



Texas Christian Advocate

L. G. JOHN, D. D., Editor.

Associate Editors.

By action of the Joint Board of Publication the following able corps of Associate Editors were elected.

- R. S. Finley... East Texas Conference
H. S. Thrall... West Texas Conference
W. G. Connor, D.D., S.W. Texas Conference
W. C. Haislip... North Texas Conference
R. T. Nabors... Texas Conference

Civil Service Reform.

BY H. S. THRALL.

Both the great political parties of the country, at their nominating conventions, in 1876, passed resolutions in favor of what is called the Civil Service Reform.

TO THE VICTORS BELONG THE SPOILS. We have seen the phrase, "To the victors belong the spoils," ascribed to Thomas H. Benton.

Again, this system is injurious, as creating a large class of expectants. They have spent their money and exercised their lungs, hurraing for the party, and now they must be remunerated with a fat office.

ROTATION IN OFFICE.

So long as the present mode of appointment continues, there ought to be "rotation in office." Men are appointed in a haphazard manner, without any regard to their qualifications.

ENGLISH CIVIL SERVICE.

About the time this corrupt system crept into our government, the English introduced a system of Civil Service Reform.

dence of the best qualifications receives the appointment; and, after being appointed, can be removed only for cause.

PROSPECT OF REFORM.

The prospect of reform is not very flattering. It was reported that President Grant really desired to introduce reforms in this part of the government.

REFORMS NEEDED.

The reforms needed are, first, that men shall be appointed to offices because they are competent to fill them; and then beginning at inferior offices shall be raised to more important and remunerative ones.

"We ought to do our public business as a great factory does it, by retaining the servants who have shown themselves capable.

The Thin Edge of the Wedge.

A few years ago, before the death of the late Mr. Mark Lemon, the well known editor of Punch,

"What is that?" he eagerly asked. "You seem never to have lost an opportunity of throwing ridicule on those who desire to uphold the sanctity of the Lord's Day,

Feeling deeply in this matter, I spoke warmly, and expressed my belief that he and others who sympathize with him on this subject, were seeking to bring about a state of things in our country which would in the end be most disastrous to our national welfare,

"Well, now, you speak very plainly; but I like to hear a fellow do so, when I feel sure that he is honest and believes what he says, although I differ from him. Go on—I am listening."

sent it into our printing office for the men to sign, when, judge of my astonishment, the foreman came to my room and said: 'If you please, sir, do you press for the signing of this petition?'

From the day of our interview until the day of his death I never heard of Mr. Lemon having penned an unkind line against the promoters of the better observance of the Lord's day.

American Bible Society. The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, November 1st, at half past three o'clock p. m.

The Rev. J. R. Taylor, D. D., read from the tenth chapter of the Acts and offered prayer. The General Agent submitted specimen copies of a small agate Bible from new electrotype plates (24mo), bound in muslin, with red edges, and designed especially for Sabbath-schools and for young persons.

There were presented for the library the book of Acts in Japanese, prepared at this society's expense in Yokohama; the Gospel of Matthew in Mongolian, translated by Dr. S. J. L. Schereschewsky and Dr. Edkins, and a Bible in English, printed at Hartford in 1842.

Recent letters from the society's foreign agents brought communications from Dr. Bliss, of October 1st; Dr. L. H. Gulick, of September 28th; and Mr. Blackford, of September 29th.

An appropriation was made for the purpose of printing, at the Methodist Episcopal Mission press, in Foochow, the New Testament and portions of the Old Testament in the Foochow Colloquial, to the extent of about 14,000 copies.

Grants of books were also made to the Sunday-school Union of the Methodist Episcopal Church, the Western Methodist Book Concern, the Bible School Board of the New York Yearly Meeting of Friends, the Baptist Home Missionary Society, the Friends' Freedmen Association of Philadelphia, and the Presbyterian Board of Missions; also to the Southwestern Bible Society, the Washington Territory Bible Society, and various other auxiliaries.

The Imperial Treasury at Stamboul. The chief attraction of the Seraglio is the treasury. Here, in a chamber by no means large, is gathered treasure such as one reads of in fables of the genii.

The boy that went to mill on horse-back, carrying the grist in one end of the bag and a stone in the other, when reproved by the miller, and told to divide the grist, replied that his father and grandfather had carried it that way, and he, being no better than they, should continue to do as they did.

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of attendants are stationed through the apartment, and you may be sure that you are never left for a second unobserved by these watchful guardians of the treasure house.

Special Notice to Our Readers.

Special Call. AGENTS WANTED. To sell the New Patent Improved EYE CUPS.

What is Required of the Church. It is the special mission of the Christian scholars of the present day to unshaken faith in Christianity, as a supernatural religion, is entirely compatible with free inquiry and advanced culture; that in reality there is no conflict between faith and science.

