

### TEST YOUR BAKING POWDER TO-DAY!

Breads advertised as absolutely pure  
CONTAIN AMMONIA.

**DR. PRICE'S**  
CREAM  
BAKING POWDER

DOES NOT CONTAIN AMMONIA.  
ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

### PRICE BAKING POWDER CO.,

Dr. Price's Special Flavoring Extracts,  
Dr. Price's Lupulin Yeast Gems  
FOR SALE BY GROCERS.  
CHICAGO. ST. LOUIS.

**BROWN'S**  
IRON  
BITTERS

PHYSICIANS AND DRUGGISTS RECOMMEND IT.  
THE BEST TONIC.

### Fleming Brothers:

It affords me pleasure to assure you that after using Dr. C. C. McLane's Celebrated Liver Pills for more than twenty years in my family, that I regard them as being superior to any I have ever known. I have never had a headache or indigestion since I have used them. I have tried a great many other pills, but they never acted so promptly, profitably and nicely as McLane's. I have used them on myself, wife and children, with the most gratifying results.

Pastor of M. E. Church, South, Myrtle Station, Tampa District, Florida Conference.

**THE ONLY GENUINE**  
**McLANE'S PILLS,**  
Are the Dr. C. C. McLane's Liver Pills,  
MANUFACTURED BY  
**FLEMING BROTHERS,**  
24 Wood St., PITTSBURGH, PA.

**CAPITAL**  
**Business College**  
AUSTIN, TEXAS.

Offers six Scholarships at a discount of 25 per cent. to Parents and Friends who desire to obtain a Scholarship as a  
**CHRISTMAS OR NEW YEAR GIFT.**  
Course in TELEGRAPHY and PENMANSHIP only \$30. For particulars apply to Fleming Brothers, 24 Wood St., Pittsburgh, Pa.

### ARTIFICIAL LIMB

MANUFACTURING COMPANY  
Every Member of which wears an Artificial Leg.

Adjustable Lacing Socket Limbs.  
The most comfortable and durable limb, and the nearest approach to the natural limb of man.

**KNABE**  
PIANO-FORTES  
Tone, Touch, Workmanship & Durability.  
WILLIAM KNABE & CO.,  
No. 24 and 26 West Baltimore Street, Baltimore, No. 112 7th Avenue, New York.

**CENTENARY HYMN.**  
Sung at the opening of the Centennial Conference.  
COMPOSED FOR THIS OCCASION BY  
REV. S. K. COX, D. D.

Thou God of providence and grace,  
Our fathers' God in days of old,  
And all thy wondrous love unfold,  
We come to magnify thy name,  
With joyful lips thy praise to sing;  
Today as yesterday the same,  
To thee our tribute song we bring.

**METHODISM.**  
From address of J. D. Mackwell, D. D., at the Centennial Conference.

Methodism, we are told, found Christianity among the great English-speaking people, a dead formalism for the most part. The doctrines of Christ were in the world, the letter that killeth was found in many a creed and locked in the embrace of death in many a catechism, but there was no life nor power. Isaac Taylor and many writers, even Bishops of Protestant England, declare the low estate, the effete condition of Christianity. Taylor says that, "under the ecclesiastical system of the Church of England, the people had lapsed into heathenism or a state hardly to be distinguished from it." Archbishop Secker tells us that "dissoluteness and indifference to principle prevailed among the higher classes, and profligacy, intemperance and crime among the lower." In our own land, vast multitudes were without the means of grace—the ministry waiting for a call and the people indifferent to the gospel. Calvinism, however preached, was in many cases so received as to banish the idea of free agency and lull the people to a careless waiting for the effectual call. We say it in sorrow alone, but the historians of the times tell us that Methodism found spiritual death and false doctrines prevalent, error was dominant and the truth was held in unrighteousness. Methodism commenced a crusade against formalism, false doctrine, indifference and profligacy. "Equalize at home in the Swedenborgian or Universalist scheme of theology." This is true of a mere worldly feeling, of mere formality that is not our Methodism.

Methodism was too earnest, in too great haste with the king's message, to note the vagaries and grand speculations of the Swedish philosophers, and its doctrinal trinites of hell and eternal death, would be strangely out of place among Universalists. It met with direct assault at meetings which it believed stupefied the consciences of men or reflected on the goodness and glory of God. It stirred to mighty opposition the strong men both of the world and of the churches. A barley loaf tumbled in among the tents of Israel, and the valiant men of war girded on their armor in opposition and assailed it in vain. Strange that a mere wave of feeling or a revival movement resisted no doctrinal truth, should resist the assaults of so many giants armed with truth so profound! Stranger still that it finds itself to-day in practical accord with those with whom it once maintained a death struggle for its very existence? It has kept the even tenor of its way, minding the same things, teaching the same doctrines and it finds the several Protestant armies of Christianity marching in harmony by its side. The doctrines it most assailed are scarcely heard from the sacred desk to-day. The truths it most emphasized and which once met bitter opposition are now proclaimed from well-nigh every pulpit in the land. Say, if you please, it brought no new truth into existence, but it certainly raised to life truths that were practically dead and allied itself with that word of God which liveth and abideth forever. It has called its millions from sin and death to God and to glory; it has built up vast publishing institutions for Christ, established hundreds of schools and colleges, organized mission stations, and sent the gospel herald in all parts of the world. It stamps to day the largest division of the Christian army in our country, first in numbers, first in wealth, first in the number of literary institutions, first in all appearances for extending Messiah's kingdom; it has raised the standard of Christ on every hill top, and its song of joy and triumph floats around the world. Now if it can do all this, and yet be "destitute of ideas," as one critic says, then indeed ideas are of little value so far as the great practical results of a religion are concerned. Oh, no! Methodism, to use the language of one of its critics, "has held on some truth or principle of the spiritual order, and has therefore the keys of the kingdom and the promise of the future." It is identified with every doctrine that seeks the glory of God or the good of man. It has its very foundation in the great truths of man's sin and ruin, his pardon through the atonement of Christ and regeneration and sanctification by the Holy Ghost.

**THE METHODIST PIONEERS**

Their difficulties were both physical and moral. Good roads in America were rare, rivers were plenty, fords were few, of bridges there were hardly any. Coke was nearly drowned, but nearly every itinerant could tell his stories of floods, and swamps, and nights in the forests, where God gave his beloved sleep in spite of screaming wild cats, and howling wolves. The rude hospitality of the settler was given by a warm heart, but often which was laid over the itinerant sleeper, was sometimes biting with vermin, or the worst forms of outaneous disease. Often he was hungry, asking a blessing upon a crust of bread, sometimes days without as much as that.—Chas. J. Little.

### DETERMINING A DUTY AND DOING IT.

Conclusion of a Sermon to the Students of Emory College and His Oxford Neighbors, by Dr. Haygood, on the Last Sacramental Sunday.

The few words about myself that I propose to say on the subject of my resignation of the presidency of the college, I prefer to say this morning rather than three weeks hence when I shall turn over its administration to my successor, Dr. Hopkins, a man I honor highly, love devotedly and trust implicitly.

1. As to leaving the active work of the college, it brings me a keen pang. I never did any work that I loved so well; I never again will I be so placed as to find a work that is such a delight, such a passion, such a fascination as my work with the boys has been. As to the college, it will suffer no hurt; it will be in good hands. As to myself, the time has come when I must look to my own interests, and for the rest of my life I can do the college and the cause of Christian education it represents more good out of the presidency than in it.

2. As to the work of the agency of the "John F. Slater Fund," let me first explain what it is. In 1852 Mr. John F. Slater, of Norwich, Conn., gave \$1,000,000 to the custody and management of a board of trustees, with directions for the use of the interest derived from the investment of his gift. This interest is about \$50,000 a year. Mr. Slater directed that it be used "for the Christian education of the lately emancipated people and their descendants" in the Southern States. In October, 1852, I was appointed agent of this fund. Under the direction of the board of trustees I have appropriated to colored schools on the following principles: "To aid such schools as are best fitted to instruct young colored men and women to become useful to their race; 2. And that institutions which give instruction in trades and other manual occupations that will enable colored youths to make a living and to become useful citizens, be carefuly sought out and preferred in appropriations from this fund."

