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## BISHOP KEENER ON THE PACIFIC COAST.

A Twenty-Million Dollar "Cup of Cold Water"—Climate, Soil and Products—No Place for the Colored Man—Arrested Spiritual Development—Grapes and Wine—The Chinese have Come to Stay.

This ADVOCATE has until now overlooked a most entertaining and instructive letter from Bishop Keener to the New Orleans Advocate, the major portion of which is given in the following extracts:

It is to be mentioned to the credit of the century and of our civilization that Mr. Stanford, of California, one of the controlling stockholders of the Central Pacific and of the Southern Pacific railroads, has created a foundation for an Industrial Free School, now being located between San Francisco and San Jose, by the gift of twenty millions of dollars. This is probably the largest gift ever made by a private individual to benevolent purposes. I learn that there will be proper provision made in the institution for Christian as well as for industrial instruction. All honor to so noble a citizen! May the Lord remember this cup of cold water in that day!

The Los Angeles Conference adjourned on October 31. It was held in the town of Los Nietos, a place rich in climate and soil, and naturally far on toward Eden. Grapes in bunches about the size brought back from Eschol; pumpkins, large, golden, suggestive; oranges in orchards of great breadth; English walnuts, apples, pears, chestnuts, with fresh tomatoes and green corn every day in the year! As far as the eye ranges there are vineyards—the drawback to the vista being an absence of grass and the presence of brown, bare, dusty earth. Irrigation is not necessary to the alfalfa and for garden vegetables; but it may be stated that everything can be raised here except the strictly tropical fruits. Even these seem to flourish. The gum-arabic tree grows rapidly; so, too, the guaiacum tree and the guava bush. The temperature is neither too cold nor too hot for working comfortably out of doors every day in the year. The negro is not needed. I was sorry to hear that there were 5000 on the way to California. It occurs to me that the colored man might go farther South to greater advantage of all concerned. Surely the Chinese of themselves constitute a sufficient problem for the Pacific coast. What need of more race trouble? This is the inviting place for white men who wish to raise their boys to work. A few acres of this soil is all that one needs to be independent.

The conference met in a thickly settled country neighborhood, in the same house in which it had met when I was last here, seven years ago. The strength of the conference since then has not increased as much as it should; partly owing to a schism in this end of the work, and partly to the disposition of every particular faith in California to have a church of its own, irrespective of members. To be separated from those who have attained such height of experience that they no longer need partake of the Lord's Supper or use the Lord's prayer and refuse to sing, "Prone to wander, Lord, I feel it," must in the end, prove no disadvantage to the church.

Are not these well-meaning persons the victims of an ill digested theory? "When that which is perfect is come, then that which is in part shall be done away." The fragmentary, preparatory statement of the Mosaic law gives place to Christ's sermon on the Mount, and especially to the Holy Ghost's law of a spiritual life as set forth in the thirteenth chapter of I Corinthians. The use of this word "perfection" in the Hebrews refers to perfection in doctrine rather than to experience. Who has fitted out the lines of that divine charity as given us by St. Paul—"thinketh no evil," "vaunteth not itself," "is not easily provoked," "seeketh not her own?" Let us see the man; not hear, but see, his good works. He need not speak; his charity can be seen farther than an angel coming from heaven. But the profession of having filled out so glorious an outline is oftentimes in evidence of an arrested development of the life of the spirit. \* \* \* Several interests of much moment on this coast are likely to tell upon the advance of Christianity. The cultivation of the grape and the presence of the Chinese. These lands will produce grapes without irrigation, and nothing else to so much advantage. What is to be done with this fruit of the vine? Some of it may be sent eastward for the table, some may be dried into raisins; but the greater part will be changed into wine. Already large quantities of wine are exported to all parts of the world, and it is the principal product of the State. Some of the church members have been already arraigned for the manufacture of spirituous liquors.

The Chinese have steadily broadened their grasp upon San Francisco and coast. They occupy more than fifteen squares in the heart of the city. Bland, satisfied and thrifty, they appear to be here for life. The Americans look as if they might sell out to a good purchaser, not so the Chinese; they have at last found the country they seek for. They are merchants of high order, with unlim-

ited capital behind them; diplomatists, well versed in the law of nations; horticulturists, or miners, or waiters, or bankers, or contractors for building railroads, and ready for anything that offers a living and a profit. They can and do compete successfully with any nationality, not excepting the Jews. Many of them are cultivated after their own style of intellectual training. What a problem! Yes; but what a field! "White to the harvest" are these cultivated pagans. Other churches appreciate the work of Christianizing these people brought, by God's providence, to our doors to be instructed. Why should we not also enter, when we have, now at home, one probably superior in the knowledge of the Chinese language to any American at work in San Francisco? May we not here fit native missionaries, as well as in China, for the preaching of the gospel to their own people.

## MEXICAN BORDER MISSION.

A. H. SUTHERLAND.

Our last was from La Luz, Oct. 2. Why this little town is called The Light I did not learn, but approaching it as I did on the above date, there is certainly a display of light the most magnificent I think I ever saw. Having spent a week on the eastern slope of the Sacramento Mountains amid the shadows of the dark pines, and battling all this day until early in the afternoon crossing the summit, but still in the black forest, we suddenly are ushered into the head of La Luz canyon. You are first startled, then stirred, and then subdued. No one glance could hardly combine more of the beautiful and sublime. Back of you and far above is the mountain whose side you have just descended. On either side a vast mountain projects and gradually declines to the plain ten miles below. In this emerald great arm-chair the soul can repose and be lulled into a reverie more than mortal by the moaning pines and the murmuring of waters as the mountain springs send down their rivulets to the valleys below. Above is a canopy of cloudless blue. At your feet a carpet of brown stretches out for many miles when it abruptly changes to one of snowy whiteness; this, after many more miles, comes to a blue wall which is the Organ Mountains running parallel with the Sacramento range. Over this vast panorama and a hundred million miles in the blue depths above the Almighty God and Creator has hung a lamp whose translucent rays shed supernatural glory upon the whole. This is La Luz, The Light—and such is life. From arid wastes and chilly gorges here the Christian will suddenly appear amid the splendors of the blissful hereafter.

But are we here to see these sights? Not at all. For far behind are loved ones whose superior charms would keep me by their side were it not for a cry that ever rings in my ear: "Come over and help us." So, stopping not five minutes to gaze upon nature's glories, we continue the descent toward the habitations of men where expectant souls will gather to hear the words of life this night. They must not be disappointed. One of those souls is of more value than all the woods and fields, than all the gold, and lowing herds. For souls the Lord of glory died. From his shining throne above he saw our peril and ran to our relief. Saved by his grace, and called by his Spirit, every instinct of love and loyalty imposes obedience to the heavenly vision. We must not confer with flesh and blood, with ease or profit, but go, and in God's great temple declare the words of this life. This we do. Until last March there had never been a sermon preached in this town. And since then only one until this visit. There are a few Americans living in La Luz. These attend the services and encourage the Mexicans to do so. The result is good congregations and a good work. Incidents in connection with the two persons baptized and received into the church at this time should be mentioned. The man received has two daughters in our seminary at Laredo. Some years ago he promised one of them a nice present, anything she might ask, whenever she should learn to read, write and speak the English language well. Not long before my visit she wrote him a letter in English, and reminding him of his promise, said that all she asked of him was to give his heart to that Jesus to whom she had given hers. He did so, and while I was there, a rejoicing and happy man, he gave his hand to the church. The moral of this is two-fold. First let the church establish Christian schools, and secondly, let the people patronize them. Through them Christ reaches souls, and through them souls reach Christ. These two girls at Laredo Seminary there found Christ, and through their little letters of love sent home to their parents were instrumental in bringing them both to Christ. The mother I received in March and the father in October of this year. The other person I received this time was a Mexican lady of fine quality and information, but she has been an invalid confined to her bed for several years. For the services of my visit in March some friends secured her house. To this she gladly consented, as she wanted to hear the Protestant preacher. She heard, she believed, and

she was saved. Soon after I left, the priest visited her, and finding she was not sorry for what she had done, pronounced the usual curses for permitting a heretic to hold services in her home; and added that she might never expect to get up from her bed of sickness. But, mark you, as if to rebuke a false prophet and to encourage the favorable impressions of evangelical truth made in the community, she was soon able to sit up, and was in a much better physical condition than she had been for years; and so she was when I was there in October.

May the Lord ever more confirm his Truth, and confuse its enemies!

## THE BAPTISM OF CHRIST.

REV. R. LANE.

It was not for personal repentance and remission of sins. He was without sin. He did no sin; neither was guile found in his mouth. It was not to initiate him into the Aaronic or ceremonial priesthood. He belonged not to the tribe of Levi, but to the tribe of Juda, and was thereby legally excluded from the ceremonial priesthood. He was not a priest after the order of Aaron, but after the order of Melchizedek.

The law maketh men high priest which have infirmity, whose office was to offer blood for themselves and for the errors of the people. The word of the oath which was since the law maketh the Son (Christ), which is consecrated forevermore. After the similitude of Melchizedek he was made a priest, not after a carnal commandment, but after the power of an endless life. As the most high God employed no revealed formula or human manipulation in introducing Melchizedek into his priestly office, the reasonable presumption is that he did not need John's baptism and manipulation to induct Christ into his unending priesthood.

"But when the fullness of time was come God sent forth his Son, made of a woman, made under the law." He came, not to destroy the law, but to fulfill. In his personal, active obedience, he met all the claims upon him of the ceremonial, judicial and moral law.

The Word of God came to John in the wilderness and imposed upon him an injunction, a precept, which had never before been imposed. This command was to preach the baptism of repentance for the remission of sins. Nothing appears in the command or the authority of the Word of God to initiate Christ into his priesthood. To God was reserved the office and function of initiating into a never-ending priesthood him who was a high priest of good things to come. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us, who, through the Eternal Spirit, offered himself without spot to God, and entered, not into the holy places made with hands which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

John's mission was to the Jews, who were under as much obligation to repent and be baptized as he was to preach and administer baptism. In meeting these obligations, imposed by the authority of the Word of God, they fulfilled righteousness.

Christ was a Jew after the flesh, and as much as any other Jew under the obligation of obedience to this newly imposed injunction. He recognized the obligation of duty, and, with his characteristic obedience to authority, came to John to be baptized of him. John demurred. Christ said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." He was baptized by John. Thus he met the obligation of obedience to John's authority and accomplished the fulfillment of righteousness, and was made manifest as the Savior of the world, the Holy Spirit descending upon him. When he was circumcised and his name was called Jesus, then was fulfilled in him the righteousness of the ceremonial law which enjoined circumcision. When he was baptized by John, then he fulfilled the righteousness of the Word of God which gave John authority, and laid him under the obligation of obedience to that authority. Christ's act of obedience and righteousness in baptism, like every other act of perfect obedience to the ceremonial, judicial and moral law, was indispensable not only to qualify him for his priesthood, but to prepare him as a lamb without spot, to be offered through the Eternal Spirit to God, that by his active and passive righteousness, every jot and tittle of the law might be fulfilled.

COLEMAN, TEXAS.

## JEFFERSON DISTRICT—THROW ON THE BRAKES.

Candor requires the confession that my charge, viz: Jefferson district, was indeed in poor plight at our recent conference session. Two of the younger brethren had been arraigned during the year, and were of course—well, not happy. The one who had been suspended was acquitted and returned to his former charge. The other was—well—has a year to meditate in silence, and I trust, will come out of the trying ordeal like gold tried in the fire. Three brethren were detained at home either by person-

al or family afflictions. These had the sympathies of their brethren.

