them, and from recommending all to pray earnestly to God in their afflictions to cause them to accomplish his will and to relieve them in his own way, while they make use of every means which reasonably promises help. "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing as unto a faithful Creator" (1 Peter iv:19).—E. CRUM. WILLIAMSON COUNTY.

Prohibition is Right.

"Prohibition" aims not to regulate, but to destroy the liquor traffic. The time for temporizing has passed. The rum evil will not be regulated. For 200 years courts and legislatures have attempted to direct the sale of intoxicating liquors, and through all this history the traffic has evaded, ignored or defied all laws. Every "regulation" yet framed has had multiplied loopholes through which violators of the law have escaped just conviction. The people are rapidly learning that the liquor business is, in its very nature, a law-breaker, and is a blood-relation of pauperism, worthlessness, murder, theft, and treason. It stands clearly revealed as "that old serpent, the devil." The conscience of the age imperatively demands its extinction. "Set thy heel upon its head." It should be stamped out.

License is preferable to free rum. High taxation is better still; but both are ethically wrong, and, so far, have failed to control the traffic. Wherever they prevail the figures are so low that the poorest of the poor can obtain all the bad whisky they want. Such taxation and license are wrong, because they make the State a constructive patron of crime for a consideration. They help to make this murderous business respectable. Good citizens do not consciously engage to maim or kill their fellows. Reputable men do not go into the work of making paupers and criminals. Any government that receives a revenue for tolerating this awful work legalizes it and clothes it with apparent public sanction. Law, which is one of the greatest of public educators, thus becomes a teacher of vice. The only taxation of the liquor traffic that could be ethically defensible would be at figures so high as to amount to practical prohibition. If the national revenue were \$10 instead of ninety cents a gallon, and State and local taxation were proportionately high, the practical result would be prohibition. If the rate of taxation were fixed at these high figures, and laws were enacted with that intent, Christian men might support them, at least temporarily.

The simple question is, has any person a right to sell intoxicating liquors as a beverage? To this query the people are about to answer with a thunderous No! Such traffic thrives only on the poverty, degradation and misery of men and women and little children. Against it we may justly charge that it causes ninety per cent. of all crimes; that while it may pay the National treasury \$80,000,000 in revenue, it draws out \$750,000,000

to support the pauper and for the prosecution of the crimes committed by drunken men; that it causes two thirds of all pauperism; that it maintains a standing army of 700,000 common drunkards in America; that it annually transforms 60,000 sober, useful citizens into mere burdens and curses to society; that it annually sends 60,000 men to drunkards' graves; that it more than orphans 2,000,000 children annually; that it breaks the hearts and blights the lives of hundreds of thousands of mothers. As citizens, as men, as patriots, we say that the infernal traffic which causes such immense loss of life and is so awfully destructive to happiness and to the bodies and souls of men, has no right to exist.

Few save those financially interested question the right of the State to prohibit the traffic. It is pleaded that prohibition involves the destruction of vast capital invested in breweries and distilleries, and would, therefore, be wrong. Men who habitually trample upon every principle of morality are found raising the question of the State's right to stop their crimes. Men who indirectly, yet criminally, rob society of hundreds of millions question the right of society to destroy their property for self-protection. Society has the right, and is under obligation, to protect itself. That right is recognized and enforced in many directions. It prohibits theft, murder and treason; prohibits the sale of diseased fruits and vegetables, and of infected cattle. It establishes quarantines to arrest the incoming pestilences. The State has power to destroy property for the protection of life, and to prohibit any business that conflicts with the common weal. It, moreover, has the right to sit as a jury to determine what are social menaces. The liquor traffic is such a social menace. It has imprudently its curse upon almost every family among our 50,000,000 of people. It destroys thousands of lives, and scatters fire-brands, poisoned arrows and death in every direction. The State is under solemn obligation to destroy it, however much property may be involved.