3. Into the work of this agency "I go bound in the spirit." I use the word "spirit" in the same sense that it bears in our text—bound in the convictions of my own spirit, having studied the subject carefully, having thought long and patiently, and having prayed often and earnestly that I might reach the right conclusion as to what I, at this time, ought to do.

4. I have reasons for saying here to you all: I go into this work by agreement, for an indefinite number of years; if I please that may be for the enjoyment of my active life. Such my view and such my purpose. How Providence may arrest this purpose I do not know; but I do not inquire; with that I have now nothing to do.

But it will take full twenty years to accomplish what, by divine favor, I intend to try, at least, to begin, in so far as one man can do anything to accomplish. In my plans I have nothing beyond this year and the issues that may naturally grow out of it.

As in very many other things, so here I am in clear antagonism very different from St. Paul. "Do not expect either 'bonds' or 'adilections.'" Misapprehension on the part of many excellent people, both of my purposes and motives, I do expect. For this I am prepared; misapprehension is natural to the conditions of my position. If I please the work I propose. Misapprehension will not surprise me, and for the sake of my neighbors and friends here to-day, I add, will not distress me. Some misapprehensions will arise from ignorance of facts; some from honest difference of opinion as to what ought to be attempted for the negroes of the South. These differences cannot be harmonized by argument; these questions must be referred to history; to history I am willing to refer them.

In conclusion, let me say to you all, whom I love better than I love any people in the world: As to the college I have done my best to build it up and make it useful. I have had good help from my brethren and the blessings of God upon our joint labors. For all this I am grateful to God and thankful to them.

Into the other work—the work of trying to forward the work of "Christian education among the lately emancipated people" of the South—I go with all my might. I shall do my best, leaving results where they belong—to God. If I shall be so happy as to accomplish some substantial results I expect most of them that they will be apparent after I am dead and gone. Such work can't be done rapidly; it never was so done; it takes a long time. It is the training out of an individual out of a race, and this means the training of generations. It is a great and difficult work, and I would not venture into it if I did not see what to me is the "pillar of cloud and of fire," if there is any work that must be done, and it is very difficult and requires a long time. It is the more necessary to begin promptly and to labor diligently.

It is a work that concerns the generations that come after us; it is a work that takes hold of two continents. One man cannot do much; he can only do all he can. This would be a difficult work if all the forty-five millions of white people in this country were interested in it.

That I may be faithful I ask the prayers of those who love me. I do not ask you to pray that I may be successful; my part is only duty; success is God's. The result I leave to him, trusting absolutely his promise to help those who try to do their duty; that is, his who try to do what they believe to be his holy will.

### Saving the Lost.

Special efforts should be made to win and save the very ignorant and the very poor. I do not say of this class that they are lowest down morally, though there is a fearful amount of vice among them as called the degraded populations of large towns and immense cities. The rapacity of the rich and their violations of social purity, readily condoned by fashionable society, often make them really more degraded than what are called the lowest. But there are vast masses very poor, very ignorant, many of them very vicious. They have a hard life and many temptations. Rev. J. E. C. Sauer, at Centennial Conference.

### LETTER FROM GEORGIA.

The North Georgia Conference—A Body Grown too Large—Division Probable—A Skillful Presiding Officer—Sermons Praised by Saint and Sinner—Talmage Hears the Appointments Read—The Banner Missionary Conference—Emory College—Local Option.

The North Georgia Conference met in annual session in the city of Atlanta, Nov. 29, and adjourned Tuesday night, Dec. 2. Every available moment was taken up with the business of the conference. Another day could have been used to profit. In a few more years the question of division will be sprung. We are larger now by one-fourth than the old Georgia Conference was in 1856, when it was divided. It takes a skillful presiding officer to hold so many men well in hand. And then the vast amount of labor required in stationing so many preachers makes the bishopric an office not to be desired. At this session the North Georgia Conference, Bishop Granbery had never been with us before. The absence of Bishop Wilson, caused by his extreme illness, was a matter of profound sorrow to the entire conference. He had been maturing his plans, no doubt, for months, and would have been more at home, both in the chair and in the cabinet, than Bishop Granbery, who was suddenly called to take his place. Under the circumstances division will be sprung. We are larger now by one-fourth than the old Georgia Conference was in 1856, when it was divided. It takes a skillful presiding officer to hold so many men well in hand. And then the vast amount of labor required in stationing so many preachers makes the bishopric an office not to be desired.

At this session the North Georgia Conference, Bishop Granbery had never been with us before. The absence of Bishop Wilson, caused by his extreme illness, was a matter of profound sorrow to the entire conference. He had been maturing his plans, no doubt, for months, and would have been more at home, both in the chair and in the cabinet, than Bishop Granbery, who was suddenly called to take his place. Under the circumstances division will be sprung. We are larger now by one-fourth than the old Georgia Conference was in 1856, when it was divided. It takes a skillful presiding officer to hold so many men well in hand. And then the vast amount of labor required in stationing so many preachers makes the bishopric an office not to be desired.

Just at the close of the conference Dr. Talmage, who lectured in Atlanta that evening, was introduced to the Bishop and the presiding elders, who had not quite finished their work, and then to the conference. He said that he was almost a Methodist; that he had long desired to be present at a Methodist annual conference at the supreme moment—that is, when the appointments were read out. He watched everything with eager interest, his keen eyes scanning the faces of the preachers to see what effect the announcement of their appointments would have. A note composed set of men he never saw.

Being absent from the conference room with the Bishop and cabinet when the statistical report was read, I failed to get the number of adult and infant baptisms, etc. But we heard the conference sing "Praise God from whom all blessings flow," and on inquiry learned that it was because of the unusually large number of additions to the church. The collections will average very well with previous years. The collection for home missions was the largest amount any conference in Southern Methodism has ever contributed in one year to the cause of missions. The large increase was for foreign missions. The collection for home missions was a little short.

The policy of our Conference Board of Mission is as fast as possible to erect our conference missions into self-sustaining circuits. Every progressive Methodist will endorse this plan. Still, the time will never come when we, as a church, will have no home mission field to cultivate. This is an educating agency in itself, which the church cannot give up without withdrawing from its very purpose of preparing for supporting intelligently our foreign work. Sam Jones touches the heart and the pockets of the people by exhibiting photographs of children whom he has rescued from ruin and is now caring for at the Orphan's Home. Something of this sort near by is needed to give the strongest impulse to missionary effort in behalf of those at a distance.

Emory College has a host of friends in Texas. Many of them, no doubt, are anxious to know what effect Dr. Haygood's resignation of the presidency will have upon its future. To all let me say that Emory College is dependent for its success upon no one man. The time was when it needed Haygood at the helm. But now she is over the bar, in the open sea sails safely without a leak in the hull, and the captain's mind at the wheel—she is ready for a long and prosperous voyage. Dr. Hopkins, the newly elected president, is known to be a gentleman of rare worth. If the point of his blade is not as sharp as Haygood's, its edge is as keen. His bearing is deep and broad. He speaks the purest English. His preaching is of a high order, delighting while it instructs his hearers. He has the happy art of getting along with the layman, and that means with everybody. Withal the Board of Trustees could hardly have made a better selection.

Dr. Haygood was overworked, as he has been for several years. His little, tough body, full of nerve and muscle, had already been imposed upon. The Doctor will devote himself, not exclusively, but for the most part, to the disbursement of his own beneficence. His interest in Emory will become the less intense and sincere.