Having reached home in due time, and having made all necessary preparation I set forth; my first care being to look after the sick.

At Daingerfield, I found Bro. J. W. Horn, convalescing as rapidly as one may after dengue. Friday is traditionally a fast day, but he was feasting rather than fasting. Next day I reached Texarkana after dark. The parsonage was vacant. Bro. J. Clark Smith, had already prepared to leave the city the Monday following. A very rainy day gave us only a small congregation at our church on Sunday, to whom the word was dispensed. Monday I accompanied Bro. Smith and his wife to Atlanta. Bro. Rutland's carriage took them thence to his hospitable home in anticipation of the arrival of P. L. Smith, who is ere this in the parsonage at Douglassville.

It pains me to be able to give no encouragement to hope that J. Clark Smith will ever be able to preach again. In humble trusting confidence he awaits the coming day—how sorrowful!—how joyous! Let us all hope and labor for the reward which to him—to us all—is so nigh.

Tuesday and Wednesday I spent chiefly in raising subscriptions to build our district parsonage, realizing a little over two hundred dollars. Other days were devoted to special service looking to the comfort of the families of Bro. Robbins and Whitehead. The former has rented a house at Linden, the latter will occupy the parsonage at Kildare. R. will likely secure for himself and his successors a parsonage at Linden. In this event the parsonage at Kildare, will probably be retained by the B. v. n. mission, which it is hoped will soon be a circuit.

Last Sunday was the time of our quarterly meeting at Jefferson. Dixon Williams was evangelizing the city, so my congregation was small. Bro. Williams is an evangelist well known, and generally approved. I did not attend the services which he held, either at church or at the opera house. The propriety of a layman's assumption of the functions of a minister is doubtful. I am told that he is unordained—not even licensed. Who then is responsible for his utterances? Not the church. It has not licensed him, therefore cannot control his utterances. Those who invite him into the sacred desk are responsible, and so are those who occupy the pews. I will be in neither category as regards any one not regularly authorized to preach. He announced that he would hold a special service at the opera house for men only—women, and boys under fifteen not invited. In regard to this service I said, if he has nothing to tell which I do not know, I need not hear him. If he has something to tell me which I do not know, but which is said to speak in the hearing of ladies and boys under fifteen years of age, it is an impure or filthy thing which I will not hear. Who will show any Scripture warrant or example for such a service? How then may it be vindicated? This whole business of evangelizing needs to have the brakes thrown on at all the down grades. An advertisement in a business paper on my desk reads thus: "Wanted, two or three young men or women to work in revivals all winter. They must be consecrated to work as the leader may direct for the justification of sinners or the sanctification of believers." It is added—"Letters of recommendation required," and the pastor's name and postoffice are given. That charity which thinketh no evil and which rejoiceth in the truth may be permitted to look upon this as a business transaction solely; or at least as a matter in which the secular element predominates over the spiritual. I would cheerfully assist in throwing on the brakes. Who will help me?

While at Linden, I heard Bro. Robbins relate some things of a certain so-called evangelist who operated last fall at Linden, and also at Douglassville, and quite successfully too, which I thought ought to be more extensively known by way of preventing him from desecrating the sacred desk, and "leading captive silly women." I wrote an article for a certain religious paper in which the Rev. gentleman's conduct in that special line was exposed in gingerly terms. I thought the publication would overtake the pious gentleman while conducting a holiness meeting; (?) but lo! I received a note as follows: "Your notice of 'Hopping'—received. The libel law of Texas will not admit of its publication. The charges are susceptible of proof makes no difference. The party published could get damages against the paper."

Let the reader understand I do not object to the position taken in the above note, but on the contrary I highly commend the same. I am simply making an humble effort to throw on the brakes.

S. J. HAWKINS.

## TEMPERANCE AND THE NORTH TEXAS CONFERENCE.

The report of the Committee on Temperance, made to and adopted by the North Texas Conference, deserves careful study. It is somewhat unusual and contains some very singular declarations. The preamble asserts: "We are further per-

sued that the question of temperance and that of prohibition have come to mean one and the same thing, and that if we would succeed as individuals, and as a church, we must declare for the legal prohibition of the manufacture and sale of all alcoholic and malt liquors within our State."

Is this true? Does temperance, as taught by the Scriptures, mean legal prohibition? It is matters taught by the Scriptures that the conference is organized to promulgate. Is it true that for the "individuals" composing the conference, or the church, to "succeed" in being temperate, or in reaching the better world, legal prohibition is essential? Is it true that the "success" of the M. E. Church, South, depends, not upon the purity of its doctrine, or the holiness of its ministers and members, but upon an act of the Legislature, or the uncertain vote of the masses? The consistent lives of many of those living in her communion, and the marvelous growth of the church, since its foundation, in the absence of legal prohibition, would seem to indicate that this was a mistake.

The resolution that follows the preamble makes some singular declarations. It resolves: "That as ministers and members of this conference, we will in every way, consistent with honor, prudence and piety, favor those, and those only, aspiring to legislative honors, who shall be in sympathy with the submission of this great question to the people for settlement." Now, granting everything, as I do, that can be said as to the evils of intemperance, and the duty of every citizen, of every profession and calling, to labor as a citizen as set forth, the course of conduct resolved upon by the "members of the conference" seems of doubtful propriety. The annual conference is, perhaps, the best representative of the church in its organized capacity. The "minister" is understood to be the ambassador, commissioned and sent forth by a Spiritual King, to build up a spiritual kingdom. Now, is it proper for the church, in its organized capacity, and the ministers, in their ministerial capacity, to commit themselves to a cause the success of which depends upon the result of a popular election?

The policy of it is doubtful, if we look to the past and the history of the past as a guide. The connection of the Catholic Church, and the established Church of England, with government and governmental affairs, and the promulgation of laws, has not been thought to produce a higher spiritual life.

The experience of the Puritans, in the days of Cromwell, does not indicate that they were benefited, spiritually, by the enactment of legislation, in accordance with their peculiar views. True, this resolution does not connect the church in any way with the government, but it does antagonize the prevalent idea among Protestants in America that the church should not, as a church, array itself upon either side of a question the settlement of which depends upon the action of government. Therefore, the propriety of it seems doubtful. Besides, is it not doubtful upon principle, to say that "as ministers and members of conference" we will "favor" the election of any man to any office? Is not this a duty we perform rather as citizens than as "ministers and members of conference"? Does not the very fact that a man is acting as the minister of the Most High negative the idea that he will resort to the Legislature, "as a minister," to accomplish his purpose? Taking the preamble and resolution together, the lesson therein contained is worthy of note. We have heretofore been taught that the kingdom of the Most High was a Spiritual kingdom, and that He had commissioned certain persons therein to minister to his people in Spiritual things, and that this government could not be improved upon by human legislation. But now we are told that the success of this spiritual government, at least in so far as it is represented by the M. E. Church, South, is dependent upon declaring for "the legal prohibition of the manufacture and sale of alcoholic and malt liquors." Therefore, His government may not only be improved upon, but is absolutely dependent upon human legislation, and the commissioned officers in this government stand pledged to go, as such officers, into the uncertain field of a popular vote seeking such "success." They say that "if we would succeed as individuals, and as a church, we must declare for the legal prohibition of the manufacture and sale of alcoholic and malt liquors," and then in the resolution they proceed to make the declaration. Will they upon this rock build their church? We are surely progressing. The fathers who founded the Methodist Church in America, and the great host who have fought her battles since, did not know that their labors were in vain. They thought, perhaps, in their simplicity that the power of him who sent them forth was sufficient for "success," that the great desideratum was to purify the spiritual man by spiritual means. They doubtless exercised their right as American citizens to vote for the men they thought best qualified for the various offices, but it seems they were rather slow about pledging themselves "as ministers

and members of conference," to "favor" any particular man or men for a political office. "As ministers" they battled with intemperance with other weapons than the constable and the jail.

Our ministers of the North Texas Conference have heretofore been following nobly in the footsteps of the fathers. Does this resolution mean that we are to have a new departure? If so it is to be hoped that the "success" to the church will be commensurate with the departure.

OTTO PARKS.

GREENVILLE, TEXAS.

Rev. Jas. A. Anderson, in the Southwestern Methodist, has this to say to malcontents touching the presiding eldership and episcopacy: "By the way, will you allow us to say to these fomenters of trouble, on the subject of bishops and presiding elders, scattered, as they are, here and there through the church, that if they are really dissatisfied with our economy at this point, they ought to seek relief for themselves without disturbing the peace of our Zion. If they really believe that 'the bosses ought to be kicked from power everywhere,' James O'Kelley believed the same thing before they were born, and James O'Kelley's notions finally crystallized in two distinct forms, one of which ought to suit all whom we do not suit. If they will pardon me I will say definitely that there was formed about the beginning of this century, in the State of Pennsylvania, a sect under the style and title of 'The Evangelical Alliance.' They believe in a quadrennial, elective episcopacy, with its correlated principles, and they hold Methodist doctrines. Those among us who believe in a quadrennial episcopacy ought to go to them, newspaper correspondents of *et id omnia genus*. As for those who want neither bishops nor presiding elders, it might profit them to remember that about the year 1830 there was a church formed on this basis, which still exists, and would give them a welcome—the Protestant Methodist Church."

Dr. I. G. John, in Nashville Advocate, has this to say about the services at the Mexican Border Mission Conference: "We had a gracious love-feast Sunday morning. Bishop Kuy had an earnest evangelical sermon at 11 a. m., and ordained the deacons. The Secretary preached, with the help of Bro. Sutherland, at 3 p. m., when the elders were ordained; and at night Bro. Sutherland administered the Lord's Supper. It was a time of religious power. We could understand but little that was said; but there was something in the tones of their musical language, in the tearful eyes, and smile of mingled joy and hope that we could read without the help of an interpreter. We loved the same Savior, we were engaged in the same work, we were seeking the same home. Then the appointments were read, and the next morning, just like preachers in the home conferences, they were hunting the road to their charges, rejoicing that they were counted worthy to preach the gospel to a dying world. We wish the entire church could share the inspiration of that conference in Monterey."

The Protestant ladies of New Orleans have established a "Home for Homeless Women"—that class who are without homes, but ready and willing to work. "From its inception the interest in this beneficent work has been growing rapidly, and at the meeting last week called for the purpose of organization at least one hundred and fifty ladies were in attendance. It is a non-sectarian institution, the Board of Managers being composed of twenty ladies—five of them being Episcopalians, five Presbyterians, five Baptists and five Methodists. The object of the 'Home' is to provide a temporary home for white women and young white girls, and for instruction in industries and household work and religious training and physical care during their stay. The institution has already received a handsome bequest for the furnishing of a memorial room in the new house."

The Southern Christian Advocate gives the following very suggestive item: "At a recent annual conference of the M. E. Church, South, the bishop presiding made the following statement: 'At a conference over which I presided on a certain occasion, a brother was nominated for appointment to the office of presiding elder. He was strongly endorsed, both by members of the cabinet and leading laymen. He was represented to be a first-class preacher, and a man of more than ordinary executive ability. His popularity, both among preachers and laymen, was strongly attested by the number and character of his friends who urged this appointment. I would no doubt have appointed him had I not learned after awhile that he was a man of unclean lips. He was found of the smutty tale and the double entendre anecdote. When I found this out, of course I did not appoint him. I could not afford to send such a moral plague among the young preachers of the district.' We cannot give the exhortation that followed—an exhortation in burning words and impassioned eloquence to a life characterized by pure lips as well as pure hearts—but the lesson may be learned, nevertheless. May all of our readers, laymen as well as preachers, learn and take it to heart."

