

The Texas Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH—BY SHAW & BLAYLOCK.

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To the Texas Christian Advocate.

The General Conference of 1882.

Shall the Word "South" be Eliminated from our Name?

From the General Conference of 1866 to that of 1882 our church breathed easily in reference to her name. It seemed, in view of her great prosperity, both in America and elsewhere, that enough had been witnessed to give quietude to the sentiment of change. And, indeed, in all places, except along our Northern border in America, "contentment reigned supreme." A little of the blood of 1841 was found yet circulating along this line. It was that blood that laid on the necessity of organizing the Church, South. It seems that there is a disposition in that blood to have us do and undo a thing as a set of caterers to their whims or caprices. Many of our good men have been induced to adopt their views on a fashion, not that they care to have the word "South" eliminated, for they see nothing reproachful in wearing it, but that good may come of it. There is nothing more true than this. Southern people are not getting weary of the word "South." It is Northern ill-will in all its bearings. It is a weakness in Southern people to adopt it with a view to good. I am sorry to see it. The Northern people, both more remote and along the border, will be with us only so far as the elimination. That is what they want—all they want. This is wherein they gain a point. It is what makes us one in name. But what must follow? Some contrivance must follow in our name. Now try it, and immediately the plea of loyalty and praise is turned to ridicule, and love becomes hate again.

It was on the fourteenth day of our General Conference that the Committee on Revision, in report No. 8, recommended the adoption of the following resolution:

Resolved, 1. That we recommend the elimination of the word "South" from the name of our church.
2. That we recommend a change in the order of the appellation words "Methodist" and "Episcopal" making the name Episcopal Methodist Church.

The resolution, referring the change of name to the several annual conferences, introduced by J. M. McFerrin and O. R. Blue, and to the proposed change, as contained in the report, the phrase "in America." The question, as I understand, now arises, shall we, as annual conferences, after voting the elimination of the word "South," proceed to elect our name as proposed by the committee on revision, or as proposed in the McFerrin-Blue resolution. If the latter, the same argument may continue against the catholicity of our church as heretofore. The phrase "in America" localizes the church, and the same as the word "South," and even a little more so, because "in America," in its largest sense, means between certain oceans. But the word "South" may comprehend more than a continent—even the full extent of the earth itself. For instance, rocks from the North pole, all places there are "South."

The way in which the Church, South, got her final attachment is one of the accidents incident to those times. It was not so much a sentiment as a necessary contradiction. Some epithet of distinction had to be found somewhere. This sprang into existence as the most natural. It was never formally adopted, but came into use as a kind of spontaneity, in a perfectly natural way without debate or comment. It originated in the debates leading to the disruption of the church. We of the South helped it into use no more than the church North. Indeed, I can conjure up no other name that would have suited. If any one thinks he can, let him try it and see what he can make of it.

The utmost geographical significance that could ever be attached to the word "South" is not of general but of particular import, one rather of special prohibition, one in which we and the church North are the only parties ever legally concerned. The truth of these statements is amply supported by the following quotation taken from the plan of separation entered into and agreed upon in 1841: "All the societies, stations and conferences adhering to the church in the South, by a vote of a majority of the members, shall be free to hold their own conferences, and shall remain undisturbed in the exercise of their pastoral oversight therein; it being understood that the ministry of the South observe the same rule in relation to stations, societies and conferences adhering to a vote of a majority to the Methodist Episcopal Church; provided also, that this rule shall apply to societies, stations and conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of the church within whose territory they are situated." Whatever geographical significance is attached to this, is equally applicable to both churches. It is one of mutual prohibition, made necessary because the church North was unwilling to "be subject to the powers that be." Each was missionary in sentiment and operation. The world was the parish of either, without conflict, without petty, foolish quarrels about names. Each had only a forbidden territory in the United States of America, and it was never thought or dreamed of, in those days, that the word "South" in our name had any further geographical significance than is set forth in the plan of separation. If in the course of events the cause of territorial prohibition is removed, and the two churches prefer

to remain separate and distinct, there is no more necessity for the change in the name of the one than of the other, and the present agitation has not sprung up as a creature of taste, nor in all places with a view to good; but it is stirring again the rotten carcass we ought to discard; it is again opening Pandora's box.

The spirit that brings on this agitation is easily discerned. It is the spirit that opposes the South, that sees no good in the South, that, having ground the South with an iron heel, and not to content itself it craves from history and drives from the tablet of memory even the names we love. My heart sickens over the crusade. If we continue to yield to every tide that comes from the North, I think it is getting time we were gathering up from the debris of our ruined fortunes twelve stones for our monumental pile. And along down in the future, when Southern children shall ask their fathers "what mean ye by these stones?" ye can tell them the story of the South, and say unto them, "these are all we have left." The world has its full complement of fault-finders yet; not do all birds of prey fly. What is carried to one may be good for another. Improved education, which influences false ideas and a consequent train of evils, moulds character, moulds manners, and along with it odium and the bitterest hate. Brethren along on the border tell us we must drop the word "South" in order to succeed. With all due respect we would say that I must say we want no such compromise in our church. They will do us no good; they must be left alone. It is foolish to change the name at their request. Drop the word "South," and they will laugh; and something that to our name as a distinguishing element, and the same people will ridicule us. They simply want identity of name. It is their first stone on their steps to our ruin.

It need be no more repeated that the word "South" keeps down our success on the border. If this word is a stench in their nostrils, remove it, and they will soon sniff up the stench in our history. If they love us and are in earnest, they would cease their silly arguments about a word in our name. It is their manner of finding a scapegoat, a means of oblation; in this way they conceal their true sentiments. They are simply Northern in feeling and sympathy; they just don't like us. "Can't join us unless we change our name." The excuse is a bowing 19th-century, a real-sounding, it comes down for want of strength to support itself. Why so much concern about our name? Ah! it is the viper they hate. They want no association with the odium, the reproach, that hang around there. "Can't join us unless we change our name." It is unreasonable, an imaginative evil. They labor under false education and ideas. If this is their only excuse, their hearts are destitute of genuine pity, and therefore they will do us no good. Our church always has been her name. The man who will not be honored by such an alliance has yet to join.

It is the prime business of the church to save souls. Incidentally with her action in this direction she makes history. It is difficult to make history without giving names. The names of words. The word "South," outside of its geographical significance, which as applied to us is now lost, meant all the distinguishing elements between us and the church North. One distinguishing element of difference, and which also was the cause of the disruption, is, the South has always been willing to be subject to the powers that be. The church North, on the contrary, resisted this teaching of Christ, and became a semi-political body, and took action on a political institution. Our name being one, added through the disruption "South" was added to us for distinction's sake, geographical and doctrinal. The former of these is lost with the events of time; the latter still exists in all its vigor. Hence the word "South" has obtained the significance of *opposition or against*. The Methodist Episcopal Church, South, holds a steady rein against political preaching. One grand feature in her faith and practice is absolute non-resistance to all political questions. The word "South" in her name has a very high significance—entirely too broad to be eliminated on the groundless arguments that have been presented. She stands to-day the greatest monument of pure faith on the globe. God is her witness, and has given her achievements under embarrasments, the like of which is not to be found anywhere on the pages of history. She stands opposed to political preaching, opposed to political entanglements of every grade, and while her parish is all places South of the North pole, she will ever beautifully remain "subject to the powers that be," South of political preaching, of political church action, and I trust forever South of all unholiness. Let her ever stand South of improper education, false ideas and weak arguments. If ever again history is to repeat itself, and a semi-political sentiment should drive a Christian body hurriedly, blindly and fanatically upon the threshold of robbing eight millions of our race of the Gospel as taught by Methodists, let our church stand as she has always stood, South of the unholy sentiment. Let it be our labor to get purer in heart, nearer to Christ, and further South of every unholy thing. While others find time to organize and dispatch their crusades against the manners, time-honored principles and dear name of the South, let it be remembered and seen that she has a great, generous and forbearing love. Her crusade, when she goes, is against sin. In this way she has always marshaled her forces and led her phalanx. This is the way she has preserved her integrity and won her laurels. The grand epic touching Southern sorrow, Southern chivalry and Southern aim, awaits an author; yet to rise, whose muse will give an inspiration that shall reach generations yet unborn that all our Southern land is no dishonored realm. Conspicuous in it shall be seen in robes of purity the Methodistic Episcopal Church, South. Then let us have no elimination of this pure word from our name. Let it go, as it originally signified, a mighty *sound* through all the earth, that many may be gathered into Immanuel's kingdom.—W. M. ALLEN, ROCK HILL, TEXAS.

