

Texas Christian Advocate.

Old and Young.

"PAPA, FOT WOULD YOU TAKE FOR ME?" Central Christian Advocate. She was ready for bed, and lay on my arm, in her little flannel cap, so fine, with her golden hair falling out at the edge, like a circle of moon sunshine. And I hummed the old tune of "Banbury Cross."

HE WENT TO SCHOOL IN A BOG-HOLE.

Rec. E. A. Rand in Golden Rule. "There it is! Harrah, Tom! Harrah!" Yes, Bob Hatch was right. There was the Colorado ranch-house, a building of hewn logs, low and long. A row of cottonwood trees stood on guard, defending against summer's heat, and protecting in part from the sharp, searching winter winds. In front and at one side was a veranda whose merit was not its beauty but its usefulness as a shade.

horns of the creature struggling in the bog hole. The rope settled about the horns. Quickly drawing it, as the nose made a close, firm grip on the horns, the horseman made still more secure the other end to his stiff, strong saddle-horn. Then came a vigorous haul on the rope, and then came the cow. "Well done!" cried Bob. "Yes," said Red-shirt, "we can do some things out here. It is a rough life, though. Now, I'd like the chance you fellows have East."

line of study suits you best? You have been industrious to finish the course so soon." She hesitated, her eyelids drooped, then, gathering courage, she frankly avowed: "I did not stay to graduate. I hate school and study. I want to work and earn some money."

the most pains, Henrietta." That afternoon she was responsible to no one, so the upside-down sleeve was allowed to be sent off, and that was all she thought about it. Helen Marcy was entirely different in that respect from her intimate friend, Henrietta Fasset. It took her longer to finish her work, but it never had to be done over again. She was responsible to herself and her own honor in such matters. If she had made the mistake that her friend made, she would have sat up all night, if need be, to rectify it. She always aimed to do well whatever she did, and even in the very best manner she was capable of.

FREDDY'S WISH. The Episcopal Methodist. "Mamma, just look, are they not splendid?" exclaimed Freddy, who had just returned from the house of a friend, who was a great florist. He had his hands filled with summer flowers, in perfect bloom, and as he spoke again he began to arrange them in a vase. Freddy was only nine years of age, but the way in which he arranged his flowers might have done credit to an experienced gardener, and his fingers seemed to linger lovingly on each blossom, as with rare artistic skill he placed the different shades and sizes together. The smile on his face seemed to grow brighter, and he held the bouquet first one way then another, with his little head to one side, as if lost in admiration.

Advertisement for Reddy's Ready Relief, featuring an illustration of a person in pain and text describing the medicine's effectiveness for various ailments like sprains, rheumatism, and fevers.

Advertisement for Carter's Little Liver Pills, featuring an illustration of a hand holding a pill and text describing its benefits for liver ailments and general health.

Advertisement for Piles, featuring text describing the symptoms and treatment of hemorrhoids.

Advertisement for Redding's Russia Salve, featuring text describing its use for cuts, gun-shot wounds, burns, and sores.

Advertisement for Sewing Machines, featuring text describing the features and benefits of the Singer family sewing machines.

Advertisement for Music for Christmas, featuring text describing a collection of Christmas selections for 1889.

Advertisement for Moroney Hardware Co., featuring text describing their wholesale hardware and various tools.

Advertisement for Science Hill, featuring text describing an English and Classical school for girls.

Correspondence.

DR. ABBEY'S REPLY.

If the idea conveyed by the unwritten paper coincides with the teachings of the Bible as to the moral character of infants, it is well; but I doubt seriously. It appears to me that the unwritten paper, if it has any meaning, is this: pure, unadorned, unblurred, etc. Now, is that the state of a new-born child? If so, our discipline is wrong in condemning Pelagianism; that is the following of Adam in actual transgression, in order to produce guilt or pollution.

While the whole body of Methodist preachers and writers since Wesley's day have been trying to prove that we do not have to sin specifically of choice to become impure and unclean. But that "soon as we draw our infant breath the seeds of sin grow up for death. Thy law demands a perfect heart, but we're dilled in every part."

And it seems clear to me that the passage from Paul means about this: My mother while in a sinful state conceived me; therefore, like her, I from that moment am sinful and unclean.

Indeed, the whole Paul is an outgoing of soul for freedom from pollution, and David evidently thought it began with his mother, even before his birth. So it is asked in Job: "Who can bring a clean thing out of an unclean." The answer now is: Why, Dr. Abbe, aided by a number of Methodist divines of to-day, including brother Hearn with his puerile criticisms of the preparation "in."

The sheet of unwritten paper does service here, as also "saved by thy grace," in Ritual for infant baptism.

No, no, my good Doctor! Shabbath or no Shabbath, I must look to the old standard on this vital point.

Some old woman has been quoted as saying that "the doctrine of total depravity is a mighty good doctrine if lived up to." So I think. Truly, etc.

G. W. GRAVES.

GATESVILLE, TEXAS.

"INFANT BAPTISM," BY REV. JOHN ADAMS, D. D.

I am in receipt of a pamphlet of sixty-seven pages bearing the above title. Believing it worthy of public notice, I address you a short statement relative to it. The author presents the subject under the following question: "Should Christian parents have their children baptized?" He deals with the subject as one who has given it his careful attention, and seems well versed in its literature. His arguments, for the most part, are pointed and clear. The language is simple and plain and easily understood; so much so, that no one need be at a loss to comprehend the meaning. While it is not that may be called an exhaustive treatise, yet the author introduces nearly, if not every, argument of any consequence used in the controversy; and it may be added that some of the arguments are presented in the most forcible light I have ever seen before. Those who wish to circulate or to read a short treatise upon infant baptism, in which the whole subject is presented in a small compass, would do well to send to the author at Tyler, Texas, and procure one or more of these valuable pamphlets.

W. A. SANFELY.

TROOPER, TEXAS.

EVANGELIST ABE MULKEY.

Evangelical work, upon general principles, has always met with more or less serious opposition in many earnest and faithful apostles of the church. The opposition has often been among the number to discourage and oppose any efforts in behalf of evangelists. Our objections are the common ones—first, that the church has a large number of members who are not converted, and that to discourage individual pastors and church workers in their unaided efforts to save the church and convert the sinner, and to engrain into the minds of the people the idea that to have a revival of religion we must have this or that great evangelist, thus making a left-handed admission that the result of a revival is dependent largely, if not altogether, upon the man-leader, and not upon God. Then, too, another grave and serious objection to their work has been, and still is, that evangelists, in their zeal for converts, do not uniformly make the plan of salvation a platform on broad and of such easy access that all who are not so potently wicked as to be entirely devoid of emotion, could and should, by the slight acknowledgment of their sins and by a feeble resolution to reform, call themselves converted, and when pleaded with by the evangelist to join some church—and on this point he usually pleads with great earnestness—in they come, to the church of the Most High God as a savior of death unto death and not of life unto life. The last state of these unconverted church members is infinitely worse than the first. These resolutions are of the earth, earthy, they fade as a flower of the field, and leave only stumbling blocks in the way of sinners seeking salvation. For all those evangelists against whom these objections can truthfully be urged—and to our certain knowledge there are not a few—have no word of encouragement to offer. We still believe they do more harm than good.

