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NO. 26.

THE TRANSFER POWER.

REV. E. R. SMITH.

The deliberate opinion of the present writer is, that the discussion of this subject in our church papers is unhealthy, and if kept up, will do harm. Two main facts lie on the surface of the discussion: First, some of our bishops recently deemed it proper to appoint to several important city charges, pastors from conferences other than those in which these charges lie, and the fact is deemed of sufficient importance to justify a spirited discussion of the "Transfer Power" for two or three months after, through our church papers. Second, some writers in vindicating the bishops, call for a more frequent, if not general, exercise of the transfer power as the proper means to hush dissatisfaction at its occasional exercise. Both of these facts are significant. Rightly interpreted, they mean that the church will not bear pressing on this point. These tendencies of thought are directly opposite, and it only requires that the discussion should be kept up until they crystallize to bring on a conflict over "Episcopal prerogative," the result of which no one can with certainty foresee. If its increased exercise is resorted to in the matter of transferring preachers simply to save the principle, as some seem to advocate, in our deliberate judgment, nothing will more speedily lead to legislation that will modify it. Thought and practice have gone beyond the point that would render it safe for a serious attempt to be made to preserve the extreme views of three-quarters of a century ago into realization now. The danger is, that the attempt would recoil upon the power of the bishops with an energy that would not stop with a modification of the "Transfer Power." Once start legislation in this direction, and who can foresee where it will stop? In our judgment, the best thing our bishops can do is to exercise the power only when the exigency is imperious—never in a way that savors too much of "prerogative," or that carries the appearance of favoring unduly particular preachers and churches; and the safest course for our press to pursue, if it is deemed proper to take notice of any dissatisfaction at all, is to defend each case on its own merits, and not lay too much stress upon the abstract right of the bishops to transfer men as they please. In theory, ours is a connectional of high type; in practice, it is only moderately so, and must become less so as time passes. We say this for two reasons: First, conference boundaries, as a matter of fact, have become hard lines, and bishops are compelled to show them more respect now than did Bishops Abury and McKendree. Interests, thus localized, enter into the very life of perhaps four-fifths of the preachers, so as to render the realization of the connectional idea in the stationing room, practically impossible in their case; and to pay the other fifth freely on the connectional plan will so interfere with the interests of the four-fifths as to create dissatisfaction with the power by which it is done, and will lead finally to the limitation of that power, if it works harmfully to local interests. The occasional exercise of the transfer power now shows this tendency in the present discussion. Second, outside of the Catholic Church, the spirit of the age will not bear the assertion of high prerogative. The tendency is to the assertion of the individual over any system that hampers his movements; and when freedom of movement is interfered with on a scale sufficient, the system that does it may expect, sooner or later, to be called upon to give a reason for its existence. Our connectional itinerancy postulates the highest type of consecration to the gospel ministry; but before a practical return to the connectionalism of Bishops Abury and McKendree is proclaimed, it would be well to show, first, that even on Methodist principles, consecration their type of connectional itinerancy is one and the same as consecration to an efficient itinerant ministry; and second, that the changed condition of the country wrought by seventy-five years does not call for a corresponding change in methods.

This is not written in opposition to "Episcopal prerogative," as it is expressed in the "transfer power," or otherwise, but in its interest as it practically exists. It is essential to connectional Methodism. The exercise of the right to transfer may, and will, if Methodism keeps in harmony with the age, become less frequent as time advances; but to restrict the right by requiring the consent of the conference to which the transfer is proposed to be made, as some would have it, would practically give to each conference its autonomy. The fact of the transfer of a few preachers is of no general interest, were its defense not made the occasion for the advocacy of a policy that would revive the bitter controversies of half a century ago, with half a century's progress of enlightened thought against all systems that set up high claims to prerogative. Personally, the writer has no grievance with the "transfer power." The day is passed for him to be "slaughtered" by being sent out of his own conference to some restless church that is always on the quiet for the latest sensation; and he has

no fears of being "crushed out" at home. If brethren can come to the conference of which he is a member and do the Lord's work better than those that now occupy the ground, in the Lord's name let them come! Let the fittest survive! At the same time, may "Episcopal prerogative" ever preserve us from those who have not shown a considerable degree of fitness elsewhere.

ABOUT THE APPOINTMENTS.

REV. M. H. WELLS.