Texas Christian Advocate.

THE TENTH COMMANDMENT.

Essay read to the Mink Prairie Sunday-school by W. B. Lewis, appointed to do so by the superintendent, and sent to TEXAS CHRISTIAN ADVOCATE for publication by order of the board.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's. Covet means to desire or long for a person or thing, that we may own or possess that person or thing as property. Selfishness is so closely connected with covetousness that in this short essay we will treat them as one; indeed there seems to be such an intermingling each with the other it may be seriously doubted whether one could long survive the other. In the other commands we are taught our duty to God and to men; in this, to ourselves. If our hearts only covet that which is our neighbor's, without producing some fruit in action, the injury is confined to ourselves. But, alas for the world, this is not always the case. There is perhaps not a sin in the long black catalogue that has not at some time sprung from this principle. Humanly speaking, we may imagine a time when the nine commandments had been completed, which gives instructions in our duties to God and to men, and as a precept covering the whole ground the tenth was added, as a bulwark against the sins prohibited in them, by charging us to beware of our own hearts; and, unlike the others, which prescribe for the outward conduct, this speaks to us in reference to ourselves—the inward man. It does not say to the eye: "Thou shalt not look on this or that to lust after it;" nor does it say to the hand: "Thou shalt not reach forth to grasp that which is not thine own." For all this had been said before, but goes to the heart, from whence proceed them all. "For out of the heart," says Christ, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." It will be seen that nearly all the sins mentioned in the decalogue are repeated here by the Savior, and He says they come from the heart. It is in the heart the seed and principle of sin is found. Iniquity must be conceived there before it can be spoken or carried into action; hence, the need that we guard well the inner gate; and, as if to give us every advantage of being forewarned, it does not say: "Destroy the little plant before it gets to be strong;" but with the authority of a king to his subjects, and as a tender father, prompted by his love for his children, he says let it not make the entrance, and does so in the language of this commandment. We, therefore, conclude that this spans all the rest. In view of the fact that all the sins and iniquities enumerated in them come in the sweep of this—for they will follow if covetousness gets and holds a lodgment in the heart—they have all, at different times and through different persons, been the outgrowth of covetousness. This is the one great giant that can boast coming nearer setting up uniting, embracing than any other, granting immunity from his hold no class or caste, from the highest to the lowest, learned or unlearned. See the company in which the Bible places it. Paul says: "The wrath of God is revealed from heaven against all unrighteousness of men." He particularizes: "they being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, deceit, haters of God," etc. What a host! and what company for the subject of my essay! And it stands prominent among them, for it is mentioned near the first. In addition to this, Paul says it is idolatry. He says: "For this ye know that no covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." Again, he says of it: "Covetousness, which is idolatry, for which things the wrath of God is kindled against the children of disobedience." As we begin to look into the book which so pointedly and positively forbids covetousness for instances in which it served these bad ends, we are at no loss to find them. But the trouble is, where will we begin? Which will we choose? This seems to have been the instrument used by the serpent in the temptation of our first parents, for when the woman saw the tree that it was good for food—a tree to be desired—she, at the instigation of the devil, coveted, took and did eat. Methinks covetousness played no small part in bringing about this first sin. Often has Adam and Eve been censured by their posterity for bringing this ruin upon them, when they could have avoided it. We might ask ourselves if we have not been guilty of the same offense, in so far as covetousness was concerned. We might just here find that there is "a beam in our eye." When the children of Israel fed before the men of Ai, what does the confession of Achan reveal? He says: "I saw among the spoils a goodly garment, some silver and some gold. I coveted them and took them, and by this act came well nigh bringing destruction upon the children of Israel." The consequences of Ahab coveting the vineyard of Naboth will be remembered by all of you, at this and the acts that grew from it. Hear the word of the Lord which came to Elijah: "Behold, I will bring evil upon him, and will take his posterity," etc.; and of Jezebel, who was a co-worker with Ahab, her husband, this same word said: "The dogs shall eat Jezebel by the wall of Jezreel." It is true that for the murder of Naboth this curse was brought upon Ahab and his house, but it is also true that it was the curse was the effect of their coveting the vineyard of Naboth. I will instance one more case, in the renowned warrior and illustrious King of Israel, who governed the chosen people with a wisdom, prudence and courage unsurpassed by any before him. But in an evil hour, when the surroundings were favorable to the success of his cause, the tempter came with his promise and most successful weapon, and yielded to the power of covetousness; and swiftly in its train follows the murder of Uriah, the Hittite. Time would fail me to tell of Annanias and Sapphira, and of Simon, who thought the power of conferring the Holy Ghost might be bought with money, and a host more. What more remained for it to do? What could covetousness do that it had not already done? It had, however, signally failed to get a lodgment in the heart of him who was loved itself. But may not be sold? It will try even that; and we see it enter the heart of the Son of Perdition, and he gives immortality to his infamy by selling the King of our Salvation into the hands of his enemies for the pitiful sum

of thirty pieces of silver, which, I believe, is about eighteen dollars. But it is by no means confined to the ages of the past, but is still carrying on its aggressive war, and in our day and time is being eminently successful in the sight of a church, too, for that matter. Whence all the "rush after office" that characterizes the present? Why do we so often hear the accusations—embezzlement, corruption, fraud, defaulter, and the like, against those who have been intrusted with public funds, and those who have had it in their power to say how and when the public money shall be expended and how much? In every case these charges may not be true, but in some they are. You say it is because they are dishonest. We say so, too; but it is the effect of the principle we are discussing. It is simply covetousness at work. Nor is it in large things only that it may be found, but in the aggregate the small may be equal to the large in being the more numerous. In our dealings with men do we use our means or talent to oppress or overrule the right? Or do we even enforce every legal claim to the extreme point of justice? Then we say, "beware of covetousness," for it is not necessarily dishonest, and may exist in all its purity, and we only claim what is legally ours. Would that we could say in truth that the church was not guilty here, but we think its skirts are not entirely clear. My own conviction is, that selfishness is the prevailing sin of the church to-day. See it, or her members are, hoarding their millions, adding thereto year after year, when they see Zion languishing and in rags and tatters (figuratively), as compared with themselves; and those who would lift her colors and move forward are so cramped in their efforts and their hands so tied that they are unable to execute their commission and preach the gospel to every creature. Could we see selfishness banished from the church, what would follow? Each denomination of Christians, without sacrificing its distinctive character, would seek to ally itself as closely with all the rest as love and a common hope could bind it. Brotherly love being the primary article, the prevailing feature of the entire Christian community would be a love which years over the whole human race; an energy and earnestness that would be constantly laying fresh plans of usefulness, or carrying on those already laid, and a perseverance that would never rest until all men heard the sound of the gospel. Now, if all this selfishness is defrauding us, "like a spring season held back by the chilling breath of winter," let us all adopt the language of David when he prayed and said: "Incline my heart unto thy testimonies and not unto covetousness."

CONFERENCE NOTES.

Descending the stairs leading down from Crowds Hall, in the city of Dallas, the place where the recent session of the North Texas Conference was held, a fat man accosted me, and the following dialogue ensued:

Fat man—"You preachers had rather go to conference than to Congress, had you not?"

I replied that we enjoyed these seasons very much indeed.

F. M.—"You are a well-dressed set of men, and the way you dispatch business shows that you are an intelligent body also. Fact is, the Texas Legislature is no such body of men; they have neither the brains, education nor knowledge of parliamentary law."

I leting one of the body in whose favor such discrimination had been made, I remained silent. By this time we had reached the sidewalk, when my fleshy fellow-mortal continued:

"The preachers are a jolly set; they are happy—a blind man can see that; and yet they are the poorest class on earth possessing so much brain-power and influence. They are the most liberal men I ever saw. I am not a Methodist, but I wish the cause well, and would not have the church crippled for anything. But what about the preachers' wives?"

Just at this juncture a street-car came up, and before I could answer, the fat man jumped off the curbstone, and, waving me a bye-bye, hopped aboard and disappeared. I did not answer his question; I cannot answer it now, and yet it rings in my ears as I sit and write on this rainy Monday morning. Many of the preachers are to move this year. Some of them have large families. Few of them have any money. Some go a good distance, and to poorly-furnished parsonages, and some to no parsonage at all. The winter is on them and they are strangers in a strange land. The men can visit among their flocks and wherever they go they will find, no doubt, a welcome. They will eat the best that is afforded and sleep on the best bed in the best room; but "what about their wives?"

Some one must answer this question. This is not my fat man's question merely; it is God's question. In the economy of the church these women are thus circumstanced, and the question of their comfort concerns some one vitally. Who is that some one? It is the steward. With him rests the weight of these help-meets to God's deputies, and with him largely lodged the success or failure of these same deputies—the preachers. No use to talk about the preacher having faith. His faith is in God's appointed means, and the most potent factor among the means is the same steward. Who ever heard of a preacher failing with a good board of stewards to back him? If there is such an instance I would like to know of it, that I might put it down as one of those exceptions to the rule that is otherwise. A good larder, a good fire and good shelter make a contented housewife; a contented housewife makes a happy home; a happy home makes a cheerful preacher, and a cheerful preacher will succeed.

My presiding elder asked me, on one occasion, to fill one of his appointments. It was on a poor, backwoods circuit. I went on this rainy Monday morning, and when I reached the meeting-house, where the conference was to be held, I stopped at the house of a brother and got dinner. As we sat at meat I asked how the preacher was getting on. I was playing presiding elder, and I wished to magnify my office. The brother answered that his pastor was a good man, but that he seemed to be "kinder cast down like." He thought a change would be necessary at the next session of the annual conference; that the circuit needed a live man—a cheerful, good-natured man, who would catch the young people, etc. I spent the night with the pastor. He met me kindly and I was well received by his large family; but I noticed in all the grown-up members a dash of embarrassment—a shyness that I thought was explained

by their scant wardrobes and their scanty larder. There was no meat on the breakfast-table, and I learned that this item of fare—even of the coarsest kind—had not been enjoyed for more than a month in this family.

At the quarterly conference that day a certain class was not represented. I asked if there were any one present who knew the reason why. A tall brother arose, and with eyes beaming with delight, informed us that there was an evangelist carrying on a "revival" at that place, and that the brethren were so taken up with the work of God they could not turn aside to serve tables. I answered that this was also the work of God, and that it was the meet and bountiful duty of the steward to be at the conference, and that duties did not conflict. I then asked how much that society had paid during the year (this was the third quarterly conference), and was informed by the tall brother that they had done "nothing in that line, but," said he, "a fresh glow. They are powerfully religious down there." "Not a bit of it," said I, and then quoted the Scripture: "If ye have been unfaithful in the things of the unrighteous mammon, who will trust you with the true riches?"

I write these lines from a purely disinterested standpoint. I did not have to move this year. My stewards are alive to the interest of the church and to my interest. They come and inquire after my wants, and if I need anything they supply it. But I write for others. I do not think that any man would be bold enough to let his pastor's family suffer, intentionally; but we all do many harmful things through sheer neglect. I would call the attention of these important officers—the stewards—to the duty of early action in the premises, and suggest to them that when they see, hear or think of their preacher, to let the fat man's question have a hearing also—"What about their wives?"

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course that follows. We must come, both with pure and earnest personal effort and sacrifice. Now is the most suitable time for us, this great Methodist family "to consider our ways," and to begin a new conference year with that vigor and heartiness which we know it is our duty to manifest. "Always abounding in the work of the Lord." Let us not think it sufficient to receive our pastor well, exalting our zeal in a "pounding," but let our faith and works go hand in hand through the year. Thus we will be a source of confidence and encouragement to our pastor, the world will see our good works and glorify God, our peace will flow as a river, and our path will shine more and more until that perfect day; when, with a glad hallelujah, we meet our loved and lost around the throne of God, "where the wicked cease from troubling and the weary are at rest."