Then comes the silly obstructive sneer, "Does prohibition prohibit?" Do the ten commandments prohibit? They have been on record more than thirty centuries, though murder, lying, stealing and adultery are not extinct. The Decalogue has, nevertheless, placed them under the ban of human and divine displeasure, and thereby has become an instrument for training human perception and conscience. Legal prohibition places rum-selling in the catalogue of crimes, and places in every man's hand a scourge for the villain's back. Maintain this double process long enough, and rum-selling, if not totally extinguished, will become rare and sporadic. Prohibition, like all condemnatory laws, educates. All legislation against crime arising out of human passion or greed is resisted at first. If society were asked to repeal every law that is not perfectly obeyed, men could put all human statutes into a vest pocket. "Prohibition" is society's first step to outlaw wrong-doing of all kinds, the liquor traffic included. That first step has been taken in some States, and will be taken in all States. Men whose locks are already growing gray will see the day of prohibition. No human issue is ripening so fast. The vitality and divinity of the problem is proven by the fact that it is outliving the silly sneers of its unwieldy friends. Scatter-brains, fanatics and hypocrites have failed to bring the struggle into disrepute. Prohibition is a living, vital, persistent issue, and it is foreordained to victory.

The Memory of My Church.

How many sacred memories twine around this blessed hour! In earlier days, when one house served for worship on the Sabbath and school-room during the week, I have visited this place. I attended the old house that stood near by as a student; after that as a teacher. I was there when the church was being built. I saw the daily progress of the workmen as they reared it. I was there when it was dedicated; was there at the first quarterly meeting. There I have heard the word proclaimed by many of the servants of the Lord—by many strong in the strength of the Master. I have witnessed the power of God in the salvation of many souls, and there often-times has my own soul been made to rejoice in hope of a blessed immortality beyond the tomb. I attended there on the night of my marriage. There in that altar I have had my little ones consecrated to God. A grove in full view of the altar has often been to me a place of rest; and, looking out from the altar I once thought that there, in sight of that hallowed place, I would like to rest and there to rise on the resurrection morn. The next time I saw that place the earth was opened to receive to her bosom my infant son. A little more than a year has passed; another little one has been consecrated, and now we have just laid our first-born son beside his brother in that grove. With all this, who can wonder that Mount Zion Church is to me the most hallowed place on earth? Sometimes I look around it and my heart almost sinks within me; but "I know that my Redeemer liveth," and if I only hold out faithful I shall be with him when life's weary pilgrimage is ended and my body rests in this or some other church-yard.—C. S. LORNO. Rusk, April, 1882.

THE ADVOCATE acknowledges from Hon. Chas. E. Hooker, M. C., from Mississippi, his speech upon the Chinese immigration question.







Texas Christian Advocate. Editor: L. G. JOHN, D.D.

Associate Editors: H. S. Finley, H. S. Thrall, J. D. Shaw, S. J. Hawkins, E. S. Smith.

TAKE NOTICE! THE TEXAS CHRISTIAN ADVOCATE will be sent ONE YEAR TO ANY PREACHER For ONE DOLLAR GENERAL CONFERENCE.

Full Digest of Proceedings from Day to Day. From Texas to Tennessee. EDITORIAL CORRESPONDENCE.

It was with feelings of deep sadness that we read the telegram on the 26th of April calling us to the grave of Robert Alexander. Another link binding the present with a former generation has been broken.

palmy days of his pulpit power made on the church a deeper impression than those simple and touching words in which he closed his life of active labor with expressions of unwavering trust in God.

Dr. Summers was born October 11, 1812, near Carle Castle, Dorsetshire, England. He came to this country and commenced his work as a preacher in Virginia. In 1840 he went to Texas, and there ranks among the pioneers of Texas Methodism.

Dr. R. A. Young, welcoming the Conference, said: "I do not desire to consume the time of this Conference in making a lengthy welcoming address. A majority of the members of this Conference have been welcomed heartily at the table of the Committee on Entertainment. They have all been welcomed, sir, to the hospitable homes of our citizens. They have been welcomed by the members of the Methodist Church to this entire region of worship."