A correlative of the transfer question is the appointment making question. In this part of our economy facts and figures must reign. They twain ought never to be separated in our search for the truth. It requires the combined product to get the absolute truth. In our estimates of preachers and churches we shall need the full force of both. All other methods of estimating are fictitious and misleading. Mere reputation is uncertain. What "they say" is a bubble, and a sort of ignominious *per ignominiam*. Signatures to petitions have come to be too cheaply won, and too common to be reliable. Instances there may be of signing parties taking a near cut to the Bishop to head off any undue influence. Letters of commendation can be had for the asking. Most any agent, especially those having valuable (?) books for sale, can show you any number of names of distinguished (?) clergymen who, having examined, (?) urge faith and purchase. Maybe there is enough doubt indicated in that sentence to raise a doubt. It is supposed to be a very cheap and yet very dear way of getting rid of a case of opportunity. Public confidence has so often been shocked and abused that there is the greater demand for facts and figures.

If the Methodist itinerancy stands for that plan of bringing churches and preachers together, and of separating them, with a minimum friction, we shall have to abandon all these cheaper expedients and turn to statistics. By all that is valuable in the providence called Methodism, and all sacred in the self-surrender of thousands of men, women and children, let me urge the attention of all concerned to the only reliable source of the information needed in making adjustments—to the facts and figures. Any just charge is willing to abide this test, and every true man among us is content to stand or fall by his record. Only the trickster and the time-server demands a lot of *ex parte* stuff to bolster an unwarranted claim. We have, however, in easy reach a more sure word of testimony. The annual minutes are on hand, and the figures for a series of years will give the class of either party concerned. It can rarely be safe to accept apologies for deficits and extra promises of amendment as a basis of right action then and there. Stick to the statistics. By record is meant the product of a series of years. The modifying influences and combinations of exceptional circumstances must have due consideration.

Recently I have been greatly delighted and edified in reading two articles in the New York Advocate, by Rev. John A. B. Wilson. He discusses the power and trustworthiness of facts and figures in answering the question, "What principles and rules should govern in making ministerial appointments in the Methodist itinerancy?" About six days the Richmond Christian Advocate had a short editorial on the same subject. It was enough like Bro. L. Hartly to seem original and refreshing. The two writers are wide apart in some things. The first in the latter article is in the too ready and lavish concession to the infirmities of flesh and blood. That is the old and threadbare apology for the inequalities of adjustment. He thinks it human to err, and especially in making out a list of appointments, and concludes, with seeming comfort to himself, that "only God can make a perfect adjustment of men and churches." Dr. Wilson is disposed to think that God furnishes the record of men and churches the very data to determine an exact adjustment. As a rule, the deplored and deplorable misfits are traceable to ignorance or defiance of the facts and figures. Sterile and uninteresting as may seem the annual statistics, they furnish the only reliable information of the work and the workers. Faith is recognized in the presence of works. The Master is explicit: "Ye shall know them by their fruits."

Dr. Wilson discusses but two principles which should govern in appointment-making—availability and adaptability. He well enough defines that "the one has to do with the man, and considers whether he can be had for the work and used to greater profit there than elsewhere," and the second "regards his promise of maximum usefulness in the place." The demands come from the churches to be served. Turn to the minutes and look up the record. Get all the facts and figures. Let the presiding elder suggest a man. Look into the same minutes for his record. The church demands a certain kind of a man. Certain things need to be done, and there are certain men in the habit of doing well those certain things. Several there may be. After

prayer make choice. If such a man can't be found on that roll he is on some other, and can be reached and fetched. Our author says that at this juncture the Bishop and his cabinet will have to ponder two questions in relation to the man nominated: "Will he fit himself to the work as he finds it? Can he rise or condescend to the conditions there presented?" Let the minutes answer. You don't want a word from him or his partial friends. Then follows this strong sentence: "To sense the wants and conditions of congregations, and to find men with talents to fit these mortises, not more needed elsewhere, constitutes the genius of the business."

For the needed information study the facts and figures. As heretofore stated, preachers and appointments form and develop by a common law of growth. Look at the statistics to find out the needs of the one and the fitness of the other. An honest report from year to year will form a record giving exact data for exact judgment. Because changes are occurring we can't propose any automatic rule to govern all times and places. Here is margin for large patience and study. Appointments ought not to be made in a hurry and at random. The bishops and presiding elders must study to show themselves approved. They are the men mainly for whose accommodation reports are read aloud. Don't you see how the ambitious brother watches the facial expression of the Bishop and elders when announcing his *plus* figures? Don't he enjoy the talk about "the banner charge?" He is not a bad man. He is well posted. That's all. Finally, every Bishop and presiding elder, proposing to carry away from conference a good conscience, had better carry about with him, day and night, a copy of the General Minutes.

