

The Texas Christian Advocate.

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VOL. XXXI.

GALVESTON, TEXAS, SATURDAY, OCTOBER 11, 1884.

NO. 4.

NO POISON IN THE PASTRY



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Vanilla, Lemon, Orange, etc., Flavor Cakes, Creams, Puddings, etc., as delicately and naturally as the fruit from which they are made.

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It does not irritate the bowels, produce constipation, or other undesirable effects. It enriches and purifies the blood, stimulates the appetite, aids in the assimilation of food, restores the nervous system, and gives strength and energy to the debilitated.

It is a valuable tonic for the young, and for Invalids, and for all who are suffering from the effects of a disordered stomach, or from the effects of a disordered liver.

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REV. SAM P. JONES IN WACO.

The City Turning to Christ!

THE WORK IN THE HOUSE OF GOD.

GLASTLY WORK OF THE SALOON!

Special Correspondence Advocate.

Sam Jones, of Georgia, the almost world-famous revivalist, has been here for six days, holding in the Methodist Church, three services each day—at six and ten in the morning, and at 7:30 each evening.

The morning, six o'clock, service is simply morning prayers. To these, although one must rise before daylight to be on time, from three to five hundred people gather every morning. Jones talks some, God's people sing and pray much, and the power comes down every time.

This morning your correspondent counted twenty-six anxious mourners kneeling around the altar for the prayers of their Christian friends. Twenty-six mourners at morning prayers! And in Waco! At the ten o'clock meeting Bro. Jones preaches.

Our large auditorium is comfortably filled at this service with Christians and penitent sinners. This has been a most profitable meeting each morning. The evening, however, brings the occasion.

Do not understand by this expression what is usually meant. If you are picturing in your mind a vast concourse of people gathered to hear words of impassioned eloquence as they rush, torrent-like, from the lips of a gifted man, you are spoiling the canvas.

The crowd is there, it is true, and a crowd so great that it cannot be increased until its gathering place is made larger. This is all of the picture that you have correctly drawn, unless you have the *silence of crowds*.

At 7:30 precisely a small, black-eyed man, clean-shaven except a jet moustache, steals quietly up the pastor's stairway, walks into the pulpit, kneels a moment, rises and requests the congregation to sing. Such singing! Oh, ye heavenly choristers! I have longed to hear your grand anthems, and shall do so some day, bless God. But are not these songs of praise swelling out from the hearts of God's people all aglow with divine love, like to heaven's harmony?

Are they not about as much as a heart of earth can endure without bursting with a fulness of joy? Do not fear that the "gifted man" is not there as well as the crowd. Sam. P. Jones possesses the *richest gifts* of any man who has preached the gospel in this western world.

Although the task seems unaccomplishable, an attempt shall be made to characterize this wonderful man. What are his gifts? 1. He is consecrated. His Pauline habit of constantly telling his experience *makes the feet hallow* that he is saved from sin and *knows it*. With the salvation of his soul has come a baptism of fire, which has brought him out so purely consecrated in every power to his Master's work that nothing diverts him for a moment from the work of saving souls; and with the salvation and the fiery baptism has come the power which every disciple has been promised who should "tarry in the city of Jerusalem."

2. His second gift is a quickness of perception, which renders him the peer of the fullest man in the pulpit of this century. It is impossible for his most attentive listener to decide whether or not he is what is termed a well-read man. Although he uses logic most successfully, and drives to most certain conclusions from carefully laid premises, he prefers illustration to logic, and evinces an unequalled aptness in drawing from an inexhaustible supply just the figure that will present his thought in the clearest manner.

3. His third gift is his humor. Some of your readers will want to know what I mean by humor as a pulpit gift. Tell them that I mean that humor is one of *Sam. Jones' pulpit gifts*; rather it is one of his *pulpit weapons*. If any young preacher thinks he owns one of these, tell him not to attempt to use it until he gets *old enough to handle edged tools*. In Brother Jones' hand his humor is a Damascus blade, which he uses continually, but never with its point toward himself. With it he literally flays sin in every guise and shape. He has used this gift (or weapon) thus far upon the church and preachers only. When it is grasped to be used with his lightning strokes upon the sinner, none here can foresee what shall be the effect.

4. His fourth gift, and the last one that shall be named, is his cool daring. This is a *rare gift* as well as those already mentioned. Paul said to the Ephesian elders in that farewell exhortation at Miletus, "I have not shunned to declare unto you all the counsel of God," when he had affirmed a moment before that he had "kept back nothing that was profitable" unto them. A rare gift indeed. How many pastors, in farewell sermons to be preached in this and the following month, can lay their hands upon their hearts and solemnly affirm that they have not shunned to declare the whole counsel of God? Bro. Jones, with a coolness and a daring that are born of God in a soul calm in the depths of its conscious rectitude, points out the road to hell wherever it winds,

shunning not to denounce vice under whatever guise or wearing whatever name. No sample of his *work* or attempt at such would either do him justice or convey an idea of the man. He is one preacher that must be heard and seen to be estimated in any sense of that term.

A word as to the situation. Dead in trespasses and in sins was the condition of Waco society less than a week ago. To-day the town is ablaze with religious fervor. Nobody can prophesy what will be the result of ten days more of such work. To this date it has been estimated that some forty souls have been converted, while almost the entire church has come back to God. One hundred and nine penitents were forward for prayers last night. At the morning service of yesterday a proposition was made to *roof-in* the large space behind the church and seat it, that the immense crowds going away each night for want of room may hear the gospel. In *one minute* men and money enough to do the work leaped up, and now, as I write, the noise of busy hammers are completing the structure for our occupancy to-night. Glory to God in the highest place for earth and good will to men!—SAM. P. WRIGHT.

OCTOBER 10.

LATER.—We, some two thousand souls, worshipped under our *arbor* (don't analyze the etymology this time.) last night. Brother Jones delineated the character of Cornelius. I have no idea how many penitents. I heard it announced that some fifty or sixty had been converted at that service. I shall give you another letter next week if you desire.

LATER STILL.—*Sunday Morning*.—As the closing words of the above were being written the sharp, deadly crack of the revolver rang out three times on the still air of this Sabbath morning. An hour later, and while your correspondent was wending his way under the pale light of the stars, which had not yet gone out, toward the arbor where he must, by request, relieve the weary servant of God, by holding, in his stead, the morning prayer-service, he came upon a knot of men standing on the curb-stone. There, in the dim twilight, with his ghastly upturned face seeming to implore heaven's vengeance in his behalf, lay the form of a man cold in death. *He was lying in front of a saloon*. I asked no questions, but they said another lay weltering in his blood just inside. The same revolver had stricken both. The preacher used a costly text, and more than forty penitents gathered to give themselves, soul and body, to Christ. Costly text; is not this costly? "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life."—S. P. W.

CONDENSED CORRESPONDENCE.

J. W. JONES, Bedias, Sept. 22: Our new church is up and the roof going on; will be ready, if we have no bad luck, by the first Sunday in October for our protracted meeting. We need a general revival. Brethren, pray for the Spirit of God to be poured in copious showers on this Bedias country.

LISTER, Sept. 22: I heard a preacher say "my friends" one hundred and five times in one sermon three or four days ago. I once knew a local brother in Johnson county to say, "God love you" to his hearers. I counted on him once, after he had been preaching some time, and he repeated it fifty-nine times. This is true to the congregation.

R. M. LEATON, Kyle, Sept. 20: Our last quarterly meeting is just over. Our presiding elder was on hand all right. Dr. Houlard was with us and did most of the preaching. He rightly divided the Word of Life, giving saint and sinner their portion in due season. Had a good communion service and a good love-feast. Unto God be all the glory.

F. C. STEPHENSON, McGregor, Sept. 29: We have not been "washed" or "boxed," but we have been "sifted" *capaciously*, by some of our kind brethren and friends. That overcoat is just what we will need above all other apparel, when called upon to stem the searching northers of the coming winter. May the kind donors, when called to attend the marriage feast of the Lamb, be clothed with the wedding garment—the garment of salvation. God bless them!

MINSIE, Leon Junction, Sept. 19: The occupants of Henson Creek circuit parsonage were made glad last night by the arrival of a very nice, new safe, donated by the following named sisters: Sister Lewis Grimes, \$1; M. C. Ellis, 50 cents; S. Lou Grimes, 50 cents; M. E. Torbett, 50 cents; M. J. Gillespie, 50 cents; Lou Traller, 50 cents; Jamie Stevenson, \$1; Aunt Susan and Aunt Basila Chatham, 50 cents. We hope these dear sisters will come and see the handsome safe bought by them. Dear sisters, we thank you real heartily, and pray our Father that you may grow continually in grace and in the knowledge of the truth as it is in Christ Jesus.

B. T. HAYES, Atlanta, Oct. 1: The fourth quarterly conference of Atlanta circuit convened at Atlanta, Sept. 27 and 28. S. J. Hawkins, presiding elder, was present, looking after all the interests of the church. Revs. I. W. Clark and R. J. Dets were with us on Saturday. The attendance was tolerably good. Only one appointment paid up. Three or four others said they expected to before the year was out. I desire that they may. Money seems to be scarce in this country. Crops are not good; dry weather injured them. For a week we have had rain, and it has damaged cotton some, causing it to sprout in the bolls as well as on the ground. My work will end here the first Sunday in October. And then to conference, and then—

Revival News

Conversions, 426—Accessions, 594.

35 Conversions—22 Accessions. J. H. WISEMAN, Handley, Oct. 1: At Burlington we had 35 conversions; at Cold Springs camp-meeting, which was held by Fort Worth station and the circuit, we had 20; at Cross Roads, 10; total, 65. Accessions, 32; children baptized, 23. Bro. Stockton and others have been with me.

34 Conversions—29 Accessions. F. C. STEPHENSON, McGregor, Sept. 29: Our two meetings referred to in my last notice resulted in 34 conversions and 29 accessions. We have a meeting of interest in progress at this place. There were 9 accessions to our church on last night and some earnest penitents at the altar.

28 Conversions—30 Accessions. F. M. SHERWOOD, Dexter, Oct. 1: I closed a meeting at Dexter, Sept. 28. Conversions, 28; accessions, 30; making a total of 110 accessions on the Dexter circuit and 150 conversions; 45 infants baptized. Finances low, but hope to be able to report all claims full at conference. To God be all the glory.

18 Conversions—12 Accessions. C. H. SMITH, Tyler, Oct. 2: The camp-meeting at Pleasant Retreat lasted five days. Results: 18 professions, 12 accessions. I was not able to be there on account of sickness, but I had secured the help of W. A. Sampey, T. P. Smith, L. M. Fowler and others, who worked nobly. May God bless and reward in heaven.

54 Accessions. SAM. C. VAUGHAN, Cameron, Oct. 2: We have held one camp and two protracted meetings. The Lord was at each to save sinners and revive Israel. We have had 54 accessions to the church. Have other meetings to hold. We are rejoiced with the precious news of the salvation tide that is rolling over Texas, as it comes to us through our ADVOCATE.

18 Accessions. W. T. AYERS, Mineola, Sept. 27: Our nine days' meeting, held some time since at Liberty school-house, 12 miles north-east of Mineola, was a success. There were 14 additions by ritual, 4 by letter and 9 baptized. One young lady, the daughter of a prominent Baptist minister, joined the Methodist Church, and I baptized her by pouring. Many souls were converted and reclaimed. Bless the Lord.

55 Conversions—34 Accessions. W. L. HARRIS, Jonesboro circuit, Oct. 2: I have closed my round of protracted meetings and as I have not reported the results in the ADVOCATE, I send the following as the visible results: 55 conversions, 34 accessions. Several professed "entire sanctification," and the church graciously revived. One church has been built and the parsonage is under way.

15 Conversions—32 Accessions. JAS. CAMPBELL, Oct. 5: Our meeting at Equis resulted in 15 conversions and 14 accessions by ritual and 6 by certificate. The church was greatly revived and the converts are bright. Divine power manifest. Our presiding elder, Bro. C. Armstrong, Bro. Price, editor of the *Texas Methodist*, and Bro. W. H. Vaughan, did efficient preaching, and other brethren of the ministry were present, helping by prayer and song.

33 Accessions. H. H. VAUGHAN, Beaumont, Oct. 3: We have just closed a protracted meeting here that lasted two weeks. The church was greatly revived, four bright conversions and 13 accessions to the church. Bro. W. H. Crawford, Jr., of Orange, was with us and rendered efficient aid. He is an earnest, able minister of the New Testament. Our class-meetings are spiritual and well attended. Prayer-meeting interest on the increase. We have received 20 accessions this year altogether, not before reported.

27 Accessions. ABE LONG, Ranger, Sept. 17: The fourth quarterly meeting for Ranger circuit is over. Bro. Miller, our presiding elder, was present attending to all the duties of his office, and preaching with power. There have been a number of conversions the past quarter. We received in the church, by covenant, 19; by letter, 8; baptized, 4 adults, 10 children. All the collections ordered by the annual conference are paid in full. Thanks to Bro. Manley, Mills and Brading, for ministerial help. The Lord has blessed us this year. To him be all the glory.

14 Conversions—14 Accessions. A. K. MILLER, Rising Star, Sept. 30: I have just returned from Threekroner on, where we had a gracious revival of religion. 14 conversions, 14 accessions and 14 baptisms and there is going still going on. Threekroner is quite a thriving little town, and for refinement, intelligence and liberality, no place of its size in Texas can beat it. The cow-boys up there have been well raised. I shall be glad to go back there again and see the boys and girls in that Sunday-school. God bless everybody there.

50 Conversions—32 Accessions. C. W. DANIEL, Comanche circuit, Oct. 2: Our meetings for Comanche circuit have been held; results, about 30 conversions and 45 accessions to the M. E. Church South. 13 of these have been reported before. Our people have responded to the centenary call, and as a result we have a new parsonage just being finished and the preacher housed therein. Conference collections will all be met. Have had a good revival at each appointment. The Lord has been good to us.

R. H. H. BURNETT, Lampasas, Sept. 21: Dear ADVOCATE; by some oversight we were left out of the general summary of Georgetown district, as reported by the presiding elder, Rev. G. W. Graves, last week, and as my folks want to be known in the district, we supplement his report. We have had 21 additions by ritual and 79 by letter up to date.

26 Conversions—4 Accessions. B. T. HAYES, Atlanta, Oct. 3: My meeting at Hoxie, embracing the third Sunday in Sept., was a success. It continued six days. There were 2 conversions and 4 accessions. The last night of the meeting was the best. 15 or 20 irreligious persons came forward to a proposition which was made that they would try to meet us in heaven. We had to close in order to go to the quarterly conference. If it could have been continued till Sunday I believe a good number would have been converted. An Italian came up to be prayed for. Mr. Winn, the next day, told him that he was glad to see him make that start. "Yes," said he, "I don't want to go to hell!" Christians were revived and encouraged. Two were immersed. We have had to immerse 8 this year. I prefer some other mode.