The largest Book in the World. The trustees of the British Museum are in treaty for the purchase of a copy of the largest book in the world. Towards the close of the seventeenth century the reigning Emperor of China appointed an imperial commission to reprint in one vast collection all native works of interest and importance in every branch of literature.

AGENTS WANTED. To sell the New Patent Improved EYE CUPS. To gentlemen or ladies, \$5 to \$20 a day guaranteed. Full particulars sent free. Write immediately to DR. J. BALL & CO., No. 226 WEST 33d STREET, NEW YORK CITY, N. Y.

AN OPEN LETTER TO THE PUBLIC. NEW YORK, October 1, 1877. I have devoted twenty years of patient study to the Liver and its relation to the human body, in search of a remedy which would restore it, when diseased, to its normal condition.

TUTT'S LIVER PILLS. Their popularity has become so extended and the demand so great as to induce unscrupulous parties to counterfeit them, thereby robbing the reward, and the afflicted of their virtues.

TO CAUTION THE PUBLIC. I have adopted a new label, which bears my true name and notice of its entry in the Office of the Librarian of Congress, also my signature, thus:

Let the Honest People of America see to it that they are not defrauded. Before purchasing, examine the label closely. The Genuine Tutt's Pills exert a peculiar influence on the system. Their action is prompt, and their good effects are felt in a few hours.

Special Notice to Our Readers.

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WE want workmen on a regular salary of \$15 a month and expenses to sell our 25 Fashionable curls, No. 2 & 4, with names, by post-paid. G. L. REED & CO., Nassau, New York.

25 Fashionable curls, No. 2 & 4, with names, by post-paid. G. L. REED & CO., Nassau, New York.

Highest prize at Centennial awarded the Lamb Knitting Machine. The only machine that knit seamless Hosiery, gloves and Mittens of every size without hand-finishing.

AGENTS WANTED for the Work Days of God. A book of marvelous beauty and richness in thought, style and historic facts.

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Texas Christian Advocate

I. G. JOHN, D. D., Editor. Associate Editors. H. S. Finley, East Texas Conference; H. S. Thrall, West Texas Conference; W. G. Connor, D. D., N.W. Texas Conference; W. C. Haislip, North Texas Conference; R. T. Sabers, Texas Conference.

To the Preachers of the Texas Conference.

Those who intend bringing their wives will please inform us by the 5th of December. The presiding elders will please send us a list of the lay delegates from their respective districts.

W. SHAPARD, L. G. JOHN.

To All who Propose Attending the Session of the Northwest Texas Conference.

Dear Brethren—I have been quite ill for thirty-three days. Answers to inquiries have been delayed. Arrangements for the entertainment of the Conference have yet to be made. With God's favor I shall be at work soon.

A committee will receive you either at the depot or Dr. Wonnack's drug store, corner of Austin and 4th street. M. H. WELLS, pastor.

Waco, Nov. 6th, 1877.

EDITORIAL CORRESPONDENCE.

North Texas Conference.

After a night ride on the cars of the Central road, a glance from the window showed we were passing through the rich uplands of Ellis county. The Trinity was over the lower bottoms as we crossed the bridge below Dallas.

Dr. McFerrin reached conference on Friday, and very soon made his presence felt. He is as full of missionary zeal as the youngest and warmest heart in the church. He will visit the German and West Texas Conferences.

Reports of committees will come in on Monday, and then the appointments—we trust in time for the issue of the ADVOCATE which contains this letter.

The election for delegates to General Conference was held on Friday afternoon. It resulted as follows: Clerical—John H. McLean, Richard H. Lane, Wm. F. Easterling, Matthew H. Neeley.

Reserves—Samuel J. Hawkins, J. Clark Smith.

Lay—Asa Holt, J. R. Cole, W. J. Swain, R. P. McKemie.

Reserves—J. C. Parks, L. M. Martin.

Bonham, where the conference is in session, is on the road leading from Sherman to Texarkana. It has a population of about 2000, and is the centre of one of the most fertile regions of Northwest Texas.

A CHEAT.

LYMAN ABBOTT ON THE ACTS. Altogether the best Sunday-school Teachers' Text Book. Fully illustrated with fresh and original engravings and maps: 1 vol., 8 vo., cloth, boards, 262 pages, \$1.75.

A circular containing sundry recommendations of the above work was directed to, and received, by the Superintendent of the Methodist Sabbath-school in Tyler. The

place, and each tender our grateful acknowledgments for the kind attentions we received in the families whose hospitalities we enjoyed. Bonham is a hospitable place. We were able only to accept about one in a dozen of the kind invitations we received from friends during our brief stay.

On Thursday morning we found conference at work, with Bishop Wightman in the chair. The kind welcome the ADVOCATE received in the persons of editor and publisher, made us feel at home. The day before a pleasant scene had occurred, which is thus described by a brother: "A beautiful gavel, made of bois d'arc wood, which is a native of this region, was presented to the conference. It was mounted with silver, and a band of the same metal encircled each end, with a Texas star in front. The star with its five points was designed to represent the five conferences in Texas.