Mrs. McLean, the widow of Bro. McLean who came back from China two or three years ago and died, was present, working in the interest of McLean Chapel in China. Her devotion to the missionary cause is deep and unabated. She will build that church. Such love and such zeal are the guarantees of success.

A large, live city is no place to hold an annual conference. There are too many people. They are too busy. Hundreds of people in Atlanta don't know to this day that the North Georgia Conference met there in Nov. last. It is too great a scattering of the forces. Intensity is the demand of this age.

The Atlanta Constitution thinks Dr. Talmage is wasting breath in lecturing the people of Georgia on Infidelity. That blatant infidel has no following in Georgia. Still we were glad to see the angular Brooklyn pastor.

evil is on the increase and the conference thought it well to rebuke it.

### The Doctrine of Atonement.

BY W. P. HARRISON, D. D.  
To the Advocate.

In one of his letters to his brother Charles, the Rev. John Wesley, in 1764, said: "I do not find anything on the Atonement fit for a Deist. Pray inquire of your learned friends." It is doubtful whether such a book exists at the present time. In the cardinal doctrine, as taught in the "Articles of Religion," there is no disagreement among Methodist writers and theologians, but the effort to define and explain the doctrine develops a wide diversity of opinion.

Whist studying this subject, the Rev. Richard Watson, in 1799, became troubled and perplexed. He had been a Wesleyan Methodist preacher for four years, but the novelty expressed in his views of this subject led some hasty and indiscrete brethren to close the doors of the churches against him. He was charged with Arianism, and forbidden to preach in the pulpits of the denomination to which he was appointed. This harsh treatment led to Mr. Watson's withdrawal from the Wesleyan Methodist Church, and, for a time, he ceased to preach at all. Afterwards, he united with the Methodist New Connection, and it was nearly twelve years before he returned to the Wesleyan fold.

In 1823, when Dr. Clarke's Commentary appeared, his comment upon Luke 23:34 gave great offense to many sincere persons. "The doctrine of the eternal sonship of Christ is, in my opinion," says Dr. Clarke, "anti-scriptural, and highly dangerous." In opposition to Dr. Clarke, Mr. Watson wrote an interesting, able, and, to many minds, a satisfactory pamphlet. Perhaps he was urged to make this reply to the learned commentator by reason of the fact that his own views upon this subject had been called in question at the beginning of his ministry. But the memory of his withdrawal from the church, and recent return to it, with his own experience of the bitter treatment which even good men will sometimes manifest toward those who differ from them, gave to Mr. Watson's polemic a fraternal spirit which adds grace and beauty to his logic.

Dr. Clarke made no reply, although his views were pronounced by Mr. Watson as utterly destructive of the doctrine of the Trinity, and, by consequence, of the scriptural doctrine of atonement. Dr. Clarke had no taste for controversy, and few qualifications for it. But his silence was not caused by a spirit of sulky resentment, much less by an affected contempt of his opponent. The spirit of brotherly love and kindness prevailed between these good and great men until, within a brief period of each other, they were removed to the heavenly estate, where all men shall see "eye to eye."

In January, 1827, Bishop Joshua Soule preached a sermon before the South Carolina Conference which occasioned a singular proceeding in the General Conference of 1828. Bishop Soule's sermon may be found in "The Methodist Pulpit, South," published in 1839. The text is, James 1:25, and the subject, "The Perfect Law of Liberty."

At the General Conference held in Pittsburgh, Penn., in 1828, on motion of L. McClellan and T. Merritt, the following preamble and resolution were adopted: "WHEREAS, In the sermon of the Rev. Bishop Soule, preached before the South Carolina Conference, Jan. 14, 1827, there is in the opinion of some an apparent departure from several points of doctrine held by the Methodist Episcopal Church, that is to say:

1. It may fairly be inferred from the above-mentioned sermon that Christians are not under moral obligation to keep the Sabbath holy, since the law which enjoins the observance of the Sabbath day is done away.

2. The law given to mankind in a state of innocence, has, in virtue of atonement, relinquished its claims in such a sense as not to condemn even him who refuses compliance with the conditions of the new covenant.

3. That the atonement made by Jesus Christ was a satisfaction in such a sense as to render both repentance and faith, with respect to the sins atoned for, unnecessary.

4. That the atonement has no direct and immediate application to the transgressions of the law to which man is now personally responsible, called in the sermon the Gospel, or the Law of Liberty; therefore,

Resolved, That the General Conference now go into an investigation of the subject and determine whether such doctrines are contained in said sermon.

Several motions were made and withdrawn, whereupon S. K. Hedges moved, and it was seconded, to refer the whole subject under consideration to the Committee on Episcopacy, which motion prevailed. Next day this committee reported that, "fairly construed," the sermon taught none of the doctrinal heresies attributed to it; indeed, on the contrary, it was entirely in harmony with the teachings of Methodism found in the works of Wesley and Fletcher. It is a little curious, however, that thirty members of the conference voted that the sermon denied the obligation of Christians to keep the Sabbath holy!

This proceeding, from every point of view, is a most remarkable one. The innocent reader, who sees these charges of heresy against Bishop Soule for the first time, will be apt to turn to the sermon in order to ascertain what ground there was for the charges. Latitudinarianism of the broadest type; Antinomianism unexcelled even by the famous Dr. Crisp; and Deism strong enough to shock even a Socinian—all in a single sermon of a Methodist bishop! One cannot resist the feeling of astonishment when he examines these charges of heresy against Bishop Soule. What wonderful tacitness there must have been in the minds of these General Conference members.

"For sure he must have noticed keen,  
Who sees what is not to be seen."

But the arraignment of a sermon on

the charge of heterodoxy is certainly without precedent and without a subsequent in the history of General Conference legislation. There is nothing equal to this action, except the vote on the resolution which deposed Bishop Andrew in 1844. That the opinions expressed by Bishop Soule were new to these critics, can be accounted for by the fact that the critics were men who knew but little of theology, and were but slightly acquainted with the doctrines of their own church. Because the Bishop had dared to use words and phrases which did not occur in the dull platitudes of their own pulpits, these critics could see nothing but "heresy" in them. The constant repetition of terms adjusted to the philosophy of the school of Calvin had beaten into their Methodism a jargon which was utterly without meaning in an Arminian pulpit. But it was the custom of the time within a limited circle, and the man who departed from it must be challenged before the church and the world.

Beyond Methodist circles we find a similar instance in the treatment of Horace Bushnell by the Congregationalists of New England. This eminent man, endowed as few ambassadors of Christ have been in the nineteenth century, was compelled to endure a persecution of unparalleled ferocity for many years. If his environment had been somewhat different, he might have been saved much of sorrow and torture, by finding his way open to a Scriptural view of the Atonement in the works of Arminius, Wesley and Fletcher. But he had been reared under the shadow of the philosopher of Geneva. Long and earnestly did Bushnell struggle after a resting place for faith, and a foundation for a Scriptural system of belief. The opposing forces of Rationalism, Antinomianism and Calvinism, contended for the mastery in his mind. At length he discovered the tools which have caught so many Calvinists, and bound them to the errors of the Socinians.

I have noticed a few of the many cases that may be cited, in proof of the proposition, that the doctrine of Atonement, essential as it is to a Scriptural creed, has hitherto been enveloped in phrases and terms borrowed from Calvin, and employed without searching narrowly, by finding his way open to a Scriptural view of the Atonement in the works of Arminius, Wesley and Fletcher. But he had been reared under the shadow of the philosopher of Geneva. Long and earnestly did Bushnell struggle after a resting place for faith, and a foundation for a Scriptural system of belief. The opposing forces of Rationalism, Antinomianism and Calvinism, contended for the mastery in his mind. At length he discovered the tools which have caught so many Calvinists, and bound them to the errors of the Socinians.