But Abe Mulkey is not one of these, and we write for the avowed purpose of telling what wondrous work God has done by means of this holy consecrated man, that every pastor may profit by his example and open wide his arms to welcome him. If you cannot gather strength from what is said of him here send for him, I beseech you, and learn his secret. He is a wonderful—be it to our shame—a wonderful servant of God. Evangelists usually have some striking characteristic; a commanding figure; an attractive face; some gift of nature which like a magnet draws the earnest and excites the curious. Mr. Mulkey has none of these. Positively we felt cr-st-fallen when we first saw him. He is a very small man—about five feet high, weighs about one hundred and twenty-five pounds; looks to be about thirty years old, and has neither a handsome nor attractive face; as you first behold him you see nothing beyond the ordinary. He is from the world's standpoint, unimpressive. He is positively illiterate. In the pulpit he has neither grace nor eloquence. His vocabulary of words is small. His flow of language is uneven and broken, and his ideas are the essence of simplicity. Indeed if he has a single gift of nature beyond the ordinary citizen, we have been unable to discover it, and he has been under our roof for ten days; and we have attended everyone of his services. My my you say, we are just writing to you and believe him! God bless you my brother, "wait until the evidence is all in," as Mr. Mulkey says to those who jump at conclusions. Mr. Mulkey reached Abilene last Saturday evening; it was a cloudy day, and shortly thereafter it began to rain, and during his whole stay here it was rain, rain, rain; mud ankle-deep and everywhere. Positively "meager," or more disagreeable weather never enveloped a people. Now, what can this little modest, unassuming man do for Abilene? Can he get the Christians—leave

the sinners—to come to his services? Every attendant—sinner and sinner—went just once to their first service with great reluctance. Now, reader, here is a picture; imagine it, will you, in your own mind. It is nightfall, and just before time for service. You go to the door and look out. "Whoopee! it's raining and raining too!" you say as you shut out again the driving rain beat in your face by a stiff "norther." "Hurry up wife, and let's go, or we will be too late," and on rubber boots, overcoats, "skates," umbrellas, wraps and haws, if you have them, or if not, then without them—out you go to hear Abe Mulkey. You hardly get to your front gate when you hear some one asking, "You recognize the voice of Jones, talking to his wife. He is complaining because in his haste she has lost her overcoat in the mud, and is trying to find it. All together here, and he go; umbrella overhead; a lot of shawls with a baby somewhere in the middle of one arm; and "stish," "stish," "stish," "stish," you think of it, and not two weeks ago you told your wife you would "swim in blood" before you would accompany her to a church near by on a beautiful and sunny day. Now, you are exhausted, you and Jones with your burdens reach the great hall—the church house has proved too small and has to be abandoned—and just as you draw your first long breath the usher says to you, "Gentlemen, I am very sorry, but cannot give you all the seats you wish. Will you kindly go home." How obligingly you answer, as you tap the usher on the shoulder, saying to your wife: "See, I told you so, and to him, who thinks all right, we will just stay here," and stand you do, for two solid hours or more. The services over, you go home, and you resolved to be a better man than earlier the next time. I don't suppose there was ever a town with four churches with less vital godliness than Abilene, before this meeting. Church members could not attend. I don't suppose, all things considered, there was ever a town with more vital godliness than Abilene since this meeting—church members red hot and liberal. Look at their so! Besides all this and in spite of rain and mud, the world, flesh and the devil, near one hundred sinners and leaders of sinners, and wickedness and of all ages, have been happily converted and reclaimed. Glory be to God! If God had favored us with any sort of favorable weather, He alone knows what the result would have been. As it was, only those sinners, as a rule, attended who were brought under conviction by his outside ministrations during the day. Now, in conclusion, we ask how it is possible for a man not so well-talented perhaps as the reader to accomplish so much, in a short time, of saving sinners and difficulties? You see and talk with the man and say, "He is nobody more." You see the result of his labors—hard old sinners happily converted and reclaimed. You see the result of his labors—hard old sinners happily converted and reclaimed. You see the result of his labors—hard old sinners happily converted and reclaimed.

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never reach. They are with them in their highest joys and deepest sorrows, in their homes and in their congregation. They can give them our appointments. They can imagine it, will you, in your own mind. It is nightfall, and just before time for service. You go to the door and look out. "Whoopee! it's raining and raining too!" you say as you shut out again the driving rain beat in your face by a stiff "norther." "Hurry up wife, and let's go, or we will be too late," and on rubber boots, overcoats, "skates," umbrellas, wraps and haws, if you have them, or if not, then without them—out you go to hear Abe Mulkey. You hardly get to your front gate when you hear some one asking, "You recognize the voice of Jones, talking to his wife. He is complaining because in his haste she has lost her overcoat in the mud, and is trying to find it. All together here, and he go; umbrella overhead; a lot of shawls with a baby somewhere in the middle of one arm; and "stish," "stish," "stish," "stish," you think of it, and not two weeks ago you told your wife you would "swim in blood" before you would accompany her to a church near by on a beautiful and sunny day. Now, you are exhausted, you and Jones with your burdens reach the great hall—the church house has proved too small and has to be abandoned—and just as you draw your first long breath the usher says to you, "Gentlemen, I am very sorry, but cannot give you all the seats you wish. Will you kindly go home." How obligingly you answer, as you tap the usher on the shoulder, saying to your wife: "See, I told you so, and to him, who thinks all right, we will just stay here," and stand you do, for two solid hours or more. The services over, you go home, and you resolved to be a better man than earlier the next time. I don't suppose there was ever a town with four churches with less vital godliness than Abilene, before this meeting. Church members could not attend. I don't suppose, all things considered, there was ever a town with more vital godliness than Abilene since this meeting—church members red hot and liberal. Look at their so! Besides all this and in spite of rain and mud, the world, flesh and the devil, near one hundred sinners and leaders of sinners, and wickedness and of all ages, have been happily converted and reclaimed. Glory be to God! If God had favored us with any sort of favorable weather, He alone knows what the result would have been. As it was, only those sinners, as a rule, attended who were brought under conviction by his outside ministrations during the day. Now, in conclusion, we ask how it is possible for a man not so well-talented perhaps as the reader to accomplish so much, in a short time, of saving sinners and difficulties? You see and talk with the man and say, "He is nobody more." You see the result of his labors—hard old sinners happily converted and reclaimed. You see the result of his labors—hard old sinners happily converted and reclaimed. You see the result of his labors—hard old sinners happily converted and reclaimed.

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Texas Christian Advocate

AS. CAMPBELL, Editor

ASSOCIATE EDITORS: R. S. FINLEY, D. D., East Texas Conference; H. S. McLean, D. D., West Texas Conference; S. S. SMITH, D. D., Texas Conference; HENRY B. BRIDGES, Northwest Texas Conference; JOHN R. ALEXANDER, North Texas Conference

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TO PREACHERS.

It is impossible to procure the postoffices of the preachers at sessions of the conferences. It is therefore particularly requested that each preacher, on reaching his work, send his postoffice at once to the Advocate office, whether he is changed or not.

TO SUBSCRIBERS.

In order that all subscribers now on the list may have the benefit of conference proceedings shortly to appear in these columns, no names will be stricken from the list during November. Let all whose subscriptions expire during November see the preachers in charge and renew immediately after conference, as the list will then be revised.

Eas Texas Conference.

FIRST DAY.

The East Texas Conference met in the M. E. Church, South, at Crockett, Texas, Nov. 28, 1888, in its forty-fourth session, Bishop W. W. Duncan presiding. The Bishop opened the Conference with the hymn, "And as we get alive?" prayer, reading and commenting on the fourth chapter of the second Epistle to the Corinthians. He then called for a voluntary prayer for the guidance of the Holy Ghost. F. J. Browning responded in a short and appropriate prayer.

B. R. Bolton was elected Secretary, and called the roll, which was answered by forty-eight clerical and ten lay members. J. F. Archer, Leon Soudfield and A. J. Frick were elected assistant secretaries.

Communications from Southwestern University, and Geo. W. M. S. Walker, President of Paine Institute, were referred to the Board of Education.

A statement from Dr. J. D. Barbee on the Publishing House of the M. E. Church, South, was referred to the Committee on Books and Periodicals.

Dr. David Burton, Secretary of the Parent Board of Church Extension; Dr. I. G. John, Missionary Secretary; Rev. J. A. Lyons, Assistant Sunday-school Secretary; Dr. W. C. Dandab, Commissioner of Education among the colored people, and Dr. J. H. McLean, Vice-Rector of Southwestern University, were introduced to the Conference. Drs. Burton, McLean and John addressed the Conference in the interests they represent.

A resolution requesting Bishop W. W. Duncan to preach on Thanksgiving Day at 11 a. m. was adopted.

Question 20—"Are the preachers blameless in life and official administration?" was called, and the character of R. W. Thompson, Presiding Elder of Marshall District; John Adams, Presiding Elder of Tyler District; W. B. Patterson, Presiding Elder of Palestine District; T. P. Smith, Presiding Elder of San Augustine District, and R. M. Sproule, Presiding Elder of Beaumont District, were passed.

Under question 1, "who are admitted on trial into the traveling connection," J. Watson Bradford, Edgar R. Lyge, O. C. Fontaine, Victor A. Godbey, and Hester Twoney, were so admitted.

After announcements the Conference adjourned with the benediction.

NOTES.