This conference is made up of a body of men who will compare well with any with which we are acquainted in those elements which command success in the Methodist preacher's work. Its leading members are nearly all in the vigor of life, and give to their work, not only the strength of their intellect, but hearts baptized with the love of Christ. It has a fine force of young men. Their presence inspired the Bishop. His address to the class who stood before him to answer those questions so impressive to those about to assume their ordination vows, recalled those addresses which, on similar occasions, so moved the hearts of other and older men as they heard the words of wisdom falling from the lips of Bishop Andrew.

We expect to lift a large collection at the anniversary to-night. Last night (Friday) a mass meeting in behalf of Christian education was held, specially in the interests of our Southwestern University.

It is as humiliating as it is astounding, that there seems to be an organized combination to invade Methodist Sabbath-schools in this country with an unadmissional, union, milk and water literature, and by it, and through it, supplant and rule out our own church and Sabbath-school literature.

Methodists are more vulnerable to the cheat, wrapt up in this sugared pill, which deceives by the name—as many nostrums do—than any class of Christians, for the reason that they believe in and are accustomed to the doctrines of free and full salvation for all men, and a universal catholic church—"All one in Christ." They have been taught, and have heartily embraced the grand Methodist motto—"Is thine heart right as my heart is with thy heart? If it be, give me thine hand."

But Methodists should be reminded that, while they detest sectarianism in its selfish forms, as not from above, but from beneath, they should not forget that denominational manhood is a virtue which cannot be too highly esteemed, nor too fondly cherished, in that it evolves and mirrors the convictions of the heart and mind. Most of this gushing union literature comes from a union in which the Methodist Church never had a representative—has none now. It is a union outside of the largest and most influential church on this continent. Methodism is wholly

and entirely ignored by the union, only in so far as it is purposed to furnish her Sabbath-schools with a literature, much of which is directly or indirectly antagonistic to her doctrines and her economy, a specimen of which we have in Lyman Abbott's notes on Acts, so highly recommended (professedly) by the TEXAS CHRISTIAN ADVOCATE (?).

To supplant Methodist literature in Methodist Sunday-schools, by union, unadmissional books, which are so in name, not in fact, smacks of a species of underground railroad, a secret method of ecclesiastical legerdemain, which ought to be exposed, dragged out under the light of God's sun, until merited shame shall mantle the faces of skilled practitioners in the nefarious arts of foraging on the rightful inclosures of their peaceful, unsuspecting neighbors.

Whoever saw in these union libraries a biography of a Methodist Saint? Not even John Wesley, whom impartial history notes, as the most Apostolic man since the days of the Apostles. None of the fathers nor elect ladies of Methodism have a biographical name (to the best of our knowledge), in these gushing union books; while the virtues and graces of Calvinistic divines and saints are recorded in glowing eulogiums. Texts of scripture are collated and so arranged as to create a bias in the young mind in favor of doctrines which are in envy of Methodist theology.

Add to this a picture of two persons standing waist deep in a river, under which is written: "Baptizing in the East," and you have a specimen of this unadmissional book of Lyman Abbott on the Acts, so highly recommended by scholars and the press, and sent abroad to Methodist Sunday-schools all over these lands. Col. Bonner wrote across the circular a note, of which the following is an extract: "We do not want your immersion book among us. We can procure books by Methodist authors that reflect the sentiments of the Bible with equal force and suit us better;" and sent it back to the house of A. S. Barnes & Co., from whence it emanated.

We unhesitatingly commend the example of Col. B. in this instance, as manly, respectful to his own church, and as evincing that care and caution which attach to the responsible position of Sabbath-school Superintendent, to guard the minds of the children and young people over whom he presides from such literature as would bias their minds to error and lead them astray.

Let things be called by their right names. Let no one be deceived by a name. Let pastors, superintendents and Sunday-school workers, and all heads of families, know that the M. E. Church, South, has at Nashville a great Publishing House, which, as from a fountain, flow out all over these lands, streams of a pure Armenian literature, to gladden and fructify every Methodist vineyard and nursery. Let Lyman Abbott's book find its level among the devotees of much water, and the union literature among the admirers of the proscriptive logic of Calvinism; and let Methodists be true to themselves, to their children and to their church.

THE PHILOSOPHY OF THE SABBATH DAY.