I have noticed a few of the many cases that may be cited, in proof of the proposition, that the doctrine of Atonement, essential as it is to a Scriptural creed, has hitherto been enveloped in phrases and terms borrowed from Calvin, and employed without searching narrowly, by finding his way open to a Scriptural view of the Atonement in the works of Arminius, Wesley and Fletcher. But he had been reared under the shadow of the philosopher of Geneva. Long and earnestly did Bushnell struggle after a resting place for faith, and a foundation for a Scriptural system of belief. The opposing forces of Rationalism, Antinomianism and Calvinism, contended for the mastery in his mind. At length he discovered the tools which have caught so many Calvinists, and bound them to the errors of the Socinians.

I do not propose to enter into the merits of the question in this article. That all the descendants of Adam are born into the world with the same fallen, depraved, mortal nature, which only by sin-ner possessed, seems to me to admit of no denial. I do not find, always, support for the doctrine in the texts which are frequently quoted to prove it, but it is there, a doctrine fundamental, and clearly set forth. That this fallen nature is not deserted by God, our Father, is likewise asserted, for the Holy Spirit enlightens every soul that comes into the world, and whether men be conscious of it or not, all that is good in us, regenerates or restores, is divine. That Jesus Christ's atoning death for every man; paid the price of redemption with his own blood, buying us out of the bondage of Adamic law into the liberty of the kingdom of grace; that this redemption, completed in and by his sacrificial death upon the cross, constitutes Jesus Christ the Redeemer of all men, and especially of them that believe; that he forgives sin, cleanses the heart, creates the soul anew in righteousness, and good works; that his blood cleanses us from all sin, from all ungodliness and unrighteousness; and that he keeps his believing children in the bonds of peace and love unto the day of eternal blessedness—these are propositions which are clearly set forth in the Scriptures, and are doctrines very full of comfort.

That when we come to define the *quo modo*, the manner in which the redemption wrought by our Lord, we run into subject where we are not called by the language of the Scriptures. The ancient doubted the question, whether Christ was *substantive*, God from himself, that is, *substantive* divinity. Dr. Clarke does not entertain the proposition of *divinity* *divine*, and therefore he limits the sonship of Christ to his *human* nature. Nevertheless, without at all coinciding with Mr. Watson in his argument on the subject of subordinating *quomo* to *quid*, it may be perfectly in agreement with human reason, that a *quomo* may be of like substance or essence with the *quid*. Whoever accepts the doctrine of the *trinitarian* of human souls, should find no difficulty in believing Christ to be the eternal Son of the Father. So long as we approach these high mysteries in a spirit of reverence, with an acknowledgment of the weakness of the human understanding, we shall be guided against a dogmatism that is offensive on the one side, and the uncharitable spirit, which embitters but cannot settle controversy, on the other.

NASHVILLE, Tenn., December, 1884.

**Unity of Doctrine.**

If there is anything in Methodism next to the power of the Holy Ghost, it is the unity of the Methodist Church in the great, cardinal doctrines of Christianity—unity in sanctification, knowledge of adoption by God, regeneration and forgiveness of sin by faith in Jesus Christ. I hope I may die before any change shall ever come to the religion established by Wesley under God.—Dr. McFerrin, in Centennial Address.



Texas Christian Advocate.

No Authority for Instrumental Music in the New Testament.

The question of music in our churches is now attracting, deservedly, a good deal of attention, and anything calculated to throw light on the question as to how we may get all our people to sing, is received with interest. But certainly the strictures of Bro. Lancaster, in a late issue of the ADVOCATE, are not calculated so to do. His arguments are all of a class which logicians would call non sequitur, and many of his conclusions are drawn from propositions not based on facts—as instance the following: "No countenance is given to instrumental music in the New Testament, hence it is not to be used."

Now then, if the instruments with which the people were familiar in the Old Testament church were used by him to edification, and if the redeemed in heaven are to strike all their harps of gold as an accompaniment to their glad songs, by what authority is the sweet toned organ to be ostracized from our congregations? Bro. Lancaster says that sometimes an old-fashioned straggler, like himself, gets into a congregation where the organ is used, and feels out of place. I wonder then how he will manage to endure the music of heaven, where thousands of instruments are used? Bro. Lancaster tells us that St. Paul exhorts to make melody to the Lord in our hearts and not in the ear; hence an organ is not to be used. If this is good logic, then we must not sing at all; for by this law the melody of the organ is excluded, so is the melody of the human voice. Finally, Bro. Lancaster gives us his clincher by an appeal to his personal experience. His argument is this: "In a long life I have never witnessed a soul converted or made happy under the sound of an organ, hence an organ should not be used."

The first part of this proposition I do not doubt; but it only proves either that Bro. L. has never been in a meeting where an organ was used, or else he has abused rather than used this great auxiliary to revival meetings. But he is not unlike many people who imagine that nothing exists which they have not seen. Mine has been a short life, but during the summer passed I attended a meeting where one hundred souls were powerfully and thoroughly converted to God, and there was scarcely a song sung that was not led by an organ and a choir. Another meeting I attended where conversions were counted by the hundred, and yet an organ and a choir led the singing throughout, and this was no superficial or dry-eyed work. Old and middle-aged men, young men and women of all classes, were powerfully convicted and often there went up the cry from pierced hearts, "What must I do to be saved?"

Bro. Lancaster gives us a description of a choir. Does he describe the one he uses? If so, I do not wonder at his success. But is it the fault of the organ that such a case exists? St. Paul says: "Neglect not the gift that is in you." Then if musical talents have been given to our people, and if as is the case thousands of dollars are spent annually for its cultivation, why may not this talent be sanctified and used for the glory of God as well as any other? Why need we delegate to men of the world the important and delightful service of leading our choirs? Is there not as much talent in the church as there is outside? By what authority does any pastor allow the singing for his congregation to be done by such people as have been described? Let all such reform their methods and give the organ a fair trial before blaming it for their own failures. We are exhorted to do everything "decently and in order," and I am sure, from experience and observation, that if any pastor will make his people supply themselves with hymn and tune books, such as are issued by the House, and will have a good organ and choir to lead them, and will exhort the people to sing, the singing will more likely be done "decently and in order," and with more "understanding also" than if the leading is committed to a promiscuous crowd.

The Two Critics.

In a former article I endeavored to give the sense of Dr. A. Clark's criticism on 25th verse of 2nd chapter of 2a. Cor., but as Brother Hinson says emphatically that it is not so, for the benefit of those who have not his commentary at hand I will transcribe his comment on the above passage, and also on Amos, vi. 5. "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the divine worship of his people; and I am satisfied, and I further believe that the use of such instruments of music in the Christian church is without the sanction and against the will of God; that they are subsversive of the spirit of true devotion, and that they are sinful. If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent them and introduce them into the worship of God in the Christian church? I am an old man and an old minister, and here declare that I never knew them productive of any good in the worship of God, and have had reason to believe that they were productive of much evil."

More has not appointed any instruments of music to be used in the divine

worship, there was nothing of the kind under the first tabernacle. The trumpets or horns then used were not for song nor for praise, but as we use bells—to give notice to the congregation of what they were called to perform. But David did certainly introduce many instruments of music into God's worship, for which we have already seen he was solemnly reproved by the prophet Amos. Here, however, the author of this book states he had the commandment of the prophet Nathan, and God the king's seer, and this is stated to have been the commandment of the Lord by his prophets. But the Syrian and Arabic give this a different turn: "Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and the sound of harps, and with hymns of David, and the hymns of God the king's prophet, and Nathan the king's prophet; for David sang the praises of the Lord his God as from the mouth of the prophets. It was by the hand or commandment of the Lord and his prophets that the Levites should praise the Lord; for so the Hebrew text may be understood; and it was by the order of David that so many instruments of music should be introduced into the divine service. But were it evident, which it is not, either in any other place in the sacred writings, that instruments were prescribed by divine authority under the law, could this be added with any semblance of reason that they ought to be used in Christian worship? No, the whole spirit, soul and genius of the Christian religion are against this, and those who know the church of God best and what constitutes his genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion, and that where they prevail most there is least of the power of Christianity."