Dr. T. O. Summers then read the roll of delegates, by conferences in alphabetical order, as follows: Upon his nomination by Dr. McAnally for re-election as secretary, and his unanimous election by a rising vote, Dr. Summers said he thought he would be able to do all that could be expected of him during his term of office.

The membership has increased from 798,892 to 890,657. Thirteen thousand of these were added to the communion of the church last year. The amount of church property and accommodation for congregations has increased in proportion. Houses of worship have been built or renovated on a better style of architecture, and there has been a marked degree, a general clearing out of old debts.

Counted to more than \$16,000. Yet he was not a man of great wealth. There are many in our communion who, with equal consecration, would be able to furnish larger material aid for the world's conversion.

The condition of our publishing house has been materially changed, and for the better, since the General Conference last had its affairs under consideration. The wisdom of closing the book agent and business manager to the emergency has been vindicated. The church is greatly indebted to that committee—composed mostly of laymen—for the eminent patience and skill, and fidelity with which they have so bravely and self-sacrificingly discharged their duties.

Our educational institutions have had an unequal prosperity. Some have enjoyed abundant gifts from abroad and others have languished for the support at home to which they were entitled. High schools, under the care of district conferences, were brought under your attention in our last address; their success in portions of the country has been gratifying, but suggestion of enlargement and improvement has not been sufficient to bring their attention to those who have been endowed sufficiently to least insure their stability.











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Texas Christian Advocate. CHURCH NOTICES. WEATHERFORD DISTRICT-THIRD ROUND. Catherine Hill, at Wesley Chapel, May 29, 31...

GEORGETOWN DISTRICT-SECOND ROUND. Blackland et al. 1st Sunday in May. San Gabriel et al. 2d Sunday in May...

ing coun standi in this isunder passage. Whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit...

Quibaries. The space allowed subscribers, twenty to twenty-five lines or about 175 to 180 words. The privilege is reserved of condensing all obituary notices...

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BROWNWOOD DISTRICT-THIRD ROUND. Browns, at New Hope, 2d Sunday in June. Williams, at Elm Grove, 1st Sunday in July...

COESICANA DISTRICT-SECOND ROUND. Ash Creek et al. 1st Sunday in May. Fairchild et al. 2d Sunday in May...

That this scripture can have no reference to the baptism in fact or mode is evident from the fact that the new man is not the subject of it. The new man is alive; we do not bury live bodies...

Obituary. MORRIS-Sister Morris was born in Chawaw county, Mississippi, April 27, 1841; moved to Texas with her parents in 1844...

DR. C. W. BENSON'S SKIN CURE. THE BEST Sunday-School Song Book! HEART VOICE. Edited by W. F. SHERWIN.

NEW RICH BLOOD! JULIA MCNAIR WRIGHT'S NEW J-Practical Life. The Great LIGHT Church Light.

DR. J. KRAMER'S GERMAN EYE SALVE. Is a positive cure for eye ailments. Sunday School Music. DAWN OF A NEW ERA.

CHAPPELL HILL DISTRICT-SECOND ROUND. Bryan et al. 1st Sunday in May. Travis et al. 2d Sunday in May...

TEXAS DISTRICT-SECOND ROUND. The Texas Christian Advocate. The Old Man Buried. This is the gist of one of the finest arguments of the apostle in whose writings Bishop Sumner once remarked...

WACO DISTRICT-SECOND ROUND. Mt Vernon et al. 1st Sunday in May. East Waco et al. 2d Sunday in May...

Obituary. DEWOLFE-Mary W. Dewolfe, nee Wagner, was born of Christian parents in Coshocton county, Ohio, July 8, 1849. Leaving her native State...

THE ONLY PERFECT SEWING MACHINE. SIMPLY LATEST IMPROVED. JOHN CHURCH & CO., NEW YORK OFFICE.

OPIMUM & MORPHINE EATING. PARLOW'S ENDING BLUE. CORSETS. WARNER BROTHERS. LANE & BODLEY CO. GOLD MEDAL.

THE BEACON LIGHT. A collection of new hymns and tunes, carefully selected from a large quantity of manuscripts...