THE EVANGELIST.

We have had an evangelist with us. He has held his protracted and camp-meetings, and gone away with a long list of conversions. Since this raid we have had a little time to breathe, and to consider in some degree the visible results. First, as to his doctrine preached among us. In the main it did very well far as it went, but signally failed to stress genuine repentance and faith, a personal consciousness of sins forgiven and peace with God. But he did stress such Scripture as this: "Believe on the Lord Jesus Christ, and thou shalt be saved," etc. Then going through the audience, he would address unbelievers after this style: "Do you not desire to become a Christian? Do you not believe that Jesus Christ came into the world to save sinners? Can you not trust him as your Savior? Then make a confession (public) of your sins, and God will do for you after this, in going forward and giving their hands, they were recorded as converts. At Kosse, and the camp-meeting held some eight miles away, there were over two hundred conversions. I learned, on this line, and I need not say what they were worth.

Now, we must conclude that any minister, even of ordinary intelligence, either does, or ought to, know that this is not Scriptural conversion, and if the first true, we come to this: That the world wants an easy way, that an easy way will be popular, and hence here come in the shekels. Lastly, let us consider this kind of work as it relates to society, or the religious standard it erects among the people. To say that it is damning in its effects, would perhaps not be saying too much, for if it does not lead to heaven, where—echo answers where? It blocks the way to genuine salvation, and if I mistake not, this result has already been seen in our midst, and if a far greater dearth in vital religion flowing therefrom is not yet to come upon us, I shall think that fruit does not always follow germination.

I consider such preaching a calamity to any community. Let the preacher be sure he is right, and then give forth no uncertain sounds. But what is Methodistism now doing and going to do with such teaching? Kosse, Texas.

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TEXAS CONFERENCE—H. V. Philpott, D. D., N. E. Law, J. F. Follin. WEST TEXAS CONFERENCE—J. G. Walker, B. Harris, J. H. Dibrell...

OFFICERS OF THE BOARD. J. H. McLean, President. S. J. Hawkins, Secretary. Sam'l P. Wright, Treasurer.

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EPISCOPAL RESIDENCE.

The committees appointed by the several Texas Conferences to take into consideration an Episcopal Residence in the State of Texas are invited to meet in Austin the third Wednesday in February, 1887.

W. SHAPARD, I. Z. T. MORRIS, J. D. THOMAS, B. E. McCULLOCH, T. W. FOLTS, W. W. PINSON, Committee of the Texas Conferences.

EDITORIAL CORRESPONDENCE.

LAMPASAS, NOV. 30, 1886. The Northwest Texas Conference will have to divide or select larger towns in which to hold its sessions.

The conference has done its work well and with remarkable order considering the crowded state of its place of meeting. The room is too small by half for a body like this.

It was a great pleasure to find Bishop Keener looking so well. He seems to carry his years more lightly as they increase in number.

Bishop Key has been in attendance until to-day. He was introduced to the conference, and took an active interest in all the proceedings.

The reports of the preachers show a successful year and a growing cause, notwithstanding the drouth. The whole number of members is 39,468, which is a net gain of 3184 for the past year.

Table with 3 columns: Item, 1885, 1886. Rows include No. of Churches, No. of Parsonages, No. of Local Preachers, etc.

From the above it will be seen that the whole amount raised for missions is \$8963.00. The collections at the anniversary on Saturday night will increase this amount several hundred dollars and bring the net gain for the past year to quite one thousand dollars.

The missionary anniversary was held at the court house. The main room of the building was filled and many went away not being able to find seats.

Its collections for this cause during the coming year. With the help of the wide-awake board, that resolution can be made something more than a dead letter.

The conference received two transfers from the Texas Conference: J. T. Mitchell and C. R. Shapard. These brethren leave many friends behind them.

"Mr. President, I wish to make a few statements. Forty-four years ago when I was young and inexperienced as a preacher, I said: 'My dear wife, please sit down here by me. I have felt it my duty to offer ourselves to the conference to join the traveling connection.'"

"Now, Mr. President, all along these years I have been determined upon three things: First, that my brethren should assign me my work, and to me that has been taken as the will of my Father in heaven.

"And now, brethren, I love you all. If I knew of one that I did not love, I would get upon my knees and ask you to pray for me until I did love him. I am astonished at the kindness and forbearance of my brethren and my Heavenly Father.

"I am in my seventy-fourth year, my wife in her seventy-second year. We have been traveling along life's road fifty-four years. We have nine children of our own, and eighteen orphan children have had a home in our family.

"The effect of this speech cannot be described—shouts rent the air and every face was bathed in tears.

The session on Monday night was practically an educational anniversary. The Board of Education made its report on Southwestern University, Centenary College, Belle Plain College, Parker Institute and Brownwood High School, and the conference was addressed by Drs. Heidt, Bourland and Melihany and J. T. L. Annis.

OUR fraternal friend, the Baptist Herald, is somewhat exercised because a Methodist preacher baptized a dead man, at the urgent request of relatives merely to soothe their feelings, and was punished only "with a severe reprimand."

REV. F. D. VAN VALKENBURGH, of the Louisiana Conference, is under sore affliction. After a long and painful illness his wife was laid to rest in the cemetery with an infant in her arms—both asleep in Jesus, two weeks previously his oldest sister fell dead; while eight days before this event, his aged mother had died.

It is a gratification to the friends of the University that Dr. Bourland remains in the agency. He would have preferred another appointment, but cheerfully yields to the wishes of his brethren.

ELSEWHERE in this issue of the ADVOCATE will be found an able and thrilling address of the National Woman's Christian Temperance Union to the Knights of Labor.

We respectfully suggest to the distinguished ladies heading this grand movement that in permitting it to thus "dabble in the mire of politics," they will defeat the great objects for which it was apparently inaugurated.

The following are forcible reasons, given by an exchange, why you should read your church paper:

- 1. It is devoted to the upbuilding of our church, promotes love for her principles and creates a more active and intelligent interest in her welfare.

To which the New Orleans Advocate adds this pertinent exhortation, which has "amen" from the TEXAS ADVOCATE:

"HE thanked his father for the family altar." This is the language of a dying son recorded in our obituary columns. What a consolation this must have been to the bereaved father.

"The Alabama Advocate says: 'The Arkansas Methodist, some time ago, asked Bishop Key's views in writing on the doctrine of sanctification. The Bishop gave them, and the Methodist published them. Nothing funny in that. But it was funny when, in the same paper, the Methodist converted the Bishop's propositions. And it is still more funny that the Methodist continues to ask the Bishop questions with the evident purpose of trying to upset his positions. It looks like inviting a man to your house for the purpose of quarreling with him at the front gate.'"

REV. F. D. VAN VALKENBURGH, of the Louisiana Conference, is under sore affliction. After a long and painful illness his wife was laid to rest in the cemetery with an infant in her arms—both asleep in Jesus, two weeks previously his oldest sister fell dead; while eight days before this event, his aged mother had died.

On motion W. W. Pinson was elected editor of the minutes. On motion the following Committee on Episcopal Residence was raised: Wm. Shapard, W. W. Pinson, I. Z. T. Morris, J. D. Thomas, Ben. E. McCulloch, T. W. Folts.

TEXAS CONFERENCE.

FIRST DAY. BRENHAM, WEDNESDAY, DEC. 1, 1886. The Texas Conference of the M. E. Church, South, met in its forty-seventh annual session at the Methodist Church, in Brenham, at nine o'clock, a. m. Bishop Joseph S. Key in the chair.

The following committees nominated by the presiding elders were elected: Public Worship—H. V. Philpott, A. E. Goodwyn, J. N. Brown.

Books and Periodicals—C. W. Thomas, C. C. Armstrong, E. W. Tarrant, F. O. Caver, C. M. Keith, D. J. Parker, J. D. Thomas, J. W. Morris, E. T. Mitchell, J. L. Murray, H. M. Sears, F. N. Smith, L. M. Brooks, B. T. Hill, Geo. E. Clothier, B. A. Philpott, J. A. Robinson, T. H. Stone.

Communications from the Publishing House at Nashville, from the Joint Board of Publication of the Five Texas Conferences and from Dr. Mortan, Secretary of Church Extension, were read and referred to the appropriate boards and committees.

Under Question 6, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 7, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 8, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 9, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 10, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 11, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 12, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 13, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 14, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 15, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 16, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 17, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

Under Question 18, The Bishop announced the following transfers: Weems Wooten from the North Texas Conference, J. D. Scott from the Tennessee Conference and D. T. C. Timmons from the North Georgia Conference.

TEXAS CONFERENCE.

SECOND DAY. TUESDAY, DEC. 2. The conference met at the appointed hour, Bishop Key in the chair.

The roll was called and eleven clerical and four lay members not present yesterday answered to their names.

The reports of the Southwestern University and Chappell Hill Female College were referred to the Board of Education. The annual report of the Missionary Secretary was referred to the Board of Missions.

By resolution the presiding elders were instructed to supply themselves with copies of the Advocate of Missions and the Woman's Missionary Advocate, and when the 12th question is called in the second quarterly conference call attention of the official members to these publications and solicit subscribers.

The Committee on Nominations made the following report, which was adopted: Board of Missions—C. S. Armstrong, H. M. DuBoise, J. B. Sears, T. F. Dimmitt, J. F. Follin, H. V. Philpott, W. W. Pinson, J. H. Brown, F. L. Allen, C. H. Brooks, B. T. Hill, Geo. E. Clothier, B. A. Philpott, J. A. Robinson, T. H. Stone.

Board of Education—A. E. Goodwyn, J. H. Chambliss, J. A. Savage, W. W. Graham, J. R. Dunn, C. H. Thomas, M. H. Porter, S. C. Littlepage, O. L. Williams, D. J. Parker, W. B. Morrow, H. C. Pritchett, A. H. Carter.

Board of Church Extension—L. Z. T. Morris, Seth Ward, G. H. Phair, C. H. Brooks, J. C. Mickle, R. J. Price, W. F. Malone, T. W. Archer, J. M. Harrison.

Admission on Trial—E. S. Smith, J. M. Wesson, G. H. Phair.

First year—L. Z. T. Morris, Seth Ward, M. S. Hotchkiss.

Second year—F. L. Allen, J. B. Sears, J. C. Mickle.

Third year—T. F. Dimmitt, J. L. Lemons, J. A. Savage.

Fourth year—J. F. Follin, C. H. Brooks, H. M. Sears.

On motion W. W. Pinson was elected editor of the minutes.

On motion the following Committee on Episcopal Residence was raised: Wm. Shapard, W. W. Pinson, I. Z. T. Morris, J. D. Thomas, Ben. E. McCulloch, T. W. Folts.

Under Question 20, resumed, H. V. Philpott was called, represented his district, and his character passed.

Under Question 1, F. E. Hammond, John B. Cochran, F. H. C. Elliott, John W. Paires, Chesterfield R. Carter, James L. Hendry and Henry M. Vinson were admitted on trial.

Under Question 10, The following local preachers were elected deacons: Geo. E. Clothier, Charles L. Dealey, Samuel H. Morgan, Thomas J. Darby, James L. Levin, Henry Watts, W. H. Brooks, E. W. Rush and A. M. Eubanks.

FIFTH DAY.

MONDAY, DEC. 6. The conference met at the appointed hour, Bishop Key in the chair.