If I mistake not Dr. Clarke, read the Scriptures in about forty different dialects, collated many manuscripts, translated every word of the Hebrew, and thus strove to get the meaning of every word uttered by divine inspiration. If this does not entitle his opinion to some consideration, what would? But where our ministers lead or wink at departures from the simplicity of Methodism, what better can we expect of the membership? We are getting like Israel under Samuel; the nations of the earth have kings and we must have one. Other churches have organs; so must we; other churches have of cathedrals; so must we. Try to lift your collection for missions, "O, the building of our church has cost much," and "there is a balance due on that organ;" and then "the organist is to be paid; I don't see how I am to give to the cause of missions this year." Alas, alas! the heathen starving for the bread of life, the treasury of the Lord empty and organs enough in the churches in Texas, if converted into money, to keep a dozen missionaries in the field. At whose door does this sin lie? Upon whose skirts will the blood of the heathen be found? I love the church. I can adopt the language of the poet: "Beyond my highest joy, I prize her heavenly ways, Her sweet communion, solemn vows, Her hymns of love and praise."

But now I have done with this subject. Soon I shall go hence, and neither my voice nor pen will disturb the inhabitants of earth again. T. A. LANCASTER. HOUSTON, Dec. 25.

In Memoriam.

In the forenoon of Wednesday last, Francis Ashby Mood, Doctor of Divinity, ceased to dwell among his loved ones here, and went up to live with God and the holy angels and the saintly company of his friends who had gone before. His last illness may scarcely be called an illness at all so perfectly was it a dissolution. The indomitable will of the man held the vital forces together and kept death at bay, enabling a spirit to live on in the flesh, fulfilling God's mission, even after his life-work seemed ended time upon time. His frail body, attacked with pulmonary many years ago, grew weaker and more emaciated, until it seemed it would fall easy prey to the last enemy. Sometimes the grim monster would come in and, asserting the potency of possession, demand that unconditional surrender be made to him, the conqueror of all. The masterful spirit of God's servant, feeling that his life-work was not yet accomplished, would upon these occasions rise in the majesty of his God-given will and hurl the invader back and hurry on to duty not yet done. He was a wonder to all. How often it was said of him, "Dr. Mood is here working harder than the strongest of us when he should be at home in bed." This was the universal sentiment among the preachers on his arrival last Friday at this place, the seat of his conference, the North-west Texas. Your correspondent had been requested by him several weeks before to meet his class at the conference and preside at its examination, and when the Doctor met him on the platform at the depot and thanked him for the favor, it was with that burked husky, labored breathing that betokened that life's machinery was running hard. Not an eye, during the two days he sat in the midst of our deliberations, fell upon the great man but, who, when the body dies? Alas, your article speaks not; it is as silent as the grave. I turn away and once more eagerly inquire, "If a man die, heaven-inspired ones, shall man, immortal, live after he has ended this dreaming life? Listen, far back in the ages one speaks! He is covered with sores and writhes in pain, but listen. "Though after my skin worms destroy this body, yet in my flesh shall I see thee." Listen again: "All that are in their graves shall hear his voice, and shall come forth." 'Tis Jesus speaks, and out of the dust of the grave hope blossoms. H. A. GRAVES. SEGUIN, Dec. 12, 1884.

A Good Book.

We allude to a small book recently issued by the Southern Methodist Publishing House at Nashville, entitled "The Sunday-School and its Methods," by Rev. J. A. Lyons. We have examined it with some care, and find it to be a most excellent treatise on the subject indicated in the title. The author, in his preface, says: "More schools and better schools; more religious teaching and better teachers; more childhood religion and less adult backsliding; more room for working Christians and less occasion for idle ones—these are among the objects to which this book is devoted." The work is heartily endorsed by our Sunday-school editor, Dr. Cunningham, and will be of great value and utility to all Sunday-school workers. Price \$1.00. B. W. WILLIAMS. TEXARK, Dec. 16, 1884.

escorted it to the late residence of the deceased. The scene at the church in Georgetown was one of the impressiveness of which could scarcely be surpassed. The crowning feature of this part of the memorial was an address by Rev. J. H. McLean, chairman of the faculty of the University, in which, amid the tears of hundreds, the speaker portrayed with wonderful force the character of a man giving in a most literal manner, his life to God. It had been pointed to the last moment that Dr. I. G. John, editor of the TEXAS CHRISTIAN ADVOCATE, and one of Dr. Mood's dearest friends, would arrive to take part in the ceremonies. None knew then that at that moment Dr. John was lying in great agony the sufferer from a frightful injury received in the fatal wreck on the Central Railroad, in his way to the scene of the burial of his friend.

So widely known was Dr. Mood, that the briefest sketch only will suffice. Born in 1830, in Charleston, South Carolina, and educated after a most liberal pattern, he soon became prominent in the Methodistism of his native State. Having filled with great acceptability the leading appointments in his conference, he was called to the pastorate of Trinity Church, Charleston, to the Presidency of Soule University, Texas, and at the founding of Southwestern University in 1878 he was chosen its first regent, which post of honor and responsibility he held at the time of his death.

A great and good man has gone to his reward on high. We mourn our loss and wonder how it can be repaired. The God of infinite resources, who is the God of our worship, will provide for his church in this her time of necessity—such is our faith. SAM'L P. WRIGHT. WACO, TEXAS.

My Dream.

What is a dream? Is it not that which the soul sees, hears and feels when the bodily senses are wrapped in repose? Asleep in my bed, in the town of Seguin, Texas, I dreamed. I saw myself a little child, with flaxen hair and dimpled hands and feet. I saw the home of my childhood, and my brothers and sisters in gleeful play upon the green carpet of the grassy yard. I saw my mother, queenly, cheerful, moving about the old log-cabin home, in the unfaded prime of her womanhood. I saw the smile of a mother's love play about her yet un-wrinkled features as she fondly looked down upon her playful group of little ones. I heard her breath my name, the name she gave me when an unconscious infant I drew life from her youthful womb, and my heart leaped for joy. I saw the old farm and my father following the plow, half-hidden by the green and growing corn that waved to and fro in the warm summer breeze. His form was not yet wasted by time and toil, nor the glow of his ruddy manhood faded. Presently he approached the end of the field nearest the spring, and he called to me to bring him a draught from its cool and sparkling waters. I hurried down the hillside and stood there with the limpid waters of the old spring bubbling up at my feet and rippling away along its shallow channel bordered with peppermint and sweet-scented calamus. I saw the great forest trees, lifting their giant branches and green foliage into the crystal skies, and bending to and fro when the strong winds blew. I saw the sugar-maple, the wild-spreading beech, the tall poplar, and a thousand great and little trees, and all the tangling vines that made that forest carpet on hill and dale in early Tennessee. I heard the thousand-voiced choir of the wild woods, as its matin hymns went up to Him who built each leafy dell and curved each forest arch sparkling with the bright gems of spring's dewy morn. The soft melody of its song awoke me, and lo! it was a dream. I opened my eyes and the rays of the morning sun were shining through the window panes of my bedroom in Seguin, and I was far away from the scene of the earliest and fondest recollections. I saw and felt that my boyhood was lost in age, and the emerald woods in which I once merrily roamed were passed away. My aching, stiffened limbs, my seared and wrinkled features, and my hoary head, admonished me that my youth was gone: Time and toil have made me an old man. The cabin home of my childhood cannot now be found. The farmer's plow turns up the soil where its foundations stood. Where once stood the virgin forest, with its tall poplars lifting their heads into the pathway of the clouds, the ripening corn now nods its tassled head, and the harvest goldens for the reaper's blade. Such is our life. Be the sunny scenes of youth as bright as they will, the lengthening shadows of age shall darken them, and the grave shall entomb them all! But is that all of men? Tell me, ye wise ones; ye sons of science; ye men of learning; is there nothing more for man than this—to live, to dream, and perish evermore? What is it that dreams: that wanders back to the sunny spots that lie so brightly on the hills of youth and childhood, while the body lies fast held in the embrace of sleep—death's brother? Does that die, too, when the body dies? Alas, your article speaks not; it is as silent as the grave. I turn away and once more eagerly inquire, "If a man die, heaven-inspired ones, shall man, immortal, live after he has ended this dreaming life? Listen, far back in the ages one speaks! He is covered with sores and writhes in pain, but listen. "Though after my skin worms destroy this body, yet in my flesh shall I see thee." Listen again: "All that are in their graves shall hear his voice, and shall come forth." 'Tis Jesus speaks, and out of the dust of the grave hope blossoms. H. A. GRAVES. SEGUIN, Dec. 12, 1884.