JEFFERSON DISTRICT-SECOND ROUND. Beaumont et al. 1st Sunday in May. Spurger et al. 2d Sunday in May...

Now, in the first chapter of Romans we have the picture of human depravity darkly, truly drawn, culminating in the fact that though the judgment of God is known, they who do such things described as characteristic of depravity...

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Obituary. BEVINS-Sister M. L. Bevins, whose maiden name was Currie, was born in Alabama May 4, 1821. Emigrated to Texas in 1850; and professed religion and joined the M. E. Church, South, in 1853...

WANTED GOLDEN DAWN Great Future. The greatest thought of the world's greatest authors, among whom are Bishops Simpson, Foster, Warren, Horst and Foss...

VIOLIN OUTFITS. Consisting of Violin, Bow, and Teacher, sent to any part of the United States for \$200.00.

DETROIT THROAT & LUNG INSTITUTE. 253 Woodward Avenue, DETROIT, MICH. M. Hilton Williams, M. D. PROPRIETOR.

EASTLAND DISTRICT-SECOND ROUND. Graham et al. May 13, 14. Grayville et al. May 21, 22. Grayville et al. May 21, 22...

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Obituary. They only can appreciate health who have suffered from long-continued illness. Brown's Iron Bitters give health and strength, and thus have made very many happy.

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Texas Christian Advocate

DR. WINSHELL AND EVOLUTION.—Many of our readers will remember the somewhat sensational conflict which occurred some years ago between Dr. Alexander Winshell and the authorities of Vanderbilt University on account of the rationalistic teachings of the former during the time he occupied a chair in said institution, and which resulted in his summary dismissal. Popular indignation ran high in some quarters, and the rationalistic press, as well as some journals claiming allegiance to Christian cosmogony, raised a hue and cry of "Science throttled in Vanderbilt." But the government of Vanderbilt was firm in the opinion that rationalistic and Huxleyan cosmogony was not needed in the chair of a great liberal Christian university.

In the paper referred to above, "The Speculative Consequences of Evolution," he says, by way of distinguishing between the Mosaic cosmogony and the evolution hypothesis: "Evolution, I say, knows nothing of creation. This is not because it contravenes creation, but simply because creation is an event which does not come within its purview. Evolution is in the name of a mode of continuance, not of a mode of beginning. As it concerns only the mode of continuance, it can neither affirm nor deny any mode of origin. It traces the genealogy of events as far back as possible, and may leave us to presume with reason that the remotest discovered term in any case is itself really derivative. \* \* \*

good; cotton checked by cool weather and recent rains; copious crop of fruit. Health good. We have an excellent temperance organization, doing, we hope, much good. J. O. ARMSTRONG, Denton, May 3: The second quarterly meeting passed off smoothly. Finance report good. The church was thoroughly indoctrinated on Sunday at eleven. Thank God for "presiding elders," especially good ones. Our self-supporting camp-meeting for Denton circuit, will commence Friday before the fourth Sunday in July. Brethren be prepared. E. L. ROBERTSON, Brackett, May 1: We believe there is considerable interest among a few of the people, and we expect to try a protracted meeting soon at Del Rio. Bro. Bryce spent some time with me and preached several times. He took in Eagle Pass is preaching. Temperance is being agitated on our border. E. ROBERTSON, near Mexico, in Texas, May 2: Query: If all those who have been writing about changes to be made in the Discipline were called into the conference room to assist in the work, how the officials of the Discipline would remain unchanged, and what kind of a book would be given us? J. W. KELLER, Houston, May 4: Yesterday morning at 8 o'clock the Sunday-school scholars from this part of the city left town on a picnic excursion, twenty miles above, on the San Jacinto. It was a great success. Our Sunday-school is doing splendidly. We have near fifty regular scholars. We purpose commencing a protracted meeting at our church May 14. J. S. TUNNELL, Marlin, May 2: The Methodist and Baptist Sunday-schools of Marlin and vicinity, are enjoying a "Maiden" today. The music by the band and choir, crowning of the May queen, and the orations of the day were simply splendid. The beautiful supply of provisions upon the ground was indicative of the prosperity of the Marlin people. Good be very good. "PLANTER," Tyler, May 3: I send this as my "card of thanks" to "F." for the communication published in the ADVOCATE of April—, as expressing "our" sentiments on the subject of the "Maiden" and the education of the "brother in black."