This Conference began in reversion of the regular order of things—i. e., the conventional men untroubled themselves at the beginning instead of at the end of the session, and then bade us farewell.

Bro. Morton remained long enough, however, to hold the Church Extension meeting and get first blood on the collections. They do say that he and the Bishop made a mighty effort, and raised in cash and promises a large amount.

The Rev. J. C. Calhoun preached Tuesday night and Leon Soudfield, the Israelite, Thursday night.

Blaylock found the preachers so anxious to cast their burdens upon him that

he spread his wings and fled Thursday evening.

Two brides favored the Conference with their presence.

SECOND DAY.

Conference opened at 9 a. m., with religious services by J. C. Woolam, Bishop Duncan in the chair.

The minutes were read and approved.

An invitation from a Northern Presbyterian Colored Female School for conference to visit the school was read, and the thanks of the conference was voted.

A communication from Alexander Institute was referred to the Board of Education.

The following committees were appointed:

Public Worship.—W. B. Patterson, B. R. Bolton, M. H. Addington.

Minutes.—F. J. Browning, J. C. Woolam, A. B. Washom.

Conference Relations.—Albert Little, W. W. McAnally, J. M. Mills, J. W. Johnson, W. A. Sampey, C. H. Smith.

Books and Periodicals.—L. M. Fowler, J. C. Calhoun, J. M. McCarter, J. F. Sproule, John T. Stark.

Temperance.—E. V. Ridley, W. A. Griffith, I. L. Holt, W. H. Ardis, G. W. Langley.

District Conference Records.—G. A. LeClerc, J. F. Caley, L. C. Ellis, J. A. Smith, J. R. Heatsail, D. W. Towns, C. F. Smith.

Bible Cause.—H. H. Vaughn, T. T. Booth, L. A. Burk, S. H. Nettles, W. L. Pate, J. A. Subfield.

The question "Who remain on trial?" was called, and J. S. Murphy, J. L. Wych, Wm. Sproule, J. D. Burke, J. M. Porter, W. P. Pleiger, were called, their character passed and they were continued on trial.

Under question 8, "What traveling preachers are elected deacons?" J. W. Langley was called, and being already a deacon his character passed, and he was advanced to the class of the third year. L. F. Smith not having been before the committee of examination, his character passed and he was continued in the class of the second year. J. C. H. McKnight, Leon Soudfield, S. M. Thompson, A. G. Scruggs, were called, their characters passed and they were elected to deacons' orders. J. W. Tinnin being already a deacon his character was passed and he was continued on trial.

Dr. W. C. Dandab addressed the Conference in behalf of our colored work, and raised in cash and subscriptions \$160.

The hour appointed by the Conference having arrived, Bishop Duncan preached a unique, interesting and profitable Thanksgiving sermon on Psalms c4, 5 and Malachi ii:12.

After notices Conference adjourned with the benediction by Dr. R. S. Finley.

THIRD DAY.

The Conference opened at 9 a. m., with religious services by Jas. Campbell, Bishop Duncan in the chair.

After reading the minutes, Dr. R. S. Finley was referred to the Committee for supernumerary relation.

H. M. Booth, A. D. Parks and W. N. Bonner were referred for the supernumerary relation.

Richard Menifee, L. C. Crouse, R. M. Kirby were referred for the supernumerary relation.

Under question 20, M. D. Long, C. F. Smith, A. J. Frick were called, their characters passed, and they were advanced to the class of the fourth year.

Under question, "what traveling preachers are elected elders," W. L. Pate, J. A. Smith, T. S. Armstrong were called, their characters passed, and they were elected to elders' orders.

Under question 5, "who are readmitted," Henry T. Pitman was readmitted as a traveling deacon.

Question 10, "what local preachers are elected deacons?" was called, and Jas. H. Sewell, of Tyler District, Geo. A. Johnson, Louis W. Holt, and L. F. Smith were elected.

Under question 11, "what local preachers are elected elders," E. R. Large was elected.

Dr. W. B. Rankin made a statement in reference to Bible cause.

Rev. J. A. Lyons talked to the Conference in the interest of Sunday schools and Sunday-school books.

Question 20 was called and the examination of characters continued.

E. T. Brasher and W. M. Wainwright were referred for the supernumerary relation.

Conference adjourned with the doxology and benediction.

NOTES.

The Rev. Leon Soudfield preached Thursday at 7 p. m. Called mourners, and two professed conversion. There was a good time.

When the name of Dr. R. S. Finley was called he said that he declined to have his name put on the supernumerary list last year, with the hope that with one year's rest he might be able to take work again, but with the year's rest he had almost despaired of any hope in that direction. It is wonderful how these old men hold on to the work of the ministry, and what a sacrifice it seems to be for them to cease from active labor. The heroes of a thousand victories, yet the fires of conquest still burn in their hearts. All honor to these veterans of the cross.

The Conference was made sad during the session Friday morning by the announcement that Bro. A. D. Parks was near death's door, and that Bishop McHenry was in a critical state of health. The Conference was led in an earnest

prayer by Bro. J. C. Woolam for these afflicted servants of God.

The Rev. J. W. Lively dispensed the gospel to the people Friday at 3 p. m.

The familiar faces of Mrs. F. A. Heatsail and her husband, from Marshall, and Mrs. E. A. Turner and her husband, from the same city, added largely to the pleasure of the occasion.

FOURTH DAY.

Conference opened at 9 o'clock, a. m., with religious services by L. M. Fowler, Bishop Duncan in the chair.

The minutes were read and approved. Question 20 was called, and the examination of character continued.

The fourth question, "Who are admitted into full connection?" was called, and Geo. W. Langley, Leon Soudfield, L. F. Smith, A. G. Scruggs, J. C. H. McKnight, and Silas M. Thompson, after answering affirmatively the Disciplinary questions, and a timely address by the Bishop, were admitted into full connection.

The Conference adjourned to meet at 3 o'clock p. m.

Benediction by John Adams.

AFTERNOON SESSION.

Conference opened at 3 o'clock, p. m., with religious services by Albert Little, Bishop Duncan in the chair.

Under question 20, the examination of character was continued.

The report of the Board of Education was read, and after talks by I. Alexander, Wm. Sampey, R. W. Thompson, R. O. Rousavall, was adopted.

The Woman's Missionary Society submitted a report to the Conference by Auxiliaries.

The report of the Joint Board of Finance was read, moneys distributed, and it was adopted.

The Conference adjourned with the benediction by the Bishop.

NOTES.

The presence of a few noble women revealed to those on the inside of Conference matters that the East Texas Woman's Missionary Society was holding its annual meeting simultaneously with the Annual Conference. Now and then some blundering brother (just like a man of course) would announce that the "Ladies' Missionary Society" would meet at such a place, and this was about all that was known of this great enterprise. That is to say that the Conference almost overlooked the presence and operations of the Woman's Missionary meeting (just like men you know). Now, it seems to us that when these noble women meet in this cause that the whole town and country should know of nothing else. It should be the talk of the men as well as the women. It should be known and read of all men that the Woman's Missionary Society is in session. There is but one way to accomplish this result. That is, to separate their meeting from the meeting of the Annual Conference. And why not? Cannot the wise women manage their own affairs? Cannot they talk to make themselves heard? And more than all, make themselves felt? And is not the cause and the work worthy? Well, a word to the wise—we have said our say.

After the above was written the women submitted a statement of their work to the Conference.

The Rev. John Tom Smith preached Friday evening at 7 o'clock.

Are your people religious, brother? To explain what I mean: Sometimes people get religion and then lose it—easy got and easy lost. I love to hear of religion getting the man. While I believe in the possibility of apostasy, I think that when religion takes possession of a man it generally keeps him and he keeps it. I mean does religion take hold upon your people and control them in their lives?—Bishop Duncan.

Among the visitors of the Conference was Prof. R. O. Rousavall, President of Waco Female College. He gives a good report of the success of his school. The Professor generously offers to educate a daughter of a supernumerary preacher, or of a widow of a preacher who has died in the itinerancy, selected by the Board of Education. The same offer was made to each of the Conferences in Texas.

He is the best pastor who works up all the churches.—Bishop Duncan.

FIFTH DAY.

The Conference opened with religious services by G. A. LeClerc, Bishop Duncan in the chair. After reading and approving the minutes, question 19 was called and the report read at the memorial service Sunday evening was adopted.