Children's Department.

Little Sermons on Little Texts.

NUMBER ONE. "He that puts his hand into the mortar must not grumble at the pestle!" There are very few sermons preached to children from the pulpit. The preacher cannot well afford, in a mixed congregation, to forget every other class and speak all his words at one time to one class. Or if he does this, he cannot do so very often. So your children do not hear many sermons from the pulpit that are all your own. Now the ADVOCATE has in this matter a better opportunity. It can give you children every week a sermon all to yourselves. We can divide up the big congregation and put the old folks in one place and the children in another. In that way you children can have a sermon, to yourselves and take nothing from the old folks. Now this part of the paper has been fenced in for you, and we are going to make the fence so high that nobody can get over it. You may look in this corner every week and find a little sermon all for you. Now if you find any hard words in the sermon that you do not like, sit down and take your pen and write: "Dear ADVOCATE, please do not use such hard words any more," and we promise you to pin those words right on the desk in front of us and never put them in your sermons any more. And you may write about other things if you like. If you find a nice little text that you would like to hear a sermon about, sit down and write: "Dear ADVOCATE, please preach us a sermon on this text." The fact is, you may write about just what you please, and we shall be glad to get your letters, and it may be that you will see them in this column. And do not forget above all things to write and tell us if the sermons get too long.

Sunday-School Officers.

The Discipline, on the fifth page, says: "Sunday-school superintendents shall be elected by the quarterly conference upon nomination of the preacher in charge," but fails to say anything about a vice or assistant Sunday-school superintendent and other officers. We presume, however, such persons should be good church members. The Sunday-school is the place to teach the young the way to Christ, and should be as sacred as the altar itself, and not be a place where the well-dressed pool player can occupy a prominent position as officer and teacher. Children brought up under such training are not likely to become good Christians, even if they escape being made thoroughly worldly. We are glad to know that all Sunday-schools are not of this type, but that there are so many in existence that are a blessing to the church. The devil needs no better engine with which to fight religion than a fashionable Sunday-school. God forbid that we as Christians should be led astray by the god of fashion. God forbid that we should leave the old plain and well-beaten paths. Others have traveled this road before us, and if we expect to meet them again we must stop trying to find new roads to heaven, but take up our cross and follow in the old, old path. One old path in Sunday-school work is to put godly men and women in its responsible places. Men and women of the world are not the persons upon whom should be placed the responsibility of teaching children the way to heaven. How can they teach what they do not know? Just here is the explanation of so many failing schools; schools full of ill-behaved children; schools that are a curse to the church not a blessing, but rather a curse. H. J. WHEELER. WHITNEY, TEX., Dec. 15.

she looked up in her father's face, and said, "Father, if I should die, will you promise to love Jesus, and meet me in heaven?" "Pshaw!" said he, "what put such a wild thought into your head? You are not going to die, I hope. You are only a wee thing, and will live many years." "Yes, but if I should die, will you promise to love Jesus just as I do, and meet me in heaven?" "But you are not going to die. Don't speak of it," he said.

"But if I should die, do promise, father, you will be a good Christian, and come up and live with Jesus and me in heaven." "Yes, yes!" he said at last. "When they came near the crossing-place, she said, 'Father, please stand here a minute.' She loved him dearly, and was willing to run the risk of dying for him. Strange as it may seem, she walked quickly, and jumped upon the loose rock, and down it went with the little girl. She was crushed to death. The trembling parent crept to the edge, and with eyes dim with tears, gazed wildly upon the wreck. Then he thought of all his little child had told him about how Jesus had died to save us. He thought he had never loved his child so much. But he began to see that he had far more reason to love Jesus, who had suffered much more to save him from the 'bottomless pit.' And then he thought of the promise he so carelessly made to his daughter. What could he do but kneel down and cry to God to have mercy upon him?"

If they meet in heaven, do you think that daughter will be sorry that she sacrificed her life for her father's sake? Can you not imagine that tears often filled the eyes of that father when he spoke of his sainted little one? You would say he would have been a very wicked man if he had not loved the memory of his child. But is it not a thousand times more wicked for you not to love him who has loved you so much more than that little one loved her father?

How can you help loving such a precious Savior? Will you not ask him to forgive you and help you to live for him the rest of your life?—Rev. E. P. Hammond.

LEMONS AS MEDICINE. They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases as prepared by Dr. H. M. Moziey, in his Lemon Elixir and Lemon Hot Drops. LEMON ELIXIR. Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration by regulating the Liver, Stomach, Bowels, Kidneys and Blood. Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Fifty cents for one-half pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists. From a Prominent Lady. I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Moziey's Lemon Elixir, I can walk half a mile without suffering the least inconvenience. Mrs. E. H. BLOODWORTH, Griffin, Ga.

GOLDEN'S LIQUID BEEF-TONIC. It is pronounced by scores of physicians, and thousands of people who have used it, to be the best known remedy for Debility, Dyspepsia, Indigestion, Loss of Appetite, Loss of Flesh, Lung Complaints, Female Weakness, Gastric Irritability, Nervousness, Malarial Fever and many other diseases where tonics are required—differing essentially from all other Beef Foods and Tonics. This great Invigorator consists of the juice of the finest fresh beef—by Baron Von Liebig's process—combined with cod-liver oil and health-giving properties, and affords building material for the nerve and muscle. An analysis by the eminent chemist, ALFRED W. HALL, M. D., F. R. S., of London, England, and also an endorsement by the celebrated physician, Professor SIR ELLIOTT WILSON, F. R. S., of London, are included on each bottle. It has secured such remarkable cures of the ailments which afflict common humanity that it may be truly said: A Remedy for Millions. REMEMBER THE NAME! GOLDEN'S LIQUID BEEF-TONIC. Sold by leading wholesale druggists and retailed by druggists generally. Price, \$1 per bottle; 6 for \$5.

THE MILD POWER CURE. HUMPHREYS' SPECIFICS. Sold by Druggists, or sent postpaid on receipt of 25 cents—sent by Dr. Humphreys' Agents, Free, by Express, 75 CENTS PER BOTTLE. Medicine Co., 109 Fulton St., New York.

WINTERSMITH'S CHILL CURE! A BIG SUCCESS. W. N. HALDEMAN, President Courier-Journal. OFFICE OF THE COURIER-JOURNAL, LOUISVILLE. Sir—I have a file I have observed for many years the value of your remedy for malarial fever. I say in reply to your request, that I know of your 'Chill Cure.' It cured my wife's malarial fever in my family after many other remedies had failed. From the opportunity I have had to judge, I do not hesitate to express my belief that your 'Chill Cure' is a valuable specific, and performs all you promise for it. W. N. HALDEMAN. W. G. FRY & CO. of Sault Ste. Marie, Mich., say: Your 'Chill Cure' has been a big success in this country. G. W. Woods, of Eagle Creek, was cured after having tried many other remedies. Several other people here children were cured after all other remedies had failed. We can sell you a large quantity of it now. W. G. FRY & CO. W. B. HENDERICKSON, Casey Creek, Ky., says: CURED BY IT. SO FOR SALE BY ALL DRUGGISTS. THOMPSON & OHMSTEDE, AGENTS, GALVESTON.