CONDENSED CORRESPONDENCE. 37 Accessions—15 Baptisms. BROOKWOOD, May 1: Since conference there have been twenty-seven accessions to the church and fifteen children baptized on Brookwood circuit. Bro. Lawler, pastor of the C. P. Church, and myself are holding a protracted meeting in Brookwood.

8 Accessions—10 Conversions. J. F. SWOFFORD, Brownsville, May 4: A meeting commenced at Bethel, on Saturday before the third Sunday in April, results: eight additions, nine conversions, and eight baptized. One conversion at another meeting at Newson school house.

26 Accessions. A. LITTLE, Troup, May 6: On Overton and Troupe circuit we are moving on quietly, making some advancement. Have a Sabbath-school at each appointment on the work; all these Methodist except one; have expended for literature \$30. I have collected about \$55 worth of books since conference. Have had twenty accessions to the church. Finances good.

W. S. MAY, Rock Hill, Collin county, May 5: Second quarterly meeting over. Good meeting. Two accessions. Sunday afternoon, April 30, organized a woman's missionary auxiliary society of twenty-four members. We had organized one at Bethel church two weeks before twenty members. We now have two auxiliary societies in Bethel circuit—one called Zion, the other, Bethel—with forty-four members. The ladies are in earnest; they will succeed.

12 Accessions. P. O. TUNNELL, Stone Point, May 3: Prairieville circuit moving tolerably; among excellent people. Some signs for better goods, attentive congregations. Two days' meeting fifth Sunday in April; good time. Some penitents; received on work by letter, 11; dropped some. Sunday-schools: 10 pupils; superintendents and teachers doing well. Camp-meeting in prospect; ought to have another somewhere—perhaps near Wesley Chapel. What say you, brethren?

A Reminiscence. J. M. WESSON, Navasota, May 3: Bro. Bessely, in postal card of April 20, says of his quarterly meeting in Wharton: "The first quarterly in this place, although it is an old town. Not me first. I held a quarterly meeting there in 1853, when on Ruterville district. We had strong societies then at Egypt, Peach Creek, and West Bernard; but the war broke them all up. Am rejoiced to hear that the old wastes are being rehabilitated."

12 Accessions. R. M. S. ROULE, Wallisville, May 2: The second quarterly conference of Liberty circuit convened at Wallisville April 29. There was a good attendance of official members. Our presiding elder was absent, attending General Conference, and we had to do the best we could without him. Had a good time, however, and I think, much good done. One accession and many penitents. We expect ere long to reap a rich harvest. We have class meeting at Wallisville, and it is a power in our church among our members, developing in their lives of godliness. Raised this quarter for preacher in charge, \$60; 275 church purposes, \$81 50. We have Sunday-schools at every point, using our literature and doing good work. ADVOCATE generally circulated.

What Prohibition Does. J. T. SMITH, Shelbyville, Shelby county, May 1: Bro. J. J. Canafax asks some one to say what prohibition has done, is doing, and will do. We answer, that we have lived in Shelbyville twenty-eight months, and as the result of prohibition, have never seen any drunken man in the place; have never heard one ugly oath that we remember. There is so near no business for the justice of the peace and constables that these officers are hard to fill—universal good will among citizens. There are two grog-houses in Center, the county site, and a cross-road doggery west of there. The grand jury, about one year ago, found fifty-four bills, and not one of them about Shelbyville or east of here. We would not part with it.