To the Texas Christian Advocate.

Brownwood District Conference.

The district conference secretary has already made his report, at least I suppose he has, and perhaps you and your readers will think that enough to say of a district conference in this far-off region. We are too small to be seen through a bishop's spectacles, or else we do not possess enough ecclesiastical magnetism to make a draw from the Episcopal College. At any rate, we had no bishop; no, not even a college agent, or other distinguished visitor. Our superintendent of church extension gave us the light of his countenance, but not appreciating his relationship to the body, refused to take a seat inside the bar. The presiding elder ruled that inasmuch as superintendents named in the list of appointments stood in connection with Brownwood district, superintendent was clearly entitled to all the rights and privileges of the conference. I, being fresh from the eastern part of the conference, the supposed head and backbone of Northwest Texas Methodism, proceeded to air my knowledge of things, wise and otherwise, and after exhausting my store of eastern wisdom, (in a two minutes' speech) gave my unqualified approval of the presiding elder's ruling, but it was no go. Superintendent organized himself outside the bar, and proceeded in silent dignity to attend strictly to superintendent's own business. The only recognition of the conference by foreign powers was a communication from the faculty of Southwestern University. Upon that we bestowed great labor and abundant honor. Our conference was a success though, strange as it may seem, and made a good impression on the town of Comanche, which made us feel a good deal like the boy who was a smile from the prettiest girl at the picnic. The presiding elder knows how to conduct a district conference; the preachers all know how to behave themselves at district conference, and the people of Comanche know just how to entertain a district conference, so it was bound to be a success. The only losers in the case were the bishops and editors, and college agents, and things which did not honor themselves by being with us.—JOHN C. S. BAIRD.

ROCKWELL, TEXAS, AUG. 1, 1882.

To the Texas Christian Advocate.

Palestine District Conference.

This conference convened at Palestine, July 27-29, Rev. John Adams, presiding elder, in the chair. The entire fourteen charges were represented. Three preachers in charge were absent—one by sickness, and the other two were engaged in protracted meetings. The holding of protracted meetings by preachers on their charges at the time when they should be at the district conference should be avoided; not committing themselves to any society or place at this particular time, but all go (unless providentially prevented) and give life and variety to the occasion, causing your presiding elder to feel glad by your presence.

Out of a grand total of 126 delegates in this district, there were about one-half in attendance. The local preachers were well represented, manifesting considerable interest in the deliberations. Reports from the different charges were encouraging. Owing to but few protracted meetings being held on the district, the spiritual condition of the church was not so flattering as we could wish. The financial status is in a healthy condition; the assessment plan being generally adopted. This district never fails to bring up a good report to the annual conference upon her assessments. The Sunday-school interest was inquired into closely, and I am glad to say there was considerable interest manifested on the part of all to eliminate, as far as practicable, union Sunday-schools from amongst us. We need preachers with more principle and less policy to accomplish this great desideratum. God speed the day when union Sunday-schools will be a thing of the past in Texas Methodism. In every report that was presented, where Methodist Sunday-schools were organized out of the debris or confused mass of union Sunday-schools, they were in a prosperous condition.

Rev. I. Alexander, principal of "Alexander Institute," located at Kilgore, and Rev. Dr. Yoakum, of the Cumberland Presbyterian Church, were in attendance. Bro. Alexander preached twice, and delivered an address on Sunday evening in connection with Bros. E. F. Boone and John C. Woolam, to a mass meeting of the Sunday-school children.

Prominence was given to divine worship. The preaching of the Word was good, the hearing good, and I trust great good was accomplished. Dr. Finley expected to

protract the meeting, and you will hear the result in the future.

A circular was presented from Messrs. Shaw & Blaylock, relative to our Advocate, and after being read was referred to a committee which made the following report:

Resolved, That we most heartily recognize the claims of the Texas Christian Advocate to a generous support from all the members of this district conference.

Resolved, That we will renew our efforts to extend its circulation among our people.—J. W. Johnson, E. F. Boone, John C. Woolam, W. W. Davis and A. A. Simmons, committee.

These resolutions passed the conference unanimously, and I believe every one who voted was sincere in his act. All who attended the love feast on Sunday morning, (presided over by the pastor of East Texas Methodism, John C. Woolam), will remember it to their latest day. It was a feast of fat things. God was there in his glory and power, and our hearts were strangely warmed within us. But few class-meetings and family altar reports. The report on prayer-meetings was encouraging as a general thing. The attendance upon Divine worship was good throughout the district. And wherever the preacher had held revival meetings the finances were up, demonstrating clearly that the more religion a man has the more liberal he becomes with his money—therefore, brethren, adopt this suggestion. After every protracted meeting take up your collections, and see that your steward does his work also, and my word for it, you will not carry up to the annual conference a poor report. W. W. Davis, M. H. Addington, Col. Olson and D. H. Conally were elected lay delegates to the annual conference, and Thos. R. Bonner, A. A. Simmons, W. M. Shumatt and P. W. Ezell alternates. After the usual complimentary resolutions were passed in honor to the clever people of Palestine for their generous hospitality, the conference adjourned to meet next year at Athens. The benediction was pronounced by our beloved and popular presiding elder, who presided to the satisfaction of all.—D. H. CONNALLY, Secretary.

To the Texas Christian Advocate.

Huntsville District Conference.

The Huntsville District Conference met at Alexander camp-ground on Thursday, July 27, 1882, at 10 a. m. Bro. H. Bessie, presiding elder, with a good number of clerical and lay members, were present at the opening and during its session. The camp meeting for Anderson and Prairie Plains circuits was held at the same place and place. Prominence was given to religious worship, and there was preaching at 8 and 11 a. m., and 3 and 7:30 p. m. each day, with much apparent effect and success. But as I am only writing of the district conference as its secretary, I leave a report of the camp meeting to the pastors of the circuits. The various committees showed a careful investigation of the matters committed to their care. On the matter of temperance it was **Resolved**, that the members of the Huntsville District Conference, favor any movement that has for its object the prohibiting of the making, selling or using as a beverage intoxicating liquors. This means that those who voted for this resolution will, in no case vote for a drunkard for office. The following resolution was also passed: **Resolved**, That the Huntsville District Conference do, for various reasons, oppose the move that is now making to consolidate the Texas and East Texas Conferences. Some of the reasons are as follows: 1. The conference so consolidated would be too large for efficient business. 2. It would be very difficult to find more than two or three places large enough to support such a conference of clerical and lay delegates. 3. Distances are too great to remove families unless there was an absolute necessity for such removal. 4. The territory will be redivided from Northwest Texas Conference—in case we do not unite with East Texas Conference—is of far more value to us as a conference than the union with East Texas Conference could possibly be. If we unite with East Texas Conference we lose this territory from Northwest Texas Conference. East Texas Conference is doing a great work, and has been doing so for years; let her alone in her usefulness to bear the responsibility and receive the reward. A communication from Southwestern University was received by Rev. W. J. Phillips, which received close attention and endorsement by the conference. There were reported by Finance Committee the sum of \$1285 assessed on the district for salaries of the preachers and presiding elder, and the sum of \$1207 65 paid on said assessments. Brethren, look at the figures and put your hands in your pockets; but don't let your hands be there, but draw them out again with the necessary means to pay this debt. There were seventy subscribers to the Texas Christian Advocate reported, but the Committee on Books and Periodicals say that this is an error, and that these seventy must be either new subscribers or recent renewals, and that the Advocate ought to have 1000 subscribers in this district, and the committee urge its claims upon our members. Brethren, shall we have the thousand subscribers in this district? Delegates to the annual conference:

J. J. Wheat, L. M. Neely, Z. T. Ross and C. L. Spencer, alternates. S. C. Wakefield, D. E. Lawson and John Sullock.—C. L. SPENCER, Sec.