St. Jacobs' Nerve and Brain Tonic. THE GREAT GERMAN REMEDY FOR PAIN. Believes and cures RHEUMATISM, Neuralgia, Sciatica, Lumbago, BRACKACHE, HEADACHE, THROAT, SORE THROAT, QUINSY, SWELLING, SPRAINS, BRUISES, SICK HEAD, FROSTBITES, BURNS, SCALDS, And all other bodily aches and pains. FIFTY CENTS A BOTTLE. Sold by all Druggists and Dealers. Dispensed in 12 bottles for \$5.00. The Charles A. Taylor & Co. Baltimore, Md., U. S. A. ACHES! & PAINS! "I ache all over!" What a common expression, and how much it says for a poor sufferer! These aches have a cause, and more frequently than is generally suspected, the cause is the Liver or Kidneys. No disease is more painful or serious than these, and no remedy is so prompt and effective as MISHLER'S HERB BITTERS. This remedy has yet been discovered that is so effective in all KIDNEY and LIVER COMPLAINTS, MALARIA, DYSPEPSIA, etc., and yet it is simple and harmless. Science and medical skill have combined with wonderful success those herbs which nature has provided for the cure of disease. It strengthens and invigorates the whole system. Hon. Thaddeus Stevens, the distinguished Congressman, once wrote a fellow member who was suffering from Rheumatism and kidney disease: "Try Mishler's Herb Bitters, I believe it will cure you. I have used it with the most wonderful combination of medicinal herbs I ever saw." MISHLER'S HERB BITTERS CO., 525 Commerce St., Philadelphia. Parker's Pleasant Worm Syrup Never Fails.

HOME SANATIVE CORDIAL PURIFIES THE BLOOD. ERADICATES MALARIAL POISON, Eliminates Rheumatism, Headache, Gout, GRAVEL AND CHRONIC COLIC, Fever, Dyspepsia, Summer, Female, and Liver Disorders. Recommended by best physicians. Pronounced a Medicine by United States Revenue Department. For sale by all Druggists and Dealers. Generally, Principal Office and Laboratory, Nos. 24 and 26 North Main Street, ST. LOUIS, MO. LeConte Pear Trees for Sale! Per dozen, \$3 to \$4; per hundred, \$30 to \$35. Address, REV. E. J. HOLMES, Accountant, Wis.





ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, softness, and wholesomeness. More economical than the ordinary kinds, and cannot be distinguished with the multitude of low weight, alum and phosphate powders.

CORNS

WHY WILL ANY ONE SUFFER FROM CORNS? Why do you get a corn? It is the result of the "GERMAN SOFTENING" which is the only one that will cure them.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and the child, a mere babe, was in the most horrid of conditions, he accidentally made a preparation which cured his only child of Consumption.

OUR No. 1 Plantation Saw Mill, \$200

SEND FOR DESCRIPTIVE CIRCULARS. SMITH, MYERS & SCHNIER, 371, 373, 375, & 377 W. Front St. CINCINNATI, O.

50 CARDS

50 CARDS of "Embossed Beauties," all Christmas with your name on, large and small, with a full set of envelopes.

SALARY

Agents Wanted—Outfit Free and All Freight Paid. Address: H. C. GARDNER, 112 Chestnut Street, Philadelphia, Pa.

LADIES' BOOK OF FANCY WORK

Agents for the GOLDEN DAWN: OLIVER & CO., 87 Broadway, New York.

THE AMERICAN SCHOOL UNION

Agents for the GOLDEN DAWN: OLIVER & CO., 87 Broadway, New York.

PICTORIAL NEW TESTAMENT

Agents for the GOLDEN DAWN: OLIVER & CO., 87 Broadway, New York.

CHRISTMAS AND NEW YEARS MUSIC BOOKS.

Agents for the GOLDEN DAWN: OLIVER & CO., 87 Broadway, New York.

MASON & HAMLIN

Agents for the GOLDEN DAWN: OLIVER & CO., 87 Broadway, New York.

MASON & HAMLIN

Agents for the GOLDEN DAWN: OLIVER & CO., 87 Broadway, New York.

MASON & HAMLIN

Agents for the GOLDEN DAWN: OLIVER & CO., 87 Broadway, New York.

MASON & HAMLIN

Agents for the GOLDEN DAWN: OLIVER & CO., 87 Broadway, New York.

MASON & HAMLIN

Agents for the GOLDEN DAWN: OLIVER & CO., 87 Broadway, New York.

Annual Report of the Corresponding Secretary of the Women's Missionary Society, North Texas Conference.

Another conference year has closed; and, as your Corresponding Secretary, I come to you with my report of the year's work, as wrought by our society. While this year has seen much accomplished, for which we, as a society, should be thankful, yet we feel with regret that much has been left undone which should have been accomplished by us this century year of Methodism.

The total number of new members—one hundred and thirty-one—making total membership of our conference society, to date, 1714.

The number of life members remains the same as reported at last annual meeting—fifteen, there having been no new life members reported to your corresponding secretary during the year. The number of subscribers to our Women's Missionary Advocate—one hundred and ninety-nine—being an increase of eleven subscribers over last year's list.

Dear sisters, pardon a few words at the close of this report. Another conference year is about opening. The unusual drought which has visited our State this year has, no doubt, prevented our collections from being as large as they might otherwise have been.

Another year is dawning! Dear Sisters, let it be in working or in waiting. Another year with thee.

Another year of service, of witness for thy love. Another year of training. For holier work above.

Let us be careful to inform ourselves concerning the various movements and operations connected with missionary work. This we can do by reading our missionary literature. Let us study our mission work, study it intently, particularly with a discrimination to exertion with respect to its spirit and aims, its organization and methods, its history and development, its successes and results.

Now, my dear sisters, as one of the officers of this conference society, I do earnestly beseech you to arouse yourselves to renewed efforts in the coming year. I have no request to make of our vice-presidents: Will you not, each of you, resolve to form at least one new auxiliary within the next year?

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

Work on your lines, let for the effort never come; Work on your lines, let for the effort never come; Work on your lines, let for the effort never come.

PROSPECTUS YOUTH'S COMPANION. For Young People and the Family.—58th Year. 1885

THE COMPANION has now attained a weekly circulation larger than that of any other literary paper in the world. Its steadily increasing success imposes an additional responsibility upon its conductors to deserve the appreciation and encouragement of American parents.

- Illustrated Serial Stories: A SERIAL STORY for Boys, by MY BROTHER FRANK. A Serial Story, by SERIAL STORY for Boys and Girls, by A COUNTRY COUSIN. A Story for Girls, ADAM JUNIOR. A Serial Story, by SUSPECTED. A Serial Story, by SERIAL STORY for Bad Boys, by J. T. TROWBRIDGE. Mrs. OLIPHANT. ALPHONSE DAUDET. EDGAR FAWCETT. GEO. MANVILLE PENN. FRANK R. STOCKTON. C. A. STEPHENS.

- Travel and Biography: LETTERS FROM SPAIN, by LOUISE CHANDLER MOULTON. BUSH LIFE in Australia, by ARCHIBALD FORBES. LETTERS FROM PERU, by S. G. W. BENJAMIN. FAMOUS AMBASSADORS and Their Triumphs, by JAMES PARTON. IN THE HEART of the Sahara. Incidents and Adventures, during a tour in the great African desert, by H. H. WEBER. COMPANION AUTHORS at Home. Chatty descriptions of the homes of James Payn, Thomas Hardy, Mrs. Oliphant, and other English contributors to the COMPANION. WM. H. RIDEING.