The appointment of the Sabbath is not an arbitrary law, but a law based on man's spiritual nature. It is a moral necessity pertaining to man's constitution in its earthly connections. The Pharisees made the mistake that many now make: that the Sabbath was of arbitrary appointment; that it was wholly of the abstract divine will, without reference to man's constitution and moral need. Hence the supposition that the only evil in violating the Sabbath is the sin of violating a positive or ceremonial law. The will of God ought to bind every conscience, and if the Sabbath had no other sanction than this expressed will, it ought to be strictly observed. But the Sabbath has a deeper significance than a mere ceremonial ordinance; it is a necessity to man, based on his spiritual nature. To prove this, it is only necessary to call attention to one principle in human nature and experience. It is a principle that man merges himself into that which has his attention and thought; that he becomes assimilated to it. Accordingly, a man constantly and intently engaged in

worldly affairs becomes earthly—not only worldly-minded, but earthly in the temper of his mind. This principle applies not only to the aggregate, but even to the particular direction in which his thought and activity is directed. Each man tends strongly in the special direction of his thought and labor. The lawyer, the physician, the merchant, the teacher, and all classes of men form themselves in the special direction of their daily labor. This is a law in spiritual nature, according to which intense and uninterrupted thought bestowed upon worldly affairs tends to make us worldly in our minds and spirits.

There are, in religion, two remedies specially directed against this world-forming—remedies which elevate the thought above the mere earthly, and which periodically recall it and fix it upon the spiritual and eternal. The first remedy is the association of God with all our earthly pursuits and ends as a daily habit. The second remedy is the Sabbath—the day on which worldly thought is to be wholly suspended and the mind fixed exclusively on the spiritual and heavenly; the day on which the spiritual activities shall be exclusively so directed as to form the soul after the heavenly model. The design of the Sabbath is not the mere interruption of worldly thought and labor; this would only check for the time the worldly-forming. The further design is the giving free scope and uninterrupted opportunity to the higher nature and activity of the godlike spirit that it may be more firmly attached to the imperishable and divine.

Hence the Sabbath is a day for worship, for religious conversation, for reading God's Word—for these and other special acts of religion which strongly educate the mind in the way of salvation. That the Sabbath is based on the moral nature and need of man is evident from the fact that religion can not exist without it, and that it thrives as the spiritual duties of the day are attended to. A nation's religion is invariably proportioned to the sanctity attached to the Sabbath. So the individual religious spirit is ever according to the same law. There is no religion where there is no Sabbath, can not be where all time and thought is earthly and world-forming. That man who neglects the Sabbath reading and worship, neglects that which is an essential to religious character. When a church member relaxes in his attendance on the appointed Sabbath services of the sanctuary, he here gives the certain evidence of a decline in piety.

If the philosophy of the Sabbath is here set forth, it follows that it is not to be made a day of worldly pleasure. Worldly pleasure-seeking, as much as worldly labor, is worldly-forming. The one is to be as carefully avoided as the other.

FAIRS.

We have watched with some interest the history of "Agricultural Fairs" in our State. During the progress of the late Fair held in Georgetown, a dispatch in one of the Galveston papers announced that owing to the prohibition of horse racing, it was a failure. A later account, however, announced that in many respects it was a success—especially in the exhibition of agricultural products, and such handiwork as our ladies can produce. Washington county was one of the first to inaugurate a Fair after the civil war. And it was a success. Farmers met with specimens of their stock, and the products of the farm and garden. Ladies brought their preserves, pickles, cakes, needle work, etc. The Fair was a pleasant social gathering. The second was also a success; but at the second there was a little too much horse-racing. When the programme of a subsequent Fair was announced, the writer hereof remonstrated with the President of the Association, Dr. J. R. Robertson, that too much prominence was given to the horse races, and predicted that if the present tendency continued, it

would degenerate into a race-track, and soon be abandoned by the substantial farmers and their wives, who gave interest to the Fair. One or two other feeble attempts to hold horse-racing Fairs at Brenham were tried, but after one or two failures, the attempt was abandoned.

Most Christians, with the late venerable Bishop J. O. Andrew, believe that as races improve the breed of horses, it demoralizes the breed of men, and they want and will have nothing to do with them. So if our so-called "Fairs" are nothing but races, with all the drinking and gambling accompaniments, our substantial farmers will avoid them. We have been led to make these remarks by reading the comments of two of the city papers of San Antonio, on the late Fair in that city. Let the managers of other "Associations" take warning. The first paragraph is a translation from the German *Fris Presse*; the concluding paragraphs from the San Antonio *Herald*.

"What is most to be regretted, however, is that the whole Fair, with all there is in it and about it, revolves around the owners of racing stock and the animals they exhibit. In the next place good and comfortable stables must be erected at a heavy expense for the accommodation of the horses, and in that particular our Fair Association has done everything possible that could be expected. A good race course must be laid out, and kept in good order, and how much that costs the books of the Association show very plainly. Next a stately pagoda and a building for the spectators of the races must be erected, and an arena for the exhibition of the horses.

"All these things have been provided in the most extensive manner on our Fair grounds. Now compare what has been done for the racing department with what accommodations have been furnished the Agricultural and Industrial Departments—those open sheds, which afford no protection against rain, wind and dust, and otherwise present no facilities to exhibitors, and then wonder if you can that the citizens of San Antonio and of Western Texas refuse to exhibit articles of value that would be exposed to the elements. Our citizens have had some very rough experiences in that line, and have sustained heavy losses, and it is said 'a burnt child dreads the fire.'