9 Conversions—7 Accessions. A. G. NOLES: I have just closed my last camp-meeting for this year at West Prong. It was held in connection with our fourth quarterly meeting, commencing Sept. 10th and continued to the 22d. Our faithful presiding elder was with us from Friday until Monday evening, and did much effective preaching. We had Bro. G. Walker, also Irvin Jones, local from Sabinal Canon. Bro. Walker is in good health and seems to preach with the same power and ability that he did when I first saw him. The people were much edified with his preaching. I have never heard Bro. W. preach but I wanted to hear him again. The church is losing a great deal by not having him in the regular work. I felt it was a great blessing to have all these faithful brethren with me and I am grateful for their services. The result of our meeting was 9 conversions, 7 additions, and the church greatly revived; 3 children baptized and many convictions.

55 Conversions—42 Accessions. JAS. B. HALL, G. W. LANGLEY, Kilgore, Oct. 3: We have just closed our round of protracted meetings for Beckville circuit, Panola county. Result: 42 conversions, 55 or 60 accessions. In these meetings our brethren of the Missionary Baptist Church, in several places, worked well, and contributed largely to their interest and support. This is as it ought to be. Thank the Lord. Our local brethren, Manham, Johnson, Burke and Biggs, were present as far as circumstances would warrant, and rendered efficient service. We report the church in better spiritual condition than at any time during our pastorate of two years. Room for improvement yet. We commence, by special solicitation of brethren, the second protracted effort, at Walton's school-house, on Sunday next, and at Beckville the next Sunday. These places were blessed with good revivals on our first round. May the Lord more abundantly bless the second effort.

72 Conversions—40 Accessions. L. M. LEWIS, Waxahatchie Station, Oct. 2: I have just closed the most successful meeting I had in Waxahatchie for fifteen years. The school in parsonage revived, back-siders reclaimed, and unconverted members made to know the Savior. In addition to all that, 72 conversions. It was a grand time. During the last hours of the meeting the Spirit was powerfully present, and as the children of many prayers gave soul and body to God, happy shouts arose all around. "The people had a mind to work." It was as if all were suddenly of one mind and heart. The school in parsonage wrought eminently and industriously. Whoever comes to Waxahatchie next year will find a noble band of brethren. If ever a work was wholly due to the Spirit of God this was. Thank God for his presence on earth, for a witnessing church, and for faith unfeigned. Let all the people say, amen!

20 Conversions—21 Accessions. L. M. WHITE, Dallas, Sept. 29: We closed our camp-meeting at Shady View Park, in this city, last night, with 20 conversions and 21 accessions to the church and many back-lid ben Christians reclaimed. Considering the surroundings and opposition from the church and the world, we take courage, thank God, and consider it wonderful for Dallas. The work was deep and thorough, and many were convicted and solemnly impressed who made no open demonstration. The meeting continued three weeks. Our thanks are due to Bro. George Owen and John S. Davis, of the Northwest Texas Conference, and to Bro. A. C. McDougal, of Denton, North Texas Conference, for goodly services rendered during the meeting; also Bro. Colvard, of Mexico, and Rev. Wm. Price, of Weatherford, who did good service, with Bro. Brington, ex-elder of the Cumberland Presbyterian Church at this place. Our blessings on you, dear brethren. We commence again in two weeks at Floyd Street Church, and will press the battle to the close. God bless you.

70 Accessions. G. FOWLER, Madisonville, Sept. 26: The Lord has been with us in great power. I have held protracted services at each appointment, save one, and the results have been about 70 accessions on the Huntsville circuit this year. Seven of these were received at the Alexander camp-meeting, on Bro. Childers' work. The camp-ground has never been a complete success until this year. It was borned, but Bro. Childers, with his well-known, never-failing energy, had it rebuilt. Bro. Philpot, our presiding elder, by request of the preacher in charge, was present and in charge and held the centenary camp-meeting. Dr. Philpot's sermon on Methodism—in its origin and progress, its bearing on other churches, and the rapid strides it is now making, was preached in his strong and forcible manner. Other preachers were present and preached to the satisfaction of all. The meeting closed with 75 accessions and 90 conversions. (We presume these have been already reported by Bro. Childers.—Ed.)

J. D. CROCKETT, Odaville, Sept. 23: Bro. G. W. Graves, in approximating the number of conversions in Georgetown district, only missed it 43. On Odaville circuit we have had 118 instead of 75 and we hope to report more by conference. We have had showers of blessing to our spirits. If we have failed to get showers upon our parched earth.

26 Accessions. J. S. CLOWER, Gatesville, Sept. 23: I have just closed my meetings on Gatesville mission. The Lord has greatly blessed my labors. I am under obligations for aid to Revs. S. S. Scott, presiding elder, F. C. Stephenson, H. C. Trammell, Dr. R. J. Perry and B. H. Baird, local preachers, and also to lay members from Gatesville station and McGregor circuit, for effective work in the altar. It is due that I mention C. G. Vandiver and wife, of McGregor circuit, who came eight nights about six miles with their family, his wife having two babes about three months old, named for Bishops Pierce and Marvin, and four nights without the Bishops. I have conducted these meetings and assisted Bro. Stephenson and Trammell in two meetings under very unfavorable circumstances, owing to protracted illness in my family. Last conference I reported one church organized, with twenty members. The conference recognized the work; Gatesville mission appeared in the appointments and I was appointed as the supply. I now have forty-six members and two organizations, making twenty-six accessions this year, seven of whom have been received by letter, the others by ritual. I baptized ten infants. I have no horse and have sometimes had to walk to my appointments. The brethren have sometimes sent for me. The stewards some times fail in the collection of quartage, and Aug. 30, at the old Fort Gates meeting, Bro. Hiram Scott took up a collection and secured two bushels of wheat, thirty bushels of corn and \$16.25 in money. He is a layman. Gatesville mission stands on the minutes of the Northwest Texas Conference as one of the appointments, and a preacher is placed in charge, yet it has not one cent appropriated to it from the missionary treasury. I cannot tell how many conversions there have been on the mission. Some have not joined any church yet. Two have joined on McGregor circuit.

REPORTS FOR THE SEASON. 136 Conversions—126 Accessions. C. B. FLAGGER, Lewisville, Sept. 23: I have closed my round of protracted meetings. We have had about 136 conversions and about 126 accessions. The claims ordered by the conference will all be collected. I think my salary will be paid. Peace and harmony pervades the entire work.

101 Conversions—102 Accessions. DAVIS, Lipan, Oct. 1: Our protracted meetings for this year are over and we report as the results, 101 conversions and 102 accessions, by letter and otherwise. The fire is still burning. Last Thursday night at the young men's prayer meeting a young man was happily converted and went home shouting the praises of God. Thanks unto God who giveth us the victory.

60 Conversions—45 Accessions. E. F. BOONE, Rusk, Sept. 29: The good people of Rusk circuit have been blessed this year with times of refreshing from the presence of the Lord. About 60 have professed religion, 45 have joined the church, and a few others will yet join. The power of the Lord has been wonderful, conviction general and deep, and yet the conversions have been comparatively few, about half as many as we ought to have had.

71 Accessions. C. M. KEITH, Buffalo, July 31st we entered the protracted meeting season and closed Aug. 6 with 4 accessions. Saturday following I reported at Deaverdan, on Bro. W. E. Weaver's work, preached two days, returned home, and on Friday night, the 13th, following, I began a meeting at Liberty's school-house, three miles above Oakwoods, and closed the following Wednesday night with 5 accessions. On Sunday night, the 21st, I began a meeting at Oakwoods, closed the following Wednesday night with 3 accessions. On the following Friday night, the 26th, we began a meeting at Union and closed the following Tuesday with 18 accessions. On the following Saturday, Sept. 6, we began a meeting at Cottonwood, closed the following Wednesday with 10 accessions. On the next Friday, 12th, began a meeting at Cedar Creek and closed the following Wednesday with 9 accessions. In the meantime Bro. Jack Boykin, W. E. Weaver, C. C. Moore, and J. I. Davis and others, had held a meeting at Eagle Lake with 9 accessions. On Friday night, the 19th, we began a meeting at Liberty and closed the following Tuesday night with 13 accessions. At my first meeting, Buffalo, I had Bro. Allen with me; at Liberty school-house, above Oakwoods, Uncle Jack Boykin, at Oakwoods, no one; at Union, Bros. Wash, Walker, and Sprinkles and Weaver; same held also at Cottonwood; at Cedar, Bro. Sprinkles and Weaver; at Liberty, Bro. Sprinkles. All did faithful work and the Lord gave them souls for their hire. At nearly all of those meetings the air was made vocal with shouts of praises to God—no dry eyed converts. At Liberty School-house, Union, Cottonwood and Liberty Church, I do not think I ever saw better meetings—the power of God more manifest—some of the brightest converts I ever saw. Praise God, from whom all blessings flow, etc.

ALICE VAUGHAN, Coe, Sec. W. M. S., Sinus and Glenwood Circuit, Sept. 22: We organized a Woman's Missionary Society at Bethel Church the first Sunday in August, consisting of eighteen members. Since we have met regularly, paid up dues, and are plying a worsted quilt which will be sold Saturday night before the fourth Sunday in October, at which time the ladies will have an entertainment of nice things. Everybody invited.

SAM C. VAUGHAN, Cameron, Oct. 2: We are quite comfortably housed in the new parsonage, (the result of a few months' labor). We are grateful to the citizens of Cameron for their hearty cooperation and liberal donations in building this house, both saint and sinner came up with open pockets, and when we had done our best and still needed money, the women came bravely to the front and raised the money by suppers, etc. We do not ask the rest of the credit to assist as doubtless Cameron will soon be a station. I suppose we have now one of the best parsonages in the Texas Conference. Just the home cost \$151; besides, we have in-lodged the church and parsonage and dug a well. May the Lord bless the contributors.

Reminiscences of a Superannuate.

BY JOHN W. DEVLILBS, JR.

In my statement, in a preceding number, in regard to the preachers who still live of the number who attended the conference in Robinson's settlement, I find that I omitted two honorable names, to-wit: Robert Crawford and J. C. Woolam. Bro. Crawford was my predecessor on the Victoria mission, and was much beloved and respected by all the people. The plan of the circuit made out by Brother Crawford was a plain and comprehensive guide to his successor, and was a great advantage to me in entering this, to me, new field of labor.

The conference closed at San Augustine and I wended my way to Egypt, my first circuit in Texas. Here, on the 11th of February, 1845, I was married to Miss Talitha Ann Menefee, Rev. Jesse Hord officiating. We went to our field of labor at once, and were kindly welcomed everywhere. I concluded, in the absence of a parsonage and the impossibility of renting a house, to build a small house of my own. We selected Seguin as our place of residence. I attended to my duties on the circuit and in my spare time assisted in cutting and hauling logs for a cabin to dwell in. I had considerable assistance on the part of my neighbors and friends in constructing my house for which I felt very thankful.

In about two weeks we moved into our new home, and felt quite comfortable. For the sake of our brethren, who live in fine parsonages, and are cared and pampered and clothed, I will give a description of our house and living. The house was built of elm logs, 14x12, and hewed on the inside. The cracks were covered with split boards, and the roof was made of the same, nailed on shingle fashion. We had no floor except mother earth. After we moved in, I built a kitchen 8x6, by setting some posts in the ground, and nailing split boards to them; and connected a rude fireplace. We had corn bread, lard and black coffee as our bill of fare, and were happy and contented. Our friends drove us up a cow in a week or so, and then we had milk and butter, which was a great help to our living.

I mentioned in my last that Victoria circuit was divided, and Gonzales circuit was appointed on the circuit this year; but I did not say after we got fixed in our new home, wife and I made a trip to this ancient city. We found a kind reception at the house of Mrs. Vanderlip, who still lives in the city, an honored and respected member of the Presbyterian Church. I preached in the parlor of the Vermeida Hotel, the same building in which the brave Milan met his sad fate.

The hotel was kept by Messrs. Crump and Lockmar, the latter the same gentleman who was mine host on my first visit to the city. Mr. Lockmar fixed up the room in a very neat and proper manner for divine service, with a clean white cloth on the table, a pitcher of water and comfortable seats for the audience. He also placed on the table a bottle of port wine. I told him I would rather be without the wine. He contended that it would greatly assist me in speaking; and that the priests in Italy would not preach at all without some good wine to assist them, and added, with emphasis: "This is a first-rate article." I told him that Americans did not approve of such things, so the wine was taken away. Mr. Lockmar was a model of hospitality and politeness. We were kindly entertained, free of charge, by Messrs. C. & L. at every visit, and had good congregations, once a month, during the year. I, however, made no effort that year to organize a church in the city.

During this year was held the first camp-meeting on the Guadalupe river. The camp-meeting was held on McCoy's creek, a tributary of the Guadalupe. The neighborhood was called Cuero settlement, as most of the people lived on a creek by that name. It was about thirty miles below Gonzales, and five miles above the present town of Cuero. This was in several respects a remarkable camp-meeting. One large live oak afforded shade for the whole congregation. We had a number of Captain Hays' rangers, under Lieutenant Greenwood, to guard our houses from the Indians. Captain Greenwood still lives in Del Rio, an elderly, an old gentleman with a large family, beloved and respected by all. The preachers in attendance at this meeting were, Chauncy Richardson, presiding elder; Homer S. Thrall, Wm. S. Hamilton, David L. Bell and Dr. John Crawford, a local preacher, and a brother of our esteemed Robert Crawford, before mentioned. At the first call for penitents thirteen came forward, and the same continued to come at every call during the meeting. Thus things went on till Monday night without one single conversion, and we all felt sad to think that our meeting was about to close without any conversions. After preaching and a few prayers, Bro. Richardson proposed that the penitents should rise up and join the Christians in singing the covenant hymn beginning:

terrible thunder. I found myself becoming chilled and feared I should perish, as my clothes were wet from head to foot. I looked about by the flashes of lightning and found a good sized stick, such as I could handle conveniently, and by dint of will-force I sang or rather chattered at first, and beat upon the sleepers until a reaction took place. I began with, "How happy are they," and sang every hymn I knew, and then went over them again. The hymns I sang were none of the namby-pamby compositions of the present day; but those good old theological compositions, such as "Jesus, lover of my soul," "Come, O thou traveler unknown," and such like. I fear, had I had nothing to sing but "Pull for the shore, sailor," "Sweet Galilee," and such like, I should not have made it through that terrible night. I kept this up at intervals all night. The morning came at last, clear and bright, though quite cool; and after partaking of some cold corn-bread and corn-bread, we hitched up our team, and about 4 p. m. we landed at good old Egypt. The family were very much astonished to see us, as they supposed the rains and floods would have detained me. After two days' rest and preparation, we proceeded to return to our field of labor. The weather became settled and we had a very pleasant journey. Our outfit had added to it, a horse and buggy, and one of my brothers-in-law came with us part of the way. I owned a good open buggy, and my father-in-law gave my wife a good horse, though rather old, whose name was Pontotoc. We took him into the traveling connection, and he proved to be an excellent itinerant. In a few days we landed safely at Mr. Grinage's, two miles below Seguin, where we heard that our house was not ready for occupancy, as my good friends had not done the work which was promised. We concluded to board at Mr. G's till our house was finished.

This was a year of some prosperity on the circuit. The settlements increased considerably, and there was general temporal prosperity. When the year closed I took my wife to her father's, at Egypt, and went on to conference at Houston. The roads were desperate, it being a very wet winter; and our conference began Feb. 4, 1846, later than usual. After hard toiling through mud and water, I arrived safely at Houston the day before conference. I reserve a description of the conference for my next communication.