The Bishop made the following report of ordinations: At the close of the morning service I ordained the following deacons: Geo. E. Clothier, Chas. L. Dealey, Sam'l L. Morgan, Thos. J. Darby, J. T. Lovin, Henry F. Watts, Emory W. Rush, Augustus M. Eubanks, John W. Holt and Zebulon Minor. They were presented by H. V. Philpott.

The order of the day was taken up and Houston was fixed as the place of holding the next session of the conference.

Under Question 7, R. T. Woolsey was located at his own request.

Under Question 20, resumed, W. W. Pinson, M. H. Porter, A. L. P. Green, A. W. Rogers, F. L. Sims, J. L. Murray, C. C. Armstrong, Jas. A. Duncan, M. S. Hotchkiss, W. W. Graham, A. E. Goodwyn, J. P. Childers, J. R. Dunn, N. F. Law, S. H. Brown, J. H. Chambliss, G. S. Sandel, E. W. Tarrant, I. G. John, S. N. Barker, J. W. Kelley, J. B. Sears, F. T. Mitchell, J. L. Lemons, J. C. Mickle, J. B. Adair, Seth Ward, T. F. Dimmitt, H. M. Sears, W. K. Turner, G. R. Bryce, S. C. Vaughn, C. R. Shapard, S. C. Littlepage, were called and their characters passed.

The Joint Board of Finance made their report, which was adopted.

The following committee was appointed to devise and report a plan for the publication of the minutes: G. W. Briggs, H. M. DuBoise, C. H. Buchanan and J. N. Brown.

The following transfer was announced: A. Mizell from the Missouri Conference.

The conference adjourned.

AFTERNOON SESSION. The conference met at 3 o'clock, Rev. I. G. John presiding.

Religious service by Rev. John E. Green. Minutes read and approved.

The report of Committee on District Conference Records was read and adopted.

The report of the Sunday-school Board was read and adopted.

The following are the names of the Conference Sunday-school Board as announced by the president after organization: J. L. Murray, President; S. C. Vaughn, Vice-President; J. E. Binkley, Secretary; O. T. Hotchkiss, J. W. Kelley, S. H. Brown, A. J. Brown, H. C. Brandt, W. F. Krahl and J. A. Foster.

The report of the Board of Missions was read and approved. E. S. Smith took the chair and I. G. John made a few remarks, after which the report was adopted.

James A. Duncan read the disbursements of the Joint Board of Finance for conference claimants.

The report of the Committee on Books and Periodicals was read and adopted.

Under the motion G. W. Briggs represented the ADVOCATE.

Austin District. C. G. ARMSTRONG, PRESIDING ELDER. Austin, Central Church and City Mission—W. W. Pinson, J. E. Stovall, Wm. Shepard superintend.

Chappell Hill District. H. V. PHILPOTT, PRESIDING ELDER. Chappell Hill—C. H. Brooks, Independence—W. M. Warlick, Brenham—A. E. Goodwyn, Bellville—J. P. Childers, Hempstead—Geo. Stovall, Giddings and Burton—D. Graves, Deauville—John R. Dunn, Caldwell—O. T. Hotchkiss, Davila—James A. Dunham, Rockdale and Pleasant Hill—N. F. Law, Milano—S. H. Brown, Cameron—C. E. Wright, Cameron Circuit—S. S. Sanderl, Chayfield—J. H. Chambliss, Lexington—G. D. Kilgour, Chappell Hill Female College—E. W. Tarrant, President.

Huntsville District. I. Z. T. MORRIS, PRESIDING ELDER. Huntsville Station—E. S. Smith, Huntsville Circuit—to be supplied, C. L. Farrington, superintend. Dodge Circuit—W. M. Warlick, Montgomery—to be supplied, P. Stansville and Courtney—J. B. Cochran, Navasota—J. H. Morris, Anderson—J. H. Morris, Millican and Wellborn—F. O. Faver, Bryan Station—A. Mizell, Seymour Circuit—W. M. Warlick, J. A. Stovall, John W. Fair, Madisonville—A. L. P. Green, Bedas Mission—to be supplied by R. L. Brooks, Willis—F. E. Hammond, Waverly Mission—S. N. Parker, Spring Creek Circuit—R. Carter, I. G. John, Missionary Secretary.

Calvert District. J. B. SEARS, PRESIDING ELDER. Calvert and Mount Vernon—T. E. Dinmitt, Hearne Mission—J. C. Mickle, Beard Circuit—F. L. Allen, Kosse Circuit—W. K. Turner, Marlin—H. M. Seagraves, Franklin—W. G. Neils, Headville Mission—Henry Jones, Jewett Circuit—G. H. Bryce, Centerville—S. V. Smith, Buffalo—Henry M. Vincent, Fairfield—C. M. Keith, Oakwoods Mission—to be supplied by W. T. McDonald.

Wilderville Circuit—W. F. Brinson, Durango Circuit—H. T. Hart, F. T. Mitchell presiding at the Northwest Texas Conference and appointed agent of the Waco Female College. T. W. Rogers transferred to Northwest Texas Conference and stationed at Palo Pinto, C. R. Shepard transferred to Northwest Texas Conference and stationed at Palo Pinto, J. B. Adair transferred to North Texas Conference and stationed at Calvert and Calvert, H. M. Dulose transferred to East Texas Conference, H. E. Scruggs transferred to Mississippi Conference.

On motion H. V. Philpott was elected to fill the place on the Board of Publication made vacant by the transfer of T. W. Rogers.

The conference adjourned with the benediction by the Bishop.

KEY-NOTE FOR 1887.

The Northwest Texas Conference, recently in session at Lampasas, passed the following: Resolved, That by the grace of God we will endeavor to double our collections for missions during the incoming year.

Resolved, That by the grace of God we will endeavor to double our collections for missions during the incoming year. Now that was good. If I rightly understand the collection by the Board of Finance, the conference will have to double its collections for the work-out preachers, and the widows and orphans of traveling preachers. Amen. So mote it be. Now then I offer the following:

Resolved, That by the grace of God we will also endeavor to double our membership during the current conference year. Who will second this motion? Thirty-six thousand now. Let us double.

REVIVAL AND OTHER NEWS.

From the Five Conferences. —S. P. Wright, Waco, Dec. 2: Bro. C. H. Ellis, my successor on the north half of Waco circuit (for the circuit was divided at the recent conference) reached Lorena yesterday, twenty-eight hours after adjournment. To-day, in less than forty-eight hours after Bro. Ellis had heard his appointment, the stewards had assembled, who assessed the salary at \$500, advanced \$200 to meet any present needs, and filed a preacher's heart with joy. Waco circuit is still ahead. Who can equal this?

—Samuel Morris, Dec. 2: My post-office address is Mastersville, McLennan county, Texas. I expect to preach at Troy the second Sunday in this month at 11 a. m., and at Perdertonville at 3 p. m. of the same day. The official members of the Belmont charge are requested to meet me at Cedar Creek church on Friday, 11 a. m., before the third Sunday, to give advice in planning the work for the ensuing conference year. I will preach at McFate the third Sunday at 11 a. m., and at Cedar Creek church at night of the same day.

—H. B. Blue, Goliad, November 28: On being returned to my present charge I write you this: One little town is regarded by some perhaps as a place of little significance because of the railroad. For moral reasons it would be better for many towns in Texas if they had never had any railroads. While it takes a railway system to develop all the resources of the country and should be encouraged by all, yet there is danger ahead. What regard have railroad corporations for the Christian Sabbath? We hope to have a railroad here very soon, but when I hear the whistle and the bell the first time I'll realize that this preacher and all good people must keep up with the locomotive, or the church will suffer serious injuries. A railroad to a Texas town means another thing—a change in the theology of that place. The Germans, Polanders, and what not will come in by the thousands. God pity a city, a town, when it falls into the hands of a large beer association. We want no more breweries, distilleries, fashionable exchanges, saloons—in fact, we do not want what we have got. Being, strictly speaking, an inland town, we are not annoyed much with the bustle and commotion of the multitude. There is at present less stir than common on account of financial depression. The interests of the church here are in a steady and progressive state of growth. All the hands of grace are well attended, notwithstanding we have a stoveless church. It would do your soul good to attend our Sunday afternoon class-meetings; they would remind you

very much of our conference love-feasts: We have very little of the monotony which hath killed and buried more class-meetings than nearly any other one thing. Every meeting of the class is a new meeting in many respects. A new subject or passage of Scripture is had for every meeting, and oftentimes announced a week beforehand. No two speakers ever make the same speech and yet all may agree in the salient points of the subject before us. This is the most successful class-meeting I have ever had under my pastoral oversight. The financial standing of Goliad charge is good, and when we consider our paucity of members, it pays better than the vast majority of churches all over our connection. Well equipped with a strong and vigorous board of stewards, with M. N. Shive at the helm, this church will certainly do better things from year to year. The preacher begins the new year with flattering prospects before him. We are looking forward to a gracious awakening from the presence of the Lord. Our hearts are burdened with the souls of our people, and shall pray and work for their salvation with fresh zeal and renewed faith.

—H. G. Horton, Secretary Conference Board Church Extension, Woman's Department: At the late session of the West Texas Conference the Woman's Department of Church Extension (parsonage department) was organized by the election of the following officers: Conference Secretary, Mrs. A. M. Ireland, Austin; Treasurer, Mrs. Sallie Dilworth, Gonzales; San Marcos district, Secretary, Mrs. Sadie James, Prairie Lea; San Antonio district, Secretary, Mrs. — Walsh, San Antonio; San Saba district, Secretary, Miss Laura Hector, San Saba; San Angelo district, Secretary, Miss Donna Redman, San Angelo; Corpus Christi district, Secretary, Mrs. Emily I. Standfield, Floresville; Victoria district, Secretary, Mrs. Dr. Blake, Cuero. Dr. David Morton, Louisville, Ky., was present and expressed the hope that all the elect ladies named above would accept this important work and communicate directly with Miss Lucinda B. Helm, Elizabethtown, Ky., for general information about the work of the Woman's Department. Miss Helm is the General Conference Secretary for this department. It is hoped that organizations will occur all over West Texas this year.

—The quarterly conference of Elders: do circuit, Weatherford district, Northwest Texas Conference, sends the following for publication: Resolved, that whereas, our beloved Bro. C. H. Ellis, having served this district four years, and by limitation of the law will not be returned to us; therefore, Resolved, That we recognize and appreciate the fidelity with which he has served in the Master's vineyard, and his conscientious care of his flock, and his self-sacrificing devotion, unflinching and impartial judicial administration, in which he has maintained and exalted the Christian standard. He has labored here with anxious care and earnestness. May he enter into the rest that remaineth for the people of God. He has obeyed the Master's injunction: "Follow me." May he continue in the footsteps of Jesus. He has loved thy church, O Lord! May the church in return, ever protect and defend him. He has kept his station in the van of the army, fighting the good fight valiantly. May his trophies be souls for the Master. In parting with our beloved brother and elder, we indeed lose a wise and efficient officer, a warm and devoted Christian, a loving and faithful adviser, and we commend him to the fostering care of our Heavenly Father, to the fellowship of the Christian Brotherhood and to the people at large.