As in the theory held of the transfer question, so of this. When all demanded comes to pass, we will have gotten back to original Methodism. Before license went the proof that we had fruit. Questions were asked about "gifts, graces and usefulness." The probation in an annual conference prolongs and emphasizes these same questions. The man who hangs on for a series of years without such showing ought to be relegated. Men ought not to be promoted with such slender basis as some have. If there are any chief seats at feasts and in the Methodist synagogues, give them to the men whose works make them worthy, and praise them.

THE WORK BEFORE US.

REV. E. F. MITCHELL.

After several years of patient waiting, and after repeated calls from the people, the Legislature of Texas, by a four-fifths vote in the House, and more than a two-thirds vote in the Senate, has ordered an election to be held on the first Thursday in August, 1887, when the qualified electors of the State shall vote for or against the prohibition of "the manufacture, sale and exchange of intoxicating liquors, except for medical, mechanical and scientific purposes."

The Legislature has wisely, and at the request of the friends of prohibition, severed this election from all political and partisan issues. So that an open field is given for a full and free canvass of the one question, untrammelled by any extraneous matter. It now remains to be seen whether the friends of prohibition will wisely carry out this purpose by carefully avoiding any entangling alliances, on the one hand, and ewehing any unnecessary antagonisms on the other. We have but one foe to fight—i. e., alcohol. And in doing this we need to draw to our standard every man, influenced by whatever view of the subject he may be, without the slightest regard to his political, religious or other opinions or affiliations. And whoever cannot consent to do this, in the spirit of fairness and earnest honesty, had better retire from the contest, and leave it to wiser and better counsels. If we antagonize men and politics and partisans, we will so arouse them that they will feel bound to come to their own defense. And thus issues will be made foreign to the question, men will be driven from us, and irretrievable damage be done to our noble cause.

If we eliminate all such methods, and discuss the question upon its merits, we will see many silent who else would enter the field and oppose us, and will strengthen our cause a hundred fold.

Our course upon this phase of the subject should be well defined and thoroughly understood throughout the State before we enter upon the campaign. The call for the convention at Waco, which is to meet on the 15th inst., is in the spirit of the foregoing. And no doubt a thoroughly digested plan will be put forth by that body.

Further, We have but a few months in which to accomplish one of the grandest works ever undertaken by a free and enlightened people. And while it cannot be questioned that the talent and moral worth in the State is with us, yet there are powerful forces which will be brought to bear against us. Ignorance, prejudice and selfishness will be appealed to, and therefore an immense amount of patient, systematic, earnest work of neces-

sity must be done. Ignorance must be instructed, prejudice must be disarmed, and selfishness must be exposed. There is no time to be lost. And no friend of country, home or God, can afford to be idle. The small forces, the children; the gentle forces, those of women; the strong forces, the solid phalanx of men; and the mighty power of God—all must be invoked. And the latter, asked by the former in the spirit of faith at work, will come; and who shall be able to gainsay or withstand it.

A word to the three or four hundred thousand Christian men and women of Texas, with their pastors at their head. Friends, you can afford, the cause of the Master can afford, to lay aside, substantially, for the next few months all other work, and take upon your hearts this one all-absorbing interest. The welfare of the country, the cause of morality and virtue, the progress of civilization and the glory of Messiah's kingdom are at stake. And God had brought you "to the kingdom for such a time as this." See Esther, chapter iv, and catch the lesson and the inspiration. Outside of the ranks of the church there are multitudes of noble hands and hearts and lips that will join you, and even hundreds of the poor inebriates themselves, who will talk and plead and vote to put this accursed evil out of the way.

ECCLESIASTICISM.

REV. WESLEY SMITH.

Some forty odd years ago, and a thousand miles from here, I chanced to be at a Baptist camp-meeting, where I heard a very remarkable sermon. The preacher was a starchy young man, fresh from college. His text was: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed," etc. (Dan. ii:44). He said "the days of these kings" meant the days of the Caesars. This I set down as absurdly number one. Doubtless the kings, or kingdoms, referred to in the text are those represented by the feet and toes of Nebuchadnezzar's wonderful image seen in his dream. This carries us forward hundreds of years after the days of the Caesars.

The preacher next said that the kingdom set up by the God of Heaven in "the days of these kings" was the Christian—meaning the Baptist Church. Absurdly number two. No ecclesiastical kingdom was ever set up in the period indicated by the prophecy. And, furthermore, the vision had nothing to do with spiritual kingdoms, only incidental.