THE CONFLICT OF CENTURIES—By C. W. MILLER, A. M., D. D.

The right to differ in opinion, not only as Christian denominations, but also as people of the same church, is inalienable, and therefore undeniable. There is, however, a limit to the right of differentiation among people who have subscribed to the same creed. To go beyond this limit is to deny the very basis of the action of church law. No church member, and more especially no minister, can inveigh against our doctrine or discipline without subjecting himself, by his guilt, to the action of the law to which he did violence. The author of "The Conflict of Centuries" feels the complicity of an inno-cent writer on this score, and is, doubtless, ready to meet any charge of doctrinal disorder that may be brought against him.

There is one class in human society that never criticize except unfavorably. Their conception of a critic is: "Always condemn when you criticize." This was not the custom of McCanley and other master critics; it was not the manner of the lamented Hledsoe, who is so well remembered by Dr. Miller. Indeed, this is not the consistent duty of criticism. It is merely a means of self-education, and we are boys in the school-room. Really, it is not criticism properly, but a morbid condition of the brain that acts on a really existing or imaginary dead carcass. This class never looks for the good in a sermon or book, but hears and reads for the sole purpose of finding a "dead fly."

This character of criticism, when largely indulged, becomes the ground of prejudice and bitterness, and incites every imprudent education. When the day comes that at least half the criticisms published in the papers will be tenderly favorable to the authors, it will prove the day of better feeling, more brotherly love and better advantages for Christian progress.

The "Conflict of Centuries" is a very valuable book in the catalogue of our church literature. It is nervously written and the way we learned it, we have not the heart to speak against it. We are too much interested in placing it around among the people. Yet this interest is not awakened on the ground that it immediately touches the heart of the reader. This, however, it does, but in the remote sense of a logic that informs, that educates, that puts the reader a-thinking, that gives a culture to the mind whereby it may more intelligently appreciate and love God.

The "Conflict of Centuries" is not Pelagian, in the sense that Pelagianism is contra-distinguished from Methodism. We are inclined to think this opinion will ultimately become uniform. The author speaks of Augustine respectfully, that educated man, puts the reader's claims to truth on his side. The author fully approves our article of religion against Pelagianism, but begs that it have Arminian interpretation. He is not Pelagian in the definition of sin. Pelagius believed that sin was simply an act. Dr. Miller teaches that it is more than an act; that it makes a reflex movement, seriously damaging the spirit of the transgressor; in his own phraseology it "retroacts" on the soul, "making the transgressor worse in the spirit of his nature. He is not Pelagian in his ideas of Adam's transgression on the race of man. Pelagius did not believe that Adam's posterity inherited any moral debt on account of original transgression. The "Conflict of Centuries" holds to the doctrine of general depravity, that men have inherited from Adam an enfeebled moral nature.

The "Conflict of Centuries" denies that we are sinners in Adam. This is left open to be called Pelagian or to be epithetized, according to education, taste and judgment of the reader. Dr. Miller does his best to show that we are not necessarily sinners because of original transgression; but he labors equally hard to show that Adam's posterity have suffered moral decline because of that transgression. Dr. Miller views the life of Augustine as a misfortune to the church, inasmuch as it is at the foundation of a corrupt faith. Augustine first wrote "originale peccatum," and advocated it. Church literature, up to this time were meagerly, if at all, taught that Adam's posterity sinned in him. Augustine's influence gave permanency to a doctrine which presented darker features than Calvinism ever did, inasmuch as it taught wholesale infant damnation, from which there could be no relief except through baptismal regeneration. Considering the influence Augustine had over the religious world, not only in the time of his con-

temporary, but for a period following of more than a thousand years his life was a curse to the world. Things might have been worse, but it is more probable they would have been better. These are about Dr. Miller's opinions, as we gather them from reading his book.

Dr. Miller, while allowing that the race of man has inherited depravity from Adam, denies, nevertheless, that this depravity is sin; denies that it is anything of which to repent. Yet a man must be a sinner in order to repent. He must transgress for himself. His first transgression makes him a sinner. He is then for the first time in a sinful state. Before this, he was simply in a depraved state, possessing "an enfeebled moral nature." Not a nature for which he is condemned, but a nature that was under the workings of the Divine economy, unimpaired in the transmissible catalogue.

Dr. Miller teaches that when a sinful man is justified his sins are forgiven without in the least affecting his depravity. Even regeneration in no sense affects his depravity as transmitted to him from Adam. It only relieves him of the soul stains the reflex action of his own personally committed sins produced. The man is then both a child of God, perfectly formed in all parts. But he is only a child. His spiritual vegetation now begins. There can be no growth without consecration. All development is sanctification.

Dr. Miller thinks "peccatum originale," except with Arminian significance, has lived long enough. Indeed, he thinks the theory contained in the phraseology has been a blighting evil in the Christian world. He not only affirms that it was an unknown doctrine in the earlier history of the church, but that Hagenbach, Limborch, Wesley, Watson, Fletcher, and others, exemplars of piety and reputable in the learned world, whatever were their predilections and opinions in one period of their history, did live to repudiate it, and gives quotations from them to that effect. Dr. Miller labors in his work as a debator, and exhibits a rare familiarity with authors and general church history. Out of his arguments an intelligent reader would logically infer that in our Methodist literature there is a phraseology that needs revision; that there are a few sentences at least too dubious in meaning; that it requires too much effort to explain what he really, as to the object of them; that these are the cause of debates and a multitude of opinions. The English language certainly has some merit for strength; and surely no harm could possibly arise by clothing our literature in language so perspicuous and delicate as no longer to be a stone of stumbling to any one.

We have not given quotations in this letter purposely to make it short. This will make it objectionable to some readers of course. Our object has been to map the sentiment of the "Conflict of Centuries" in as brief a way as we could. Read for yourselves and we think your opinion will accord with ours.—WM. ALLEN.

THE NEVER-FAILING FRIEND.

How beautiful a picture the death-bed scene becomes when the dying can reach out and find the never-failing friend just there! When President Edwards came to his end, he turned to the Christians present, then turning from them, said: "And now, where is Jesus of Nazareth, my true and never-failing friend? His earthly friends had gone as far with him as they could. The cold stream of death must now divide them; but he was not forsaken. He knew in whom he trusted, and now, cutting loose from all earthly moorings, his dying hand reached out for the hand of Jesus, that he might be united to him. He knew he would find at the crossing of the river. Blessed are they who can at such an hour find that never-failing friend! Yea; blessed are they who can find Him at any hour! On human friendship there is no absolute reliance. The lines may have fallen into us in pleasant places, and friends may hedge us in from all cares; but we may say of one the moment, "He is my friend," and the next we may have to say, "He is not, for death took him." We cannot claim our friends with certainty for one hour in the future, and even if we could, we know that the hour cometh for us when we cannot claim them, for we must leave their sweet companionship for the untried realities of the other world. How sweet, then, to be able to say with President Edwards, I still have a friend, a never-failing friend, ready to take the place of the earthly loved ones; yea, to do more than take their place, for He can and will save to the uttermost. These friends we claim here are ours only for life's fleeting day. That never-failing One is ours for all eternity. Of time and eternity it may truly be said:

"Yet hereof, though you see the truth is said, We take no more the meaning than one takes Measure of ocean by the cup that he takes. His thirst from rillet running to the sea. Life gives no measure of the Life Divine which lives I pending, uncommenced, having no stay Of yesterday, to-morrow or to-day."

Around the death-bed scenes of God's holy ones a sacred halo shines. It lightens our own pathway and stimulates us to cling more closely to that One whose presence gives the death-chamber all its glory.

The helpings of this Friend in this world are wonderful. David said, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. Many shall see it and fear, and shall trust in the Lord." The death-bed scene of the Christian becomes a beacon light. Truly, "Many shall see it and fear, and shall trust in the Lord."

After the death-bed scene we know not what that Friend doeth. We dare not lift the mind in contemplation. We but know that the beautiful mansion is promised and the continued presence therein. Glimpses of that mansion must have been given our beloved shop Pierce when he sweetly whispered to weeping friends, "Rest—Happiness—Peace." How sweet of sweet reliance breathes from those words! Oh! he found the never-failing Friend. How much of triumph is in them! They are as a pean from the heavenly battlements sent back to the host still in armor.

How different are the closing scenes in the lives of those who reject Christianity. We will not go back to the horrors that hung around the death-bed of Thomas Paine, or unveil again the blackness that enveloped Voltaire; we will look at some of our nineteenth century scoundrels. The French preacher of blasphemy, M. Renan, has hitherto gloried in the brilliant books

that brought him copyright, but now that he contemplates their teachings, he says: "We are living on the perfume of an empty vase. Our children will have to live on the shadow of a shadow. Their children will, I fear, have to live on something less."

Listen to the sad utterances of Prof. Clifford, of England, to the friends who stood around his dying bed: "It cannot be doubted that the theistic belief is a comfort and a solace to those who hold it, and that the loss of it is a painful loss. We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the great Companion is dead."

Oh! there is a thrilling, inexpressible mournfulness in those words as they come from a dying lips. The heavens empty; the earth soulless; the great Companion gone! The never-failing Friend was not there to welcome the dying man. Loneliness, utter loneliness, was his portion as he neared the stream of death. Darkness and gloom the environments of the companionless soul as it passed out of life into the dread hereafter. Who would not choose the Christian's death scene, where the sun goes down in transcendent glory?

It is suggested that a little more care be exercised by the conference board in their appropriations. Some complaint has been made that sections are being supplied by preachers from this board who are abundantly able to pay for their religious privileges.—Rev. M. H. Wells, in Advocate of Sept. 20.

I join these two detached sentences for the purpose of a little comment, beginning with the latter. Coming, as it does, from a Methodist preacher, in connection with so plain and simple a subject as he writes of it, it is "difficult and hard to be understood." With a little modification, and in the interrogative form, it might stand for a first-class conundrum; but as it now reads, my genial Bro. Wells must excuse the dullness that fails to penetrate its meaning.

The sense of the first sentence is obvious, and I thank the writer for calling the attention of the "conference board" to the important matter of "their appropriations." The relation of the conference board to the domestic mission-work, is, perhaps, not as well understood, either by preachers or people, as the gravity of the subject demands. And while denying the implied charge of carelessness in the administration of their trust, made by Bro. Wells, it must be confessed, that under the existing state of things there are difficulties environing the question which might mislead the uninformed.

The theory of our domestic missionary operations, as laid down in the Discipline, leaves to the board, "with the consent of the president of the conference, exclusively the establishment and control of missions within the bounds of the conference, and the sole disbursement of all moneys raised for their support. This necessarily implies that the board, in some way, have knowledge of the fields to be designated missions, the amount likely, if any, to be raised therefor for the support of the missionary, and the details of the board is expected to supply, legitimately involving details as to the size of the preacher's family, cost of living, traveling expenses, etc.

The practical workings of our system, however, virtually take the matter out of the hands of the conference board, and transfers it to the bishop and the presiding elders, who in their annual arrangement of the several fields of labor, without consultation with the board, designate themselves what portions are to be considered missions. This point determined, as yet without the knowledge or consent of the board, they are usually notified a short time before the final adjournment of the conference of the several appropriations deemed necessary for the support of the missions thus formed, in which they are expected to concur. With the hour of adjournment at hand, and with but little time for deliberation, and in the absence of the necessary facts that should inform govern men called to such responsible duties, the board, trusting in the judgment of others, supposed to be well informed, are sometimes called on to determine delicate points, which may not always have given entire satisfaction.

This state of things has so long continued that perhaps the fear of exciting unfriendly criticism on the part of the board, by a revision of their plans, or failure to endorse them, joined to a desire for a harmonious concert of action on this important subject, may have led the board to acquiesce in some things that ought, possibly, to have been otherwise. The inquiry now began in reference thereto, bringing the matter to public notice, I would suggest the following plan for future action:

1. In the case of new missions to be formed let the bishop, when his cabinet work is done, invite the presiding elders who propose new mission fields in their districts, to meet with the conference mission board, and lay all the facts before them in relation to the same. After their withdrawal the board can, at their discretion, determine on the missions, and make the appropriations.

2. In the case of standing mission fields, or in the change of a circuit to a mission, let the published statistics of membership on the work and the claims of the missionary (whether single or with a family) determine the board in the amount of their appropriation.—OSCAR M. ADDISON.

Conference Domestic Mission Board.

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"Vote as You Pray."

To the Advocate. Bro. H. A. Graves, in your issue of the 27th, says some things under the above heading to which I most heartily subscribe. Such as, "A good man cannot vote for an atheist, drunkard, gambler and debauchee, and retain a good conscience." But I respectfully submit that before such grave charges should be made against any man the proof should be abundant. It will hardly be charged that the distinguished leader of reform in politics is an atheist, drunkard or gambler. The implication is that he may be classed with debauchees. A debauchee is "a man habitually lewd." Is such the case with the reform governor of New York? Twelve years ago he fell into a grievous sin which he confessed without palliation. Since his nomination as a candidate for the presidency, on being telegraphed what course should be pursued in reference to this matter, his telegram in reply was: "Tell the truth." His support of the Y. M. C. A. brings upon him the opposition of the beer-garden men; while monopoly and fraud unite to set aside a man whose influence is exerted to procure "the greatest good to the greatest number." His life now is blameless. He is most popular where he is best known. He uniformly polls more than a party vote. Besides, his support of his own party, the Independent Republicans have endorsed him. They do not endorse the party, but the man. Such men as George William Curtis and Carl Schurz declare in their platform: "The paramount issue of the presidential election of this year is moral rather than political."

Divided on other questions, we are united in the conviction that the foundation of office and honor should be pure, and that the highest office in the country should be filled by a man of absolutely unsuspected integrity." Distinguished clergymen of both parties have declared for Mr. Cleveland, notably Bishop Huntington and Dr. Lansing Burrows. These men know the facts, and are satisfied that the charge of immorality is slanderous, and that the public life of the Governor is all that could be desired.

"He that ruleth over men must be just, ruling in the fear of God." David did that which was right in the eye of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah, the Hittite." David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath forgiven thy sin; thou shalt not die.—JOHN F. NEAL.

Wanted—Facts About Books.

I want to gather all facts I can about the results of books, religiously speaking. Do you know of any case in which a good book has led a soul to Christ, or accomplished a good work in one's life? Or do you know a case of a bad book doing harm, making a criminal, or destroying a soul? I want nothing but facts—the book, the good or evil effected by it. I have recently issued a little four-page tract on "The Importance of Good Books." I now want to prepare another in which I can set forth facts.

To all who send such facts direct to me, or have them published in this Advocate, I will send a copy of the tract already issued, and of the other when issued. Though I issue these tracts for distribution among the people of my charge to arouse them to the importance of good literature, yet if any reader wants a supply for like purpose, I will mail them to him at 50 cents per 100, or \$5.00 per thousand. Address Rev. L. L. TRACY, RAILROAD, CANTON, TEXAS.

Individual Responsibility.

Christianity teaches individual responsibility. We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. "So, then, every one of us shall give account of himself to God." Religion is a personal matter. Each person must examine and decide for himself on the claims of Jesus of Nazareth. Jesus, and how far Jesus is the responsibility of the investigation; yours is the peril of rejecting the Savior of men. You are, for yourself, to ascend the truth, to render obedience to him. No one can do it for you. It is as if you were alone with God in this great universe. Prepare to meet thy God!