To the Texas Christian Advocate.

Sherman District Conference.

The twelfth annual session of the Sherman District Conference convened in the Methodist church at Van Alstyne, Grayson county, Texas, July 27, 1882, at 8 o'clock p. m., Rev. J. M. Binkley, presiding elder, present, and presided with his usual ability and tact. All the charges, fourteen in number, were well represented; every preacher in charge being present, and an unusually full attendance of lay delegates and local preachers.

The spiritual condition of the church was found to be good; attendance on the public services larger, and a revival influence throughout the district. There have been gracious revivals already in most of the charges, and a larger number of additions to the church than any former year; attendance upon class and prayer meetings increasing. With the outlook was thought to be very flattering.

No missionary ground was found in the district.

Financially, it was ascertained that the district is far behind with its assessments, only one or two charges being up with their claims, and it was resolved that the preachers exert themselves in working the membership to the point of meeting their assessments monthly.

Our Sunday-school interest was shown to be developing rapidly; our schools all being supplied with our own literature.

As to education generally, having no district conference school, the conference considered a paper from the Southwestern University, and from it, as well as from an address by Rev. John H. McLean, one of the faculty, it was concluded that the institution is in a very prosperous condition, and worthy the endorsement and patronage of the whole church. The North Texas Female College was minutely represented by delegates to the annual conference, viz.: Rev. L. M. Orlins, Captain N. Wilson, J. L. Leslie and Thos. Lightfoot; reserves, Rev. J. S. Noble, F. C. Dillard, Dr. M. B. Franklin and A. M. Huff.

Prayer was given to religious services. The preaching was in "demonstration of the spirit and with power," and had its effect—culminating in a gracious revival, which is still being carried on by the pastor, W. R. Manning, and others who remained with him.

The conference was very hospitably entertained by Van Alstyne's good people, and we had a very pleasant occasion.

Will esboro was selected as the place to hold the next session of the conference.—H. E. SPENCER, Sec.

To the Texas Christian Advocate.

One Hundred Laymen and Fifty Preachers Wanted!

I see Bro. Wesson has published my proposal to raise a fund for the Southwestern University, in memory of Dr. Robert Alexander. I am anxious for this plan to succeed; but, like almost any plan to raise money for the Lord, it can not succeed without some one "to push the claim." Now I believe there can be found in all the Texas conferences at least fifty preachers who can and will pay \$10 annually for ten years, and certainly there are at least 100 laymen (and there ought to be 500) laymen who can and will pay \$10 annually for this noble work. Bro. Mood writes me they have no agent now in the field, and I fear if we are to wait for men to "send in their names," it will fail. I can only suggest this to the trustees: Let them draw up the note, made payable in ten annual installments, the first to be paid the 1st day of December, 1882, or 1883, as they see best. I think 1882 best. Select a preacher in each conference to present the claim to the preachers and laymen at the sessions of the conference, take the notes and forward them to the treasurer of the board at Georgetown. Of course if Dr. Mood, or some other member of the faculty, can attend the conferences, it will be best for them to attend to it.

Let it be understood that this money will be called for at each conference until the note is paid, or as soon as it falls due notice will be given that the amount must be forwarded to the treasurer per mail. It seems to me that this plan will give every preacher and laymen in Texas a chance to do something for this institution. If any man wants to pay the \$100 cash he can do so. I suggest this as a plan that any man who is willing to do something can do so. It will not all come at once. But ten years will soon pass away and we will have \$15,000 raised for the institution, and no one feel the loss of it. We wait to hear from Dr. Mood or the trustees, or any brother who wants to help this cause. We don't want a "dispute," but a suggestion.—I. Z. T. MOONIS, MONTICELLO, ALA., AUG. 13, 1882.

LITTLE FOLKS' CONCERT.—We acknowledge receipt of tickets to the little folks' concert at St. James church, Wednesday evening, August 30. If like all others gotten up under the same management, both big folks and little folks will be delightfully entertained.

To the Texas Christian Advocate.

To The Texas Local Preachers.

There are about eight hundred of us within the limits of our State; and although we are scattered through the fields occupied by five annual conferences, yet we are all members of the same church, all engaged in the same glorious work of spreading Scriptural holiness through our lands, serving the same blessed Master. Our work is one; our purposes are one. We are all earnestly engaged in doing battle for the Lord; and some of us (not to say all), are actuated by a zeal that induces us to make sacrifices, and to undergo inconveniences, and to perform labors that we would do for no other cause; and yet neither the church nor the world ever learns how heavy our crosses are.

Our position in the church is an anomalous one. We have all been called to preach the Word by the same Spirit by whom our itinerant brethren were called; and the call to us was just as loud, just as clear and unmistakable, just as imperative, it was to them. Just as certainly as they can adopt the language of one of old, and say: "Woe is me if I preach not the gospel," so can we; and in our hearts we can and do feel the full force and meaning of the words.

Those of us who were set apart to the office of deacon have taken upon us the same solemn vows and obligations; and those of us who have been ordained elders entered into the same holy covenant with God and his church, by which our itinerant brethren were set apart for the ministry. And, as a result of this, so far as ministerial dignity is concerned, we stand upon precisely the very same plank, on the very same platform, upon which every presiding elder and every member of the church stands. Ministerially, we are in every sense of the word their peers. The difference between them and ourselves consists mainly in this, that while our vows and obligations bind us to the discharge of the same duties as theirs, the cloak of Christ that their vows bind them by the existing laws of the church we are largely prohibited from the discharge of those duties.

We are, by virtue of our ministerial office, members of the quarterly and the district conferences; but are we allowed to go any farther? There was a time when some of us can well remember, when the annual conferences were composed entirely of itinerant preachers, but a revolution came and a change was made. A law was passed admitting lay delegates as constituent parts of those conferences. But how about local preachers? We were entirely excluded as such, and barely recognized as laymen. Turn to page 42 of the Discipline published A. D. 1878, and read the present law of the church in answer first to the question "Who shall compose an annual conference?" etc. It reads thus: "All the traveling preachers in full connection with it, and four lay representatives—one of whom may be a local preacher—from each presiding elder's district." Does this not in effect cut us off from all representation in the General Conference, the only law-making power in the church? The way the law of the church now stands, if any of us happen to be elected delegates to an annual conference, we do not go there as local preachers, but as lay delegates. And when at conference we are treated only as lay delegates, because local preachers, as such, are wholly unknown to the members of an annual conference; it follows, therefore, that if any of us go as delegates from the annual to the General Conference, we are wholly unknown as ministers of the gospel, have no authority to represent our class of ministers, and are shut out entirely from even the possibility of being any of the general officers of the church. Surely no one will have the hardihood to say that among all the thousands of local preachers in the church, not one could be found competent to fill the office of Missionary Secretary, or any of the other secretaries, or to carry any of the duties of the church. Is all the talent, all the learning, all the skill, all the grace in the itinerancy? God forbid. But alas! how few local preachers, in proportion to their numbers, are ever sent delegates to any of the conferences, and how little good they can accomplish when they are sent. But enough. Reflect on these things, brethren, and you will be convinced that the time has come when there ought to be, year after year, a change in these things.