If only the tenth part of the money that has been spent for the accommodation of the owners of horses had been devoted to the Agricultural and Industrial Departments, there would long since have been buildings erected that could have not only offered protection against the weather, but also have permitted better display and arrangement to be made, and prevented losses by theft and the manner of handling the articles. The complaints on this score have been unceasing.

That this horse-racing has been the ruin of the Fair is very plain from the fact, which can not be denied, that it swallows up the entire revenue of the association without bringing in any corresponding profit or advantage. All the money the Fair Association has at its disposal, and, perhaps, some it did not have at its disposal, is put up as a purse at the race. Let us take one case. There were two races run, for each of which there was a purse of a thousand dollars offered—those participating in the race to put up ten per cent. of the purse. Two horses run. As the income only amounted to \$200 and the money paid out \$1000, there was a loss of \$800. And these losses ran up into thousands—and what becomes of the money? Does it do our town or city any good? Not in the least. The winning party leaves the city, and the money paid in by stockholders, the gate money, and the voluntary contributions—all goes into the pockets of the owners of the horses, who move off to some other place, to plunder it in the same manner. And while thousands are thus squandered in a few minutes, the farmer, the manufacturer, the stock-raiser, who has to pay the heavy expense of transporting his animals, get five, or perhaps ten dollars, hardly enough to pay for forage.

Is it not plain why the people refuse to have anything to do with the Fair? And as long as our Fair remains under the control of horse traders and horse fanciers, it will languish and finally play out.

(Communicated.)

WEATHERFORD, Nov. 7.—Such is the popularity of the ADVOCATE here now, that I am satisfied I could have sent you twenty-five instead of five subscribers, but for the stringency upon us.—A. D. GASKELL.

Texas Christian Advocate

ADVERTISING RATES: One-half inch one insertion, \$1.00; Each consecutive insertion, 50 cents; One inch one insertion, 2.00; Each consecutive insertion, 1.50.

Rates on Standing Advertisements: To find price of an advertisement for a given time over three months, multiply the price of an advertisement for one month by the number of months; then deduct.

For six months, 20 Per Cent. For nine months, 30 Per Cent. For twelve months, 40 Per Cent.

CHANGES: Each advertisement may be changed quarterly free of charge. For double column advertisements 25 per cent. added to the regular rates.

CONSCIENCE. In every man there lives a God, dim seen by many a worldly eye, woe felt by many a rugged heart.

And e'en in Afric lands, all dark With falsehood's mark and bestial sin— In Himalayan central dens, Where Tartar hordes upon their kind

Or when the dense overtop of leaves, Shuts the solitary hunter in, Its aisles of forest loneliness, I keep musing on the past, he hears

VOICE OF MY GOD, without, within, I vibrate through and through, as Thou Touch the tender chord of life, And jangle all my dearest joys!

NORTH TEXAS CONFERENCE.—The paper was held back this week in order to furnish our readers with the appointments of the North Texas Conference.

BISHOP PAINE.—We had the pleasure of meeting Bishop Paine and wife on our return from the North Texas Conference.

SYNOD OF TEXAS.—This body held its session in San Antonio, Nov. 4-10. It is connected with what is known as the Southern Presbyterian Church.

DALLAS DISTRICT. W. H. HUGHES, P. E., DALLAS P. O. Dallas, Lamar Street—H. A. Bourland, Dallas P. O.

Bethel—J. W. Chalk, Pilot Point. Grapevine—W. S. May, Grapevine. Plano and Caruth—J. Beverly, Plano.

TO THE PREACHERS.

Remember the late proposition sent out by the publishers refers to renewals as well as new subscribers. Many are responding—but not all by any means.

GERMAN MISSION CONFERENCE.—Returning from North Texas Conference, we were delayed at Houston, and hurried from the depot to the German church in time to hear the benediction as we entered the door.

APPOINTMENTS OF THE NORTH TEXAS CONFERENCE. Bishop Wightman Presiding. L. B. ELLIS, P. E., JEFFERSON P. O.

JEFFERSON DISTRICT. L. B. ELLIS, P. E., JEFFERSON P. O. Jefferson—M. H. Neely, Jefferson P. O.

PARIS DISTRICT. JOHN H. McLEAN, P. E., PARIS P. O. Paris—W. T. Easterling, Paris P. O.

SULPHUR SPRINGS DISTRICT. T. M. SMITH, P. E., SULPHUR SPRINGS P. O. Sulphur Springs Station, J. Clark Smith, Sulphur Springs P. O.

TERRELL DISTRICT. L. P. LIVELY, P. E., ELMO P. O. Terrell and Wills' Point—R. M. Powers, Terrell.

Winnboro—S. W. Jones, Winnboro. Mineola—S. H. Renfro, Mineola. Lone Oak—S. J. Hawkins, Lone Oak.