The report of the Board of Sunday-schools was read and adopted after some discussion. The report was amended by a resolution requiring the preacher to report to the Conference the enrolled membership of the schools.

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

The Bishop announced the following ordinations: Deacons—J. C. H. McKnight, Leon Soudfield, Silas M. Thompson, A. G. Scruggs, J. H. Sewell, G. A. Johnson, L. W. Holt, L. F. Smith. Elders—W. L. Pate, J. A. Smith, Thos. S. Armstrong, E. R. Large.

The report of the Committee on Conference Relations was read, and the following names were put on the list of supernumeraries and supernumeraries by its adoption.

Supernumeraries—R. S. Finley, Richard Menifee, L. C. Crouse and R. M. Kirby.

Supernumeraries—W. N. Bonner, H.

M. Booth, A. D. Parks, W. M. Wainwright and E. Brasher.

The report of the Board of Church Extension was read and adopted.

The Committee on Bible Cause was read and adopted after thorough discussion of the Bible interest.

On a report from the Board of Trustees of Alexander Institute, resolving to build a house for the president and boarding department for girls, \$2225 was judged. The Statistical Secretary read his report which was adopted. \$1400 was assessed for the Conference Fund.

Rusk was elected as the place of holding the next session of the conference.

Conference adjourned to meet at 3 p. m.

AFTERNOON SESSION.

Conference met at 3 p. m., and was opened with religious services by W. N. Bonner, Bishop Duncan in the chair; minutes read and approved.

The report of the Committee on Books and Periodicals was read and adopted without discussion.

The report of the Committee on Temperance was read and amended and adopted.

The usual resolutions of thanks were adopted.

After singing hymn No. 277 and prayer, the Bishop prepared, in an appropriate address, the preachers for their appointments, after reading of which, the conference adjourned, sine die.

NOTES.

The missionary anniversary was held Saturday evening at 7 p. m. The usual reports were read and adopted by the Board. Dr. R. S. Finley presiding.

Bishop Duncan delivered the address and raised the collection, which amounted to \$505. The Board showed some good common sense by having but one speaker. Such occasions are frequently marred by too much program.

The Sunday services were held as follows: M. E. Church, South, at 9 a. m., love-feast, conducted by Dr. R. S. Finley; at 11 a. m., preaching by Bishop W. W. Duncan, D. D., followed by the ordination of deacons; at 3 p. m., Sunday-school mass-meeting addressed by James Campbell, G. H. Scudday and Bishop Duncan; at 7 p. m., memorial services, followed by the ordination of elders.

Presbyterian Church at 11 a. m., preaching by James Campbell; at 7 p. m., preaching by G. H. Scudday.

Baptist Church at 11 a. m., preaching by I. Alexander; at 7 p. m., preaching by G. B. Ridley.

The love-feast was mellow, sweet and joyous.

The Sunday-school mass-meeting was an instructive and pleasant occasion. Bro. Scudday entertained both young and old, while the Bishop showed himself to be an expert in handling such an opportunity.

Memorial services were held at 7 p. m. Sunday evening in honor of Rev. Daniel Morse who died during the year, and Sister Patience Morse who died a short time after her husband. J. C. Woolam read Pa. xx, and a part of I Cor. xv. F. J. Browning read hymn No. 739. J. C. Woolam led in prayer. F. J. Browning read the report of the committee which was a brief history of the lives of the deceased and an honorable tribute to their memory. F. J. Browning, R. W. Thompson, J. C. Woolam, Dr. R. S. Finley, J. B. Hall, U. B. Phillips and I. Alexander laid flowers of respect on their graves.

Bishop Duncan then led in an appropriate hymn and ordained the elders-elect.

Bishop Duncan is a practical Bishop. He diligently looks after all the interests of the churches, and endeavors to bring up all the corners. The habit acquired by him in the recitation room as a college professor are more or less manifest in his management of a conference. There seems to be a tendency upon his part to handle the conference as a class of college boys, and he demands that they should have good lessons. It frequently appears also that a conference is not so well drilled as a well regulated college class. This method of handling a conference seems at first to create a little nervousness both on the part of the class and the professor, but the Bishop generally gets on the good side of his class before the recitation is over. Upon the whole, we like him as a Bishop. And though Texas is not quite as big as Virginia, we are inclined to think that if Bishop Duncan should visit our State a few more times he would become a first-rate Texan.

A considerable amount of enthusiasm was manifested among the brethren over Alexander Institute when its claims were presented to the conference. It is evident that the whole conference feels great confidence in the Institute to do just the work the church needs in East Texas, and the brethren are determined to stand by their school.

At this session of the conference was laid the foundation for a permanent fund to supplement the support of the conference claimants, in the appointment of a board of trustees to be chartered for the purpose of controlling the fund.

The good people of Crockett cannot be excused for a hearty and royal entertainment of a conference. Everybody seemed to think that he had the best home in Crockett, and that it was good to be there. As for this editor and the Rev. Leon Soudfield, we enjoyed the royal entertainment of that estimable lady, Mrs. A. R. Spence, one of the very pillars of the Presbyterian Church.

The Rev. B. R. Bolton, the Secretary of the conference, and pastor of our church at Crockett, showed himself a prince of conference entertainers.

Mrs. John Adams, Mrs. R. W. Thomp-

son, Mrs. J. S. Mathis and Mrs. J. C. Woolam were among the noble women who added pleasure to the conference occasion by their presence.

Among other pleasant incidents to the conference was the presentation of a nice pen and inkstand to Bro. Bolton, and a crazy quilt to Sister Bolton. The quilt was prepared by Mrs. J. D. Burk, who was on the Axton circuit last year.

STATISTICS.

Local preachers, 150; members, 20,614; net gain, 1,105; adults baptized, 893; infants baptized, 569; number of churches, 192; value of churches, \$133,175; number of parsonages, 38; value of parsonages, \$27,650; value of other church property, \$16,305; money expended on churches and parsonages, \$9,554; presiding elders assessed, \$470 50; presiding elders paid, \$3,716 22; preachers in charge assessed, \$28,044 50; preachers in charge paid, \$24,030 87; junior preacher assessed, \$135; junior preacher paid, \$21 60; Bishop assessed, \$365.50; Bishop paid, \$335.25; conference claimants assessed, \$1,606; conference claimants paid, \$1,209 50; other objects, \$1,971 35; foreign missions assessed, \$3,472; foreign missions paid, \$2,495 15; domestic missions assessed, \$1,635 50; domestic missions paid, \$1,176 15; church extension assessed, \$1,091 05; church extension paid, \$695 45; education paid, \$230.70; Bible cause, \$345; number of Sunday-schools, 185; number of officers and teachers, 1678, number of scholars, 8086; money expended on Sunday-schools, \$1,919 38; money given for missions, \$137 50; other objects, \$841 78.

APPOINTMENTS.

Marshall District. T. P. SMITH, P. E.

Marshall Station—G. H. Scudday.

Marshall Mission—R. W. Thompson.

Harrison Circuit—J. W. Lively.

DeBerry Circuit—S. M. Thompson.

Centennial Mission—H. Twomey.

Havville Mission—W. W. McAnally.

Logyview Station—S. H. Nettles; H. M. Booth, Sup.

Kigore Circuit—G. W. Langley.

Church Hill Circuit—L. M. Fowler.

Henderson Station—J. S. Mathis.

Henderson Circuit—H. W. Hawkins.

Trupee and Overton Circuit—F. J. Browning.

Alexander Institute—L. Alexander, Principal.

Agent American Bible Society—J. B. Hall.

Editor Texas Christian Advocate—James Campbell.

Tyler District.

JOHN ADAMS, P. E.

Tyler Station—D. F. C. Timmons, W. N. Bonner sup.

Tyler City Mission—Lucy Boone.

Tyler Circuit—J. M. Mills.

Mincola Station—M. G. Jenkins.

Linale Circuit—W. H. Crawford.

Canton Circuit—J. C. Calhoun.

Edom Circuit—D. P. Cullen.

Athens Circuit—A. Little, W. M. Wainright sup.

Larissa Circuit—C. H. Smith and D. C. Fontaine.

New York Circuit—D. W. Towns.

Lawnside Mission—E. R. Large.

Palestine District.