You, brethren, as a member of your quarterly and your district conferences. You have attended punctually. How many times has your presiding elder heard you preach? How many local preachers usually preach at your district conferences? If you have been delegate to annual conference, were you appointed to preach while there? And if you have been, were not the circumstances under which you preached somewhat embarrassing? These questions are now asked to cause any brother to feel that he has been treated wrongfully, but simply to set our local brethren to thinking.

One more thought: We are all working separately; each one is trying by himself to work his own little patch, and those patches largely under the supervision of our itinerant brethren. There is no tie that binds us together; there is no fraternity among us as local preachers. There is no one whose duty it is to look after our interests, or to protect our rights. Would it not be to the glory of our blessed Master for the eight hundred of us in Texas to meet at some central point in the State, for the purpose of holding a local preachers' conference? We think it would. At such a conference, plans could be devised for accomplishing work which could be better done by local preachers than by any others. A four-fold cord of love to God, love to the church, love to the souls of men for whom the precious Savior died, and love to each other, would unite our hearts as the heart of one man; and, thus united, and working together side by side, and on an equal footing with our itinerant brethren, we would become a power in the church that would, by the aid of our blessed Master and his holy spirit, accomplish vastly more towards saving souls and building up our Zion than we possibly can do as things now are.

While we would not undertake to dictate to our brethren, we would re-

spectfully suggest that Austin would be a suitable place, and the 20th of December next about the best time, for holding the Texas local preachers' conference. And as all of the annual conferences will be over by that time, we think it will be very proper for us to invite Bishop Parker to preside over our deliberations.

Brethren, let us hear from you at once on this important subject. Do not be backward about writing. Express your views fully and freely, either through the TEXAS CHRISTIAN ADVOCATE, or privately by mail to us at Thornton, Limestone county, Texas.

D. J. TIDWELL, L. E.
THOS. VINSON, L. D.
N. A. GILLES, L. D.
J. O. JORDEN, L. D.
ISAAC A. TOWERS, L. E.
C. I. HEROLD, L. P.
THOS. C. SPENCER, L. E.

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Texas Christian Advocate.

Children's Department.

UNCLE IKE'S CORRESPONDENCE.

Uncle Ike knows the children will be glad to hear from Bro. Bryce, who is out on the Rio Grande trying to tell the boys and girls on the border, both Mexican and American, about the Savior who died for sinners.

Mexican Border Mission.

FAIRBANKS, TEXAS, Aug. 11, 1882: My dear Cousin--In my letter written last May, among other things I told you how glad I was to learn that so many of you had joined Uncle Ike's Bible class.

Queen Victoria.

Queen Victoria, in sending a copy of the Bible as a present to the queen of Madagascar, wrote on one of the fly-leaves these words: "The grandeur and glory of Egypt, the might of the counsel and the guide of your youth."

Family Reading.

The Value of Kind Words. A pleasant-looking country lady came to my home not long since, and said to me: "Do you want to buy a jar of butter?"

"It was very nice, and I asked the price," she informed me, but added: "You shall have it for five cents a pound less."

How was this? She was not one of my parishioners. She was a stranger, and I was at a loss to know why I was just at that moment being favored with such a kind offer.

"You said a kind word to my John, and neither he nor I will ever forget you," she said.

As she said this she turned to her eye, and I felt a little moisture gathering in my eyes.

The incident is worth repeating, and through I am a party concerned, I will tell it modestly, and with the hope that the story may do somebody a little good.

Three months previous to this a young man called on me. I was in my study preparing my discourse for the next Sabbath. He was a canvasser, and took from his pocket a book. My first impulse was to tell him that I was busy, and had no time to spend in that way.

But he was a good man, and at once I thought, "If he was my son, would I like another man to read him?"

I took the volume in my hand. It was Gough's "Sunlight and Shadow." I looked it through, and then said to the young man:

"You have a very fine book, just such a book as I would like to have, and which I wish was in every home in the land. But I cannot buy any more books just now. I am a minister, and not a money man."

"You are a temperance man, and I cannot sell this book in this community unless I have your name."

"Well," I said, "I will give you something better than my name."

So I wrote him a little notice of the book, and commended him and his work to the intelligent and appreciative public.

It is true I lost half an hour by this interview. But I was in a better mood to return to my study than if I had rudely driven the stranger from my door.

And I believe I believe the sale of that book, and the pressure of that hand, and the hearty "thank you" coming from those lips, gave my mind and pen an impetus, and I am not sure but in reality that young man proved a benefactor to me.

A few weeks after he returned and brought me a handsomely bound copy of the "Sunlight." For this he would take no compensation.

"I have sold a large number of copies. Every body likes it. And your recommendation did more for me than all others."

But now we come to the sequel: I had not asked the young man where he came from, and had almost forgotten his name, when his mother coming from Rollston, seven miles south of us, offered me her good butter at a reduced price.

"Do you remember the young man to whom you gave a recommendation for Mr. Gough's book?"

"Oh, yes," I answered.

"He is my son, and has been an invalid for years. He never did any business before. We had to coax him to try this. Your kind word started him. He succeeded splendidly in selling the book, and because he was so successful he has obtained a permanent loan with a good salary."

"Peter Sisk, D.D., in Frank Leslie's Sunday Magazine."

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I. G. JOHN, D. D., Editor. Associate Editors: H. S. Finley, H. S. Thrall, J. D. Shaw, S. J. Hawkins, E. S. Smith.

SHAW & BEAULOCK, Publishers.

VOICES FROM THE FIELD.

If any circuit or station in Texas has not been visited with a revival this year, we suggest that the pastor, on next Sunday morning, take this number of the Advocate into the pulpit with him, and read to his people the account of the revivals which are visiting every conference in Texas.

The report of the same district conference another item reads this way: "The report on books and periodicals developed the fact that a large majority of our members do not read our religious literature."

The secretary of one district conference writes as follows: "The financial report showed that only one-third of the amount assessed for the support of ministers, has been paid."

While we give the exact language from one district, yet from nearly every district the reports furnish similar results. We might infer from these statements that a large majority of the Methodist preachers of Texas, up to this date, have received only about one-third of the small amount assessed for their support.

A telegram received August 22 from Rev. T. E. Sherwood, pastor of our church at Pilot Point, says: "Rev. W. C. Halslip, presiding elder of Gainesville District, North Texas Conference, died here this morning."

AN OPEN LETTER.

To the Bishops of the Methodist Episcopal Church, South.

You have received, dear and honored brethren, many proofs of the confidence and love of the church. Not the least of these expressions is the fact that you have been chosen to fill the important office of an "itinerant general superintendent."

But the things mentioned are the least of all. What they signify is the great bestowment the church gives you, viz: the true honor and love they impressively express. I doubt if any class of men are more sincerely honored or loyally loved than you are.

For all that the church gives you of comfort and honor, and love, it may be that you render a full equivalent. It is hard to gauge and measure such things; I shall not attempt it.

I write this letter because I am "jealous of you." I love and honor you as much as you deserve, and that is saying all that ought to be said about the love and honor one should feel for a man.

But, beloved brethren, one fault I see in you. It will appear small or great as men look at such things. Much depends on standpoint, angle of vision, and such like conditions of seeing things.