GREENVILLE DISTRICT. Rockwall—J. L. Angell, Greenville. Forney Mission—E. B. Thompson, Forney.

Grand Saline—G. W. Eller, Grand Saline; Z. Parker, Dallas. DALLAS DISTRICT.

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Bethel—J. W. Chalk, Pilot Point. Grapevine—W. S. May, Grapevine. Plano and Caruth—J. Beverly, Plano.

Van Alstyne and McKinney—W. H. Cullum, Dallas.

Honey Creek—D. P. Haggard, Weston. Scyene—W. R. Manning, Mesquite. Trinity—J. M. Langston, Duck Creek Box, Dallas.

SHERMAN DISTRICT. J. M. BINKLEY, P. E., SHERMAN P. O. Sherman Station—R. H. Reed, Sherman P. O.

Denison Mission—Supplied by G. W. Cottingham, Denison. Whitesboro—J. W. Hill, Whitesboro.

GAINEVILLE DISTRICT. W. H. MOSS, P. E., WHITESBORO P. O. Gainesville Station—L. P. Smith, Gainesville P. O.

MARYVILLE—J. B. Smith, Maryville. Denton—T. B. Norwood, Denton. Elizabethtown—J. G. Worley, Elizabethtown.

DECATUR—J. McDougald, Decatur. Montague—S. Crutchfield, Montague. Henrietta and Cambridge Missions—Supplied by W. W. Bridwell, Henrietta.

VICTORIA PEAK MISSION—To be supplied. Adorah, Montague Co. West Fork Mission—Supplied by J. A. Clark, Jacksboro.

UNANSWERED LETTERS RECEIVED. Nov. 9.—Rev. B. D. Dashiell—86. Rev. E. F. Boone—1 subscriber and \$2.50.

Nov. 12.—Rev. J. B. White—810. Rev. B. V. Galaway—1 subscriber. Rev. C. M. Baker—1 subscriber.

Nov. 15.—Rev. W. J. Boykin—4 subscribers. Rev. C. R. Shepard—1 subscriber. Rev. A. L. P. Green—1 subscriber and marriage notice.

Nov. 18.—Rev. J. B. White—810. Rev. B. V. Galaway—1 subscriber. Rev. C. M. Baker—1 subscriber.

Nov. 21.—Rev. J. B. White—810. Rev. B. V. Galaway—1 subscriber. Rev. C. M. Baker—1 subscriber.

Nov. 24.—Rev. J. B. White—810. Rev. B. V. Galaway—1 subscriber. Rev. C. M. Baker—1 subscriber.

Nov. 27.—Rev. J. B. White—810. Rev. B. V. Galaway—1 subscriber. Rev. C. M. Baker—1 subscriber.

RECEIPTS: Bees and cows, 151; Calves and yearlings, 278; Sheep, 216; Hogs, 6.

SALES: Bees and cows, 193; Calves and yearlings, 159; Sheep, 162; Hogs, 67.

ON HAND: Bees and cows, 75; Calves and yearlings, 11; Sheep, 71; Hogs, 6.

PRESENT QUOTATIONS: Bees and cows—good to choice, 1 1/2 to 2 1/2; Bees and cows, common and ordinary, 1 1/4 to 1 3/4.

THE GENERAL MARKET: (Quotations are not applicable to small orders but represent cash prices for large lots.) Bacon, 10 1/2 to 11; Clear ribs, 10 to 11.

GRAIN: Wheat, 1 1/2 to 1 3/4; Corn, 1 1/4 to 1 1/2; Oats, 1 1/4 to 1 1/2; Hay, 1 1/2 to 1 3/4.

MARKETS: Cotton, 12 1/2 to 13; Sugar, 10 to 11; Coffee, 10 to 11; Rice, 10 to 11.

MARKETS: Flour, 10 to 11; Lard, 10 to 11; Tallow, 10 to 11; Soap, 10 to 11.

MARKETS: Iron, 10 to 11; Steel, 10 to 11; Coal, 10 to 11; Oil, 10 to 11.

MARKETS: Lead, 10 to 11; Zinc, 10 to 11; Copper, 10 to 11; Tin, 10 to 11.

MARKETS: Silver, 10 to 11; Gold, 10 to 11; Platinum, 10 to 11; Palladium, 10 to 11.

MARKETS: Nickel, 10 to 11; Cobalt, 10 to 11; Manganese, 10 to 11; Chromium, 10 to 11.

MARKETS: Vanadium, 10 to 11; Selenium, 10 to 11; Tellurium, 10 to 11; Bismuth, 10 to 11.

MARKETS: Antimony, 10 to 11; Arsenic, 10 to 11; Mercury, 10 to 11; Strontium, 10 to 11.

MARKETS: Barium, 10 to 11; Calcium, 10 to 11; Magnesium, 10 to 11; Potassium, 10 to 11.

MARKETS: Sodium, 10 to 11; Lithium, 10 to 11; Rubidium, 10 to 11; Cesium, 10 to 11.