U. B. PHILLIPS, P. E.

Palestine Station—G. A. LeClerc.

Palestine Circuit—J. S. Murphy.

Kickapoo Circuit—H. H. Vaughan.

Grapeand Circuit—W. P. Pedger.

Crockett and Augusta—B. H. Bolton.

Crockett Circuit—A. G. Scruggs.

Trinity Circuit—A. J. Frick; E. T. Brasher sup.

Mt. Vernon Circuit—J. L. Wych.

Ho Circuit—Leon Soudfield.

Homer Circuit—L. F. Smith.

Rusk Circuit—J. T. Smith.

Jacksonville Station—J. F. Archer.

Jacksonville Mission—T. T. Booth.

State Prison at Rusk—J. C. Woolam.

San Augustine District.

J. W. JOHNSON, P. E.

San Augustine and Sexton—C. F. Smith, A. D. Parks, sup.

Melroe Circuit—J. M. Smith; A. D. Center and Simpson—W. A. Sampey.

Center Circuit—W. L. Pate.

Sheblyville Circuit—J. D. Burke.

Carthage Circuit—W. H. Ardis.

Berkville Circuit—L. C. Ellis.

Pine Hill Circuit—John Helpenstall.

Naacodoches and Garrison and Lufkin—J. L. Dawson.

Saxon Circuit—Supplied by I. F. Pace.

Linslat Circuit—M. Donegan.

Texas Christian Advocate

As kerosene has been found excellent when used in the soap-suds for washing, care should be taken not to apply soap-suds to peach trees or sprinkle it on the ground around them.

Ringing Noises In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease.

The temperature for water for horses is not so much of an object as the purity of it. While it is best to have the water cool, it is more important to have it free from all impurities.

If you want School Books, either new or second hand, go to Miller's, No. 109 Lamar street.

Mares in foal should have exercise and moderate work, and under no circumstances should they be subjected to harsh treatment.

Consumption, Scrofula, General Debility, Wanting Diseases of Children, etc., are cured by the use of Dr. J. C. Bassett's Pure Cod Liver Oil with Hypophosphites.

Affection cannot be pouched in. Kind treatment insures the affection of an animal, while rough treatment is sure to cause its hatred.

Gainesville, Texas, April 2, 1888.—Dr. THURMOND: I cannot find words to express my gratitude for what your wonderful One Star Blood Syrup has done for me.

When horses are suffering from the bites of flies or stings of other insects, sponge the parts that are so affected with a solution of water in which insect powder has been mixed.

Remember that Morley's T-X-S-Aque Tonic costs only 50 cents a bottle and is guaranteed to cure.

Of two colts similar in disposition and sense one may develop into a steady and valuable family horse, while the other may be vicious, treacherous and unsafe for riding.

Call at T. Ratto & Co's, 810 and 812 Elm street, Dallas, and try a glass of PEARSON'S RASTRETTI PATENT SYRUP. Sober, undoubted, the greatest "hit" of the day.

It is said that in Lombard, England, there are growing together two oak and one chestnut tree, which have only one common trunk for four feet and then divide.

Persons premature gray can have the hair restored to its youthful beauty, using HALL'S Vegetable Sulfur Hair Restorer, the best article in the market.

Noting on the result of the national election is a good idea in laying a wager on the possibilities of a woman hitting a mark with a stone.

Fond's Extract, for forty years recognized as the great remedy, destroys Pains, Aches, Soreness, Inflammation, etc., take no counterfeits if ordered.

"Sir," said the surgeon-general, "there's cholera in the port." "Well, sir," roared the vicar, "serve sherry then."

The delicious fragrance, refreshing coolness, and soft beauty imparted to the skin by POND'S Powder, commends it to all ladies.

As long as the seasons permits and there is land to be plowed in the spring, the plow should be kept going now in order to save labor when the busy time comes.

While living in Eastern Texas, my wife suffered with chills for sixteen months, and after trying several doctors and a host of so-called "cures," she was unable to get any relief.

For sale in Clay, Archer, Jack and Young Counties in lots of 25 to 200 acres. Easy terms. Apply to JAMES J. CHITWOOD, Annelope, Jack County, Texas.

MONEY TO LOAN On improved farms and ranches at low rates and on the best security, by applying direct to C. E. WELLSLEY, Dallas, Texas.

Very thankfully yours, I. P. VOSS, PALO PINO, TEX.

Fine manure may be spread on the pasture now in order to promote the growth of grass next spring. It will also serve as a protection to the roots and enable the plants to start off early.

For Sleeplessness Use Horford's Acid Phosphate. DR. C. R. DARE, Belleville, Ill., says: "I have found it, and it alone, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

She Was Completely Cured. A daughter of my customer missed menstruation on arriving at puberty—her health was completely wrecked. At my suggestion she used one bottle of Dr. J. C. Bassett's Female Regulator, which cured her.

There was a general "yes" at a farmers' institute in reply to the question: "Will milk-tubing injure cows upon which they are constantly used?"

From Rt. Rev. Bishop Ryan, of Philadelphia. I can testify to the efficacy of J. C. Bassett's Compound, it having been my favorite medicine for several years past. I feel it to be the best of all medicines, and the best Corrector of Liver, Blood and Kidney derangements that can be taken, and its general use in families would do a radical cure of sickness.

It has been demonstrated that while the plucking back of the hocks of melons will induce the vines to throw out laterals, and also produce a larger number of melons, the process does not increase the size of the fruit.

Gainesville, Texas, Sept. 18, 1887.—To the editor of the Morning Register: With a grateful request to thank Dr. W. J. Thurmond for his wonderful One Star Blood Syrup, which has had a wonderful effect on my ten-year-old son, whose illness was a great sufferer from Catarrh, and all tried remedies did him no good, whereas one single bottle of the One Star Blood Syrup effected a radical cure. Such a boon should be widely known and gratefully acknowledged.

The practice of allowing the weeds to grow up until nearly ready to seed and then cut them down is a waste. The proper mode is to plow them up as they grow, or the best kind of green manure. Many weeds are rich in nitrogen and become valuable if turned under when in the green and growing condition.

The root crops are sometimes enormous on rich land, and can be grown at a low cost compared with their value. As many as 1000 bushels of beets have been grown on one acre, and at a cost of only four cents per bushel. For milk cows they are invaluable, and should be made a special crop on all dairy farms.

Some favor a tariff for revenue only, some a tariff with incidental protection, and some a tariff for protection, per se; but a large majority favor the free use of cultivation for cuts and brushes.

"What trials you must have," said the lady contemplating a furnished tramp devoting the generous repeat she had placed before him. "Yes, and the worst of it is I am just convicted," answered the tramp between bites.

Gainesville, Texas, Jan. 15, 1888.—I find after two months' use of Dr. Thurmond's Blood Syrup, that it regulates the bowels and gives tone to the digestive apparatus; and gave me a relief and start to improve I found in no other medicine. It is named "Blood Syrup," respectfully, REV. W. A. HYDES.

Sagley and Bagley were passing the position as the lichen was depositing. "What do you want all that lichen in the postoffice for?" "Bagley—" "Why to put the dead letters on."

It should be borne in mind that Malaria, or Miasma, is the cause of bilious diseases, such as chills and fever, etc., and that August, September, October and November are the months in which it is most abundant in this State. Therefore if you are prudent you will invest fifty cents for a bottle of Morley's T-X-S-Aque Tonic, the guaranteed cure for such diseases.

Mrs. Bacon—"I said, Mr. Chalkem, I understand you are about to raise the price of milk?" "Chalkem—" "Yes, ma'am; milk will be nine cents a quart after the first of the month." "I don't care," said the lady, "I'll buy milk, I suppose."

The reading public has reason to be disgusted with any medicine which claims to cure everything, from a corn to consumption. Shall-berger's Antidote for Malaria is singular in what its name imports. It is a medicine in your system, a few doses will destroy it immediately. So far as now known it is the only antidote for this poison. Sold by Druggists.

For the amateur there is, perhaps, no fruit more desirable to plant than the grape. It is inexpensive to get a start with, it bears early, it is productive and easily managed, and as food it is delicious and wholesome over a long season.

Having been troubled for many years with Catarrh of a strobular character, which manifested itself both in the bronchial tubes and urinary organs, successfully resorting to the best medical skill, I was induced to try Dr. Thurmond's Catarrh Cure, which has upon a short trial, produced most beneficial results, and I can heartily recommend it to all who suffer from this most disagreeable malady.