The preacher's next proposition was that the Christian, or Baptist, Church was organized by John on the banks of the Jordan. Absurdly number three. If John organized a church, or started a new system of religion, he did it without any divine authority. His commission was specific. He was to "prepare the way of the Lord and make his paths straight." That is, he was to prepare the minds of the people for the ministry of the Messiah of God—the world's Redeemer. No organizing of churches in the matter.

This preacher is now an old man. He occupies a prominent position among his people in Texas, and no doubt still preaches the same doctrine. Under the influence of this kind of teaching, thousands of good, honest Christian people, all over these lands, sincerely believe that their church was instituted by John the Baptist by divine authority, and that it has descended down to our age in an unbroken successional chain. That, in all the ages it has been persecuted by "the sects," while it has never persecuted others. That it has ever been the friend of civil and religious liberty, and the uncompromising foe of all despotism and intolerance. All this we might set down as the crowning absurdity of all.

Let us pause here for a moment to inquire, What are we to understand by the Baptist Church? Does it include all who practice immersion for baptism? If so, besides ever so many different sects of so-called Baptists, it embraces Campbellites, Dunkers, Mormons, etc. But let this pass. We will assume, for the present, that the regular Baptist Church was first instituted by John the Baptist on the banks of the river Jordan. With this assumption before us, let us look at the matter for a moment calmly and dispassionately. Then, we find that the first Baptist Church was constituted at Bethabara, east of the river Jordan, near the ancient site of Jericho (John i:28). Then, I suppose he organized one or more Baptist Churches in the wilderness of Judea (Matt. iii:1). Then the people of Jerusalem "were baptized of him in Jordan, confessing their sins" (Matt. iii:6). I suppose, therefore, that John made a visit (which is not recorded) to the metropolis and organized a Baptist Church there. All these must have been remarkably large and flourishing churches, as we are told (Matt. iii:5-6) that immense numbers of people were taken into them. Now, don't forget this. We look a little farther on, and we find John "in Aenon, near to Salina, because there was much water there," organizing Baptist Churches. But it so turns out that the Master himself was in the same

neighborhood (John iii), and his disciples (by his authority) were organizing another set of Baptist Churches. Some of John's Baptists were displeased at this and complained to their pastor about it. But John understood the matter better than they did. He said: "He must increase, but I must decrease" (John iii:30). What does all this mean? Here are two sets of Baptist Churches, "of the same faith and order," yet one must "decrease," or give way, and the other take its place. This is amazingly strange. And, after a while, another strange thing occurs. When the Baptists of Jerusalem, after the ascension of the Master, came together to elect a successor to Judas, of the many thousands who had been baptized by John, only about one hundred and twenty remained. Here must have been a terrible falling away.

Then, soon after, we find them electing deacons, having "all things common" (Acts iv:32). Now, some Baptist preachers say that Jerusalem, and not Bethabara, was the mother church. Why, then, do they not follow her example and have "all things common?" Several other grave questions might be raised at this point with propriety. Who, for instance, voted for the reception of the Ethiopian eunuch (Acts viii). Saul of Tarsus (Acts ix). Lydia and her household, the Phillian jailer and all his (Acts xvi)? Again, who voted the expulsion of Simon, the sorcerer (Acts xiii)? And again, according to modern Baptist principles, each church is an independent body—a little democracy in itself. It decides for itself all questions, both of faith and practice, by a majority vote, and from its decisions there is no appeal. But we find (Acts xv) that when the Baptist Church at Antioch got into a degree of trouble concerning circumcision, etc., instead of settling the question for itself, it sent messengers to the Baptist Church at Jerusalem to settle it. And, afterwards, we find Paul and Silas traveling "through the cities" delivering to the Baptist Churches "the decrees for to keep that were ordained by the apostles and elders of the Baptist Church which were at Jerusalem" (Acts xv:4). One more case I must mention. It appears that about a dozen of John's Baptists, on examination, could not pass muster. We learn (Acts xxi:6) that "Paul came to Ephesus; and, finding certain (Baptist) disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what, then, were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him—that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

Paul must have been a Methodist, after all, for he preached a Holy Ghost religion. (P. S.—Since the above was written I have received the ADVOCATE of Feb. 17, containing Rev. W. H. H. Biggs' complimentary notice of my former article on "Ecclesiasticism." With the lights before me, I think I may safely accept his proposed "amendment." In using the word "instituted," instead of "recognized," I followed Dr. R. Abbey, who, for many years, has been a kind of oracle with me, especially upon ecclesiasticism. See his "Ecclesiastical Constitution," page 51.