the church in part of their success. I am glad to see the popularity of the protracted meeting. I have said in regard to Bros. Pickett and Jackson, and by way of explanation in part of their success, I may add that they are perhaps selling more books and getting more subscribers for the ADVOCATE than any other two preachers in our conference. R. M. SWEAT, Farrisville, Newton county, Texas, May 1: Religious outlook not very encouraging. Organized two Sunday-schools here of late. Preacher at his post. REV. J. A. ALLISON, Colorado Gunnison: Sometimes your Texas preachers have "poundings," "watchings," I am in luck, too, to-day. I was presented a \$50 horse. How will that do for Rocky Mountain generosity? J. P. D. TAYLOR, Canton, May 5: Preacher organized a church of twelve members at Silver Lake Sunday. Others to follow soon. Charge moving on quietly. Church struggling for a more elevated plane of Christian life. R. O. BRAZELTON, Duffan, Erath county, May 3: The mineral wells at this place are attracting considerable attention by their healing properties. Duffan is eight miles from the Houston and Texas Central railroad, Hico being the nearest station. We want to begin a camp-meeting here Tuesday, June 22. T. J. THOMASON, Ridge Chapel, May 1: Our second quarterly meeting for Westcott circuit closed yesterday night. We had a tolerably full attendance of officials. Finances rather behind. Presiding elder present. We had large congregations, and they were very attentive. Had two penitents Sunday night. The conference elected a committee on camp-meeting. M. A. BLACK, Round Mountain, May 3: I have organized a church at Johnson City with good prospects of success. This place now becomes one of the appointments of Round Mountain circuit. The Sunday-school work in my charge is advancing much the year, and we are trying very hard to get the people to see that the Bible teaches infant baptism. C. R. SHAPARD, San Felipe, May 4: Yesterday this old historic town was in her holiday attire—the occasion our Sunday-school picnic. The queen of Spanish Missions and her court music from the brass band, and last, though not least, the sumptuous feast spread, made the occasion one long to be remembered. C. ROWLAND, Slaughterville, May 2: Our second quarterly conference for Levisa circuit is over, and a pleasant ending. It was a good time. Rather a poor turnout of officials. Finances tolerably well up. Sacrament Sunday morning; infant baptized at 3 p. m., followed by a love feast; and the Lord was present. S. M. WEAVER, Spring Hill, May 3: My second quarterly meeting passed off smoothly. Bro. Mackey, presiding elder, and R. C. Armstrong, of Mexico, were present. The interests of the church were well looked after. Had some good preaching; very good attendance of the officials. Finances not so bright as we hoped. The book for a revival very good. Sunday-school interests very good. W. C. BROTHER, Comanche, May 2: To the preachers of Brownwood district: Dear Brethren—Our district conference will be held at Comanche, embracing the fifth Sunday in July. We intend to have a district camp-meeting, in keeping with that disciplinary requirement. "At these conferences prominence shall be given to religious services." Why may we not have a revival—one that will move the whole district toward God and bring back the erring and the ignorant? The responsibility rests largely upon you, brethren. Let every one feel the worth of souls, and labor, pray, and agonize for the salvation of sinners. Induce as many brethren on your respective circuits to come to our district camp and enjoy the work. It is our meeting; let us all feel a common interest and labor earnestly for the promotion of His cause. \* \* \* On the 21 instant the Sunday-school of Comanche joined in a picnic that will surely give pleasure to all. Features of pleasure and entertainment, and the evidence afforded of neighborly fellowship and love among the people. J. O. ARMSTRONG, Denton, May 3: The following figures will show Denton circuit in the right light, numerically, with corresponding assessments: 423 members, 45; assessed \$154. Pilot Knob, 20 members; assessed \$55. Bethel, 20 members; assessed \$63 25. Clear Creek, 30 members; assessed \$63 75. Hickory, 20 members; (only ten present), assessed \$57. Delegates and carriers, \$10. Conference claim for rent, 30; for traveling, \$80. Home missions, \$20. Paid for military up to date, \$156 85. E. R. LANGE, Tyler, Smith county, May 2: Second quarterly conference for Levisa circuit, was held April 29, 30. Seven appointments out of eleven represented; \$33 30 paid on conference. The delegates to district conference: B. A. Broils, J. E. Long, H. M. McAnally, and J. G. Middleton. Our preacher made a good report upon Sunday-schools, and also upon the state of the Church. Bro. Adams, our presiding elder, left here Sunday evening for the General Conference.