—S. A. A., Dallas, Nov. 29: The conference is past. The people have settled down to work again. I have been at my work since the 20th inst. I have had a very warm reception at Trinity. Bro. Thomas is at work at Floyd street. Pierce will be here some time this week. Work is progressing rapidly on the First Church. Powers is here looking after the interest of Dallas Methodism. We hope to be able to build at least one new church, if not two, in Dallas this year—one in East and one in South Dallas. The annual conference of the Methodist E. Church has just closed its annual session; Bishop Hurst presided. The Austin conference has five districts, one of which is a Scandinavian district; twenty traveling preachers, only eleven of whom are Americans. It has 1,131 members, a small increase over the past year. They seem to be hopeful of a brighter future. We hope to do a good year's work. We do not forget the conference resolutions relating to the ADVOCATE. The annual meeting of the Y. M. C. A. will be held in this city this week, beginning Thursday and lasting over Sunday. Bro. Hughes says it's not pleasant to be a presiding elder after conference, especially if one resides at the place where the conference holds its session. Brethren, let us do better work another year, and as a consequence we will have better work to go to.

—W. W. Hopper, Naacogoches, Dec. 4: Bishop McTear transferred me to this charge last December from the Mississippi Conference. Found ninety-six members on the work. One hundred and thirty-four have been added this year. At least one hundred have been converted. All the conference collections will be paid in full. The church at Lufkin has been seated with new pews, and the spiritual condition is good. Rev. J. C. Weaver, of North Texas Conference, is at Lufkin now, bombarding Campbellism, debating with Rev. S. R. Erzell, who has disturbed the quiet of Argelina county much. Plans have been drawn and subscriptions are being taken to build a church in Naacogoches, and in a few months we will have a beautiful house of worship here. Methodism has been planted here nearly fifty years, but has never flourished much, but now begins to spread like a tree planted by the rivers of water. Much, however, remains to be done. The last one, conducted by the Rev. Harry May, the converted Jew evangelist, Harry May—consecrated, devoted, hard-hitting! Only one Harry May! At Timpon we are laying the foundation to build a neat and commodious temple of worship. Here is the home of the indefatigable Bro. T. S. Garrison, to whom is mainly due the credit of this new church enterprise. God bless the people of this work whom I have learned to love so well.

Our Progress. As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar-coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts. Dr.

EAST TEXAS CONFERENCE.

The management of the L. and G. N. R. R. will sell on the 14th and 15th inst., round-trip tickets at the rate of four cents per mile to all persons attending the East Texas Conference at Palestine. The same rates will be given by the K. and G. S. L. R. R. Co.

JOHN ADAMS, P. E. of Palestine District.

BOOKS. The ADVOCATE acknowledges receipt from the Publishing House of the Sermons and Lectures of Rev. R. T. Nabors, Bro. Nabors' work in Texas, as well as the sterling merit of the publication, demands an extended notice of this book, which will be given in a future edition.

We have received a new and cheaper edition of the "Divine Origin of Christianity," indicated by its historical character. By Richard S. Storrs, D. D., L. D., Small 8vo, 674 pp. Cloth, \$2. By mail, \$2.15. This great work of Dr. Storrs, immediately on its first publication, commanded a wide attention. Three editions in its original and more expensive form have been sold in this country. Three others, printed from the American stereotype plates have been sold in England, and a publisher there has also reprinted it. The present cheaper edition, complete in every respect, has been issued in response to many inquiries, and at a price which places it within the reach of all classes of intelligent readers. Published by Anson D. F. Randolph & Company, 38 West Twenty-third St., New York.

John Ireland, publisher, 1197 Broadway, New York, sends us a valuable little book, "Word for the Day"—a compilation with reference to real everyday needs. The book contains a text, a hymn and a prayer for every day in the year.

The Publishing House sends us the "Life and Labors of the Rev. Wm. H. Watkins, D. D.," late a member of the Mississippi Conference, M. E. Church, South, and one time the President of Centenary College. Edited by the Rev. T. L. Meilen, with an Introduction by the Rev. W. P. Harrison, D. D. Biographical sketch in four chapters, written: I. by the late Bishop Parker; II. by the Rev. Dr. C. K. Marshall; III. by the Rev. John Hunter, D. D.; IV. by the Rev. T. L. Meilen. Followed by 24 sermons and memoirs, and 10 studies, letters, reviews, etc. Cloth, 12mo, 324 pages. Price, \$1.25.

A ROYAL SINGER.—This is a new book by a veteran composer, L. O. Emerston, the well-known teacher, organist, leader and composer. It is a collection of new quartets, duets, hymn-tunes, anthems, etc., together with a full and complete course in elementary instruction, designed for singing-schools, musical institutes, conventions, etc. The title of this new work is "The Royal Singer," and it is well worthy of the name. Indeed, it is considered by those competent to judge, the best of the author's singing-school books, and one that every teacher and learner can trust without hesitancy. Besides the elementary part, there is a vocal culture department at the close of the book, which will be useful in forming and developing the voice. This new book abounds in choice new compositions and carefully selected songs for part singing, such as anthems, glees, rounds, chants, quartets, hymn-tunes, etc., all arranged in the author's well-known style, and sure to interest as well as instruct the singer. Teachers of singing-schools, and those who conduct the music in public schools and other educational institutions, should examine "The Royal Singer." It is published by the old and reliable house of Oliver Ditson & Co., Boston. The price of the book is 50 cents. Sent by mail to any address. Liberal discounts by the dozen or hundred.

Do not stupify your baby with opium tincture, but use Dr. Bull's Baby Syrup. The safest one.

Habitual poor health is the direct result of indigestion. Use Dr. Bull's Baltimore Pills in time.

Give Day's Horse Powder to your cows. It will increase the flow of milk largely. Gem of perfumes, Dr. Bull's Bell Cologne.

Men willing to be political party wreckers overstate their powers. A party actually gains in strength when a bad man leaves it.

Love one human being with warmth and pity, and that will love the world. The heart, in that celestial sphere of love, is like the sun, which sheds its light on the world, and the ocean, all in for him a mirror, which he fills and brightens.—Hilbert.

Owing to the careless changing of two labels by a Peoria clerk, an old lady in that city has been swallowing a rheumatic liniment three times a day; and an old gentleman has rubbed himself with liniment until he can slide up, and down the side of a house when he wishes to change, like a thermometer.—Ez.

This paragraph may be funny, but there is a grave side to it. In other words physicians used to compound all their prescriptions in these days, however, the drug clerk does this, and scarcely a week passes but we read of some "fatal mistake" being made. Such calamities cannot occur with medicines prepared and sold by responsible and highly respected proprietary medicine manufacturers.

Medicine being just as effective, they are perfectly safe. Directions are clearly given in several languages, and no stupid drug clerk can send you on a wretchedly gone.

If you wish a cathartic at any time, don't waste money on a prescription, but provide yourself with

SCHENCK'S MANDRAKE PILLS, which are made with the greatest care, and warranted to give satisfaction.

Over 6,000,000 PEOPLE USE FERRY'S SEEDS.

D. M. FERRY & CO., SEED ANNUAL. For 1887 will be mailed FREE to all applicants, and to all customers without ordering.

As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar-coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts. Dr.

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SOUTHERN METHODIST OPINION.

J. G. JONES, Hockleyville, Miss. In reading I often meet with the term "archangel" in the plural form. I find it in religious periodicals and books and church rituals, and sometimes hear our preachers expatiate largely on the prospects of meeting hosts of archangels in heaven. Indeed, the word in its plural form is in everybody's mouth, and yet it is nowhere found in that form in the Bible. The Bible only mentions one archangel. He is mentioned five times under the name of Michael—which signifies, "He who is like God"—and once simply as "the archangel." Where the idea ever originated that there is a plurality of archangels I do not know.—N. O. Advocate.

Rev. W. Spillman, Columbus, Miss.: The usual method of dealing with diversions, or amusements, is not, as a general rule, the best. They have generally been denounced as sinful, and when met with the response, "Why are they wrong, why is this amusement a sin, and that not so?" such diversions which cannot be taken in the name of Jesus Christ, can not be successfully met or counteracted by the broad assertion that they are sinful. To be successful in combatting the diversions and amusements that many church members indulge in, we must resort to the apostolic mode of dealing with them—that is, when any member of the church indulges in such diversions as can not be used in the name of the Lord Jesus, let him or them who feel that the cause of Christ suffers reproach thereby, admonish him of the error, and show him from Scripture teaching that "when ye sin so against the brethren, and wound their weak consciences, ye sin against Christ."—N. O. Advocate.

Catarrah is a constitutional disease. Hood's Sarsaparilla is a constitutional remedy. Hood's Sarsaparilla. Give it a trial.

The man who can't do anything to do is generally afraid he will.

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If you are a Texas farmer, we have something to say to you that is worth listening to. We know that you want to have some good reading during the winter months, and we have made arrangements to give it to you almost for nothing. TEXAS FARM AND RANCH, published semi-monthly at Dallas, Texas, contains sixteen pages of interesting farm, stock and family reading, and cost only one dollar a year. We will send the paper one year for that amount, or we will send the paper and forty-five books in pamphlet form for one dollar and fifty cents. The following are a few of the books included in the list of forty-five which we send together with TEXAS FARM AND RANCH, one year for \$1.50, postage: Widow's Letter; Winter Evening Recollections; Dial; The Revolution and the Bearings; Standard; Letter Writer; Frozen Deep; Red Court; Farm; In Captain's Net; Amos Barton; Harvest of Wm. Howard and Fanny; The Gray Woman; Fanny Work for Home Accounts; Home Cook; Black; Cuckoo; Dark; Fanny; Robinson Crusoe; How to Make Poultry Pay, etc., etc. These books, if bound in cloth, would cost not less than \$1.00, yet we send the whole forty-five books and TEXAS FARM AND RANCH one year for only \$1.50. Stamps taken, sample copies of TEXAS FARM AND RANCH sent free. Address: TEXAS FARM AND RANCH, Dallas, Texas.

10,000 AGENTS WANTED! DR. SCOTT'S ELECTRIC CORSETS AND BELTS.

Corsets, \$1.00, \$1.50, \$2.00, \$3.00. Belts, \$3.00. Nursing Corset, Price, \$1.50. Abdominal Corset, Price, \$3.00. Probably, never since the invention of corsets, has so large a demand been created as for Dr. Scott's Electric Corsets and Belts. Over three thousand families in the City of New York alone are now wearing them daily. Every Man and Woman, Young and Old, who is afflicted with any of the following ailments, should wear one of these corsets.

OUR CORSETS ARE DOUBLE STITCHED AND WILL NOT RIP. If you have any pain, ache, or ill feeling from any cause, if you seem "pretty well," yet lack energy and do not "hold up to the mark," if you suffer from indigestion, if you are afflicted with any of the following ailments, you should wear one of these corsets. Always double-stitched, never break. There is no shock or general soreness from these corsets, and they are perfectly safe. Every mail brings us testimonials like the following:

I suffered severely from back trouble for many months, and could not get any relief until I wore Dr. Scott's Electric Corset. It cured me, and I would not be without it. Mrs. J. H. BRONSON, Memphis, Tennessee.

I have an invalid sister who had not been dressed for a year. She has worn Dr. Scott's Electric Corset for two weeks, and is now able to dress and attend to the most of the time. Mrs. J. A. CORNELL, Chambersburg, Pa.

I found Dr. Scott's Electric Corsets have given me more power in stimulating and invigorating my feeble body, and the hair falling out, and my eyes becoming weak. Mrs. E. E. SWINER, Fancy Goods Dealer, New York.

Dr. Scott's Electric Corsets have cured me of my back trouble, from which I had suffered for eight years, the Electric Hair Brush cured my headache, and my hair falling out. Mrs. W. H. FEAR, Princeton, Minn.

Your corsets have accomplished wonders in my case. I was previously thoroughly incapacitated, and could not help myself. I have worn your corsets now for two weeks, and I am able to sit up and attend to my many labors, etc. My friends are astonished. With many thanks, etc. Mrs. J. J. McFARLAND, St. Louis, Mo.