A Prominent Minister Writes.

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration, loss of appetite, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man. Rev. C. DAVIS, Elder M. E. Church, South, No 28 Tenth St., Atlanta, Ga.

The Centennial Daily.

The Episcopal Methodist will publish a DAILY PAPER during the sessions of The Centennial Conference, to be held in BALTIMORE, DEC. 24, 1884. There will be eight issues of the paper, and it will contain verbatim reports of all the essays read, the speeches delivered, and of the discussions on the same. It will be sent out on the evening of the day whose sessions it records. Price, 40 cts., mailed to subscribers before Oct. 25. After that date the price will be 50 cents to everybody. No change of address will be carried to new addresses and postoffice legibly. Address, Rev. Wm. K. Boyle, Box 52, Baltimore, M. D.

Life and Letters

JAMES OSGOOD ANDREW, BISHOP M. E. CHURCH, SOUTH. With glances at his contemporaries, and at events in church history.

By REV. G. G. SMITH, A. M.

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Northwest Texas Conference.

The Northwest Texas Conference will convene in Waco, Texas, Thursday, Nov. 6th, instead of Wednesday, Nov. 5th, as at first published.—H. N. McTYRE.

Rev. T. S. Garrett.

To the Advocate.

To those who gave their names to Bro. Garrett for the Advocate:

DEAR BRETHREN:—When you subscribed to the Advocate, Bro. Garrett became responsible to the publishers.

If there is any loss the burden falls on his bereaved family. You all know what is due.

Be sure and pay the amount to one of the following brethren as soon as possible after reading this notice: Jno. S. Brown, Robert Cardwell, Wm. Monk, Thos. Blackwell, Frank Reese, W. Callahan, Jos. McGehee, or send it to me at San Marcos.

Again: The stewards will please see all the brethren and ask them not to let the salary of their dead-pastor go unpaid.

They will meet me at Lockhart, Saturday before the fourth Sabbath in October, to have a final settlement.

The brethren named above are also authorized to collect all subscriptions to the conference collections and the centenary gifts.

Dear brethren and sisters, do not let this sad affliction keep you from doing your whole duty to your late pastor's memory, and to his orphan children.—W. J. JOYCE, P. E.

MISSIONARY SUPPORT

A correspondent, in a late number of the New York Independent, gives that paper a letter he had received from a ministerial friend who found great difficulty in securing funds for foreign missions, because a sea-captain living in his charge had stated that several years ago he dined sumptuously with some of the missionaries in a foreign port.

Jealous by the ample spread on that hospitable table he inferred that preachers were a well-paid class, and the people of that pastoral charge had accepted his inferences and declined to contribute further for the support of missionaries who, they believed, were over-paid and over-fed.

It is possible these missionaries, rejoicing to meet a fellow-countryman in that far-off land, may have feasted their guest sumptuously, but at the cost of much subsequent privation to themselves and their households. We have known such things to transpire with pastors in the home field.

A certain preacher, whose home was near the church where his first quarterly meeting was held, invited the official members to dine with him on Saturday. His wife was in sad distress as she looked on her empty larder and thought of the hungry guests who would on that occasion gather around her table.

By accident, the ladies in the neighborhood learned of her trouble, and sent in from their poultry-yards, smoke-houses and pantries a liberal supply for her table. The official members ate with a hearty appetite, then held a private conference in which the preacher's extravagance was discussed, and then, to keep in proper bounds that love for the good things of this life which is so much out of place in a preacher's family, they made an assessment for his support which held them all that year on the brink of starvation, and came near driving a faithful man of God out of the regular work.

That sea-captain would have found willing listeners among the members of that quarterly conference.

We question whether any fund is held more sacred and is appropriated more conscientiously than money raised for the support of foreign missions. The estimates of salaries are based on a careful examination into the expenses of each field, and the actual wants of the missionary and his family. Information is secured from every available source. Sometimes boards representing the missionary organizations of different churches correspond, and from the data at command a fair support, "and nothing more," is assessed each missionary.

In some instances, when the missionary is possessed of private means, or when the friends or families of missionaries are possessed of wealth, they may supplement the support allowed by the church. In other cases missionaries have been employed as secretaries of legation, as interpreters and translators, as teachers or physicians in wealthy heathen families, and, while rendering important service to Christian civilization, if they add to their scanty income in this way, they are only securing pay for honest labor. These instances, however, are rare. The man who consecrates himself to the missionary work must do so with the assurance that, while the church will provide for the cost of travel to his field, and will pledge him a support equal to the average support of the preacher at home, there will be no margin over his

actual expenses from which he may accumulate a competency for old age. Less than this the church cannot offer men and women who surrender all the comforts and associations of this happy land for the dreary loneliness and often the peril of a field in heathen lands.

So far from fastening on the family, which has exchanged Christian civilization for barbarism in order to win souls to Christ, a harsh and cheerless poverty, it should be the aim of a Christ-like liberality to make their homes in those distant outposts as bright and their burdens as light as possible. There are some in the church who insist that the life of the preacher, whether in the home or foreign field, shall be marked by incessant privation. If the steward reports the preacher's family on the edge of starvation they will dole out to them contributions; but the thought that a preacher's home should be made a beautiful and attractive spot, around which the memories of their sons and daughters will linger with grateful delight in future days, never enters their minds when they respond to the call for the preacher's support.

As a rule, those who object to the foreign mission work, because the missionary and his family sit down to a table as well supplied as the average preacher at home, are not those who are distinguished for their liberality toward the support of the institutions of the church in their own land.

Whenever a member responds cordially to the call for missionaries, the steward may rely on that brother's contributions when quarterly meeting is coming on.

Were the Lord to call the son or daughter of any of those church members who are apprehensive that the foreign missionary will be over-paid and over-fed, to go out into those distant fields, their sympathy for these heroic pioneers of the gospel would find speedy enlargement. Instead of demanding for them a life of ceaseless privation, they would gladly gather around them, in that land of pagan night, all the light and comfort that gladdens their own hearthstones. Are not these leaders in the van-guard of the Christian army our brothers and our sisters? Are they not a part of our Father's family? Are we not united to them by the closest ties of Christian fellowship? Is not the obligation to send as imperative as the obligation to go? A necessity was laid upon them, and the struggle was a hard one before they could surrender home and kindred and consecrate themselves to the life of toil and peril that is so often the lot of the laborer in the foreign field. A necessity was laid upon those who remain at home, and God will hold us to a stern account if we fail to sustain the messengers commissioned by the Great Head of the church to bear his gospel to a dying world.

TEXAS TOPICS.

TEXAS papers tell of the elopement and marriage of a couple in Texarkana last week, in which the groom was 16 years old and the bride 13. Cheap novels and popular sensational papers no doubt helped to turn the heads of this couple. If parents are careless about what their children read they need not be surprised at any folly.

THREE milkmen in Fort Worth were fined Oct. 2 for selling adulterated milk. The common sense of every community sustains the law that protects the health and lives of the people against such frauds, even if some people do regard all such legislation as sumptuary in its character.

THEY now say that Cleveland swears. This is horrible. Imagine Washington, Jefferson, or Jackson swearing, or even Lincoln, if he got in a tight place.—Galveston News.

Though the News says it with a sneer, it utters a truth when it pronounces profanity "horrible." It is a wanton insult to that Being to whom we are indebted for every blessing we enjoy. The command, "Thou shalt not take the name of the Lord thy God in vain," is as applicable to men in high as in low degree. If Mr. Cleveland swears, which, in view of his religious training, we may doubt, it does not add to his merit. If Washington or Jefferson were profane, it does not weaken the force of the words: "The Lord will not hold him guiltless who taketh his name in vain." The flippancy of the News in referring to this matter is an offense to thousands who expect to vote for Mr. Cleveland, and yet believe in the divine authority of the ten commandments.

WHAT a contrast there was between the ghastly, upturned face "of that unhappy man, shot down in front of a saloon," whom Bro. Wright mentions in his report from Waco, and that six o'clock prayer-meeting he also describes, where songs of praise to God mingled with the prayers of the penitent, and souls redeemed by the blood of the Lamb were made happy in the love of God. The sharp crack of the revolver is an echo from hell; the song of God's people is an echo from heaven. A dead man, weltering in his blood, is an appropriate sign for a saloon; "peace on earth and good will to man" an appropriate legend to be placed on the shield of every soldier of the cross.

It was a sad picture of human degradation when Willie Ross, a lad of ten years, appeared in the Recorder's court in Dallas and made affidavit against his father. He complained that his father was in the habit of coming home drunk, breaking the furniture and driving Willie and his mother out of the house. Willie works to support his mother, and his father gets drunk and abuses her. But the politicians say that laws to sup-

press this evil are sumptuary in their character.

Our heart was stirred as we read Bro. Wright's account of the wonderful work of grace in Waco under the labors of Rev. Sam. Jones, of Georgia. Those six o'clock morning prayer-meetings, held in that arbor built in the church yard to accommodate the crowds who gathered in the sanctuary, made us think of the morning meetings the Methodists of Wesley's day kept up in the Old Foundry, just outside of the old city walls of London. One hundred and nine penitents at the altar at one service and fifty or sixty conversions at another! Pentecostal power is resting on our church in Texas. Such displays of the Divine presence is a stronger answer to infidelity than the contents of ponderous folios. In the name of our church in Texas we send greetings to that church under the arbor in Waco.

"VOTE AS YOU PRAY."

"Will thou that we command fire to come down from heaven and consume them, even as did Elias." "Ye know not what Spirit ye are of."—Luke ix:54-55.

How liable are some good men to indulge a zeal which is not according to knowledge. They become impatient with the vices and the irregularities of society and their impotency to check and control them, until indignation and wrath assume both the costume and the features of a commanding virtue—even an elevated type of piety. Such is the animus of the article under the above heading—"Vote as You Pray"—in the issue of this journal of the 28th ult., over the signature of H. A. Graves. He manifestly thinks—as we do—that prohibition is the demand of the times, but how to accomplish the desired end is a grave question which appeals not only to the virtue, but to the wisdom of an enlightened people. This, I apprehend, cannot be done by extreme measures, harsh epithets, coarse abuse and underestimating other virtues, which are essential in the administration of the government, and as qualifications of law-makers and law-officers. To say that a majority of our leading officers, or prominent candidates for the highest offices of the government, are *atheists, drunkards, gamblers and debauchees*, is not only a breach of civility, but untrue in fact. I might specify some of the highest officers in this State who are more than *moral* in their lives—they are acceptable church members. They have been so represented to me; and they are candidates for re-election. If any of them are *atheists, drunkards, or debauchees*, I am misadvised and am slow to believe it. They may not be prohibitionists—perhaps they are not—but does all virtue combine and concentrate in that one article of political faith—prohibition? Our brother seems specially angry with the platforms of the two great political national parties; forsooth, they are unfriendly to prohibition. We regret that such is the case; but where is the remedy? Is abuse, vituperation, the remedy? We think not. The government is not ripe for that question, and will not be until the States have spoken favorably. The attempt to force prohibition on the government by running a prohibition candidate for the presidency was premature, and will, as we think, do the cause serious damage. It will arouse the prejudices of both of the great parties against it in its future operations. We think the measure suicidal. Will the friends of temperance attempt to run a St. John's ticket in Texas? If they do, it will be many a day before prohibition wins the day in this State. To vote for such a ticket would not only be to knowingly throw away the vote, which would be a moral wrong, but the act would be, when analyzed, a proclamation of an untruth, viz: that prohibition is the only end to be achieved—the only principle involved in this great national contest for constitutional government and honesty and economy in its administration.

Every Christian man should regard his relation to the State as sacred. To vote, is both a duty and a responsibility. "Render to Caesar the things which are Caesar's" is as binding now as when announced by our Lord.

The candidacy of St. John—a republican—with the prohibition ticket, may be in the interests of the party in power. It is liable to this suspicion from two facts (others might be mentioned), viz: no one is so blind as to entertain the slightest expectation of its success—not to the extent of carrying a single State. Secondly, in some doubtful States, it may hoodwink a few hundred ardent temperance men to throw away their votes under a mistake, righteous indignation which they feel at the failure to secure a prohibition plank in the platforms of the two great parties, and thereby weaken, in these States, the Democracy to such extent as to cause the scale to dip to the radical side.

And I must say that the article "Vote as You Pray," to say the least of it, panders to this suicidal sentiment. He places the platforms and the candidates of each of the great political parties on a level, and denounces them all. This is certainly a great mistake. It would not be in accord with the mission and the spirit of this church journal to contrast the platforms nor the candidates of these great parties in these columns. Still, I must say, in justice to truth, morality and good government, that to place them on a level for the convenience of denouncing them all, without discrimination, is unjust, libelous and offensive to forty-nine fiftieths of the white population of Texas.

Where is there a man in these United

States, of the age of Grover Cleveland, who has established, after thorough trial, a more enviable character for integrity, fidelity to public trust, honesty and skill, and the foe to peculation and every species of official corruption than he has?

The same, to an extent, may be said of our State officers, from Governor Ireland down.

They may not be prohibitionists. Still, they are true men—honest and capable, and should be honored as such, and not spoken against as the rulers of the people.

"Vote as you pray"—that is right, provided the prayer is according to God's Word and the teachings of common sense.—F.

JEFFERSON STATION.

Pastorate of Rev. W. C. Haislip.

Our Brother Haislip's warfare is ended, so if by any inadvertence anything false should be written of his career while battling in the van of the militant host, neither, by tongue nor pen, can he right the wrong.

In discoursing of scenes in which our departed brethren participated, it is better to keep near the record. In case the record be enigmatical, or in any manner dubious, charity bids us be silent, if by speaking the memory of a departed fellow soldier would be stigmatized. "Of the dead say nothing but what is in their praise." Ah, my brother; we and all men assent to these suggestions and axioms. Then let us be careful of speaking evil of the living, also. Often those living-to-day or this year will be dead to-morrow or next year. What we give to the press endures—maybe forever. Ah, the word spoken privately in the ear never dies! Of living or dead, whether by tongue or pen, let us be careful of the impressions we may make.

Brother W. C. Haislip, if we may trust the records, answered to roll call in the quarterly conference of Jefferson station, for the first time, Dec. 27th, 1873. J. H. McLean was in the chair as presiding elder.

The estimates for the current year for the support of the ministry were as follows: For the presiding elder, \$250; for the preacher in charge, \$2,000.

What the quarterage receipts were I have been unable to ascertain. The minutes of the quarterly conferences are found recorded in two different books. The records of the second quarterly conference follow the first in the same book, in regular order. The minutes of the third I find nowhere recorded. Nor could I find the original minutes. (The first book has yet 148 clean blank pages. The second book has received the record of the third quarterly conference for this year, [1884], and is now full. The minutes of the fourth quarterly conference, for this present year, are unrecorded as yet. Let the recording steward make a note of these matters, and let all our recording stewards be careful of changing from book to book.) I repeat it: on account of the above mentioned hiatus, I cannot ascertain what the quarterage receipts for the year were. I do find from another record that the stewards held a monthly meeting and paid their pastor in monthly installments. Monthly payments are made to the pastor of this station this year—1884. I presume Bro. Haislip taught the stewards this system. It is an admirable one and should be introduced into all our stations where it does not already prevail. It falls in with the methods of business men everywhere, so far as I know. I find in the book last referred to a record of ten monthly meetings of the Board of Stewards during the year. The payments made at these ten meetings aggregate \$1,520.98. This is the nearest approximation the records give of quarterage paid during the year.