RETROSPECTIVE.

NUMBER FOUR.

Friday, August 2, we left our camping ground at day-light. The first cabin we passed there was a rude scaffold erected under some trees in the yard, where the family were soundly sleeping. Saw nothing inviting, so we passed on without disturbing their slumbers. Six miles ahead we came to another small cabin, and inquired if we could get breakfast? We were answered in the affirmative, provided we could put up with their fare. Assuring them we could, we dismounted, when my traveling friend said to me: "As you are not very well, partner I will stake out your pony while you rest. I was much obliged, while he took the ponies to grass. The man of the cabin was a very tall old gentleman, who came to Texas in 1830. His wife was an aged matron, with hair as white as cotton. The son and daughter-in-law were living with them. For lack of room, they had two sleeping apartments, one above the other, arranged (steampack fashion) in one corner of the room. I noticed the longest rifle in the gun rack I had ever seen. Buffalo, bear, deer and all kinds of game had been abundant. When my friend left with the ponies, the old gentleman eyed me closely from head to foot. I had been traveling so long that my apparel was in need of a laundry. It was by no means clerical in appearance. Finally, the old gentleman broke the silence with the interrogation: "Are you a parson, sure enough, or do they just call you so?" I informed him that I

was a duly accredited Methodist preacher. "Well," said he, "we have so many people called captain, major and colonel, here in Texas that I didn't know but what you was just called parson." We were served with a good breakfast—cornbread, coffee and venison steak. One year afterward the writer purchased a tract of land, where he had a home for several years, ten miles from this place, and had an appointment to preach in the neighborhood where old Bro. P. attended church, and could judge for himself whether or not the parson was a preacher. Leaving our old friend after breakfast, our next stopping place was at Sister Rebecca King's, a mother in Israel, an early settler in Texas, at whose house a preacher always found a cordial welcome, with the best viands the country afforded. Two of her sons entered the ministry. The family were noted for their piety and intelligence. While the mother has passed peacefully away to the heaven of her hope's, several of her children are still living, and justly classed among the best citizens of Texas. Under this pleasant roof we were agreeably entertained until Sabbath morning, August 4, when we went to Caldwell, then a place of but few inhabitants. There I heard a good, practical sermon by Rev. Hugh Wilson, one of the first missionaries sent to Texas by the Presbyterian Board of Missions. His text was: "If the foundations be destroyed, what can the righteous do?" Repentance toward God and faith in Christ were the foundations of the Christian system. His style of preaching was on the college end. A pleasant smile beamed from his countenance. For an hour he interested an appreciative audience of perhaps seventy-five persons. After many years of faithful service in the ministry, Mr. Wilson passed triumphantly to his reward on high, leaving many friends to admire his virtues and deplore his departure.

At the close of the sermon indicated above, the writer was introduced to Bro. Wm. J. Hill, formerly of Madison county, Miss., who informed me that my wife was one of the waiters at his wedding many years previous. Here an acquaintance commenced which ripened into true friendship and continued during his lifetimes. Mr. Hill was a prominent member of our church at Caldwell, and for many years a county clerk and worthy citizen. By special request, I rode five miles the same evening and preached at Elizabeth Chapel. Here I made the acquaintance of Father Addison. A more devoted Christian I have never known. It was an inspiration to preach with him in the "amen corner." Mother Addison was not only deeply pious, but a highly cultured lady. Not remarkable that they furnished Texas with three sons for the itinerant ministry. Two are deceased—John W., in 1854; James H., in 1870; while Rev. O. M. Addison has done efficient work in the traveling connection since 1847. The readers of the TEXAS ADVOCATE have read well written articles from his pen, and wished for more. In this neighborhood lived Sister Cox, the sainted mother of Rev. J. Fred Cox. Of him I need only say that he occupies a position in the front rank of his conference. Here, too, the Porters lived—Rev. Milton H. and his brother John. The first joined the Texas Conference in 1854. The latter has been, and still is, an acceptable local preacher. Thus we see that Burleson county has furnished its full quota of Methodist preachers.

Now, Mr. Editor, if you will pardon the digression, I will give further extracts from my journal in my next paper.

DANIEL MORSE.

MARSHALL, TEXAS.

REV. FRANCIS WILSON.