TO THE TEXAS CHRISTIAN ADVOCATE.

To the Bishops of the Methodist Episcopal Church, South.

Some one, who signed his communication "Texas," said, in the second number of the General Conference Daily Advocate: "If the General Conference will give us a sufficient number of bishops—the right men—to supply our extending work; the most efficient man as secretary of the Board of Missions; a Church Extension Board, with the right man as secretary, with such minor legislation as may be needed, much permanent good will assuredly result from its deliberations."

But what can leaders do without followers? What can bishops, secretaries, and editors accomplish for a weak, ignorant, worldly, and covetous church? An old inscription is, "Alexander, King of Macedonia, won these rich spoils from the barbarians with the Greeks."

One other thing, for illustration's sake: We are stirred up about temperance and prohibition. Some say the church ought to take a hand in this fight with strong drink. There is much writing, speaking, and giving forth of "views" about it.

We find the following in the Southern Christian Advocate of Aug. 5. It is headed, "A Paragraph for the Texas Christian Advocate." We give it space with pleasure.

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THE M. E. CHURCH, SOUTH, AND HER MISSION WORK.

BY REV. A. C. GEORGE, D. D.

Some one, who signed his communication "Texas," said, in the second number of the General Conference Daily Advocate: "If the General Conference will give us a sufficient number of bishops—the right men—to supply our extending work; the most efficient man as secretary of the Board of Missions; a Church Extension Board, with the right man as secretary, with such minor legislation as may be needed, much permanent good will assuredly result from its deliberations."

But what can leaders do without followers? What can bishops, secretaries, and editors accomplish for a weak, ignorant, worldly, and covetous church? An old inscription is, "Alexander, King of Macedonia, won these rich spoils from the barbarians with the Greeks."

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BY REV. A. C. GEORGE, D. D.

An aggregate of \$354,371 99 in four years means an average annual contribution of \$88,593. The bishops say that the force of itinerant ministers under appointment to active labor is 3704. Let us leave out of the count 704 as being foreign missionaries, church officers, and other exempt cases.

I was present at the last commencement of the Southwestern University, at Georgetown, Texas. Nearly everything attending the occasion was to me an agreeable surprise: the number of students, their maturity, their gentlemanly deportment, and the way they acquitted themselves in their graduating and society speeches.

What an impulse our conference church-extension society has given to church building. This year marks an epoch in the history of this conference. The church property of this conference has more than doubled. The church at Trinidad is a credit to the place and conference—worth \$9000.

Again it says: Denver Conference has the liveliest church extension in the connection. It might be said that, considering its numbers and financial strength, it is about the liveliest there is in any connection.

Personal. Rev. J. W. DeVilbiss requests us to announce that his office for the present is Manning, Texas. Rev. J. F. Cates, of Liberty Hill, made the Advocate office a pleasant visit the past week.

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Sole and only agents, ROYAL BAKING POWDER CO., 105 Wall St., New York.

Texas Christian Advocate.

CONDENSED CORRESPONDENCE.

26 Accessions--10 Conversions.
D. P. CULLEN, Longview, Aug. 21: Camp-meeting over. Results: twenty-six accessions, forty conversions. The best of order prevailed.

10 Accessions.
J. M. HOYT, Caddo Mills, Hunt county, August 21: Bro. Angell protracted our third quarterly meeting nine days, we trust with good results. Ten were added to the church; four infants baptized. God bless the ADVOCATE.

24 Accessions--29 Conversions.
T. S. GARRETT, Lockhart, Aug. 18: Lockhart circuit camp-meeting was a success; twenty-nine conversions and twenty-four accessions. Thanks be unto God, who giveth us the victory through Jesus Christ our Lord.

2 Accessions--6 Conversions.
D. C. STRANGE, Johnson county, Aug. 1: Closed protracted meeting at Georgetown, six conversions, ten accessions to the church, and the church was greatly revived. Good prospect for building a church in the community.

30 Accessions--5 Conversions.
P. H. FISHER, Springtown, August 15: Our protracted meeting at Walnut creek church was a success, but not all we could wish. Six were converted, five were added to the church. About fifty have been added to the church since conference.

10 Accessions.
E. Y. STALE, Floresville, Wilson county, August 8: We are having a meeting of interest at this place. Up to this time ten have joined the church; others are quite serious, and at the altar for prayer. We have the assistance of Dr. J. G. Walker and J. B. Denton. The membership is revived.

5 Accessions--3 Conversions.
J. S. TUNNELL, Martin, Aug. 19: My protracted meeting of six days, at Summit, closed last night. Five conversions and five accessions to the church, and some of the Christians greatly blessed are the visible results. Bros. Hart and Dawson assisted in the meeting.

5 Accessions--29 Conversions.
BURNETT, Corsicana, August 21: Camp-meeting commenced here on the 18th instant. Up to date we have had twenty conversions, and five accessions to the church. The crowd is immense. The meeting will continue through the present week. I am almost worn out, and will be obliged to rest soon. But, O, this work is glorious!

10 Accessions.
BURNETT, Corsicana, Aug. 19: Glorious meeting to-night--ten conversions. The work of the Spirit is manifest. Conversations clear and sound. Great crowds of people; best of order, and we are expecting the ingathering of hundreds of souls. This is thirty since Wednesday night. Let all who read this pray for us.

9 Accessions.
E. T. BRASSER, Trinity county, Aug. 16: I had a good meeting at White Rock; nine accessions and revival. One at Mount Vernon; good, but no results. And one at Cor; good attendance on Sunday, and it died Sunday night. Religion at a low ebb; in some places outlook good, others gloomy.

12 Accessions--18 Conversions.
E. T. BATES, Brazos Point, Bosque county, August 11: My camp-meeting closed this morning. Results as follows: twenty conversions, six accessions, eight, Revs. D. C. Strange, John L. Scott, and John P. Locker, did good service. We had a good meeting. Glory be to God!

6 Accessions--5 Conversions.
JOHN T. BUDWORTH, Clio, Aug. 17: I have just closed a meeting at Wolf Valley, also one at Mount Zion. We had six very bright conversions, six accessions, and quite a revival among the Christian people. My father rendered me much assistance, also Bro. L. S. Chamberlain. To God be all the glory.

12 Accessions.
T. B. BUCKINHAM, Giddings, Aug. 17: I have just closed a meeting at Hickory Grove, four days' continuance, resulting in twelve accessions to the church. While sinners were being converted the people of God were made to rejoice in a fresh baptism of the Holy Spirit. We had the efficient aid of Rev. M. T. Sealy a greater part of the time.

9 Accessions--6 Conversions.
T. T. BOOTH, Kickapoo, Anderson county, August 15: There were six backsliders reclaimed, and the church greatly blessed and strengthened. We closed this meeting with regret, having to close with so many interested ones unswayed. We were aided by Revs. J. P. Rogge, J. C. Huckabee, and J. P. Latham, who rendered efficient service. This meeting was in some respects the best I have attended for years. Congregations were large and orderly, the preaching satisfactory to all present, the people here, and hence a revival.

22 Accessions--18 Conversions.
E. L. ARMSTRONG, Irene, Aug. 17: A protracted service at Italy, Ellis county, resulted in sixteen accessions, and fourteen conversions. The membership thereby revived. We had a precious time. Began last Saturday at Brandon, up to last night four conversions and six accessions. To-morrow we open at Salem. May the Lord bless the church and save the ungodly.

20 Accessions--25 Conversions.
S. W. JONES, Lone Oak, Aug. 20: Our meeting, commencing at Heffer's chapel, Lone Oak circuit, August 1, closed August 20, with twenty accessions and twenty-five conversions. Four penitents at the altar, and the church greatly revived. Bro. E. Johnson, Methodist Protestant preacher, was with us a part of the time, and did good service, also Bros. Bob B. and Patten. Pray for us.