The answer to question seventh: "What amount has been raised for the support of the ministry?" is thus answered: "See stewards' report." This report cannot be found. There is no record copy of the Recording Steward's report to the Joint Board of Finance. The only possible method left of ascertaining definitely the exact amount paid is to refer to the minutes of the annual conference. Now, however, a new question is asked in the first quarterly conference, viz: "What were the estimated claims, and what the final settlement of the same in the charge the past year?" This question is of great utility in several respects.

Begging pardon for this digression, I return to the subject indicated by the caption. The first quarterly conference, for the succeeding year was held Dec. 9, 1874, under the administration of the same presiding elder and pastor. The amounts estimated for their support were \$250 for the former and \$1800 for the latter. At this quarterly conference the withdrawal of Rev. F. J. Patillo from the ministry and membership of our church was formally announced. He had fallen a victim to "modern spiritualism."

In seeking to ascertain the amount of quarterage paid this year, I am again embarrassed by the answer at the fourth quarterly conference: "See stewards' report." I searched in vain for this report also.

The ten monthly stewards' meetings paid this year \$1056.94. The amount paid up to the third quarterly conference was \$696.15. Nothing was reported for other objects at the first quarterly conference. No report was made in answer to this question at the second quarterly conference.

Sixty dollars was reported for other objects at the third quarterly conference. At the fourth quarterly conference the

answer was: "See Report 'C.'" Report 'C' cannot be found; so the records do not show with certainty the amount collected for quarterage or other objects. The answer to the question relating to the general state of the church is: "See Report 'B.'" But, of course, 'B' is missing. The next year J. Clark Smith succeeded J. H. McLean in the presiding eldership. Bro. Haislip was still pastor.

At the first quarterly conference the Sunday-school report was as follows:

No. of officers and teachers..... 12
No. of pupils..... 125
No. of volumes in library..... 250
No. of visitors taken..... 30
No. of children taken..... 20

The report on the spiritual state of the church shows a loss of fourteen members—all by removal but one.

The estimate for the support of the presiding elder was \$74. The estimate for the pastor's support was \$1200. Other assessments were as follows: For bishops, \$6; for conference claimants, \$22. \$123.50 was raised the first quarter for ministerial support. Nothing was raised for other objects. At the second quarterly conference a net loss of six members was reported. The Sunday-school was reported in "good condition." \$318.85 was reported raised for ministerial support. Nothing was raised for other objects.

At the third quarterly conference the Sunday-school condition was reported good. The spiritual condition of the church "not very good."

Nothing was reported as having been collected for the support of the ministry. (The record of monthly stewards' meetings is wanting for this year.) Nothing was reported as collected for other objects.

At the fourth quarterly conference \$333.79 was reported as raised for ministerial support. Nothing was reported for other objects. This fourth quarterly conference adjourned to the next Tuesday night, but there is no record of such session having been held.

The whole amount reported this year for ministerial support was \$871.14. Nothing was reported as collected for other objects.

With this year closed our brother's pastorate at Jefferson. Larger and more fruitful fields awaited his coming. His feeble constitution was unable to sustain the burdens he was called to bear in the western portion of the conference. Where best known he was most loved. "Our work will soon be done. May it be well done," said Bishop Marvin.—H.

Notes from New Orleans.

To the Advocate.

The World's Industrial and Cotton Centennial Exposition, which will open here on December 1, promises to excel similar enterprises in Philadelphia, Vienna, Paris and London. Of foreign countries, Mexico has thus far manifested the greatest interest.

Whether the god of this world shall rule the World's Exposition or the Lord of all, is now much discussed. We Methodists, and the Presbyterians have fallen in line with us, insist that the Christian Sabbath shall be observed and the grounds closed on the Lord's day. But the opposition is great. It is held that representatives of all the principal religions of the world will be in attendance. It is, however, well known that, according to the tenets of those various religions, every day of the week is a Sabbath-day with some of them. If each should insist on a scrupulous observance of their holy day, the Exposition would be impossible.

Again, the opposition holds that the Puritan observance of the Sabbath is confined to a few States of our Union and part of Great Britain; that Christian France, Germany, Austria, Italy, Russia, etc., look upon the Sabbath largely as a holiday, a day for recreation, excursion and revelry. But the views of the many deserved as much respectful consideration as the views of the few. I am afraid that the god of this world will carry the day.

Recently I encouraged my readers of the Family Friend in your State more numerous to subscribe to your dear Advocate. I owe you and your paper a large debt of gratitude. But my effort seems to prove futile. In response to my encouragement to take your valuable paper a brother, whom as a man you honor, and whom as a Christian you love, sends in communication to my paper in which he says that it is certainly no matter of surprise to him that the Germans shut their door to the visits of your paper, since sentiments expressed by H. A. Graves, in your number of September 29, found free vent in its columns. Mr. G., my correspondent holds, pours out the child with the bath. Not love to Christ, but hate of the foreigners, had inspired his article. Knowing nothing, not the religion of the meek and lowly Jesus, had filled his soul while writing that article. That the foreigners should be sought, loved, prayed for and converted, had apparently not concerned him. War upon them, extermination, would suit him best. My writer then goes on to say: "Have we not good Christians among the foreigners in Texas? Are not some, if not most, of our Germans the most law-abiding, industrious, home-loving, thrifty citizens? Is it a crime to prosper and thrive? Mr. Graves desires to awaken bigoted nativism. His own people drink—thousands of his countrymen are drunkards and desecrate the Sabbath. But, lo! combatting intoxication and Sabbath-desecration, he encourages war upon the foreigners."

Well, certainly, the weapons of our warfare are not carnal. Not with disdain and hate should we look upon the German settler, but rather love him for Christ's sake and endeavor to win him for his Kingdom.

Within the spacious bounds of our city two of our bishops have their homes; but, I dare say, scarcely any other prominent citizen in Southland enjoys episcopal presence and labor less than ours. These venerable men are always among the churches abroad, working sedulously for the Kingdom of Christ.

Dr. Chas. B. Galloway, the versatile editor of the New Orleans Christian Advocate, is doing very efficient work by visiting the churches, lecturing on the Centenary of Methodism in America. Wherever he visits the collections are large. Already a large sum for endowment of Centenary College, at Jackson, La., has been secured.—J. B. A. ADDRESS.

Letter From Georgetown.

To the Advocate.

It is our happiness to report that our late opening of the university is the best in its history. Two hundred and sixty have already enrolled, from some eighty towns and counties of the State. So that "Southwestern University" continues to be the representative institution of Texas. For this continuance of the divine favor, we "thank God and take courage." Despite the general drouth and depression in money matters, the agent, Rev. H. A. Bourland, continues to make encouraging progress with the matter of endowment and outlays; so that the church has everything to encourage it in its labor for advanced Christian education.

The question has been lately asked: "Why is it that Southwestern University progresses so steadily and rapidly, with so little ado, while so many of the institutions of the country seem to be struggling for existence, or are actually failing?" Several reasons may be given.

First. The origin of the university is different from others. It was not projected by any local or town to build up a local interest. In one sense it can be said that the church established the university before there was a dollar in hand or a foot of land in possession. It was the first time in the history of the church, in such movements, that it reversed the old methods in such undertakings. Instead of an interested town or person or company giving some land, raising some money, and putting up some buildings and declaring that to be the center to which the church ought to rally, the church met by convention, established the university and then proceeded to support it. The church first went round the circumference and agreed upon what should forever after be the great center.

Second. Unity of Effort.—The university belongs just as much to one member of the church as another, to one preacher as another, to one conference as another. This renders all interested, and makes each one feel that in assisting the university he is contributing to the wealth of his man or town or set of men; but that he is contributing directly to build up the church's interest.

Third. Public Effort by the Church.—At one time, early in the history of the movement, Bishop Keener said to the undersigned, "I have more hope of this enterprise than anything I have seen projected in Texas." Surprised and encouraged by his remark, I asked him the ground upon which he based his opinion. He promptly replied, "Because you have knocked the burrah out of it." How often have I thanked the Bishop for that word. Often before that we longed for the capacity to get up a burrah. But history proves that colleges and universities can not and never have been built in, or by, a burrah. It is by patient labor and patient waiting. The burrah gives the glory and flare of the sky-rocket, to be followed by darkness and the downfall of the stick.

Fourth. Safe Methods.—How many exhortations by word, by letter and by print, have the managers of this matter received, to adopt "enlarged ideas" and "liberal views." This at bottom meant, "borrow a big sum of money, and spend it on buildings."

But the ideas of our sagacious board of trustees have been far too liberal for that sort of child's play. They have made no debts and have not been compelled to sink their income in paying interest. They have yet to hear of a first-class institution that succeeded in making money. Teachers, like ministers, who do their whole duty, consign themselves to a life of comparative poverty. In these days of free instruction by the State, to project colleges expecting that they will even pay their way, unaided, not to speak of paying a profit, is to show a total indifference to any amount of information to the contrary lying all around us. Paying schools there have been, a paying college or university, that did the work of a college or university, never!—F. A. MOOP, Oct. 7, 1884.

In his "Notes from the Field" Bro. Follin refers to a matter of vital interest to the church, viz: the importance of genuine work in the conversion of souls. Much of the work reported by rambling evangelists is so superficial that their conversions do not measure up to the moral and spiritual standard of genuine repentance. It is of vast importance to a newly converted soul to be clear as to its real spiritual condition. A blunder at this point may mar its spiritual character for all the future.

"If ever a work was wholly due to the Spirit of God this was." How appropriate that recognition by Bro. Lewis of the wonderful work of grace in his revival at Waxahachie. How the heart of the Christian glows as he hears the tokens of God's presence in the camp of Israel. The conversion of a soul is God's work. Creative power alone can effect this mighty change. It is life from the dead.

SPECIAL NOTICES.

BLANCO CITY, Sept. 30.—The class in the first year's theological course will please be on hand at the conference in San Antonio on Tuesday morning at 9 o'clock, so as to be ready by the opening session on Wednesday morning.—J. F. DEXTON, Chairman.

West Texas Conference.

LULING, Sept. 30.—Class of the third year will please be promptly on hand at church at 9 a. m. Tuesday, Oct. 28. Examinations cannot conveniently precede after opening of conference.—H. G. HORTON, Chairman.

CHAPELL HILL, Oct. 4.—There will be an educational centenary mass meeting of the Chappell Hill district, at Chappell Hill, Oct. 23. The sermon will be preached by Rev. J. F. Follin, sermon at night by Rev. W. H. Anderson, D. D., of Kentucky. Accommodations will be made for all preachers and laymen who can attend. Send card to Bro. Law.—L. Z. T. MORRIS, P. E.

CHAPELL HILL, Oct. 4.—There will be a centenary mass-meeting of the Women's Missionary Society, of the Chappell Hill district, at Chappell Hill, Oct. 24, 25. We invite ladies from all over the district to come. 8-noon by Rev. J. H. Morris. A full programme next week.—I. Z. T. MORRIS.

An indispensable toilet preparation—Fozzoli's Medicated Complexion Powder. For sale by all drugists.

Rev. T. S. Garrett.

To the Advocate. Rev. T. S. Garrett was born in Jackson county, Texas, Aug. 30, 1833. He was taken sick Aug. 23, and died Sept. 9, 1884. He was licensed to preach Feb. 23, 1854, having served as exhorter for some time. He was received on trial into the West Texas Conference, at Seguin, Oct. 20, 1876. He was ordained deacon by Bishop Wightman, Nov. 25, 1877, and elder by Bishop Pierce, Oct. 17, 1880. He was married to Mrs. L. J. Harper, Jan. 29, 1876. He served the Beeville circuit in 1877-78; Thompsonville, 1879; Mountain City, 1880-81; Lockhart, 1882-84. He died at his post and in the heat of the conflict. His life was a success. Cut off before he reached the maturity of his power as a minister, yet we know that he died as a victor and on the field of battle. He was beautiful in his life and lovely in his death. The West Texas Conference mourns the loss of one of her most loved and prized ministers, one who gave promise of a brilliant career in the ministry; one who had achieved success already, and who could have filled acceptably any of her pulpits. Humanly speaking, the loss is irreparable, and our grief would be without relief did we not know that the Head of the church reigns and has promised that the gates of hell shall not prevail against His kingdom.

Notes from the Field.

To the Advocate. Below I give a brief summary of the visible results of my year's work, thus far, on Davilla circuit. I will state in the outset that my work has been performed in the midst of family afflictions of so severe a nature as to require my daily presence at home during the greater part of the year. There have been 36 conversions and 35 additions to the church, with two protracted meetings yet to hold. The conversions, for the most part, so far as we are able to judge, have been genuine. It has been our constant aim to guard against superficiality at this vital point, believing that no invention of man can supplant what is essentially the work of the Holy Ghost. We have made more than one hundred and fifty pastoral visits among a much scattered membership of about three hundred. We have held that the standard of piety has been raised, believers have been quickened, backsliders reclaimed, and from family altars that have been in ruins for years now goes up the sweet odor of the morning and evening sacrifice. My first meeting has been followed by a continuous spirit of revival; and it is not uncommon to have penitents and conversions on the ordinary preaching days at that point. Only last week the father of a family in that community came to the parsonage to tell that the Spirit had laid hold of him as he went about his daily toil and forced him to cry for mercy; now he was happy in the love of God and wanted to connect himself with the church. We baptized and received him, and he went forth to again take up the duties of life, but with new purposes and higher aims. We have three regular prayer-meetings, and class-meetings are held whenever and wherever practicable. Our Sunday-schools, three in number, are in successful operation. Our women carry on their own specific work, and there is an increase of interest in the missionary work. We have not been indifferent to the material interests of the church. One church building requiring completion, and another getting under way, will be built during the fall and winter. \$175 has been expended in improvements on parsonage. We cannot close without mention of the unremitting kindness of our people during all our labors and afflictions. To enumerate some of their works of love: they have ministered to our material wants; they have gone in and out of the wife's sick-chamber daily, and when her condition was sufficiently improved, provided means to send her to Wooten Wells. This is the work of the ladies. And not to be forgotten in the account, during her absence a generous-souled layman, Bro. Mark Anthony, son of the late Rev. Dr. Anthony, of Georgia, planned, as a pleasant surprise for her return, that our parsonage should be newly painted. The paints were procured, and he did the work, painting it throughout in a most tasteful manner. May the father's mantle rest upon the son.—J. F. FOLLIN. DAVILLA, OCT. 2, 1884.

NATHL. TOBEY, ARCHITECT.