That my old friend and brother, Rev. H. S. Thrall, D. D., has access to sources of information that I have not I freely admit; and yet he, as well as the rest of us, sometimes makes mistakes. I did not assert that Rev. F. Wilson had never been a member of the Texas Conference. But I did say that he was not a member of the Texas Conference when it met at Bastrop in December, 1851, and I am of the same opinion still—Dr. Thrall and his printed minutes to the contrary notwithstanding. He says: "In 1850 he (Wilson) was transferred from the East Texas to the Texas Conference, and, according to the published minutes, sent to Bastrop circuit" (Ad. Feb. 24). Then where was he in 1851? That he was not on the Bastrop circuit is certain. Rev. J. E. Ferguson traveled Bastrop circuit in 1851, as Rev. J. W. Whipple, who was the presiding elder, will testify.

Then, if the Doctor will examine the published minutes of the Alabama Conference, held in the latter part of 1851, he will find that Rev. A. M. B. was transferred to the Texas Conference and appointed to Austin and Bastrop circuit. That it was so published in the Nashville Advocate at the time is certain. Now, is it reasonable to suppose that the Bishop would have made that appointment if the circuit had been already provided for? Was such a thing ever known in the history of Methodism as a preacher being transferred from one conference to

Continued on Eighth Page.

THE TEXAS CHRISTIAN ADVOCATE

"ON WITH THE REVOLUTION."

The prohibition campaign is on us, and the question arises: How are we to meet the issue? By working with a determination that knows no defeat.

BRUSH REMOVED AND FENCES RESET.

Question—In what spiritual state was Adam created? Answer—In the image of God. Q.—Was he imputable to sin?

THE CHURCH AND ITS MEMBERSHIP.

But, it may be asked, did the infant really enter into covenant relation with God? We will let the Scriptures answer. Let me not answer incorrectly see Gen. xviii:14.

out faith, it is impossible to please him." And we believe that no adult should be baptized who does not believe. So was it under the old dispensation: no adult was entitled to circumcision in the flesh who had not by faith entered into covenant with God.

would he have had over them? Were not they his father's house? While it is plainly stated in verse 21 that he and all his house; yet verse 22 reveals the fact that his wife and babe did not go up.

forthwith, or sooner. Such is my construction of Bro. Wells' language. In all this we are "neck to neck." But the trouble with me is, I cannot get into a pocket. The bishops know little or nothing of me (which is really to my advantage in one respect, for I do not "grow" on people like some men), and the only means of reaching them, as the roads are, is through the presiding elder.

Financial report table with columns for location, amount, and total. Includes sections for East Texas Conference, Beaumont District, Marshall District, Palestine District, San Augustine District, Tyler District, and Grand Total.

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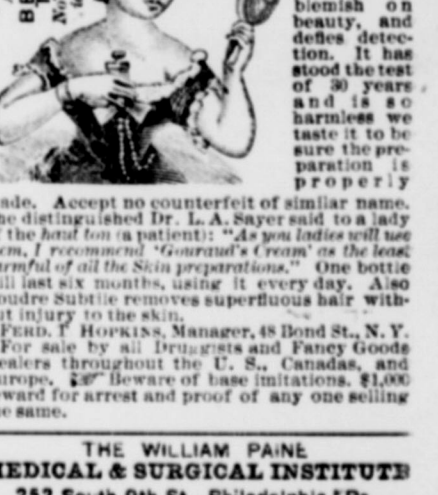
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THE TRANSFER QUESTION

In the ADVOCATE of Feb. 24, Bro. M. H. Wells hits the nail. Some things that hit on the head; other some that the stroke takes effect on one side.

THE TRANSFER QUESTION

Bro. W. thinks that we have "no tools suited to the purpose." But let it be remembered that it is in the school only that the teacher's mouth is closed on moral subjects; that there he is not to teach religion *in loco*.

JOHN R. MORRIS. NAVASOTA, TEXAS.

Itinerant ministry since 1832. As Bishop Marvin said of another, "He is a shock of corn fully ripe," ready to be gathered into the garner of God.

MISSIONS.

Kickapoo Circuit Leads the Conference.

I take pleasure in announcing that Rev. J. M. Mills, of the Kickapoo Circuit, Palestine district, East Texas Conference, is the first preacher of the East Texas Conference whose records are clear of foreign missionary assessments.

Secretary Conference Board, Tyler, Texas. In reply to the complaint of Bro. S. G. Shaw, in the last Advocate, permit me to beg his pardon and that of other brethren against whom I have done an unintentional injustice.