12 Accessions--16 Conversions.
C. H. SMITH, Tyler, Smith county, August 11: Closed last Friday a six days' meeting at Bethel church, four miles east of Tyler, which resulted in about sixteen conversions and twelve accessions to our church. The church was much revived. Bros. Auburn and Smith, local preachers, did good service. We are having revival at every protracted meeting on Starville circuit, so far. To God be all the glory.

5 Conversions.
D. G. SCAMM, Mansfield, Aug. 20: Our meeting at Crossroads closed on the night of the 17th. This is a place where there is no church organization, and where there has never been a protracted meeting. The members of the church in the community are very much revived. Five conversions; left one penitent at the altar. Thanks to Bro. Wyatt, Thos. Scoggins and Shurt for their help.

30 Conversions.
W. G. NELMS, Webberville, August 1: The camp-meeting at Hornsby Bend closed after ten days of labor, with thirty conversions. It is due to M. H. Porter and Milton Hotchkiss for much of the interest of the meeting. Bro. Jack Atkins came to my aid when alone and worn out. He has my hearty thanks. The best of all, my Master was present and made it a feast of fat things.

43 Accessions--11 Conversions.
C. H. SMITH, Tyler, Smith county, August 8: Two more revival meetings at Starville circuit. One at Hope Well lasted six days. Seven or eight conversions. Seven joined the M. E. Church, South. Bros. LeClere and Ogden did valuable service. The meeting commenced on Wednesday afternoon with about five days. No industrial help. Six or seven conversions. Six joined our church. About fifty conversions since 1st of July to date on Starville circuit.

20 Accessions--15 Conversions.
M. H. PORTER, Elgin, Aug. 22: Twenty conversions and fifteen accessions at the Baptist church Smith county ground. Our meeting continued ten days. It was truly a grand success. The preachers all preached the word with power and demonstration of the Spirit. Many shouted the praises of God, while their hearts rested on his love. The Lord has done great things for us, whereof we are glad. Praise the Lord.

10 Accessions.
J. L. WHITESALVER, Grapehead, Houston county, August 19: I attended Bro. L. C. Cross's meeting at Jones school-house. Commenced last Saturday, closed Thursday night following. The church was greatly revived, and sinners were converted. Ten accessions. Bro. Crouse is laboring faithfully for the conversion of the people. May the Lord put it into their hearts to contribute to his temporal wants. The people love the ADVOCATE.

25 Accessions--27 Conversions.
H. T. HART, Mart, McLennan county, Aug. 8: We have just closed a very interesting camp-meeting at White Rock. Results: twenty conversions, fourteen accessions, seven infants baptized, ten; and the church much revived. Bros. Wright, of Waco, Tunnell, Lowders, Hibert, rendered efficient service. We have had seventy-five conversions on my work up to date. Pray for us. We are still working for the ADVOCATE.

20 Accessions--25 Conversions.
C. S. McCARVER, Bremond, August 21: Our meeting at White Rock closed yesterday evening after nine days of service. Bro. Stanford, our presiding elder, preached three times and held quarterly conference. Bro. Wm. Deason, Walker, and Lummas labored faithfully with us. The meeting resulted in twenty-five bright conversions, twenty accessions, one infant baptized, and 212 missionary money collected. We have seldom seen greater displays of divine power.

11 Accessions--17 Conversions.
J. M. SHUBERT, Corwin, Burnet county, Aug. 14: Rockvale camp-meeting closed the 6th. Seventeen conversions, seven accessions, and the church greatly revived. Revs. E. M. Morris, of Burnet mission, Rev. Borden, local brethren, helped us with singleness of heart. Thank the Lord for such a Christian ministry. The Rockvale meeting is on the aggressive movement. Twenty-six accessions during the year; twenty-two children baptized. The Lord is with us and we are grateful.

8 Accessions--5 Conversions.
C. W. DANIELS, Coleman, Aug. 17: Our third quarterly meeting, which was held in connection with camp-meeting, has just passed. Official attendance, twenty conversions, six accessions. All my assessments are up except bishops' fund, and that is forthcoming. Results of camp-meeting: eight conversions and eight accessions. The church greatly revived. We had the assistance of the presiding elder and Rev. W. L. Nelms.

20 Accessions.
W. J. PHILLIPS, Anderson, Aug. 21: Our camp-meeting which commenced at Alexander camp ground, July 27, closed August 7, with twenty accessions to the church. Our district conference was held at the same time and place. Rev. C. H. Brooks, presiding elder, presided. The majority of the preachers have all been hard at work this year. We commenced a meeting at Oakland the second Saturday and continued one week. Results: six accessions to the church. Rev. J. C. Mickle, of Navasota, and myself have been preaching and laboring together this year. Since the third Sunday in April we have spent thirteen weeks together in protracted meetings. We took our summer vacation in preaching something over one hundred sermons since the 1st of April.

37 Accessions--23 Conversions.
J. F. DEXTER, Oakville, Aug. 7: Just back home from the district meeting. We continued the meeting for some time after the conference adjourned, and had a great revival--about twenty conversions. I think with twenty-seven accessions, eight infants and six adults baptized, and the church wonderfully revived. We had efficient help from all the preachers of the district who were present. Bro. C. M. Rogers did good service. Bro. Rogers' meeting at home remained till the meeting closed; also indebted to Bros. Monk, Seat, Hinson, and McPherson for aid rendered. Our chief help was from God.

24 Accessions--28 Conversions.
SAM C. VAUGHAN, Jewett, Leon county, August 1: Our camp-meeting at Rolland closed August 18. We had twenty-five conversions, thirty-eight accessions, and twenty-four conversions; others will join at other places, and some other churches. The church was wonderfully revived. I do not believe one church member left unconverted. The Lord was in every hour's service. Sinners were converted all over the campment. Some prominent young men were converted, and went right to work. We expect good to come of their labors. Bro. Rogers, of Jewett, of the Cornsman High School, Wright and Boykin for efficient labor.

29 Accessions--12 Conversions.
W. L. ANDREWS, Bremond, Aug. 18: Brethren will excuse the delay in reporting our district conference when they know of my illness. After the attack at Cotton Grove, I have been sick for four weeks. The Lord was in our midst, and a success. I am greatly indebted to Bros. Brye, Mackey, Turner and Armstrong, also to our local brethren. There were somewhere about thirty conversions, besides a number not reported. I closed my camp-meeting. Since then I attempted to hold another meeting, but was not strong enough to do anything towards it much. Our local brethren helped me; thanks. Ten or twelve conversions and six accessions.

31 Accessions--12 Conversions.
J. F. HENDERSON, Elton, Van Zandt county, August 1: Closed my camp-meeting at Village Creek and Garden Valley camp ground. Considering all the circumstances both before and during the meeting, I never saw as grand a success in life. All praise be unto God, through Jesus Christ our Lord. Many thanks to Bros. J. H. Stanford, J. C. Huckabee and Brothers Mather and McKee for their help. The church was made fully alive to God. The best meeting was when closing at home. I closed my camp-meeting at Village Creek and Garden Valley camp ground. Considering all the circumstances both before and during the meeting, I never saw as grand a success in life. All praise be unto God, through Jesus Christ our Lord. Many thanks to Bros. J. H. Stanford, J. C. Huckabee and Brothers Mather and McKee for their help. The church was made fully alive to God. The best meeting was when closing at home. I closed my camp-meeting at Village Creek and Garden Valley camp ground. 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Texas Christian Advocate.