167 Market Street, Galveston, Texas. Plans, estimates, and superintendence furnished on short notice for any description of public or private buildings. References given if required. Mr. Bergh (in restaurant)—"Are you sure this crab is fresh, waiter?" Waiter—"Oh, yes, sir. He kicked like a straddle-bug when he was out of the coals." Mr. Bergh—"Good! Hand me that bottle of Worcester-shire sauce."—New York Sun. Bryant and Stratton's Business and Short-hand School, St. Louis. Graduates are successful in getting employment. We are agents of the U. S. Stenograph Co. for qualifying shorthand writers on the shorthand machine. Send for circulars. An eccentric gentleman in London framed a bank note for £300 and exhibited it for five years in one of his stilling-rooms. The fifth year he died, when the picture was at once taken down and cashed by his heirs. The Bible. The Family Bible sent me recently is elegant in design and finish—with excellent indexes, references, concordance, and illustrations. I ordered it for a grateful and so disposed of to the pleasure of the new household.—M. H. GOSSETT, Athens, Texas. Our line of Family Bibles is the finest and cheapest in the world—\$4.50 to \$15. Agents wanted. Commissions liberal. Any competent person can make from \$5 to \$15 a day. Address W. A. Shaw & Co., 171 Strand, Galveston. Southern Methodism. The centenary contributions of the Missouri Conference aggregated, the past year, the grand total of \$58,614.85, which the preachers hope will swell to \$100,000 by the Christmas conference. Though 3000 new members have been reported there was a net decrease of a few hundred. This decrease is attributed to the purging of the rolls, by which the membership was brought down to a live working number. This is sometimes a healthy treatment. The collections for Foreign missions were over \$7000, and for Domestic missions \$2727, making nearly \$11,000. Two members died during the year.—Rev. Thomas J. Gooch and Rev. Wm. Sutton. The next conference will be held at Columbia. Rev. D. M. Proctor is related to Linneus church. The Louisville Conference held its thirty-ninth session at the Broadway Church, at Louisville, Sept. 17-22. Bishop McTear presided in the absence of Bishop Wilson who was at the time near the gates of death. The statistical reports show 32,590 white members, 179 local preachers, and 22 colored members, making a total of 32,791; 734 infants have been baptized during the year, and 1300 adults. There are 270 Sunday-schools, with 1809 teachers, and 13,993 pupils. \$967,130 were collected for superannuated preachers and the widows and orphans of members. The contribution to foreign missions was \$378,338; to domestic, \$223,019; making a total of \$601,357—a decided advance in foreign missions. The next session of the Conference will be held in Greenville, Ky. The Conference lost by transfer to the better land, Dr. A. A. Morrison, Elijah Thurman, Henry N. Hobbs and James M. Moore. No transfers to Texas. Dr. Kelley sends the following bulletin to the Nashville Advocate from the Indian Mission Conference: "Indian Mission Conference makes a grand contribution to the centennial year of over 1000 members; overpays assessments; missionary anniversary, \$495; centennial collection at session of conference, about \$1000. A number of conversions at the session of the conference. We were in wagons, and camping out for near a week through the finest prairie in the world." The statistics of the Indian Mission Conference are as follows: Parsonages, 10; value \$1,650,000; churches, 61, value \$23,251,095; infants baptized, 591, adults baptized, 638; Sunday-schools, 91; scholars, 3,775; money raised for missions \$1,214.50; members, white, 1,793; Indian, 5,279; colored, 23; local preachers, 128; aggregate increase, about 1,050. The St. Louis Conference, Bishop Hargrove presiding, was held in the First church, St. Louis, Sept. 25. H. Hargrove secretary; J. W. Johnson and W. H. Hagan, assistants. Dr. Morton made a deep impression in behalf of church extension by his address to the Conference. Dr. Young led in the services of missionary day. At the anniversary, addresses were made by Drs. Hendrix and Young. The treasurer's report showed "a large efficiency in the assessed amounts and a small decrease from last year's collection." The St. Louis Advocate says: "The attendance at these missionary anniversaries was meager and the collections small." We have as yet no statistics. Dr. Finney is at Centenary and Dr. Felix H. Hill, from New Orleans, is at Fair church. Dr. Stephens' sermons were transferred to the Texas Conference. The fifteenth session of the Western Conference met at Council Bluffs, Kansas, Sept. 25, Bishop Parker in the chair. C. A. Sherman was secretary. Dr. Kelley was present. We have nothing beyond the second day. The eighteenth session of the Illinois Conference was held at Nashville, Illinois, Bishop McTear presiding. C. T. McAnally, secretary. Rev. J. J. Ransom addressed the conference in behalf of the Brazil Mission. The annual services in memory of Bishops Kavanaugh and Pierce were very impressive. The Columbia Conference was held at Dayton, Wyoming Territory, Sept. 28, Bishop Cranberry presiding. This conference, with 400,000 square miles, furnishes 20,000 square miles to the preacher. R. E. T. Folsom, in a letter to the Nashville Advocate, says: "Many of the collections were short, and to sit and listen to the tales of hardship and suffering endured by this little band of advance guards, of self-denial, and of struggles against stern realities, was enough to melt in the eyes and sadden the heart. But God is wonderful good to us, and this year we expect to attack the enemy with renewed courage and persistence. Last year nearly half of our charges were without pastors. This year we have secured one new transfer and several local supplies, and only one work in the conference is left without a preacher. Don't infer from this that we need no more preachers, for nearly all of our present charges are too large for the man, and, besides, we could form many new charges where we now have none." Rev. W. F. Packard sends us from Alton, Mo., New Mexico, the following statistics of the Denver Conference: Members, 991; adults baptized during year, 75; infants, 41; Sunday-schools, 32; teachers, 212; scholars, 1394; number of churches, 18; value of church property, \$77,000; collected for foreign missions, \$916.51; domestic missions, \$500; church extension, \$141; conference claimants, \$208.50. There has been a marked increase over last year's statistics. There are now 23 traveling and 12 local preachers.

BURN EUPION, THE FAMILY SAFETY OIL!

Special Offer For 90 days THE BEST ELECTRIC BELT EVER MADE ONLY \$1. Having obtained the rights to the German Electro-Galvanic Belt in America from the inventor, Prof. Conrad Doherty of Berlin, we are now prepared to sell this belt for only \$1.00 per belt. This belt is made of the finest materials and is guaranteed to give relief to all cases of Rheumatism, Neuralgia, Sciatica, Catarrh, Lame Back, and Nervous Debility. This coupon is worth \$5.00. If you will cut out this coupon and send it to us with \$1.00 in a registered letter, we will send you the belt for \$1.00. One German Electro-Galvanic Belt will give you relief from all cases of Rheumatism, Sciatica, Catarrh, Lame Back, and Nervous Debility. Write Name and Post Office Address every place and give your best measure in inches. FORREST & CO., Sole Agents, 116 Flatbush Avenue, Brooklyn, N. Y. CUT THIS OUT.

WANTED.

A governess for a small family. Qualifications: Thorough English Education, Vocal and Instrumental Music Indispensable. A lady about twenty-six, or over, and one desiring a home preferred. Mrs. JULIA WILLIAMS, Williamsburgh, Lavaca County, Texas.

Ladies' Annex

Southwestern University GEORGETOWN, TEXA.

F. A. MOOD, D. D., Regent.

Next session opens Monday, September 8. Next students should be present for examination Wednesday previous. For further particulars address

Pearl House,

HOUSTON, TEXAS. BOARD BY DAY OR WEEK. Centrally Located, with Pleasant, Nicely Furnished Rooms.

TABLE SUPPLIED WITH THE BEST THE MARKET AFFORDS.

TRANSIENT CUSTOM SOLICITED.

BURKEE'S SALAD DRESSING. NO WASTE. No TROUBLE. Always Ready. GOOD SALAD ASSURED. RICH WHOLESOME NUTRITIOUS. The most delicious and the most popular SALAD DRESSING for all kinds of SALADS. MADE BY BURKEE'S. Contains Gold Medal Fish etc. over 1000.

Southwestern University

GEORGETOWN, TEXAS. FOUNDED, 1840. RE-ORGANIZED, 1873.

F. A. MOOD, D. D., Regent.

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Southern Methodist Personal.

Rev. G. W. Briggs, of Shearn Memorial Church, Houston, exchanged pulpits last Sunday with the pastor of St. James, Galveston, and preached morning and evening, to large and highly appreciative congregations. His friends and admirers gave him a cordial welcome.

The work of Rev. Sam. Jones, the Georgia revivalist, in Waco, is arousing great interest. A special to the News says that he lectured at 3:30, Oct. 5, to the men of Waco. It says: "His audience was between 1500 and 2000 men and boys, and was doubtless the strongest moral force ever delivered in this city."

A letter from Baltimore to Rev. W. J. Young, pastor of St. John's Church, Galveston, dated Sept. 29, stated that Bishop Wilson, though still very low was convalescing. The church will rejoice to learn that prayer offered to God for his servant has been heard, and they will continue their prayers that he may soon be engaged in his Master's work.

Since writing the above we have received the Episcopate Methodist, of Oct. 1, which says: "Bishop Wilson is still quite sick. He has improved since our last report, and all the indications are now favorable, but he cannot yet be considered out of danger. Let prayers for him continue to ascend."

Rev. D. W. Carter, one of our missionaries to Mexico, is on a visit home. He was present at the St. Louis Conference.

Rev. C. W. Miller, D. D., is still in such feeble health that he was unable to take active work at the late session of the Kentucky Conference.

Dr. Morgan Callaway passed through Tennessee last week on a visit from Missouri to his home in Georgia. The Nashville Advocate says "his health is no longer."

We note with pleasure the announcement that Dr. Redford is improved in health. He is now in Nashville.

The time of the Northwest Texas Conference has been changed by Bishop McTear from Nov. 5 to Nov. 6. See his notice at the head of the first column on fourth page.

News, Notes and Comments.

The Bennett-Mackley cable, which was recently laid between America and Europe, has been broken, it is supposed, by ice-bergs.

The yacht Neptune, twenty feet long, with a crew of one man, which started from Norway to New York, has put in at Falmouth, to have her keel scraped.

On the 6th, the Duke of Cambridge received a favorable welcome from the mayor of Cork and the populace.

Gladstone has notified his supporters to attend the opening of Parliament as he proposes at the earliest moment to submit important business to that body.

The Berlin Conference of the London Times says the belief that the acquisition of a vast portion of Africa would divert emigration from America is dying out.

Col. Stewart, with forty men en route to Dongola in a steamer, got stuck on the rocks of the cataract at Wady Garna. He bargained with the Arabs for camels and guide for his party across the desert to Merawi. He went ashore with his men and the Arabs murdered them all, and then boarded the steamer and murdered all but four. Dongola is now garrisoned with 500 British troops and 1000 black soldiers.

A telegram has reached Cairo that the French consul at Khartoum was massacred with Col. Stewart and his party.

The cholera is subsiding in France. At Naples, Oct. 6, there were 59 new cases and 12 deaths. In Geneva there were 27 new cases and 22 deaths. The plague is disappearing from France.

"God gives us love. Something to love He sends us, but when love is given To ripeness, that on which it thrives Falls off, and love is left alone."

"His memory long will live alone In all our hearts, as mournful light That dwells in heaven has the night. And breaths in heaven has the night."

—B. HARRIS.

A PERFECT BAKING POWDER.

The great success of the Royal Baking Powder is due to the extreme care exercised by the manufacturers to make it entirely pure, uniform in quality, and of the highest leavening power. All the scientific knowledge, care, and skill attained by a twenty years' practical experience are contributed toward this end, and no pharmaceutical preparation can be dispensed with a greater accuracy, precision, and exactness. Every article used is absolutely pure. A number of chemists are employed to test the strength of each ingredient, so that its exact power and effect in combination with its co-ingredients is definitely known. Nothing is trusted to chance, and no person is employed in the preparation of the materials who is not an expert in his particular branch of the business. As a consequence, the Royal Baking Powder is of the highest grade of excellence, always pure, wholesome, and uniform in quality. Each box is exactly like every other, and will retain its powers and produce the same and the highest leavening effect in any climate, at any time. The Government Chemists, after having analyzed all the principal brands in the market, in their reports placed the Royal Baking Powder at the head of the list for strength, purity, and wholesomeness, and thousands of tests all over the country have further demonstrated the fact that its qualities are, in every respect, unrivaled.

DEM. A. SIMMONS' LIVER MEDICINE

DEM. A. SIMMONS' LIVER MEDICINE. CURES INDIGESTION, BILIOUSNESS, RICKHEADACHE, COSTIVENESS, DYSPEPSIA, GOLLO. LOST APPETITE, SORE THROAT, FOUL BREATH, LOW SPIRITS, ENLARGED SPLEEN. VEGETABLE LIVER MEDICINE. ENDORSED BY ALL PHYSICIANS AND CLERGYMEN. Who have used it for the past Forty Years. BEST LIVER MEDICINE IN THE WORLD.

While thousands of Liver remedies have run their course and died, this, by its 40th year, has continually acquired public confidence. It is a knowledge that the best of all other medicines in the world. No debility or bad habits to low its use. It does not drug but purifies the blood. Purely Vegetable. Entirely Harmless. Unparalleled for its effects.

This is the Original and only Genuine SIMMONS' LIVER MEDICINE. It was made by Dr. J. C. Simmons, since 1844, who has since chosen to make Simmons' Liver Medicine even PILGRIMS to have written more than twelve years. It is a cure-all but is Guaranteed to give relief in every case. Put up in 25c and 50c bottles by C. F. SIMMONS & CO., St. Louis, Mo. FOR SALE BY ALL DEALERS AND DRUGGISTS GENERALLY.

SIMMONS' LA PROVIDENCIA

SIMMONS' LA PROVIDENCIA. THE GREAT MEXICAN FEMALE REMEDY. A SAFE AND CERTAIN CURE for Leucorrhoea or Whites, Ulceration, INFLAMMATION of the WOMB, DISPLACEMENT of FALLING of the WOMB, AND ALL FEMALE TROUBLES.

Manufactured by C. F. SIMMONS & CO., Proprietors, St. Louis, Mo. FOR SALE BY ALL DEALERS AND DRUGGISTS GENERALLY.

CASTORA

for Infants and Children. Castorin promotes Digestion and overcomes Flatulency, Constipation, Sour Stomach, Diarrhoea, and Feverishness. It restores health and natural sleep, without morphine.

"Castoria is so well adapted to Children that I recommend it as superior to any prescription known to me." H. A. ACRES, M. D., 81 Portland Ave., Brooklyn, N. Y.

CENTAUR LINIMENT

an absolute cure for Rheumatism, Sprains, Burns, Galls, &c. The most Powerful and Penetrating Pain-relieving and Healing Remedy known to man.

"PERFECTION"

Class Fount Student Lamp. (Pat. Nov. 25, '81) Combining with our self-acting valve and Non-Heating Lamp, the one thing needed to make an Absolutely Perfect Lamp. No running over of the oil or dripping of the fount. Ask for the Perfection Class Fount STUDENT LAMP. Made and returned for sale at wholesale only, by the Manhattan Lamp Co., First Ave. and 8th St., N. Y. Send for illustrated explanation.

"A well known bank president" has written for a Chicago weekly an article entitled "Where Has the Money Gone?" It is a married man, with large family of active children, who advertises to have over the bills for shoes—January 1st, 1884. A parent in Philadelphia answers the above thus: "I found that a GOOD Shoe was cheap and that the SOLAR TIP was best, and have SAVED FIFTY PER CENT. on Children's shoe bills by buying them only." CAUTION—Beware of cheap imitations of the SOLAR TIP, such as "Sole Leather Tip," etc. Every genuine pair has trademark on sole on which is maker's name. JOHN MUNDELL & CO.