MARKETS: Beryllium, 10 to 11; Boron, 10 to 11; Silicon, 10 to 11; Germanium, 10 to 11.

MARKETS: Arsenic, 10 to 11; Selenium, 10 to 11; Tellurium, 10 to 11; Bismuth, 10 to 11.

MARKETS: Antimony, 10 to 11; Arsenic, 10 to 11; Mercury, 10 to 11; Strontium, 10 to 11.

MARKETS: Vanadium, 10 to 11; Selenium, 10 to 11; Tellurium, 10 to 11; Bismuth, 10 to 11.

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\$250 New Square Grand Rosewood Pianos for \$250.

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LORD'S PRAYER. A Solid Gold Chain, exact copy of this illustration, with the Lord's Prayer engraved on it.



Texas Christian Advocate

TO CORRESPONDENTS.

WHEN articles are rejected, we must decline to give reasons therefor.

AGENTS sending us new subscribers or renewals will please affix to their signatures the word "Agent."

We desire to send the Advocate to every preacher in Texas, but we expect all who do not forward us five subscribers, to pay \$1.25 as subscription.

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PARTIES desiring to make contracts for advertising, should write for card rates.

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The Children's Corner.

The Beginning. "Give me a half-penny, and you may pitch one of these rings, and if it catches over a nail, I'll give you three pence."

That seemed fair enough; so the boy handed him a half-penny and took the ring. He stepped back to the stake, tossed his ring, and it caught on one of the nails.

"Will you take six rings to pitch again, or three pence?"

"Three pence," was the answer; and the money was put into his hand. He stepped off, well satisfied with what he had done, and probably not having an idea that he had done wrong.

"My lad, this is your first lesson in gambling."

"Gambling, sir!"

"You staked you half-penny and won six half pence, did you not?"

"Yes, I did."

"You did not earn them, and they were not given you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give him his three pence back and ask him for your half-penny, and then stand square with the world, an honest boy again."

He had hung his head down, but raised it quickly; and his bright, open look as he said, "I'll do it," will not soon be forgotten.

He touched his cap and bowed pleasantly as he ran away to join his companions. This was an honest boy.—Morning Star.

Willie's Grave. It was a lovely spot, that village graveyard. And that little girl—how her image comes up before me, bending over her brother's grave!

"Our little Willie sleeps here. We're too poor to get a tombstone; and the angels know where he lies; mother says that's enough."

flowers on his little grave, and nobody will trouble them, I know, when they learn that our little Willie sleeps here."

Chopsticks. I wonder how the young folks of the United States would get on at dinner if they were to try to eat boiled rice with chopsticks instead of a spoon or a knife and fork.

What are chopsticks? Well, they are small sticks, a little longer than a pen-holder and about as large. Those used by the poor in China are made of bamboo, while the wealthy use those manufactured from ebony or ivory, or of silver and gold.

The Chinese handle them just as easily as we do knives and forks. They would laugh to see our manœuvring with the sticks; but we should have fun on our side if they were to sit down to our dinner-table; they would make awkward work of it.

Don't they use knives? "Not to eat with."

In preparing their food they whip a knife from their pocket and use it for cutting up a chicken or a puppy. You would see some strange things were you to visit the land beneath your feet, especially in the eating line.

Tell your mother you've been very good boys to-day," said a mission school teacher to two little new scholars.

"Oh," replied Tommy, looking up eagerly into her face, "we hasn't any mother."

"Who takes care of you?" asked the lady. "He takes all the care before he goes off in the morning and after he comes back at night. He's a house painter, but there isn't any work this winter, so he's doin' laborin' work till spring comes. He says he won't let us eat city soup and wear other folks' clothes when he is well and strong. He leaves us a warm breakfast when he goes off; and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories, and plays on the fife and whistles out beautiful things for us with his knife! You ought to see our home and our father—they are both so beautiful."

Before long the lady did see that home and that father. The room was a poor attic, graced with cheap pictures, autumn leaves, and other little trifles that cost nothing. The father, who was at the time preparing the evening meal for his motherless boys, was, at first glance, only a rough, begrimed laborer; but before the stranger had been in the place ten minutes the room became a palace and the man a magician.

Prof. Cope.—Dr. T. O. Summers, jr., has received a letter from Prof. Cope, written at Hearn, Texas, in which that distinguished scientist says: "I have reached this point on my return home, and expect to make but two more stops, viz.—at Houston and Dallas. I have found the air of Western Texas very beneficial, and am quite restored in health. I explored the country northward from San Antonio to Fort McKavett, passing near the heads of the Medina, Gaudalupe, and Llano rivers. This region is very interesting, and especially to the zoologist and botanist. I have made considerable collections of vertebrate fossils in this State this season. Altogether my five western explorations have done very well. I have received in Philadelphia, up to date, seventy-five boxes of vertebrate fossils, whose aggregate weight is from five to six tons; and the season is not over, for I expect one or two tons more. I will let you know the results of the explorations as they come out. One of them will produce something anthropological, I anticipate."