Wm. J. BASSETT, Pastor of Dixon Street M. E. Church, Gainesville, Texas.

In feeding grain to poultry it is better to vary it, allowing wheat and oats as well as corn. Cooked potatoes make an agreeable change for laying hens.

School or Miscellaneous Books, either new or second hand, in English and Latin, at low prices, at Miller's Book Store, No. 109 Lamar street.

Use well the moment; what the hour brings for thy use is in thy power; And what lies nearest to thy hand, Is what lies nearest to thy hand.

Wanted A Special Agent Name Town County State. For a profitable business fill out this and return at once. Address World's M. Co. 122 Nassau St. N. Y.

J. H. GIBBS, M. D., practice limited to the treatment of the diseases of the EYE, EAR, NOSE AND THROAT. Two years experience in the line of practice. Office No. 305 Main St., DALLAS, TEXAS.

F. O. GEBHART, M. D., THE SPECIALIST. Formerly of Hot Springs, Ark. Office, 732 Elm St., Dallas, Texas.

CHEAP LANDS For sale in Clay, Archer, Jack and Young Counties in lots of 25 to 200 acres. Easy terms. Apply to JAMES J. CHITWOOD, Annelope, Jack County, Texas.

MONEY TO LOAN On improved farms and ranches at low rates and on the best security, by applying direct to C. E. WELLSLEY, Dallas, Texas.

Church Notices. 1889

VERNON DISTRICT—FIRST ROUND. Vernon cir. at Harold. Dec 13, 16. Margaret cir. at Margaret. Dec 22, 23. Vernon sta. Dec 29, 30. Mangum cir. at Mangum. Jan 5, 6. Clarendon cir. at Clarendon. Jan 12, 13. Canadian City cir. at Washita. Jan 19, 20. Estacado cir. at Estacado. Jan 26, 27. Seymour cir. at Seymour. Jan 30, 31. Threefork cir. at Upper Fish Creek. Feb 2, 3. Beaumont cir. at Beaumont. Feb 9, 10. The district stewards' meeting will be held at Vernon, Dec. 20. A. meeting cannot be present, please write to W. J. HARLOW, P. E.

SAN MARCOS DISTRICT—FIRST ROUND. Seguín and Mill Creek at Seguín. Dec 13, 14. Luling and Prairie Lea at Luling. Dec 20, 21. Brownwood cir. at Brownwood. Dec 27, 28. Elm Grove cir. at Elm Grove. Jan 3, 4. Lockhart cir. at Lockhart. Jan 10, 11. San Marcos cir. at Center Point. Jan 17, 18. Kyle cir. at Seville. Jan 24, 25. San Marcos sta. at San Marcos. Jan 31, Feb 1. Barco cir. at Barco. Feb 8, 9. Dropping Springs cir. at Dropping Springs. Feb 15, 16. Seguin cir. at Cottonwood. Feb 22, 23. The pastors and district stewards' meeting will be held at San Marcos in the Methodist Church, Wednesday, Nov. 28, 1888 at 9 o'clock a. m. to deliberate on the expediency of procuring a new pastor. This call is made in obedience to the instructions of the district conference, and the district stewards' meeting. The necessary appointments will be made by the district conference. The pastors and district stewards' meeting will be held at San Marcos, Dec. 15, at 10 o'clock p. m.

SHERMAN DISTRICT—FIRST ROUND. Van Alstyne sta. Dec 8, 9. Whitson cir. at Whitson. Dec 15, 16. Whitson cir. at Whitson. Dec 22, 23. Whitson cir. at Whitson. Dec 29, 30. Whitson cir. at Whitson. Jan 5, 6. Whitson cir. at Whitson. Jan 12, 13. Whitson cir. at Whitson. Jan 19, 20. Whitson cir. at Whitson. Jan 26, 27. Whitson cir. at Whitson. Feb 2, 3. Whitson cir. at Whitson. Feb 9, 10. Whitson cir. at Whitson. Feb 16, 17. Whitson cir. at Whitson. Feb 23, 24. Whitson cir. at Whitson. Feb 30, 31. Whitson cir. at Whitson. Mar 6, 7. Whitson cir. at Whitson. Mar 13, 14. Whitson cir. at Whitson. Mar 20, 21. Whitson cir. at Whitson. Mar 27, 28. Whitson cir. at Whitson. Apr 3, 4. Whitson cir. at Whitson. Apr 10, 11. Whitson cir. at Whitson. Apr 17, 18. Whitson cir. at Whitson. Apr 24, 25. Whitson cir. at Whitson. May 1, 2. Whitson cir. at Whitson. May 8, 9. Whitson cir. at Whitson. May 15, 16. Whitson cir. at Whitson. May 22, 23. Whitson cir. at Whitson. May 29, 30. Whitson cir. at Whitson. 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Devotional.

BAD PRAYERS.

I do not like to hear him pray. On knotted knees about an hour. For grace to spend aright the day. Who knows his neighbor has no doubt.

THE WASTED YEARS.

What a remarkable promise that is of the Lord to his repentant people: "I will restore to you the years that the locust hath eaten, the canker worm, the caterpillar, and the palmer worm."

Christian, it may be that with you the sun is going down. You have but one life to live. Count up the years of your Christian life that the locust of worldliness, and the canker worm of the care of the world, and the caterpillar of sinful pleasure, and the palmer worm of secret sin have devoured and made unfruitful!

DIVINE COMFORT.

Sorrow comes, and sorrow is always bitter and hard to endure, but divine comfort comes with it, unless in our blindness we thrust the blessed angel from the door. And heavenly comfort is so rich an experience—being held close to the heart of Christ and consoled by His sweet love—that it more than compensates for the sorrow.

WHAT IS IT TO ME?

The Bible itself is the battle-ground of our generation. From opposite sides the hosts are gathering to the encounter, and a struggle as for life and death is to occupy the latter days of many who received from their fathers as a first axiom of faith that "all Scripture is given by inspiration of God."

Not less is the Bible, in the judgment of the believing, the test and touchstone of human character. O! it, as of Him who is its inspirer and its subject, the words are daily verified: "Set for the fall and rising again of many in Israel, and for a sign which shall be spoken against, that the thoughts of many hearts may be revealed."

by these signs many men judge what character and what spirit they are of; and in comparison with this question the other strinks, for the individual at least, almost into insignificance. The inquiry how the Bible is to stand hereafter with the world becomes a small matter, when we place it side by side with the other inquiry. What is it to me? does it speak to me for conviction, and for admonition, and for guidance? Can I go to it as my oracle, and find it ever, what it calls itself, a lively—that is, living oracle, vocal to me in life's difficulties, persuasive amid life's temptations, consolatory in life's sorrows? The only fit to fight for the Bible who has first yielded to it within and done it homage, who has been equipped out of its own armory, and enlisted by the very voice which speaks therein.—C. J. Vaughan.

THE SOURCE OF STRENGTH.

We may be very weak, our talents very few, our opportunities seemingly still fewer, but our success does not depend upon our own force or genius or influence. It is God's blessing that gives the increase. Without it, the mighty demonstrations of Paul and the burning eloquence of Apollonia would have been in vain. With it, the simplest child in the school of Christ can overturn citadels of error, and build up the waste places of many generations.

God does not need our strength to accomplish his purposes, though he is pleased graciously to employ us in his service. The united church could not of itself make a single blade of grass to grow, much less convert a single soul. Omnipotence is needed to do either, and omnipotence is his own, and was his own before ever a human heart beat, a human sinew was stretched, or a human mind thought. The strongest among us is utterly impotent for any good work; but the weakest among us is mighty, if he work with God.

THE COMMUNION OF THE HOLY GHOST.

When the tide is out, you may have noticed, as you ramble among the rocks, little pools with little fishes in them. To the ahrip in such a pool its foot-depth of salt water is all the ocean for the time being. He has no dealings with his neighbor shrimp in the adjacent pool, though it may be only a few inches of sand that divides them; but when the rising ocean begins to lap over the margin of the lurking place, one pool joins another, their various tenants meet, and, by and by, in the place of their little patch of standing water, they have the ocean's boundless fields to roam in. When the tide is out—when religion is low—the faithful are to be insulated; here a few and there a few, little standing pools that stud the beach, having no dealings with their neighbors of the adjoining pools, calling them Samaritans, and fancying that their own little community includes all that are precious in God's sight. They forget for a time that there is a vast expanse of ocean rising—every ripple brings it nearer; a mightier communion, even the communion of saints, which is to engulf all minor considerations; and to enable the fishes of all pools—the Christians, the Christ lovers of all D.ominations—to come together.