To the Texas Christian Advocate. About Tobacco.

I write with little hope of accomplishing any good, or of even securing my article in print. I write from a sense of duty. I was born in the Methodist Episcopal Church, and for six and thirty years have tried to preach their doctrines in Texas. I love the Church, for doctrines and usages, and I have lived to see many changes in her usages--some, perhaps, for the better, and some for the worse. I almost tremble at the many propositions to change, altar, or amend our discipline. These seem to me a fearful blot upon the church, and I am rejoicing that brethren are not content to let well enough alone. It was this restless spirit that caused the split in our Church in 1844, and eventually driven our country in blood and tears. Men must be wise above what they see.

And now, that branch of our Methodist proposes to take another step, encroaching still further upon the rights of its members to think and act for themselves. In the ADVOCATE of the 29th of July there appears an article from the pen of Rev. A. C. George, D. D., in which he says, in regard to the use of tobacco, the M. E. Church is clear, pronounced and strong in her position. The General Conference of 1879 adopted the following resolution: Resolved, etc. (Read the resolution and see its inconsistency. God may convert a man, and call him to the work of the ministry; he may feel "woe is me if I preach not the gospel." But, alas! he can not be authorized by his denomination to preach the doctrine which he believes. Therefore, if he preach at all, he must either set up for himself or seek some other branch of the church where, perhaps, he is crippled in his usefulness for the cause of Christ. In our Discipline, section 11, it is said, "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man. Over two years ago another resolution was adopted, which pronounced the use of tobacco emphatically a sin. I then denigrated chapter and verse. But my article found its way into the waste basket. And now, these resolutions are amended by Dr. George, say that the use of tobacco is injurious, and not a sin. I have demanded the proof. I have made the Bible my study all my life; have tried to make it the man of my counsel; have read it through in the last few months, and I declare I never read a word in all God's law which would justify as proof, that the moderate use of tobacco is a sin. Men may drink to drunkenness, eat to gluttony, use tobacco to excess, and commit sin by so doing. But is that a reason why I should not eat at all because some men eat to gluttony? I have known many people injured by the use of coffee than I ever did by the use of tobacco. Strange that brethren will suffer their prejudices to carry them to extremes. Many of the best men I ever knew used tobacco. I believe the majority of all the Methodist preachers in Texas use it, and I have been intimately associated with them for a long life, and I never knew the usefulness of one injured by the use of tobacco; and further, they are instrumental in the conversion of as many sinners as those who do not use it, and they live as exemplary lives and die as happy. Yet brethren will keep agitating the subject in the ADVOCATE, as though the salvation of the people depended upon it. If brethren will bring Scripture proof we will join heartily in their agitation. But until this is done, they are doing no good and only injuring the ADVOCATE. Brethren would please tobacco users in the same category as whisky drinkers, when the two are not analogous at all. Who ever heard of a man beating his wife, or murdering his neighbor from the use of tobacco? Has tobacco killed any of our prisoners with convicts? If not, what evil has it done? We are commanded to abstain from fleshly lusts which war against the soul, and our own selves, of all ungodliness and worldly lusts. But where is it said that a man must deny himself of every enjoyment of all the good things that God has given him to add to his comfort and happiness while he lives in this world? If a man as a sign of his conversion by express command. Let our children come in.

Obituaries.

[The space allowed obituaries, twenty to twenty-five lines of space, is hereby notified. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to wit: at the rate of one cent per word. Non-payment necessary at all orders.]

HANCOCK--Mrs. Mary Hancock, wife of Mr. J. I. Hancock, was born September 25, 1821, in Georgia. Her maiden name was Crawford. She was twice married, first to William (Jasper) who died at Jefferson, Texas, in 1841. She was wedded to her second husband, Mr. J. I. Hancock, at Greenville, La., in 1849. She died at Bonham, Texas, August 10, 1882. Some thirty years ago she professed religion and joined the M. E. Church, South. I am informed she lived and died a consistent Christian. May God bless the husband and daughter left behind on these mundane shores. In heaven they meet again.--D. J. MARIN.

PAIDOT--Sister Carrie Forrest Paidot, was born October 15, 1828. At four years she professed religion, and ever lived a consistent member of the M. E. Church, South. She was married to J. N. Paidot, November 18, 1874. For four years she suffered severe affliction. On her death bed she spoke affectionately of her relatives. She was conscious until death, and hoped that she was prepared to die. She departed with a smile on her face, at Mineral Wells, Palo Pinto, Texas, July 21, 1882. Two of her little children had gone to live with God before her. Her remains were brought to Ellis county, and her funeral services were preached by the writer to a good congregation of sympathizing friends at her father's house. Our sympathy is tendered to the bereaved husband and relatives.--Wm. VACONAS.

CHURCH NOTICES.

GEORGETOWN DISTRICT--Fourth Round. Corn Hill, 54 Berry's Cove, 1st Sunday in Sept. 10 o'clock, 2nd Sunday in Sept. 10 o'clock. Round Rock, 4th Sunday in Sept. 10 o'clock.

McMAHON--Again the relentless messenger of death has entered the precincts of another home. Our hearts have been grieved and made to deeply feel the impress of his all-powerful hand as he laid his hand upon the loved form of my dear sister, Rev. James B. McMahon, and bore it to that home from whence no traveler returns. This subject of this death was a native of North Carolina, and was born on October 1, 1814, in the State of Virginia. He was a member of the Texas when a boy; served as a soldier in the war of 1846. At the battle of San Jacinto he received a severe wound, the effects of which he felt for many years. He professed religion and joined the Methodist Church in 1838, and was soon after licensed to preach, and ever performed the duties of a local preacher. No purer, more faithful and consistent devotee than he was ever known at the shrine of that Being whose cause he ever so eloquently advocated; and many are the hearts that are now willing to pay tribute to his loved memory, knowing that it was through the efficacy of his exhortations and prayers that they were induced to give God their hearts and made to love and serve him. After making East Texas his home for a number of years, he moved to Bell county, near Belton, where he continued to live until the time of his death, which occurred on July 25, 1882. He was laid down by disease for many weary months. Although he endured much suffering, patience characterized his every act. Not a murmur escaped from his lips. He was willing to meet death at any moment, and he has gone to meet father, mother and sisters, and the little children who long since preceded him to that better world. Weep not, troubled ones, that you have been deprived of his services as father, husband and brother. How sweet to know that his griefs and sufferings are ended; that for him no darrowing shadows can arise, for he is forever free from the temptations of sorrow and adversity. Again, let me bid you, dear friends, a final but not final loving farewell.--P. H. COOPER.

HARPER--George Walker Harper was called home July 9, 1882. Memory delights to dwell upon the virtues of those whom we love; and especially sacred to such recollections become when our loved ones are taken from us. Hence it is a pleasant task afforded us to pen a brief memoir of the dear one of whom we are so sorely bereaved. He was familiarly called, was born September 25, 1807, in the State of Kentucky. He resided subsequently in Georgia, Alabama and Mississippi respectively before he came to this State, where, at the age of thirty-two, he married Miss Malinda Moore. Their children, nine sons and four daughters, were born to them. In 1857 his first wife died, and in 1859 he married Mrs. Ann King. This lady died in 1878, and he subsequently married Miss Matilda Wheeler, who survives him. In her widowhood, our heart goes out in most earnest sympathy. Life to her must indeed seem lonely and bereft as she is of her beloved companion. May she in her loneliness find a sweeter communion with him than she has ever yet experienced. May she love him.--M. W. BARNES.