What W. imar is Doing. Our first quarterly meeting was held on Feb. 25 and 26. The presiding elder was at his post looking faithfully into all departments of church work.

Texas Conference—Treasurer's Report. Received since last report for missions: J. M. Armstrong, Flatonia, Austin District.

Waco Female College. The friends of Christian education in the State, and especially those of our church, will be glad to know that this institution is having unprecedented success.

Missionary Work in West Texas. In legislative bills we frequently find what is called the "emergency clause," which shows that the law goes into immediate effect.

Mexican Border Mission—Anchored at Last. After three months of starting and stopping, traveling and waiting, affliction and disaster, we at last reached our new work on Feb. 2.

Our new mission. I was young; had little experience and was anxious to succeed, and thought the best way to do so was to consult with everybody and leave everything to a vote.

Bro. B. Harris and E. B. Chappell, members of the board, will please arrange for the meeting in the St. Antonio district. The conference Mission Board adjourned to meet in San Antonio May 3, perhaps that would be a good time and place for a grand missionary rally.

Bro. J. T. Graham and C. H. Maloy, members of the board in the Victoria district, will please, in connection with the Presiding Elder Jones, arrange for the meeting in that district.

The Meeting at Willis. Last week was held in the above named place, the first of a series of missionary meetings to be held on the Huntsville district, Texas Conference, planned by Bro. Morris, the Presiding Elder.

Bro. Morris: During the week he has been helping Bro. Morris and Hammond at Willis in their "Missionary Meeting," encouraging results. On last Sabbath he was with Bro. Scott at St. John's, Galveston.

Bro. Timmons: During the week he has been helping Bro. Morris and Hammond at Willis in their "Missionary Meeting," encouraging results. On last Sabbath he was with Bro. Scott at St. John's, Galveston.

domleed. Just a speck of cloud hangs on the horizon. Owing the only church building that is comfortable, its house of worship is in demand by those who have a penchant for proselytizing.

What a Child Can Do. A few days since, when we were making up our quarterly returns for the Centerville auxiliary, W. M. S., Little Rhoda Heame brought us \$8, which she wished sent to the missionaries.

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At a meeting of the Board of Trustees of San Saba College, held Feb. 16, 1887, the following resolution was adopted, to wit:

Resolved, That the presiding elder of San Saba district be and is hereby appointed financial agent of San Saba College, whose duty it shall be to receive from the various churches in his district all collections that may be ordered by the district conference, or any donations to said college; and, on behalf of San Saba College, to solicit the patronage of those in the district having children to educate; and to generally represent and present the claims of San Saba College to the Methodist people of San Saba district; and that the Secretary furnish a copy of this resolution to the TEXAS ADVOCATE, and request that the same be published for three consecutive issues therein.

Attest: J. C. ROGERS, Pres. B. of T. W. M. ALLISON, Secretary.

Table with columns: Churches, Amount, Total. Lists various churches like Waco Station, East Waco, etc., with their respective contributions.

The Southern Advocate: May not this solve the race problem in the South, so far as at least the Methodists are concerned? Why should there be here in Columbia, or in South Carolina, a number of Methodist denominations, each jealous of and at variance with the other?

Neuralgia, rheumatism, erysipelas, sore throat, toothache and all other pains and sores are promptly cured by Salvation Oil.

COUGHING CLARA. Coquetry, charming Clara Glendinning, carelessly catching cold; coughing, cold, croupy cough, that would have killed her, had she not used Dr. Bull's Cough Syrup.

EMORY'S EXTRACT. Hemorrhages, flowing from the nose, or from any cause is speedily controlled and stopped.

RHEUMATISM, NEURALGIA. Rheumatism, neuralgia, sciatica, lumbago, pain in back or side, etc.

OUR NEW 1887 STAMPING OUTFIT! This outfit is the largest, best and cheapest ever offered. It contains more paper and colored patterns than any other outfit.

YOU CAN MAKE MONEY. Do your own stamping. Do it for your friends. Do it for your business.

BROWN'S IRON BITTERS. THE BEST TONIC. This medicine, combining iron with pure vegetable blood, quickly and completely cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Bilis and Fevers, and Neuralgia.

MONEY TO LEND. For a term of years, and in sums to suit, on good farms and ranches, at rates of interest that borrowers can afford to pay.

SOLID GOLD WATCHES AT \$3.50. This watch is the most perfect and reliable ever made. It is guaranteed to run for five years.

Centaurin. The most wonderful Pain-Curer the world has ever known. Its effects are instantaneous.