When, like a flood, the Spirit descends into the churches, church will join to church, and saint will join to saint; and all will rejoice to find that, if their little pools have perished, it is not by the scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints in heaven, as well as the saints on earth, have room to range. Yes, our churches are the standing pools along the beach, with just enough of their peculiar element to keep their inmates living during the ebb-tide period of the church's history. But they form a very little fellowship—the largest 's but little; yet is there steadily flowing in a tide of universal life and love, which, as it laps in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion. Happy church! farthest down the strand! nearest the rising ocean's edge! Happy church! whose sectarianism shall first be swept away in this inundation of love and joy; whose communion shall first break forth into that purest and holiest and yet most comprehensive of all communions—the communion of the Holy Ghost! Would to God that church were mine!—Dr. James Hamilton, in "Times of Refreshing"

Marriages.

MILLAP—LEMONS.—At the residence of the bride's parents, Nov. 22, 1888, by Rev. S. J. Vaughan, Mr. M. V. Millap and Miss Emma Lemons—all of Parker county, Texas. TAMMAY—JESSE.—At Liberty Hill, Texas, Nov. 27, 1888, by Rev. M. J. Blair, Mr. B. B. Tamplin, of Brentham, Texas, and Miss Daisy Linecum, of Liberty Hill, Texas. BLAND—PETERSON.—At the residence of the bride's father, O. Crockett, one and a half miles south of Rice, by Rev. J. David Crockett, Nov. 25, 1888, Mr. J. T. Bland and Mrs. Anna E. A. Patterson—all of Navarro county, Texas. MOTT—WATKINS.—At the residence of the bride's grandmother, Mrs. A. Henderson, in Jasper county, Texas, Nov. 18, 1888, by Rev. J. W. Crockett, Mr. F. G. Mott and Miss Mary M. Watkins. EDWARDS—JACOBS.—At the residence of the bride's parents, near Kingston, Texas, Nov. 15, 1888, by Rev. M. J. Blair, Mr. H. Edwards and Miss Fanny B. Jacobs—both of Hunt county, Texas. GRABLE—TAYLOR.—At the residence of the bride's father, in Parker county, Texas, Nov. 14, 1888, by Rev. W. W. Crockett, Mr. G. R. Grable and Miss Tintie Taylor—both of Parker county, Texas. GRABLE—SHIRLEY.—At the residence of the bride's father, in Parker county, Texas, Nov. 23, 1888, by Rev. E. W. Shumans, Mr. Henry Grable and Miss Ella Shirley—both of Parker county, Texas.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 175 to 180 words. The privilege is reserved of condensing all obituary notices. Persons desiring such notices to appear in full as written, should remit money to cover excess of space, at the rate of ONE CENT per word. Money should accompany all orders.

POETRY CAN IN NO CASE BE INSURED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price 50 cents per copy.

REV. T. G. A. THORPE.

To the Worshipful Master, Warden and Brethren of Emus Lodge, No. 509, A. F. & A. M.: We, your committee appointed to draft suitable resolutions to the memory of our deceased brother, Rev. T. G. A. Thorpe, who died on the 31st of August, 1888, at his residence in our town, Brother Thorpe was born in Copiah county, Mississippi, September 15, 1823, and aged sixty-five years, one month and nineteen days, at the time of his death. He was a member of our brother the will of God, both, therefore.

Resolved, That while we deeply deplore our loss, and sorrow for the untimely departure of our brother, we rejoice to know that by his virtues and amiable character as a Christian, his unforgotten piety and devotion as a minister of Christ, and his disinterested and unselfish labors in the cause of our brother the will of God, both, therefore.

IN MEMORIAM.

To the Worshipful Master, Warden and Brethren of Zion Lodge, No. 313, A. F. & A. M.: We, your committee appointed to draft suitable resolutions to the memory of our deceased worthy brother, David Dickson Byrns, Sr., respectfully report as follows: The resolutions adopted are as follows:

Resolved, That we sympathize with the widow and orphans of our deceased brother and point them in their deep affliction to that God in whom their husband and father placed their trust. Resolved, That the members of this Lodge have sustained a loss in the death of our beloved brother which is keenly felt and deeply deplored.

Resolved, That a copy of these resolutions be sent to the family of our deceased brother, and that a copy be furnished TEXAS CHRISTIAN ADVOCATE for publication, and that the brothers wear the usual badge of mourning for thirty days. T. L. McCARTHY, J. B. WILSON, G. W. BEARD, Committee.

W. M. COOK.

W. M. COOK, Secretary, F. W. MAGUIRE, Jr., Committee.

ADAIR—Lizzie Evelyn, infant daughter of R. J. Rucker, died Nov. 2, 1888, aged six months, twenty days. The sweet babe lived just long enough to entwine itself about the hearts of the family, and to be a blessing to the hearts of those who loved her. Her death was a great loss to the family, and her parents and relatives, who interest in heaven is only increased in this bereavement. CHAS. HIXON.

PHILIPS—Jesse Henderson Philips was born in Georgia county, Georgia, Sept. 15, 1815; professed religion at the age of twenty-two years and joined the Baptist Church. He raised a family of seven children, and moved to the State of Texas in 1840, where he has been a devoted member to the M. E. Church, South. He died in the triumphs of the Christian faith, in L'valde county, Texas, Nov. 19, 1888. A. B. DILLARD.

RUCKER—Sister Lizzie J. Rucker (nee Branch) was born April 7, 1841, and died in Georgetown, Texas, Nov. 19, 1888. At the age of fourteen she was converted and joined the M. E. Church, South. She was married to R. J. Rucker, and together they have lived happily till death has separated them for a season. Her life was consecrated to God and her family. She exemplified the virtues of a true Christian wife and mother, and her death was a great loss to her family. Her husband and children were united with the Methodist Church. She has left a husband and four children, and many relatives and friends to mourn her absence. Our sorrow is sweetened with the hope of a glad reunion on the other shore. JAMES MACKAY, COLLEGE, TEXAS.

STAFFORD.—Jett Knox Stafford was born in Mineral Wells, Palo Pinto county, Texas, April 24, 1850, and departed this life Nov. 1, 1888, at 6 o'clock A. M. Little Jett had been sick the most of his life; but about six months ago he began to improve and seemed to be getting along very well. On Oct. 22, he was again taken sick, and grew worse until Nov. 1, the death angel came for him and relieved him of his sufferings. This is a sad and a cruel death. Jett was a devoted Christian. He had one left; the others are gone to heaven. May God in his providence send upon Brother and Sister Stafford, and at last bring them to the home of the good. R. M. MORRIS, MILLAP, TEXAS.

WHITNEY—Little Eugene May Whitney, daughter of Henry R. and Annie F. Whitney, was born Aug. 15, 1887, and died July 15, 1888. Yes, an angel of death has visited our home and taken from it a bright jewel, leaving it desolate and sad. The little child was a child—a sweet and beautiful flower blooming but a few months on earth, then taken by the angel of death to bloom among the stars, a treasure that never fades in heaven, leaving father, mother and relatives with bleeding hearts, yet they mourn not as those who have lost their children, for the bright angel-gate is watching and waiting for them. HER AUNT.

STAFFORD.—Lee R. Stafford was born Oct. 15, 1882, and departed this life Oct. 27, 1888. Lee was a bright and cheerful child, and his death was a great loss to his family. He was a devoted Christian, and his death was a great loss to the church. His father was taken very sick with congestion, and he became very weak and emaciated. He died at 10:55 o'clock A. M., and was buried in the cemetery of the M. E. Church, South, at 11:00 o'clock A. M. His death was a great loss to his family, and his father and mother, and comfort for the bereaved family, and at last may be being them with their children to the home of the good and the pure. R. M. MORRIS, MILLAP, TEXAS.