Judge Harper came to Texas in 1853; stopped about a year in the Republic county, and then moved to the Republics, in Medina county, where he spent the remainder of his days. Soon after his first marriage he made a profession of religion and joined the M. E. Church, South. He was a consistent and devoted member. In his death one of the oldest and most noted land-marks of Methodism in Western Texas has been removed. He was always generous in his contributions towards the support of the church and its institutions. In his home, and in every place where he was, he was ever sure of a cordial welcome. He was possessed of such an innate love of right, truth and justice, that everything of a contrary nature that came under his notice was in unmistakable terms denounced. He was always ready to assist the needy. Quite a number of his former slaves, who lived near his place, loved and revered him, and now mourn his loss as that of a friend true and tried. To put it briefly, in all the relations of life he was eminently successful. He was beloved of men and blessed of God. "How blessed the righteous when he dies!" was a strikingly exemplified in his death. Like the Old Testament patriarchs, he was permitted to see his children and grandchildren before he was taken sick; that the time of his departure was at hand, and remarked to some of his children shortly before his illness, "I do not expect to live with you much longer. As I am temperamental, for some time before my death he had occasionally been heard earnestly to remark that he had given them all up. Indeed, the world seemed to have lost all its charm so far as related to him; his chief concern being for the well-being of his dear wife, his family and friends, and the earnest desire of his heart, the promotion of the cause of Christ. Instead of languishing for weeks or months upon a sick bed, as is the lot of some, he was sick only about three days. Ag, in fact, the light of a holy Sabbath was breaking and flooding our earth with glorious light, the resplendent glories of the Better Land dawned upon his enraptured vision as the soul entered the eternal Sabbath. All of Judge Harper's children are members of the church, and we trust:

"Are traveling home to God, In the way that your father took." This is a significant fact, and suggests the thought that, with Joshua of old, he must have avowed, "As for me and my house, we will serve the Lord." To his children we would say, strive to emulate his example in this respect. Use your utmost endeavor to have each of your respective family circles entire, unbroken, complete in our Father's house. This faithful servant of God will be seriously missed. We shall no more listen to his fervent prayers in public and social worship; we shall no more see his face radiating with a heavenly smile as among his brethren he would tell of the love of God shed abroad in his heart. Did we say "No more"? O woe! Thank God!

"Tread the whole of life to live" and we shall again meet this sainted one--meet to more to sever.

"Ware the surge, a sea to roll" (Gen. A. BARBER.

CHURCH NOTICES.

GEORGETOWN DISTRICT--Fourth Round. Corn Hill, 54 Berry's Cove, 1st Sunday in Sept. 10 o'clock, 2nd Sunday in Sept. 10 o'clock. Round Rock, 4th Sunday in Sept. 10 o'clock.

McMAHON--Again the relentless messenger of death has entered the precincts of another home. Our hearts have been grieved and made to deeply feel the impress of his all-powerful hand as he laid his hand upon the loved form of my dear sister, Rev. James B. McMahon, and bore it to that home from whence no traveler returns. This subject of this death was a native of North Carolina, and was born on October 1, 1814, in the State of Virginia. He was a member of the Texas when a boy; served as a soldier in the war of 1846. At the battle of San Jacinto he received a severe wound, the effects of which he felt for many years. He professed religion and joined the Methodist Church in 1838, and was soon after licensed to preach, and ever performed the duties of a local preacher. No purer, more faithful and consistent devotee than he was ever known at the shrine of that Being whose cause he ever so eloquently advocated; and many are the hearts that are now willing to pay tribute to his loved memory, knowing that it was through the efficacy of his exhortations and prayers that they were induced to give God their hearts and made to love and serve him. After making East Texas his home for a number of years, he moved to Bell county, near Belton, where he continued to live until the time of his death, which occurred on July 25, 1882. He was laid down by disease for many weary months. Although he endured much suffering, patience characterized his every act. Not a murmur escaped from his lips. He was willing to meet death at any moment, and he has gone to meet father, mother and sisters, and the little children who long since preceded him to that better world. Weep not, troubled ones, that you have been deprived of his services as father, husband and brother. How sweet to know that his griefs and sufferings are ended; that for him no darrowing shadows can arise, for he is forever free from the temptations of sorrow and adversity. Again, let me bid you, dear friends, a final but not final loving farewell.--P. H. COOPER.

HARPER--George Walker Harper was called home July 9, 1882. Memory delights to dwell upon the virtues of those whom we love; and especially sacred to such recollections become when our loved ones are taken from us. Hence it is a pleasant task afforded us to pen a brief memoir of the dear one of whom we are so sorely bereaved. He was familiarly called, was born September 25, 1807, in the State of Kentucky. He resided subsequently in Georgia, Alabama and Mississippi respectively before he came to this State, where, at the age of thirty-two, he married Miss Malinda Moore. Their children, nine sons and four daughters, were born to them. In 1857 his first wife died, and in 1859 he married Mrs. Ann King. This lady died in 1878, and he subsequently married Miss Matilda Wheeler, who survives him. In her widowhood, our heart goes out in most earnest sympathy. Life to her must indeed seem lonely and bereft as she is of her beloved companion. May she in her loneliness find a sweeter communion with him than she has ever yet experienced. May she love him.--M. W. BARNES.

Judge Harper came to Texas in 1853; stopped about a year in the Republic county, and then moved to the Republics, in Medina county, where he spent the remainder of his days. Soon after his first marriage he made a profession of religion and joined the M. E. Church, South. He was a consistent and devoted member. In his death one of the oldest and most noted land-marks of Methodism in Western Texas has been removed. He was always generous in his contributions towards the support of the church and its institutions. In his home, and in every place where he was, he was ever sure of a cordial welcome. He was possessed of such an innate love of right, truth and justice, that everything of a contrary nature that came under his notice was in unmistakable terms denounced. He was always ready to assist the needy. Quite a number of his former slaves, who lived near his place, loved and revered him, and now mourn his loss as that of a friend true and tried. To put it briefly, in all the relations of life he was eminently successful. He was beloved of men and blessed of God. "How blessed the righteous when he dies!" was a strikingly exemplified in his death. Like the Old Testament patriarchs, he was permitted to see his children and grandchildren before he was taken sick; that the time of his departure was at hand, and remarked to some of his children shortly before his illness, "I do not expect to live with you much longer. As I am temperamental, for some time before my death he had occasionally been heard earnestly to remark that he had given them all up. Indeed, the world seemed to have lost all its charm so far as related to him; his chief concern being for the well-being of his dear wife, his family and friends, and the earnest desire of his heart, the promotion of the cause of Christ. Instead of languishing for weeks or months upon a sick bed, as is the lot of some, he was sick only about three days. Ag, in fact, the light of a holy Sabbath was breaking and flooding our earth with glorious light, the resplendent glories of the Better Land dawned upon his enraptured vision as the soul entered the eternal Sabbath. All of Judge Harper's children are members of the church, and we trust:

"Are traveling home to God, In the way that your father took." This is a significant fact, and suggests the thought that, with Joshua of old, he must have avowed, "As for me and my house, we will serve the Lord." To his children we would say, strive to emulate his example in this respect. Use your utmost endeavor to have each of your respective family circles entire, unbroken, complete in our Father's house. This faithful servant of God will be seriously missed. We shall no more listen to his fervent prayers in public and social worship; we shall no more see his face radiating with a heavenly smile as among his brethren he would tell of the love of God shed abroad in his heart. Did we say "No more"? O woe! Thank God!

"Tread the whole of life to live" and we shall again meet this sainted one--meet to more to sever.

"Ware the surge, a sea to roll" (Gen. A. BARBER.

PARIS DISTRICT--Third Round.

Paris, 1st Sunday in Sept. 10 o'clock, 2nd Sunday in Sept. 10 o'clock. Round Rock, 4th Sunday in Sept. 10 o'clock.

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