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From California—Hard Work and No Pay, but Happy. TEMECULA, San Diego county, Cal., April 20: If you knew what a joy it is to us, wife and I, to get the ADVOCATE regularly away out here, so far from home and loved ones, you would realize the disappointment when I say that we are getting no salary as assessed as yet, but this does not matter with me—I and wife are getting what we eat, and what our horse eats; we are not keeping house at all, but travel all the time, entirely among strangers and a mongrel population—made up of Spaniards, Mexicans and whites. My work is right in the Southwest corner of California. The good Bishop Kavanagh told me that I would find a hard place to work in, and I have. I find a powerful current of infidelity sweeping over this country. The greatest obstacles to contend with is the writings of unbelievers in the United States. There is also the obstacle of personal immorality among a large portion of men who come to this country as refugees from justice in their own States. O Lord, we would aim of the ADVOCATE, when I see it still fearlessly maintaining the bold stand it took years ago against vice and wickedness in high places. It is said in holy writ: "Some men's works do better than other men's go before to judgment." Now, we think that some men's works go with them as they journey—and so with the work of the ADVOCATE. You will not know how the good you are doing in this life; but away out yonder, in eternity some of our brethren will be telling of the good you are doing in this life. The ADVOCATE's bold exposure of delinquent officials is telling, for that is one reason so many leave for parts where the law is not so strictly enforced; many of these are in California, where they are regularly organized bands under the name of League of Freedom—that are openly defying the execution of some of the statute laws of the State. The ADVOCATE's stand against intemperance and in favor of prohibition is also earning good for the final contest. God bless you, go on, and as Brother Gaskell says, "never stop till they rant, alcohol, is entirely and forever banished from our loved Texas." I can plainly see by reports of success of local opinion in so many counties, and parts of counties, that the game is going on—the heaven that goes out in the ADVOCATE is permeating the whole State. It is cheering to see the professed follower of the Lowly Nazarene falling into line regardless of name or order. I believe that the work of Christian Church is moving forward in this great work of reformation. May the good Lord keep it moving onward until the jails of Texas will be to rest. Perhaps it will do some of your readers good to hear that the Lord is blessing my work, feeble as it is, out here in these mountains. I had but two small societies on taking charge of the work—numbering thirty members in all. I have organized two more, and taken in eighteen members, and a good prospect for many more. I have six appointments now, and much more to do. I have collected thirty-five cents per member for delegates' fund. I wonder if all the church will pay that much. I will get all my collections for the annual conference fund. Tell S. not to grumble because I write on both sides of the paper, as I have not enough to spare a blank side, and no money yet to buy with. [S. says he was so glad to hear from you, he rewrote manuscript with pleasure.—ADV.]

Secular Summary. The cotton brokers of St. Louis inaugurated their new exchange May 4. The Texas Dental Association met at Waco May 4. They met next year at Dallas. GENERAL J. B. ROBERTSON has announced himself as an independent candidate for governor of Texas. A FALSE prophet, with 8000 armed followers, is advancing upon Khartoum, Egypt. At Greenville, Miss., Dr. Preston E. Bacher was mistaken for a burglar by W. J. Wentworth, and shot dead. CROW DOG, the slayer of Spotted Tail, has been respited by the President to June 7. LONDON, May 4.—The decrease of specie in the Bank of England this week is £301,000. The proportion of the Bank of England's reserve to its liabilities, which last week was 43-16, is now 43 per cent. The United States Supreme Court denies the writ of habeas corpus to Sergeant Mason—holding the proceedings of his court martial valid. J. C. SULLIVAN, of Starkville; and James W. Flanagan, Jr., of Longview, Texas, are confirmed as postmasters. T. C. Byrne, for Terrell, Texas, was rejected. PREVIOUS to the admission to probate of the will of Henry W. Longfield the heirs pledged themselves to carry out its evident intent.

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