Texas Christian Advocate
 Published at Galveston, Texas
 Second-class matter
 SUBSCRIPTIONS: \$2.00 per year, \$1.00 per month, 50 cents for three months, 15 cents for one month. Single copies, 5 cents.
 PUBLISHERS' DEPARTMENT:
Alex. Easton,
 DISTRICT CLERK.
 IS A CANDIDATE
For Re-election.
 M. P. Honesty,
 District Clerk, for Grand St. Louis, Charter Oak, Rock Hill, Old Buck's, Nut, Bride of Texas and Southern Home Cook, Stoves, Saws, etc.
 D. J. T. MATHIS,
 Oculist and Aurist.
 Oculist to the Blind Asylum.
 Keeps Artificial Eyes.
 Austin, Texas.
 Small girl—Aunt you are glad to be on and sometimes? Uncle, why, what do you mean? I flatter myself I am on land most of the time. Small girl, I'm not sure, but I say that you are not so sure you are about half-sister, are you?
 As a Blood Purifier, I. N. L. Sarsaparilla with Laid's Compound, is superior, \$1.00 per bottle, all druggists. M. D. Conklin & Co., Proprietors, Houston.
 Spicer thinks that a dark horse is the lightest of a convention.
 As a Tonic take 1 X. L. Chiff Cure, one teaspoonful in a wine glass of water, three times a day. It will give strength and remove all malaria. M. D. Conklin & Co., Proprietors, Houston, Texas.
 A Burlington man calls his dog "cock," because his bark is so loud.
 If you have Chills and Fever, Ague, Bilious, Malarial or Intermittent Fevers, take 1 X. L. Chiff Cure, and if it does not benefit you, the dealer will refund your money. Sold by all druggists. M. D. Conklin & Co., Proprietors and Wholesale Druggists, Houston, Texas.
 The great insect is a great reef-former.
 Are you Bilious? Are you troubled with sick headache, indigestion, constipation, flatulence, or any other ailment of the bowels? Buy a box of **DR. TOBIN'S T-X-S LIVER PILLS**, a pleasant, entirely safe and reliable cure.
 What is wanted along the west coast of Africa are pliers, wharves, harbors, and railroads. Along the whole stretch of the coast there is not even an apology for these elementary appliances of civilization.
 IF YOU WISH to have a set of beautiful nearly white teeth, don't buy them from a peddler, but take the **DR. TOBIN'S T-X-S LIVER PILLS** regularly. Only 50 cents a box at all druggists.
 "So hot water is a great cure, is it? Well, don't let any of my boarders get sick for want of that medicine, just put another gallon of hot water in that boiler soon, and I guess you'll have it better than out of order now, it might be too rich."
Clear Spring Water
 Is not more than Parker's Hair Ointment, the only reliable hair restorer for 50 cents, an elegant dressing.
 The forests in Prussia, unlike those in any other civilized land, are being cut down. M. de Bary, in Hannover alone they have increased 37,000 acres.
 BOTS, COLIC, Worms and Cancers are speedily cured with **WONDERFUL LIGHT**. No medicine should be without it.
 An Eastern party says that a dozen girls from New Haven are taking a tramp through the Adirondack Mountains. The tramp and he having a good time.
 We feel assured that housewives who use Dr. Price's Special Flavoring Extracts of Lemon, Vanilla, Rose, Almond, Nutmeg and Orange, avoid the disappointment so often experienced by the use of ordinary flavoring extracts. The care bestowed in the selection of the articles used in Dr. Price's Flavors makes them so reliable.
 Why does a dog wear more clothes in summer than in winter? In winter he wears a coat, in summer he wears a coat and pants.
 In the past thirty years there have been many remedies advertised for the cure of kidney and liver troubles and diseases of the urinary organs. Of only one can it be said that it is never known to fail. That one is **HERR'S (Kidney and Liver) Restorer**.
 "What is your opinion?" was once asked of a noted Parisian Bohemian. "It is hard to tell," was the reply, "but in good years I can borrow at least \$10,000."
 The Advocate calls attention to the card of Mahan's Commercial College, which will be found in this issue of the paper. This college is located in the beautiful and healthful city of Tyler, Smith county, Texas, where students have the benefits of the best society and moral influences to be found in the State. Prof. Mahan is an able and competent teacher, and the college, under his able and efficient management, is rapidly gaining in public favor throughout the State.
 The percentage of increase in the population in the Southern States between 1870 and 1880 was as follows: Alabama, 25.6 per cent.; Arkansas, 28.7; Florida, 45.0; Georgia, 30.2; Kentucky, 31.8; Louisiana, 20.2; Mississippi, 20.2; North Carolina, 20.2; South Carolina, 21.4; Tennessee, 32.5; Texas, 34.4; Virginia, 21.4.
LADIES, LOOK HERE! No preparation has discovered here is so successful as **DR. TOBIN'S T-X-S TONIC CODIAL**, the Great System Restorer, in the cure of all diseases to which the women of this climate are subject, such as Whites, Leucorrhoea, Melancholy, Whites, Falling of the Womb, and every form of nervous prostration. Only try one bottle and you will be entirely satisfied of the truth of our assertion.
 The oldest and largest iron in the world is a chestnut, near the foot of Mount Etna. It is hollow, and large enough to admit two carriages driving abreast through it. The circumference of the main trunk is 212 feet. The Grizzly Giant, monarch of the Mariposa Grove, measures thirty-two feet.
 Men and horses differ. The latter is worthless unless he is broke, and the former is worthless if he is dirty.
INFO-TANT.
 When you visit our New York City, save baggage Expressage and Charge Hire, and stop at the **Grand Union Hotel**, opposite Grand Central Depot. It has 1000 rooms, 60 elegant rooms, fitted up at a cost of one million dollars, reduced to \$1 and upwards per day. No rooming place. Restaurant supplied with the best. Horse, stage and elevated railroad to all depots. Families can have better table money at the Grand Union Hotel than at any other first-class hotel in the city.

Talnage's Sermons.
 Delighted and profited by their reading and study. Full of pity and power. They show sin in all its deformity and hideousness, and show clearly the preventive and cure. Every body ought to read these sermons.—L. W. HARR, Archer, Texas.
 Price \$2. Agents wanted on big commission. Address W. A. SHAW & CO., 11 Strand, Galveston.
 Since the first year of oil was struck at Titusville, Pa., twenty-five years ago, there has been no rest in oil-producing property. It is estimated, not less than \$100,000,000.
Something Everybody Needs.
 Wheeler's Analysis supplies one most important desideratum for the Biological Student. It is elaborate and comprehensive, yet sufficiently terse. For my own use it surpasses Hitchcock's. Its design as a historical, biological, and philosophical study comes nearest meeting the demand. J. K. P. DICKSON, Whitewright, Texas.
 Price, cloth, \$3.50. Agents wanted, Commission Liberal. Address, W. A. SHAW & CO., 11 Strand, Galveston.
 Strangers—If you please, sit, we want Broadway and Tenth Street, **Wanderer**. "Yes, can't he Broadway." It's myself has got it in thin papers as how it's been giv' you, but you might get a little of it if you'd hurry up and see the Board of Aldermen."
 If Cleveland is elected Mrs. Hoyt, his sister, will become the mistress of the White House, and the first lady of the Republic, intellectual, but not very much given to following the fashions.
The Life of Bishop Andrew.
 I have read the life of Bishop Andrew with care. Think it a most interesting and instructive book. Every Methodist should have a copy. Price, \$1.50. Agents wanted. Liberal discounts for 5 or more copies. Address W. A. Shaw & Co., 11 Strand, Galveston, Texas.
Publishers' Unanswered Letter List.
 Oct. 1.—W. R. Manning, initials changed. J. W. Horn, sub. J. C. Calhoun, all has attention. M. Price, sub. H. C. Horton, sub. W. Taylor, sub. J. B. Brossard, sub; glad to hear from you again.
 Oct. 2.—E. S. Smith, sub. C. H. Maloy, sub. Andrew Anderson, sub. T. W. Glass, sub. A. K. Miller, sub.
 Oct. 3.—Kingsbury, sub. Wm. Hay, sub. Oct. 4.—W. M. Shearer, sub. P. W. Towns, sub. J. W. Stapp, sub. J. C. Calhoun, sub. J. J. Davis, sub. L. Lantz, sub. A. J. Worley, sub. J. W. Montgomery, sub; blank. Oct. 5.—H. Smith, sub. J. C. Calhoun, cards and blank sent.
 Oct. 6.—J. W. Thompson, sub. W. H. LeFevre, sub. L. S. Chamberlain, sub. James B. Doherty, paper stopped. V. C. Benson, sub. Willard, sub. H. C. Trammell, sub. W. A. Gillette, sub.
 Oct. 7.—F. P. Ray, sub. J. Fred Cox, sub. E. A. Smith, sub. F. O. Miller, sub. J. Thos. Murray, sub.
 Oct. 8.—Wm. Walker, sub. W. J. Bloodworth, sub. M. W. Shearer, sub. T. B. Graves, sub. W. H. LeFevre, sub. Daniel Morgan, paper stopped. T. W. Glass, sub. W. J. Jones, sub.
 We are pleased to call the attention of our readers to the following letter, which appeared in *Champion*, *Review* of World, of St. Louis, a short time since:
 In a private letter to the *Stewart* Heating Powder Co., of St. Louis, Mr. G. H. Wilcox, of M. Loverton, Linn county, Mo., says: "My son-in-law had a fine yearling colt cut in the shoulders on a barbed wire fence, in a most horrid manner. Everyone said the colt was killed. We used nearly a box of *Stewart's Heating Powder*, and he is now well. Send me one dozen boxes *Heating Powder* by express. The *Stewart Heating Powder Co.*, of St. Louis, have been ever long with us, and we trust many of our readers have tried their *Heating Powder* for man or beast. It is very highly endorsed."
MARRIED.
 KIMSEY—LOWELL.—At the residence of the bride's father, in Buffalo Gap, Taylor county, Texas, Sept. 25, 1884, by Rev. W. J. Lemons, Mr. O. F. Kimsey and Miss Mollie Lowell.
 RANDEL—PERRY.—At the bride's home, Sunday, Sept. 15, by Rev. W. S. Taylor, Rev. W. Ranfel, and Miss Mary E. Perry.
 RANDEL—COOK.—At the bride's sister's, Sept. 12, by Rev. W. S. Taylor, David Bostoy and Miss Ophelia Cook—all of Bastrop county.
 TRUITT—BELL.—At the bride's residence, Sept. 11, 1884, by Rev. P. O. Truitt, Mr. S. S. Truitt and Miss Della Bell, of Smith county.
 McHEA—DEVERDICE.—At McHeville Church, on Sept. 4, 1884, by Rev. J. W. Williams, Mr. Albert T. McHea and Miss Melodora E. Deverdice—all of McHeville, Lampasas county, Texas.
 RAY—McNEAL.—At the residence of the bride's father, on Oct. 2, 1884, by the Rev. E. O. Brazelton, Mr. F. E. Ray, of Trinity, and Miss Mollie E. McNeal, of Moody.

HEPATOZONE!
DR. TOBIN'S
 GREAT
Liver Medicine!
 CURES
DISEASES of the LIVER
 IN ALL ITS
Various Forms.
 SUCH AS
 DYSPEPSIA,
 HEADACHE,
 NEURALGIA,
 WATER BRASH,
 OR ANY
IRREGULARITY of the BOWELS.

THIS IS A COMBINATION of Saline and Vegetable materials, and contains no Mercury or other drastic vegetable cathartic, such as Mandragora and Aloes, and is far superior in its action, as it never debilitates or produces any unpleasant effects. It will remove all diseases incidental to the disordered state of the liver, and therefore recommended in all Liver Complaints. It will set thoroughly on the liver in from two to four hours; it does not produce nausea or griping pains in the bowels.
 Dr. Tobin has been testing every known remedy without success, has succeeded in preparing this remedy, and is now offering it to the public for the cure of all liver troubles, and sells it under a guarantee, after taking one or four doses of the medicine, and satisfaction is not given, you can have your money refunded by returning the bottle and wrapper.

HEPATOZONE has, since its introduction, proved one of the most successful and disinterested of its merits and success has been gratifying to the proprietors as its effects have proved beneficial to those using it. Most daily testimonials are received, speaking in the highest terms of its efficacy in its action on diseases of the liver, and its effects on the bowels. It is a valuable and cheap aperient. It removes constipation of the bowels, relieves indigestion, and can be taken at any time without any bad effect. It is a safe and reliable remedy in all cases involving derangement of the functions of the liver, and in many cases where the stomach and bowels are involved.
 Truly yours,
JOHN FOX, Supt.
 Letter from the Hon. Ex-Comptroller: AUSTIN, TEX., Mar. 29, 1884.
 Dear Sirs—Your *Hepatozone* has had a rather extended trial in this institution, among officers and pupils; it has proven a safe and certain remedy in all cases of liver trouble. It is also a valuable and cheap aperient. It removes constipation of the bowels, relieves indigestion, and can be taken at any time without any bad effect. It is a safe and reliable remedy in all cases involving derangement of the functions of the liver, and in many cases where the stomach and bowels are involved.
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 Truly yours,
JOHN FOX, Supt.