CHILDS—Leslie W. son of J. L. and Alice A. Childs, was born May 12, 1872, and departed this life Nov. 11, 1888. Our dear little boy said his sinless prayer before he went to bed, and woke up early with that dreaded disease, tubercular meningitis. He was very ill, and went to him who has said: "Suffer the little children to come unto me." He died at 10:55 o'clock A. M., and was buried in the cemetery of the M. E. Church, South, at 11:00 o'clock A. M. His death was a great loss to his family, and his father and mother, and comfort for the bereaved family, and at last may be being them with their children to the home of the good and the pure. R. M. MORRIS, MILLAP, TEXAS.

DUFF.—The angel of death has invaded the home of H. H. and Zephia Duff and laid his hand upon their lovely little Mary, aged one year and eighteen days. The brittle thread of life was snapped, and the pure spirit has fled to the bosom of her Father in heaven. Her death was a great loss to her family, and her father and mother, and comfort for the bereaved family, and at last may be being them with their children to the home of the good and the pure. J. H. KNIX, HILLSBORO, TEXAS.

MCGOWAN.—Died, in the city of Austin, Oct. 29, 1888, Dr. Wm. C. McGowan, in his sixty-fifth year. He was born in Coffee county, Tennessee, and came to Texas in 1858. He was over ready to answer to his country's call to duty. He experienced the converting grace of God, and united with the Cumberland Presbyterian Church, in 1860. He was a successful physician, kind and sympathetic in the sick room, equally attentive to rich and poor. Dr. McGowan will be sadly missed in the relation of his family, and his loss deeply felt by the bereaved family and relatives. May God bless and comfort them, and prepare them to enter as calmly and peacefully upon their eternal rest. HIS SISTER.

BREWSTER—Emma D. daughter of Rev. Wm. R. and Lucy D. Davis, and wife of John G. Brewer, was born April 15, 1859; married Sept. 15, 1879; professed religion and joined the Methodist Church, South, in her twentieth year, and died of typhoid fever at Terrell, Texas, Sept. 17, 1888. Thus passed from our midst one who was loved by all who knew her. Sister Brewer was true to her relations as a mother, daughter and neighbor. Lovingly in disposition, cheerful in spirit, possessing those qualities which adorn and beautify womanhood, she drew all to her with chords of kindly affection. Her life was truly beautiful, her end peaceful, and her future glorious. We need to see one so young and bright, who has been torn from the bosom of family and friends; and our loss is her eternal gain. She leaves a sorrowing husband and three small children, the little ones in paradise being in the best of health, and the sound which she heard was the Seraphim's song. O. P. THOMAS, TERRELL, TEXAS.

TIMMERMAN.—Died, after a short illness, in Arlington, Texas, Oct. 25, 1888, Mrs. Carrie E. Timmerman, wife of Wm. M. Timmerman. The remains were taken to Lawrence for interment. Carrie Timmerman was born in Randolph county, June 14, 1862, and at the age of sixteen came to Lawrence, Texas, where, on Feb. 22, 1883, she was married to Mr. Timmerman. The first two years of her married life she spent in Westchester, where her husband was engaged in the publication of a newspaper, after which they moved to Arlington, and there she made their home to the time of her death. Besides her husband's irreparable loss, two little children, both boys, are bereaved of a mother whose care, love and affection were theirs for three years, and the youngest eleven days old. Sister Timmerman joined the Methodist Church in early childhood, and her whole life has been that of constant service to God. In her death she has left a bright ornament, the church a valuable member, and the friends a tender and loving wife and mother. During her brief but happy life she was a striking Christian fortitude. The writer never heard her make a complaint or murmur in her life. Her family have the deep sympathy of the community. They have sought to increase their desire to reach the blissful shore. HIS BROTHER.

HERRFORD.—The mortal remains of Chas. A. Herrford were interred at the family burying-ground, on Dr. Harrison's farm, near Columbus, Nov. 21, 1888. He was born in Missouri, June 10, 1849, and at a very early age was brought to Texas by his father, in which State he has since lived, and her soil contains his sacred ashes. Feb. 10, 1876, he led to the altar Miss Eri Jones, of Bastrop county, who became his happy bride, and they have since lived in a most happy and peaceful sea, their vessels glided side by side, until suddenly at life's meridian he fell sick, and dropped anchor in that harbor from whence he never returned. And thus, apparently, the unfinished life reaches its sudden conclusion, and the soul, tired of its prison, seeks release. The last few weeks of his life were spent reading "Glimpses of Jesus"—the last few chapters were read in heaven, with the mist removed, his life and friends were so we were to have communion together that Sabbath evening, but he departed—leaving a vacant chair, and his heart is lonely—to call him in the Kingdom of God. He gave his heart to God and his hand to the church, and greatly desired to live that he might be useful in the Master's cause. He was fully conscious of his approaching end, and unfeignedly pressed himself as ready. While we miss him, O so much, we'll remember his sufferings, and his death was a great loss to his family, and his friends, who mourn his loss. HIS SISTER, M. S. HITCHCOCK, COLLEGE, TEXAS.

FOWLER.—Mrs. Elizabeth Francis Fowler, daughter of Mr. and Mrs. John Weaver, was born April 12, 1852, and died at her home in Liberty county, Oct. 19, 1888. She was married to Mr. Asa Fowler, November, 1871; united with the M. E. Church, South, in May, 1887. She leaves a husband and six small children, an aged father and mother, six sisters, four brothers and a large number of relatives and friends. Sister Fowler was a devoted wife, a kind and affectionate mother, an humble and zealous Christian. Her life is worthy the imitation of any one who desires to do right and bless the world. We honestly believe that we voice the true sentiment of all who knew her when we say, "She is not dead, but sleeping." Her sweet life shall never die; it will live on and on in the heart and lives of her dear children, and of those who rejoice to call her blessed. She loved her church devotedly and took special delight in the services of the sanctuary. It was a benediction to me to watch the sparkle of her eyes as I endeavored to tell the beautiful story of the cross to the lost and sad of Adam's apostate race. But she is gone—her body so ready to many has been committed by kind and loving hands to the sad and silent tomb. Her disembodied spirit winged its flight to the home of the happy and good. God closed her eyes to terrestrial beauties that she might behold in the radiant light of eternal day the transcendent glories of her God-built home. Her voice, too, has been heard upon earth forever. It seems hard that her little children and loved ones should never hear her words of comfort to cheer them amidst the troubles and sorrows of their earthly pilgrimage; and so it would be, if we did not believe that that voice was attuned to melodies of the skies by the power of an endless life. Sleep on, thou servant of God, sleep on, and take thy rest; God took thee when he thought it best. Earth is the better that you lived, death the more triumphant and victorious that you died; heaven the brighter, the happier, the more glorious, that you are there. May the good Lord sanctify her death to the ultimate salvation of those she loved so well, my humble prayer. L. F. SMITH, LIBERTY, TEXAS.

STINSON.—Clifford A. Stinson, youngest daughter of Jas. A. and Mary Stinson, was born May 6, 1871, in Wood county, Texas; was converted to God in 1884, and joined the M. E. Church, South; lived a consistent Christian life, and died in the faith, September 21, 1888, of black jaundice. She was sick about forty-four hours. She was unmarried at the approach of death, and looked around upon the weeping company with a radiant countenance, as if caught up from the skies, with not a trace of sorrow or dread discernible upon her brow, as though waiting for the Master to release her spirit from its prison of clay. Everything was done for her that could be done by good parents and the medical fraternity, but nothing could stay the hand of death; and she passed from us a devoted daughter, a tender sister and a kind friend. To one who fully knew and appreciated her many noble qualities, the duty of paying tribute to her memory is no difficult duty, but a painful one. A mere recitation of her beautiful traits of character; her regard for truth; her tender and ever respectful care for her parents; her lady-like deportment, and above all, her deep piety and regard for religion and its votaries; with many other noble qualities of heart and mind, in all, sum up a character seldom met, and once met never forgotten; and one which attracted the love and admiration of all who knew her. But she is no more. She is gone; from this world of sin, of trial, of sorrows, of pain and death; gone from her loved parents whom she loved above all else on this earth. Yes, she has gone from earth to heaven. She is an angel now, and a crown of unfading glory, sparkling with the gems of many duties which were carried from earth to heaven, bedecks her brow, and she is waiting for us on the other shore. Weep not, dear parents and relatives, for though your Clifford is gone, she is now in heaven, where you will soon meet her if faithful. J.

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