THE WOOLWICH. Weight from 7 to 10 lbs. METAL DOUBLE BARREL BREACH LOADING SHOTS ACCURATELY. \$12.50.

POUND'S EXTRACT VEGETABLE PAIN DESTROYER. Hemorrhages, Sores, Sprains, Bruises, Catarrh, Rheumatism, Neuralgia, Diphtheria, Sore Throat, Piles.

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ALL FOR 24 CENTS. 60 DAYS. This is the largest and most complete assortment of goods ever offered at so low a price.

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BILIOUSNESS... SIMMONS LIVER REGULATOR... A. H. SHIRLEY, Richmond, Ky.

HEADACHE... Proceedings from a Torpid Liver and Impurities of the Stomach.

PRICKLYASH BITTERS... Cures biliousness, headache, indigestion, and various ailments.

HUMPHREYS' Homeopathic Veterinary... Specifics for horses, cattle, sheep, and other animals.

HUMPHREYS' HOMEOPATHIC SPECIFIC No. 28... For Nervous Debility, Vital Weakness, and other ailments.

BRADFIELD'S... An infallible specific for all the diseases peculiar to women.

FEMALE... CHANGE OF LIFE... Taken during this critical period, great suffering and danger can be entirely avoided.

REGULATOR!... Send for our book containing valuable information for women.

A MAN OF A THOUSAND... A CONSUMPTIVE CURED... When death was hourly expected, all remedies having failed, Dr. H. James was called.

\$1000 REWARD!... For the cure of Fits, St. Vitus's Dance, and other ailments.

DEAFNESS... Its causes, and a new remedy... This is the best remedy for Catarrh of the Ear.

CATARRH... Also good for Cold in the Head, Headache, Hay Fever, etc.

I CURE FITS!... I do not mean merely to stop them for a time and then have them return again.

CATARRH SAMPLE TREATMENT FREE!... We give it free to all who are afflicted with it.

DEVOTIONAL. A TESTED REMEDY. It is related that Bishop Kavanaugh was one day walking when he met a prominent physician...

MARRIAGES. ALMSTRONG-ALLEN-At the M.E. Church, South, in Ennis, Feb. 23, 1887, at 7:30 p. m., by the Rev. George C. Allen...

OBITUARIES. The space allowed obituaries, twenty to twenty-five lines, and not to exceed 150 words.

THE TOUCH OF CHRIST. One of the sweetest pictures in Mark's story of the wonderful Being with whom everybody felt at home...

THOUGHTS BY THE WAY. Life is a quarry, out of which we are to mould and chisel and complete a character.

HEARTS ARE VERY MUCH ALIKE, AND all need lots of patience to keep them good and happy.

THE SWEET PERSUASION OF HIS VOICE... He giveth day; thou hast thy choice... To walk in darkness still.

WHAT IS A COLD? IT IS CONGESTION... (Filling with blood) of the skin or vital organs caused by exposure to wet weather.

WHAT IS A COLD? IT IS CONGESTION... This congestion closes the 2,500,000 pores of the skin, and the perspiration ceases.

SCHENCK'S MANDRAKE PILLS... Then sweat out the cold and strengthen the Stomach with SCHENCK'S SEAWEED TONIC.

SCHENCK'S SEAWEED TONIC... And restore the Lungs by the use of SCHENCK'S PULMONIC SYRUP.

SCHENCK'S PULMONIC SYRUP... DE. SCHENCK'S Book on Consumption, Liver Complaint and Dyspepsia, sent Free.

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WEDDING RINGS... OUR ILLUSTRATED CATALOGUE OF PLAIN RINGS, SET RINGS, Watches, Diamonds, Jewelry, Etc., IRION & GIRARDET, Louisville, Ky.

Bass' Chicken Cholera Cure... Is warranted to stop the Cholera among Poultry, and increase the Egg production twenty-five per cent.

EVERYTHING THAT IS NEW IN SEEDS IN RARE PLANTS... PETER HENDERSON & CO., 35 & 37 Cortlandt St., NEW YORK.

THREE ILLS Grab Orchard Water... DYSPEPSIA, SICK HEADACHE, CONSTIPATION.

W. N. HALDEMAN... WINTERSMITH'S CHILL CURE... Illustrative Sample Free.

Sura Cura... ROBSON'S SURE CURE FOR RHEUMATISM AND NEURALGIA.

ODessa SANITARIUM... MEDICAL AND SURGICAL, in charge of H. E. Houghton.