Dr. Scott's Electric Corsets are lauded in all languages, wonderful in effect, and cheap in price and worth. 221 Horatio St., Philadelphia, Pa. Dr. Scott's Electric Corset has cured me of Rheumatism of my back, and my hair falling out. Mrs. L. C. SPENCER, New York.

Dr. Scott's Electric Hair Brushes, \$1.00, \$1.50, \$2.00, \$3.00. Tooth Brushes, \$5.00. Dr. Scott's Electric Tooth Brushes, \$5.00. Dr. Scott's Electric Hair Curlers, \$5.00. LUNG AND NERVE INVIGORATORS, \$5 and \$10. The Dry Goods Trade supplied by H. B. CLAFLIN & CO., New York, Sole Wholesale Agents. Remittances for single articles and applications for canvassing Agents' Terms must be made ONLY to GEO. A. SGOETT, 342 Broadway, New York. A GREAT SUCCESS. Our Live Canvassing Agent WANTED in your town for these splendidly advertised and best selling goods in the market. LIBERAL PAY, GUARANTEED. Satisfaction guaranteed. Apply at once. GEO. A. SGOETT, 342 Broadway, N.Y.

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will soon be out, comprising nearly 400 pages of her own descriptive, historical and geographical material, with introduction by Rev. W. W. PINSON, late of Texas.

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A First-Class Boarding House, Mr. & Mrs. J. H. DAVIS, Proprietors, (Proprietors of Central Hotel, Galveston.)

On December 1st we will open the Center House, corner Twenty-first and Lamar streets, Galveston, only a few blocks from the Texas House Boarding House. Transients a quarter, \$2 per day, special rates by week or month.

JAPAN CLOVER, FREE.

By R. L. FROST, Professor of Agriculture, at College of Agriculture, Iowa State University, Ames, Iowa. The following are the names of the nurseries in the following states, and send for a copy of the catalogue: Iowa, \$1.00; Illinois, \$1.00; Missouri, \$1.00; Wisconsin, \$1.00; Michigan, \$1.00; Indiana, \$1.00; Ohio, \$1.00; Pennsylvania, \$1.00; New York, \$1.00; New Jersey, \$1.00; Maryland, \$1.00; Delaware, \$1.00; Virginia, \$1.00; North Carolina, \$1.00; South Carolina, \$1.00; Georgia, \$1.00; Florida, \$1.00; Alabama, \$1.00; Louisiana, \$1.00; Mississippi, \$1.00; Arkansas, \$1.00; Tennessee, \$1.00; Kentucky, \$1.00; West Virginia, \$1.00; Texas, \$1.00; Oklahoma, \$1.00; Kansas, \$1.00; Nebraska, \$1.00; Colorado, \$1.00; Wyoming, \$1.00; Montana, \$1.00; Idaho, \$1.00; Utah, \$1.00; Arizona, \$1.00; New Mexico, \$1.00; Nevada, \$1.00; California, \$1.00; Oregon, \$1.00; Washington, \$1.00; Alaska, \$1.00; Hawaii, \$1.00.

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Texas Christian Advocate.

NEWS OF THE WEEK.

Over the State.

Gallad has elected a colored County Commissioner. It is reported that Forts Davis, Concho, and other lesser forts, will soon be abandoned by the military.

The Taylor, Bastrop and Houston railroad will run from Bastrop to Houston by way of LaGrange and Fayetteville.

The assessment for this year of all the counties in Texas amounts to \$630,000,000 against \$621,000,000 last year.

During November the Texas treasury receipts were \$510,000, permanent school funds \$4,000, and the available school funds \$3,000. A good deal of school land is being purchased in the drought districts and being forfeited to the State for non-payment of interest.

The land board holds such lands out of the market until it shall be ascertained if the legislature is unable to grant relief by postponing the day for the payment of interest. If forfeited, however, most lawyers here think the only relief the legislature can grant is to make the first purchasers preferred purchasers, requiring them to make new applications.

Dr. R. W. Leach killed someone ago Mr. Joe Martin, at Comanche county constable, and was tried and sentenced to fourteen years in the penitentiary. On appeal, the verdict was affirmed. Mrs. Leach went to Austin and induced Governor Ireland to grant a stay of proceedings. An affidavit was then made in McLennan county, where the convicted man was confined in jail, that he is insane; he was tried, convicted of insanity and sent to the asylum at Terrell. And now the lawyers are scratching their heads, and trying to solve the question—what is the legal verdict? Will Dr. L. be confined in the asylum or the penitentiary?

Last week an adventurer realized some \$20,000 in the city of Mexico by the sale of bogus tickets to hear Patti King.

The St. Louis Court of Appeals rules that conversations by means of the telephone may be introduced as evidence.

A boom in mining stocks the past week resulted in the usual number of failures as San Francisco, New York and others centers.

About the only article of the United States exported to India is petroleum—of which the latter country received 20,000,000 gallons the past year.

The Supreme Court of Georgia rules that a municipal corporation has the right to pass an ordinance requiring street railways to keep tracks watered.

The Secretary of the Interior has allowed Elizabeth Harper, of Wise county, Texas, \$300 on a claim for \$300 for depredations committed by the Kiowa Indians in 1872.

A government agent has been sent to Omaha to organize the meteorological service which the Missouri Pacific railway proposes to establish to the extent of thirty stations. A like movement is promised on part of the Northern Pacific and Canada Pacific. The signal service bureau will aid these projects to extent of its ability, as by them it is believed cold waves or any change in temperature may be traced in an eastward course.

Pittsburgh, Pa. Dec. 5.—Captain James B. Ems, the celebrated American engineer, stated to a reporter today that the gentlemen interested in the scheme to shorten the distance between the Atlantic and Pacific coast of North America by means of a ship railway across the Isthmus of Panama had decided to abandon the acceptance of governmental aid, trammelled by governmental restrictions. The company has concluded to form a private corporation. For an aim to carry the immense enterprise to a successful termination an appeal for financial aid will be made to all the great money-benders of the world. The ship railway company will be international in scope and international in its membership.

The New York Independent gives the following as the gain in the prohibition vote, as compared with the previous State elections: In Illinois the prohibition vote has advanced from 12,000 to 21,000; in Michigan, from 18,000 to 25,000; in New York, from 35,000 to 35,000; in Pennsylvania, from 15,000 to 28,000; in Ohio, from 28,000 to 35,000; in Wisconsin, from 15,000 to 20,000; in New Jersey, from 6,000 to 19,000; in Texas, from 3,000 to 30,000; in Minnesota, from 1,000 to 12,000; in Delaware, from 55 to 7,000; in Colorado, from 700 to 9,000; in Indiana, from 5,000 to 9,000; in Kansas, from 5,000 to 7,000; in the New England States, from 18,000 to 25,000. The total prohibition vote is now estimated as nearly, if not quite, 320,000.

WASHINGTON, December 6.—When Mr. Cox of New York took the oath of office today he found himself in the embarrassing position of having to occupy a seat on the outer row upon the Republican side, but from this embarrassment he was relieved by the courtesy of Representative J. D. Sayers, of Texas, who, upon being introduced to Mr. Cox, congratulated him on his party, and his country upon his return to legislative labors. Mr. Sayers then, in a spirit of courtesy, tendered his seat to Mr. Cox. This seat is prominent on the Democratic side, and was occupied by Mr. Cox during several Congresses. Mr. Cox, though loth to dislodge Mr. Sayers, was finally induced to accept the courtesy, and, talking from his seat a pearl pin of the design of a star and crescent, presented it to Mr. Sayers as a memento of the occasion.

In his annual report the commissioner of agriculture has this to say about the over-accumulation of timber: Upon forestry, there is practically no reproduction of timber. Hemlock, or forest planter done worth mentioning, in comparison with the enormous annual consumption. As the first step of reform, he says, undoubtedly the land policy of the United States in the timbered regions requires change according to the conditions of these localities. Besides the good example which the government may set in taking better care of its own timber lands, it might appropriately extend its operations by planting on a large scale in bodies of several contiguous sections in the treeless States and Territories of the West. The military reservations in these States, owned by the general government, would form the most desirable field of operations. Only by such extensive planting can a desirable modification of the extremes of climate on the western plains be expected.

IMPORTANT. When visiting New York City, save baggage expenses and carriage hire, and stop at the Grand Union Hotel, opposite Grand Central Depot.

Handsomely furnished rooms at \$1 and upwards per day. European Plan. Elevators, and all modern conveniences with the best. Home cars, stages and elevated railroads to all depots. You can live better for less money at the Grand Union Hotel than at any other first-class hotel in the City.

Ten columns of small type would be required to reprint the President's Message just sent to Congress. The Advocate cannot spare the space required for even an adequate review. Those desiring to peruse the message should procure some leading daily paper of Dec. 7. DALLAS, TEXAS, Pa., December 3.—The delegates sent by the States and Territories to devise plans for the appropriate celebration of the centennial anniversary of the promulgation of the federal constitution, which will occur in September next, met here yesterday. Georgia was the only one of the original thirteen States not represented.

AUGUSTA, Ga., December 3.—From Sumpter to Charleston, in South Carolina, a distance of ninety miles, the forest fire is a solid sheet of flame. The Atlantic Coast line passes through a stretch of fire. In many places the fire approached so near the track on either side that the train literally ran between walls of flames, and all through clouds of blinding smoke. The fire is fiercely swept on by a swift breeze from the northwest, and at some places leaps resemble pillars of flames in motion as the train rushed by. At Monck's Corner several plantation houses have been burned, with everything in them. Around the town of Early the scene is terribly grand. The woods all around are lit up, while the town nestles in the center in imminent danger of being caught. The ground is covered everywhere with a thick coat of soot, wire grass and other lowland growth. After frost this growth dies, dries up and becomes very combustible. The inhabitants—men, women and children—are shoveling away this growth in a circle around the town, so that the fire may not have food upon which to eat its way in. But the task is almost more than they can accomplish.

Casualties. An engine of the Central railway exploded Dec. 1, near McDade. J. W. Hart, fireman, was killed. Dec. 4, J. T. Ross, a prominent citizen of Galveston, shot and killed Henry Lee, an ex-Galveston keeper. A fire which originated in a mattress factory, Bridge street, Waco, Dec. 4, destroyed about \$30,000 in values. Dec. 3, Jos Watkins, a colored man of Eagle Lake, was called out of his house and shot to death by masked men.

A young man named B. Holder was shot and killed near Gainesville, Texas, Sunday morning, by a man named Rutherford—a tenant of young Holder's father.

Dec. 4, Todd Fitzgerald and Jim Rider brother-in-law, of Richmond Texas, fought with six-shooters. Rider was killed and Fitzgerald dangerously wounded.

Masked men entered the jail at Brenham, Texas, Dec. 2, took away and hung three negroes who were involved in the killing of a young man named Bolton during the late election.

Tom Frazier, twenty-seven years ago, he then being only nineteen years old, killed his brother-in-law in Gonzales county, Texas. He has just been arrested for the crime—the sheriff of that county having discovered him in Louisiana.

READING, Pa., December 2.—Geo Seaman and James Sellers, aged 12 and 14 respectively, absented themselves from school Tuesday, and being afraid of punishment from their parents did not go home, but crawled by a fence two hot ovens at the Henry Clay furnace, where they were suffocated and burned almost beyond recognition.