The General Market.
 QUOTATIONS—Wholesale prices in making up small orders higher prices than in large lots.
APPLES—Texas, nominal; Western, \$3 50 a 4 00 per box.
ORANGE—60 to 70 per dozen boxes, as to quality.
AMERICAN POWDER, per keg, \$5.00. Blast powder, 100 lbs. per keg, \$4.00. Gunpowder, 50 lbs. per keg, \$3.00. Shot—No. 10, per sack, \$1.00. No. 12, per sack, \$1.00. No. 14, per sack, \$1.00. No. 16, per sack, \$1.00. No. 18, per sack, \$1.00. No. 20, per sack, \$1.00. No. 22, per sack, \$1.00. No. 24, per sack, \$1.00. No. 26, per sack, \$1.00. No. 28, per sack, \$1.00. No. 30, per sack, \$1.00. No. 32, per sack, \$1.00. No. 34, per sack, \$1.00. No. 36, per sack, \$1.00. No. 38, per sack, \$1.00. No. 40, per sack, \$1.00. No. 42, per sack, \$1.00. No. 44, per sack, \$1.00. No. 46, per sack, \$1.00. No. 48, per sack, \$1.00. No. 50, per sack, \$1.00. No. 52, per sack, \$1.00. No. 54, per sack, \$1.00. No. 56, per sack, \$1.00. No. 58, per sack, \$1.00. No. 60, per sack, \$1.00. No. 62, per sack, \$1.00. No. 64, per sack, \$1.00. No. 66, per sack, \$1.00. No. 68, per sack, \$1.00. No. 70, per sack, \$1.00. No. 72, per sack, \$1.00. No. 74, per sack, \$1.00. No. 76, per sack, \$1.00. No. 78, per sack, \$1.00. No. 80, per sack, \$1.00. No. 82, per sack, \$1.00. No. 84, per sack, \$1.00. No. 86, per sack, \$1.00. No. 88, per sack, \$1.00. No. 90, per sack, \$1.00. No. 92, per sack, \$1.00. No. 94, per sack, \$1.00. No. 96, per sack, \$1.00. No. 98, per sack, \$1.00. No. 100, per sack, \$1.00.
BAKING POWDER—Agents quote as follows for round lots: Shoulders, 2 50 per box; short clear, 1 50; breakfast from store, 1 50; 2 50 per box; 3 50 per box; 4 50 per box; 5 50 per box; 6 50 per box; 7 50 per box; 8 50 per box; 9 50 per box; 10 50 per box; 11 50 per box; 12 50 per box; 13 50 per box; 14 50 per box; 15 50 per box; 16 50 per box; 17 50 per box; 18 50 per box; 19 50 per box; 20 50 per box; 21 50 per box; 22 50 per box; 23 50 per box; 24 50 per box; 25 50 per box; 26 50 per box; 27 50 per box; 28 50 per box; 29 50 per box; 30 50 per box; 31 50 per box; 32 50 per box; 33 50 per box; 34 50 per box; 35 50 per box; 36 50 per box; 37 50 per box; 38 50 per box; 39 50 per box; 40 50 per box; 41 50 per box; 42 50 per box; 43 50 per box; 44 50 per box; 45 50 per box; 46 50 per box; 47 50 per box; 48 50 per box; 49 50 per box; 50 50 per box; 51 50 per box; 52 50 per box; 53 50 per box; 54 50 per box; 55 50 per box; 56 50 per box; 57 50 per box; 58 50 per box; 59 50 per box; 60 50 per box; 61 50 per box; 62 50 per box; 63 50 per box; 64 50 per box; 65 50 per box; 66 50 per box; 67 50 per box; 68 50 per box; 69 50 per box; 70 50 per box; 71 50 per box; 72 50 per box; 73 50 per box; 74 50 per box; 75 50 per box; 76 50 per box; 77 50 per box; 78 50 per box; 79 50 per box; 80 50 per box; 81 50 per box; 82 50 per box; 83 50 per box; 84 50 per box; 85 50 per box; 86 50 per box; 87 50 per box; 88 50 per box; 89 50 per box; 90 50 per box; 91 50 per box; 92 50 per box; 93 50 per box; 94 50 per box; 95 50 per box; 96 50 per box; 97 50 per box; 98 50 per box; 99 50 per box; 100 50 per box.
BEEF—Pickled—Extra family plate, 9 lbs, \$15 00; 7 lbs, \$14 00; 5 lbs, \$13 00; extra extra, 9 lbs, \$14 00; 7 lbs, \$13 00; 5 lbs, \$12 00. No. 1, \$15 00; No. 2, \$14 00; No. 3, \$13 00; No. 4, \$12 00; No. 5, \$11 00; No. 6, \$10 00; No. 7, \$9 00; No. 8, \$8 00; No. 9, \$7 00; No. 10, \$6 00; No. 11, \$5 00; No. 12, \$4 00; No. 13, \$3 00; No. 14, \$2 00; No. 15, \$1 00; No. 16, \$1 00; No. 17, \$1 00; No. 18, \$1 00; No. 19, \$1 00; No. 20, \$1 00; No. 21, \$1 00; No. 22, \$1 00; No. 23, \$1 00; No. 24, \$1 00; No. 25, \$1 00; No. 26, \$1 00; No. 27, \$1 00; No. 28, \$1 00; No. 29, \$1 00; No. 30, \$1 00; No. 31, \$1 00; No. 32, \$1 00; No. 33, \$1 00; No. 34, \$1 00; No. 35, \$1 00; No. 36, \$1 00; No. 37, \$1 00; No. 38, \$1 00; No. 39, \$1 00; No. 40, \$1 00; No. 41, \$1 00; No. 42, \$1 00; No. 43, \$1 00; No. 44, \$1 00; No. 45, \$1 00; No. 46, \$1 00; No. 47, \$1 00; No. 48, \$1 00; No. 49, \$1 00; No. 50, \$1 00; No. 51, \$1 00; No. 52, \$1 00; No. 53, \$1 00; No. 54, \$1 00; No. 55, \$1 00; No. 56, \$1 00; No. 57, \$1 00; No. 58, \$1 00; No. 59, \$1 00; No. 60, \$1 00; No. 61, \$1 00; No. 62, \$1 00; No. 63, \$1 00; No. 64, \$1 00; No. 65, \$1 00; No. 66, \$1 00; No. 67, \$1 00; No. 68, \$1 00; No. 69, \$1 00; No. 70, \$1 00; No. 71, \$1 00; No. 72, \$1 00; No. 73, \$1 00; No. 74, \$1 00; No. 75, \$1 00; No. 76, \$1 00; No. 77, \$1 00; No. 78, \$1 00; No. 79, \$1 00; No. 80, \$1 00; No. 81, \$1 00; No. 82, \$1 00; No. 83, \$1 00; No. 84, \$1 00; No. 85, \$1 00; No. 86, \$1 00; No. 87, \$1 00; No. 88, \$1 00; No. 89, \$1 00; No. 90, \$1 00; No. 91, \$1 00; No. 92, \$1 00; No. 93, \$1 00; No. 94, \$1 00; No. 95, \$1 00; No. 96, \$1 00; No. 97, \$1 00; No. 98, \$1 00; No. 99, \$1 00; No. 100, \$1 00.
Bacon—Porkers agents quote as follows for round lots: Shoulders, 2 50 per box; short clear, 1 50; breakfast from store, 1 50; 2 50 per box; 3 50 per box; 4 50 per box; 5 50 per box; 6 50 per box; 7 50 per box; 8 50 per box; 9 50 per box; 10 50 per box; 11 50 per box; 12 50 per box; 13 50 per box; 14 50 per box; 15 50 per box; 16 50 per box; 17 50 per box; 18 50 per box; 19 50 per box; 20 50 per box; 21 50 per box; 22 50 per box; 23 50 per box; 24 50 per box; 25 50 per box; 26 50 per box; 27 50 per box; 28 50 per box; 29 50 per box; 30 50 per box; 31 50 per box; 32 50 per box; 33 50 per box; 34 50 per box; 35 50 per box; 36 50 per box; 37 50 per box; 38 50 per box; 39 50 per box; 40 50 per box; 41 50 per box; 42 50 per box; 43 50 per box; 44 50 per box; 45 50 per box; 46 50 per box; 47 50 per box; 48 50 per box; 49 50 per box; 50 50 per box; 51 50 per box; 52 50 per box; 53 50 per box; 54 50 per box; 55 50 per box; 56 50 per box; 57 50 per box; 58 50 per box; 59 50 per box; 60 50 per box; 61 50 per box; 62 50 per box; 63 50 per box; 64 50 per box; 65 50 per box; 66 50 per box; 67 50 per box; 68 50 per box; 69 50 per box; 70 50 per box; 71 50 per box; 72 50 per box; 73 50 per box; 74 50 per box; 75 50 per box; 76 50 per box; 77 50 per box; 78 50 per box; 79 50 per box; 80 50 per box; 81 50 per box; 82 50 per box; 83 50 per box; 84 50 per box; 85 50 per box; 86 50 per box; 87 50 per box; 88 50 per box; 89 50 per box; 90 50 per box; 91 50 per box; 92 50 per box; 93 50 per box; 94 50 per box; 95 50 per box; 96 50 per box; 97 50 per box; 98 50 per box; 99 50 per box; 100 50 per box.
BEEF—Pickled—Extra family plate, 9 lbs, \$15 00; 7 lbs, \$14 00; 5 lbs, \$13 00; extra extra, 9 lbs, \$14 00; 7 lbs, \$13 00; 5 lbs, \$12 00. No. 1, \$15 00; No. 2, \$14 00; No. 3, \$13 00; No. 4, \$12 00; No. 5, \$11 00; No. 6, \$10 00; No. 7, \$9 00; No. 8, \$8 00; No. 9, \$7 00; No. 10, \$6 00; No. 11, \$5 00; No. 12, \$4 00; No. 13, \$3 00; No. 14, \$2 00; No. 15, \$1 00; No. 16, \$1 00; No. 17, \$1 00; No. 18, \$1 00; No. 19, \$1 00; No. 20, \$1 00; No. 21, \$1 00; No. 22, \$1 00; No. 23, \$1 00; No. 24, \$1 00; No. 25, \$1 00; No. 26, \$1 00; No. 27, \$1 00; No. 28, \$1 00; No. 29, \$1 00; No. 30, \$1 00; No. 31, \$1 00; No. 32, \$1 00; No. 33, \$1 00; No. 34, \$1 00; No. 35, \$1 00; No. 36, \$1 00; No. 37, \$1 00; No. 38, \$1 00; No. 39, \$1 00; No. 40, \$1 00; No. 41, \$1 00; No. 42, \$1 00; No. 43, \$1 00; No. 44, \$1 00; No. 45, \$1 00; No. 46, \$1 00; No. 47, \$1 00; No. 48, \$1 00; No. 49, \$1 00; No. 50, \$1 00; No. 51, \$1 00; No. 52, \$1 00; No. 53, \$1 00; No. 54, \$1 00; No. 55, \$1 00; No. 56, \$1 00; No. 57, \$1 00; No. 58, \$1 00; No. 59, \$1 00; No. 60, \$1 00; No. 61, \$1 00; No. 62, \$1 00; No. 63, \$1 00; No. 64, \$1 00; No. 65, \$1 00; No. 66, \$1 00; No. 67, \$1 00; No. 68, \$1 00; No. 69, \$1 00; No. 70, \$1 00; No. 71, \$1 00; No. 72, \$1 00; No. 73, \$1 00; No. 74, \$1 00; No. 75, \$1 00; No. 76, \$1 00; No. 77, \$1 00; No. 78, \$1 00; No. 79, \$1 00; No. 80, \$1 00; No. 81, \$1 00; No. 82, \$1 00; No. 83, \$1 00; No. 84, \$1 00; No. 85, \$1 00; No. 86, \$1 00; No. 87, \$1 00; No. 88, \$1 00; No. 89, \$1 00; No. 90, \$1 00; No. 91, \$1 00; No. 92, \$1 00; No. 93, \$1 00; No. 94, \$1 00; No. 95, \$1 00; No. 96, \$1 00; No. 97, \$1 00; No. 98, \$1 00; No. 99, \$1 00; No. 100, \$1 00.
Bacon—Porkers agents quote as follows for round lots: Shoulders, 2 50 per box; short clear, 1 50; breakfast from store, 1 50; 2 50 per box; 3 50 per box; 4 50 per box; 5 50 per box; 6 50 per box; 7 50 per box; 8 50 per box; 9 50 per box; 10 50 per box; 11 50 per box; 12 50 per box; 13 50 per box; 14 50 per box; 15 50 per box; 16 50 per box; 17 50 per box; 18 50 per box; 19 50 per box; 20 50 per box; 21 50 per box; 22 50 per box; 23 50 per box; 24 50 per box; 25 50 per box; 26 50 per box; 27 50 per box; 28 50 per box; 29 50 per box; 30 50 per box; 31 50 per box; 32 50 per box; 33 50 per box; 34 50 per box; 35 50 per box; 36 50 per box; 37 50 per box; 38 50 per box; 39 50 per box; 40 50 per box; 41 50 per box; 42 50 per box; 43 50 per box; 44 50 per box; 45 50 per box; 46 50 per box; 47 50 per box; 48 50 per box; 49 50 per box; 50 50 per box; 51 50 per box; 52 50 per box; 53 50 per box; 54 50 per box; 55 50 per box; 56 50 per box; 57 50 per box; 58 50 per box; 59 50 per box; 60 50 per box; 61 50 per box; 62 50 per box; 63 50 per box; 64 50 per box; 65 50 per box; 66 50 per box; 67 50 per box; 68 50 per box; 69 50 per box; 70 50 per box; 71 50 per box; 72 50 per box; 73 50 per box; 74 50 per box; 75 50 per box; 76 50 per box; 77 50 per box; 78 50 per box; 79 50 per box; 80 50 per box; 81 50 per box; 82 50 per box; 83 50 per box; 84 50 per box; 85 50 per box; 86 50 per box; 87 50 per box; 88 50 per box; 89 50 per box; 90 50 per box; 91 50 per box; 92 50 per box; 93 50 per box; 94 50 per box; 95 50 per box; 96 50 per box; 97 50 per box; 98 50 per box; 99 50 per box; 100 50 per box.
BEEF—Pickled—Extra family plate, 9 lbs, \$15 00; 7 lbs, \$14 00; 5 lbs, \$13 00; extra extra, 9 lbs, \$14 00; 7 lbs, \$13 00; 5 lbs, \$12 00. No. 1, \$15 00; No. 2, \$14 00; No. 3, \$13 00; No. 4, \$12 00; No. 5, \$11 00; No. 6, \$10 00; No. 7, \$9 00; No. 8, \$8 00; No. 9, \$7 00; No. 10, \$6 00; No. 11, \$5 00; No. 12, \$4 00; No. 13, \$3 00; No. 14, \$2 00; No. 15, \$1 00; No. 16, \$1 00; No. 17, \$1 00; No. 18, \$1 00; No. 19, \$1 00; No. 20, \$1 00; No. 21, \$1 00; No. 22, \$1 00; No. 23, \$1 00; No. 24, \$1 00; No. 25, \$1 00; No. 26, \$1 00; No. 27, \$1 00; No. 28, \$1 00; No. 29, \$1 00; No. 30, \$1 00; No. 31, \$1 00; No. 32, \$1 00; No. 33, \$1 00; No. 34, \$1 00; No. 35, \$1 00; No. 36, \$1 00; No. 37, \$1 00; No. 38, \$1 00; No. 39, \$1 00; No. 40, \$1 00; No. 41, \$1 00; No. 42, \$1 00; No. 43, \$1 00; No. 44, \$1 00; No. 45, \$1 00; No. 46, \$1 00; No. 47, \$1 00; No. 48, \$1 00; No. 49, \$1 00; No. 50, \$1 00; No. 51, \$1 00; No. 52, \$1 00; No. 53, \$1 00; No. 54, \$1 00; No. 55, \$1 00; No. 56, \$1 00; No. 57, \$1 00; No. 58, \$1 00; No. 59, \$1 00; No. 60, \$1 00; No. 61, \$1 00; No. 62, \$1 00; No. 63, \$1 00; No. 64, \$1 00; No. 65, \$1 00; No. 66, \$1 00; No. 67, \$1 00; No. 68, \$1 00; No. 69, \$1 00; No. 70, \$1 00; No. 71, \$1 00; No. 72, \$1 00; No. 73, \$1 00; No. 74, \$1 00; No. 75, \$1 00; No. 76, \$1 00; No. 77, \$1 00; No. 78, \$1 00; No. 79, \$1 00; No. 80, \$1 00; No. 81, \$1 00; No. 82, \$1 00; No. 83, \$1 00; No. 84, \$1 00; No. 85, \$1 00; No. 86, \$1 00; No. 87, \$1 00; No. 88, \$1 00; No. 89, \$1 00; No. 90, \$1 00; No. 91, \$1 00; No. 92, \$1 00; No. 93, \$1 00; No. 94, \$1 00; No. 95, \$1 00; No. 96, \$1 00; No. 97, \$1 00; No. 98, \$1 00; No. 99, \$1 00; No. 100, \$1 00.
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