Land Warrants. We pay cash for Bounty Land Warrants and additional Homestead Scrip.

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WHAT every household should have on hand is a remedy to cure without calling the doctor. Colds, Coughs and Consumption.

Obituaries.

HEATH—Abraham Heath, son of Benjamin and Nancy Heath, was born in Jones county, Georgia, June 21, 1821, and died at his residence, near Dallas, Texas, November 17, 1877.

MUSSETT—Viola Mussett, infant daughter of Lucinda and J. H. Mussett, of the Nottoway Texas Conference, was born at Granbury, Hood county, Texas, January 20, 1877, and died October 24, following. Viola was a sweet child.

COLEMAN—Win. Dunn Lee Coleman, son of Wm. H. and Mary M. Coleman, was born March 8, 1874, and died at the residence of his father, in Tarrant county, Texas, October 11, 1877.

LANSFORD—Ormanuel McPuffie, son of Rev. James P. and Sarah Ann Lansford, was born at Cross, Georgia, Nov. 2, 1804, and died at a respectable age in the home of earth.

NEAL—Since sending you a notice of the death of our brother, the Rev. John D. Neal, I have come into possession of his papers, relating to his work in the West.

EMERSON.—O. Emerson, already in extensive use, Five instructive course, and capital and complete collection of classic Quizzes, Hymns, Sacred Tunes and Anthems, for practice.

SINGING-SCHOOLS AND CHOIRS. THIS WINTER WILL USE "QUINCY'S" SINGING-SCHOOL BOOK.

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Centaur Liniments.

[Letter from a Minister.]

Wm. H. Hickcox, Rector of St. John's P. E. Church, Wakefield, Clay county, Kansas, writes: "Many years I have been suffering from a weak back, caused from a sprain more than 40 years ago."

This is a sample of many thousand testimonials received, of wonderful cures effected by the Centaur Liniment. The ingredients of this article are published around each bottle.

For toothache, earache, weak back, itch and cutaneous eruptions, it is admirable. It cures burns and scalds without a scar.

The Centaur Liniment, Yellow Wrapper, is adapted to the tough skin, muscles and flesh of the animal creation.

For wounds, gall, scratches, ring-bone, etc., and for screw worm in sheep it has no rival.

Laboratory of J. B. Rose & Co., 46 DEY ST., NEW YORK.

Castoria.

Mothers may have rest and their babies may have health if they use Castoria for wind colic, worms, feverishness, sore mouth, croup, or stomach complaints.

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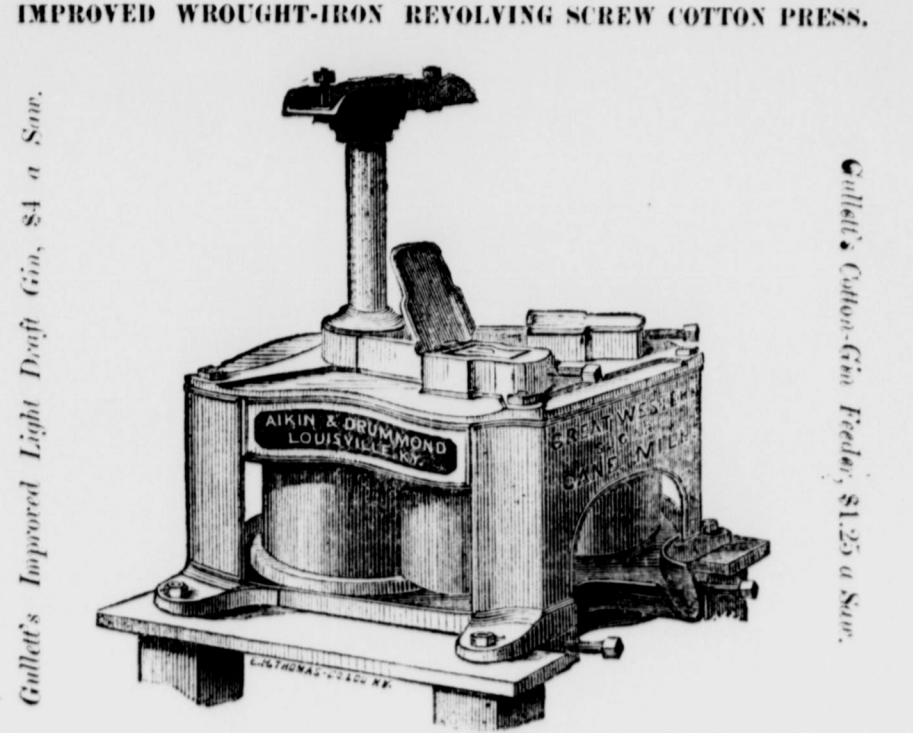
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FOR A START \$15 SHOT GUN.

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