A Jersey city dispatch reports a frightful disaster, involving the death of six men and the infliction of serious injuries to thirteen others, of the steamship Westernland, on Saturday afternoon, November 27, a huge cross sea was suddenly encountered, and it fell with terrific force upon the forward deck of the steamship. The deck was crushed and buried the unfortunate beneath a mass of wood and iron debris. The next instant the water swept along the gangways of the main deck, carrying several persons with it. Second Officer Ehrhoff made the following statement: "We left Anvik on Saturday, November 20, with sixty-nine cabin and 574 steerage passengers and a full cargo. At 2:30 o'clock Saturday afternoon, November 27, I noticed an enormous wave on the starboard beam. The next instant another towering wave joined it from the port side. They seemed to leap into the air as they mingled. They must have been nearly forty feet high, as I saw their united mass about the lower yard of the foremast. Then came the crash of water upon the deck. It sounded louder than a dozen cannon fired at once. The water swept from one end to the other of the main deck, carrying everything before it. The disaster was not met with by a storm. Merely a good strong breeze was blowing from the southwest, with a choppy sea. The days were clear."

Foreign Notes. Cholera exists in several parts of South America, with indications of rapidly spreading. There is a slight chance of America being rid of some one among her many useless politicians. The London Standard says it is seriously proposed at Sofia to nominate an American as a candidate for the Bulgarian throne. The committee of the Wesleyan conference has sent to the board of bishops of the Methodist church in America, and presidents of conferences in Canada, Australia and the West Indies, copies of a circular intimating that the second Ecumenical conference will meet in America in 1891.

Consul Baker, of Buenos Ayres, reports that the wool season 1885-86 in the Argentine Republic already exhibits a large deficit in the returns for the previous year. The reports for this season from October 1 to July 15 are 24,000 bales against 315,000 for last year. The apparent shortage in the total wool clip is about 29,000 bales. The deficit in reality, however, is much larger than this, as every year heretofore there has been an average balance of 30,000 bales carried from one clip to the next, while this season there is no stock whatever on hand; so that the actual deficit is upward of 30,000,000 pounds. The prospect for the approaching wool clip (1886-87) is thought to be still more unpromising. The winter had been very severe on the flocks. The next clip, it is predicted, will be 75,000 bales, or 45,000,000 pounds, below that of 1884-85.

In the cure of severe coughs, weak lungs, spitting of blood, and the early stages of Consumption, Dr. Pierce's "Golden Medical Discovery" has astonished the medical faculty. While it cures the severest coughs, it strengthens the system and purifies the blood. By Druggists.

William Filly and Feed Joyce live near Seagoville. The former objected to the latter becoming his brother-in-law, a fight ensued, and Joyce shot Filly, but he will recover. The wedding was postponed.

For colds, fevers and inflammatory attacks, as well as for cholera morbus, diarrhoea, dysentery or bloody flux, colic or cramps, use Dr. Pierce's Extract of Smart-Weed, composed of best Grape Brandy, Smart-Weed, Water Pepper, Jamaica Ginger and Camphor Water.

Sam Jones said at St. Paul's Church, Cincinnati, that when the Lord gives a man a wife and a half-dozen children, he has done a big thing for him, but he has not done a big thing when he gives him a wife and a poodle dog.

Deaths. A. M. Murphey, jeweler, an old citizen of Tyler, died Dec. 7. Alexander Turner, oldest inhabitant of San Antonio, died Nov. 30. E. M. Stackpole, a resident of Galveston for forty years, died Dec. 2. J. T. Ferguson, a leading citizen of Hearne, Texas, died Dec. 6, aged 70. Col. Geo. Noble, a man well known as a leading railroad manager, died in Dallas last Saturday night.

Y. M. C. A. The first business session of the State convention of Y. M. C. A., opened in Dallas, Dec. 3. The following officers were elected: President, J. B. Palmer, of Galveston; Vice-presidents, P. M. Robinson, of Denton, C. W. Jesler, of Corsicana, and W. D. Knowles, of Dallas; secretaries, M. E. Blocker, of Tyler, and H. Adams, of Trinity university, Tehuacana. By request an essay was read by M. E. Blocker on "The Relation of the Y. M. C. A. to the church, and profitably discussed by various members. J. W. Goodhue, of Houston, was called on to give a talk about the methods he employed in arranging for trades receptions. The speaker began by stating that the first entertainment of this kind had been given to the Houston Light Guards. The invitation which the association extended this world-renowned military company was accepted, and on the evening of the reception the company was on hand in full dress uniform. There are about thirty members of the Light Guard, and as the reception of this kind of association must be a festive, each soldier was placed in charge by a committee-man, who conducted him through the rooms and completely filled him with association ideas. The evening wound up very pleasantly with light refreshments in the way of cake and lemonade. The result was that several of the Light Guard made application for membership, and the whole company was made the friend of the association. The next entertainment of this kind was given the employees of the Houston and Texas Central machine shops, which numbered in that department fifty-eight workmen. A committee personally visited each workman and gave him an invitation to be present. On the head of each invitation presented was printed an engine, and the evening of the reception each workman was presented with a blue badge, which distinguished him as a guest. Out of the fifty-eight who were invited, fifty-five were present, and their homes and places of employment are two miles distant from the city. The result of this was that four have filed applications for membership. These receipts will be given every month, and all other machine-shops in the city will come in for their share.

Every day adds to the great amount of evidence to the curative powers of Hood's Sarsaparilla. Letters are continually being received from all sections of the country, telling of benefits derived from this great medicine. It is unequalled for general debility, and as a blood purifier, expelling every trace of scrofula or other impurity. Now is the time to take it. Made by C. I. Hood & Co., Lowell, Mass. Sold by all druggists.

O, the grandeur and littleness, the excellence and the corruption, the majesty and meanness of man!—Pascal.

WINTER DISEASES. The mortality from what are called winter diseases is not easily estimated—coughs, colds, bronchitis, sore throats, pneumonia and consumption, make up fully one-half of the death rate. It is not all due to the carelessness of the people or the severity of the climate; a chill, an exposure, a cough or cold, should not produce these sad results, only when they are neglected or badly treated. The worst treatment is "letting them alone." The next worst is drugging or dosing with inefficient drugs and mixtures. The great want is the particular Specific which will ally the fever, the congestion and the inflammation of the thin membrane, at first involved, and so prevent the extension of the disease to the substance of the lung, and thus a cure takes place in a natural and harmless way. For this purpose HUMBREY'S HOMOEOPATHIC SPECIFICS Nos. ONE and SEVEN for fever and inflammation, for coughs and colds, are sovereign; curing promptly, mildly, safely and effectually, as hundreds of thousands testify. They have been in use for many years, and have so universally met the expectations of the people that we are almost carrying "coals to New Castle" to this speak of them.—Exchange.

The Advocate never recommends any firm that is undeserving, but at the same time is always glad when able to recommend a deserving institution, for we may thus be the cause of profit to two parties—the one recommended, and those who by the recommendation are caused to extend their patronage. Having for several years had dealings with the great jewelry house of Iron & Girard of Louisville, Ky., we can vouch for them in every particular. In this issue they offer very attractive inducements for the purchase of exquisite holiday presents. Read what their advertisement says.

JAPAN CLOVER. See in another column of this paper how you can get free a pint of this wonderful new forage plant.

Do not think it wasted time to submit yourself to any indignities which may bring upon you any noble feeling.—Rushin.

ATLANTA, Ga., May 16, 1885. Dear Sir: After suffering untold agonies for two years with an old sore eye, and having despaired of ever getting well, I was persuaded to try Dr. Williams' Pink Pills. The good results were soon apparent, and I continued its use. I am to-day a well man—cured by this good medicine. I have never since had a day's trouble. You ought to let every body hear of your cure. If you do not have it in stock, have him send to John B. Daniel, Wholesale Druggist, Atlanta, Ga.

Cultivate forbearance till your heart yields a few drops of it. Pray for a short memory as to all unkindnesses.—Spurgeon.

FLORIDA SPEAKS. OXFORD, Fla., Feb. 2, '85. A friend of mine has been very low with Rheumatism, and nothing seemed to do him any good. A lady friend sent him one bottle of B. B. B., and it relieved him at once. T. J. CARROLL, Merchant, Atlanta, Ga.

If you would be a clear speaker, aim at the clearness of thinking; if you would be a clear thinker, aim at the clearness of speaking.

Mr. E. R. Wilson, Grand Rapids, Mich., reports the case of Mr. H. T. Sheldon, of Lansing, Michigan, who for several weeks suffered from a frightful cough and cold, which was cured by one bottle of Red Star Cough Cure, Atlanta, Ga.

There is a respect due the mankind which should inculcate even the wisest of men to follow innocent customs.—Dr. Watts.

Save the Chickens by using Bess' Chicken Cholera Cure. For sale by all druggists. He is a great man who can sacrifice everything and say nothing.

M. P. Hennessy, Hardware and sole agent for Grand St. Louis Cider, and for the famous Hennessy Cognac, Brandy of France and Southern Home Cooking Stoves. Send for price list.

UNANSWERED LETTERS. Dec. 2.—J. M. McKee, sub. C. L. Ballard, sub. P. R. Engleberger, sub. C. J. Sherwood, sub. W. H. Ardis, sub. Dec. 3.—Geo. Ward, sub. W. M. Shockley, sub. A. C. Benson, o.k. Sam'l Morris, all noted. G. M. Tucker, o.k. C. L. Spencer, sub. C. E. Davis, sub. Dec. 4.—W. F. Clark, sub. S. A. Ashburn, sub. T. M. Woodward, sub. Mood Jones, sub. W. R. D. Stockton, sub. S. Fisher, sub. C. Crutcheff, sub. B. H. Bounds, sub. J. M. Binkley, sub. Dec. 5.—L. Smith, sub. W. W. Danmull, sub. The district stewards will please meet at Dec. 7.—R. S. Gosline, will stop McEl's paper. G. D. Wilson, sub. Sam P. Wright, sub. H. Crawford, sub. L. L. Naugle, sub. J. A. K. sub. Geo. H. Fair, sub. J. G. Gilleland, sub. J. H. Wiseman, sub. J. T. H. Miller, sub. C. O. Davis, sub. G. E. Parsons, sub. W. R. Manning, sub.

When Baby was sick, we gave her Castoria, When she was a Child, she clung to Castoria, When she became Miss, she cried for Castoria, When she had Children, she gave them Castoria.

WAXAHACHIE DISTRICT—FIRST ROUND. Waxahachie sta. Dec. 11, 12. Ennis sta. Dec. 11, 12. Sims and Glenwood, at Bethel. Dec. 25, 26. Rone cir. at Prairie Point. Jan. 5, 9. Hutchings mis. at. Jan. 14. Wesley and Rush, at. Jan. 22, 23. Waxahachie mis., at Thorae's school house, Jan. 24, 27. Ennis cir. at. Jan. 24, 27. J. A. Hart, at. Feb. 4. Rone cir. at Rutherford's school house. Feb. 12. Waxahachie cir. at Oak Branch. Feb. 19. Rone cir. at. Feb. 19. Round Mountain and Rockvale. 3d Sun in Jan. Valley Springs. 4th Sun in Jan. San Saba sta. 1st Sun in Feb. San Saba mis. 1st Sun in Feb. San Saba mis. 2d Sun in Feb. San Saba mis. 3d Sun in Feb. San Saba mis. 4th Sun in Feb. San Saba mis. 5th Sun in Feb. San Saba mis. 6th Sun in Feb. San Saba mis. 7th Sun in Feb. San Saba mis. 8th Sun in Feb. San Saba mis. 9th Sun in Feb. San Saba mis. 10th Sun in Feb. San Saba mis. 11th Sun in Feb. San Saba mis. 12th Sun in Feb. San Saba mis. 13th Sun in Feb. San Saba mis. 14th Sun in Feb. 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