- Tales of Adventure: THE LIGHTHOUSE Keeper's Stories, by JUSTIN CARRICK. HUNTERS' TALES of the Red River Country, by F. W. CALKINS. A YOUNG IMMIGRANT'S Journey to Colorado, by D. L. CHAMBERS. IN THE FORESTS of VENEZUELA, by W. T. HORNADAY. UP THE TRAIL, Cattle-Trailing on the "breaks" of the Llano Estacado, Kansas, by AMOS M. NEVIN. MY ENCOUNTER with the Black Flies, An incident of the French conquest of Tonkin, by HENRI MEUNIER. AMONG THE SAVAGES of Patagonia, during an expedition to the great native apple orchards of the Southern Andes, by C. A. STEPHENS.

- \$3,000. Prize Stories: Nearly seven thousand manuscripts were sent in competition for the COMPANION prizes of \$3,000 offered for the best Short Stories, many of them by eminent writers in both Europe and America. For eight of these, Prizes have been awarded. They are delightful stories. These stories, with others selected from the seven thousand sent, will be a feature of the coming volume of the COMPANION.

- Instructive and Entertaining: AN EXILE'S Escape from Siberia, by COL THOS W. ENOX. An "OLD OPERATIVE," by JUNIUS H. BROWNE. CLEVER THINGS DONE by Journalists: or the strategies of News-gatherers, by JULIUS CHAMBERS. ODDITIES of JAPANESE LIFE, from a Japanese point of view, by S. ARAKAWA. Science and Education: A remarkable series of articles by Eminent Writers will be given on the following subjects: The Study of History. Popular Science for Young People. The Cultivation of the Memory. The Study of English Literature. The Chemistry of Sea and Land. Star Clouds, and Other Articles. Precocious Boys in History. Children a Thousand Years Ago. School Life in the English Lake Country.

- Natural History: THE RIVER WOLF, and Other Papers, by FELIX L. OSWALD. TAME COCKROACHES, and Other Papers, by REV J. G. WOOD. THE WILD HORSE and His Wanderings, by ARABELLA B. BUCKLEY. FISHING ON DRY LAND, and Other Curiosities of Natural History, by PROF C F HOLDER. A BEE'S BRAIN; The Songs of Insects, Insects Useful to the Farm, and Other Papers, by PROF A S PACKARD, Jr.

The Children's Page filled with charming pictures, poems and stories, adapted to very young readers, has always been an attractive feature of the COMPANION. The Editorials will continue to give clear views of current events at home and abroad.

Subscription Price, \$1.75 a Year. Announcement and Specimen Copies Free. PERRY MASON & CO., Publishers, 41 Temple Place, Boston, Mass.

TUTT'S PILLS

"THE OLD RELIABLE." 25 YEARS IN USE. The Greatest Medical Triumph of the Age. Indorsed all over the World.

SYMPTOMS OF A TORPID LIVER. Loss of appetite, Nausea, hoarseness, Pain in the Head with a dull sensation in the back part, Pain under the shoulder blade, fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, Loss of memory, with a feeling of having neglected some duty, weariness, Dizziness, Fluttering of the Heart, Drows before the eyes, Yellow Skin, Headache, Restlessness at night, highly colored Urine.

TUTT'S HAIR DYE. GRAY HAIR or WHITENESS changed to GLOSSY BLACK by a simple application of this DYE. It imparts a natural color, acts instantaneously. Sold by Druggists, or sent by express on receipt of \$1.

FITS. Dr. KLINE'S GREAT NERVE RESTORER. Restores Paralyzed, Stuttering, and Nervous Systems. Cures Epilepsy, St. Vitus's Dance, and all other Nervous Affections.

BARNES' Power Machine. A new and improved Power Machine, for use in Workshops, Factories, and all other places where power is required.

DR. T. G. BRACKING'S FEMALE AND GONORRHEAL INFIRMARY, 420 W. Walnut St., Louisville, Ky.

A Square Offer! No Cure! No Pay! THE PROPRIETORS OF THE PARR ENGLISH PAD

In introducing this valuable Remedy, offer to send, upon certain conditions, a trial Pad FREE—NO CURE, NO PAY—

and guarantee speedy relief or not ask one penny for it. We will send you a trial Pad, free of charge, if you will send us a letter, stating your name, address, and the name of the doctor who has prescribed it for you. We will send you a trial Pad, free of charge, if you will send us a letter, stating your name, address, and the name of the doctor who has prescribed it for you.

Address, PARR ENGLISH PAD CO., 28 Wood Street, Pittsburgh, Pa.

DR. T. G. BRACKING'S FEMALE AND GONORRHEAL INFIRMARY, 420 W. Walnut St., Louisville, Ky.

All diseases of females in speciality, no matter how long standing, nor who have failed with them, are cured and happily relieved. All Nervous and Mental Disorders, Catarrh, Throat and Lung Diseases, Stricture, Piles, and Kidney Disorders, etc., treated with pre-eminent success and satisfaction.

W. H. POLLARD & CO., Importers and Dealers in all kinds of Masons' and Plasterers' Materials, Portland and Rosendale Cements.

Manufacture of Steam Engines and Boilers, Saw Mills, Cotton Presses, Gun Gearing, Etc. All Sizes Engines and Boilers constantly on hand. Near Central R. R. Depot, Houston, Texas.

DR. T. G. BRACKING'S FEMALE AND GONORRHEAL INFIRMARY, 420 W. Walnut St., Louisville, Ky.



Texas Christian Advocate.

SHAW & BLYLOCK, PUBLISHERS.

REV. G. W. BRIGGS, EDITOR.

ASSOCIATE EDITORS.

- REV. R. S. FINLEY, - East Texas Conference.
REV. S. J. HAWKINS, - North Texas Conference.
REV. H. S. THORNTON, - West Texas Conference.
REV. E. S. SMITH, - Texas Conference.
REV. HORACE BISHOP, N. W. Texas Conference.

Joint Board of Publication of the Five Texas Conferences.

Texas Conference—T. W. ROGERS, N. F. LAW, J. F. FOOTE.
West Texas Conference—J. G. Walker, B. HEITS, J. B. DIBOLL.

Northwest Texas Conference—J. Fred Cox, Horace Bishop, Sam'l P. Wright.
South Texas Conference—S. J. Hawkins, W. E. Eastering, J. H. McGee.
East Texas Conference—R. S. Finley, Jno. Adams, R. W. Thompson.

OFFICERS OF THE BOARD.

R. S. Finley, President.
S. J. Hawkins, Secretary.
Sam'l P. Wright, Treasurer.

This Board has control of all publications issued by authority of the Five Annual Conferences of the M. E. Church, South, in Texas.

WATCHING THE HEART.

There is a doctrine of circumstances, which has here of late found new defenders, but which is, as of old, utterly at variance with the teachings of Scripture and the deepest experiences of mankind. It is a doctrine which asserts that circumstances make men, and that the only difference between the noblest sinner and the basest criminal is a difference simply in the structure of the brain or the character of the sin.

Such a doctrine of circumstances is false and every one knows it to be false. We know that we are responsible and treat each other in that way. No crime is ever the unconscious growth of circumstances. To say this is to say that it is contrary to experience as well as a libel on the government of God.

It is the peculiar glory of Methodism that, with all the divergence in ecclesiastical form and polity, not a single doctrine that Mr. Wesley formulated for his societies has ever been modified or eliminated from their creed.

THE heart of the great Methodist body, it is very clear, clings closely to the peculiar usages which have so largely contributed to success in the past. The classrooming may have declined in some sections, but it is by no means a corpse, judging by the enthusiasm with which allusions to it are hailed during the discussion.

That was an admirably fitting act of the conference, which, in diluted yet vigorous terms, unanimously entered the protest of four millions of Methodists on this continent against the violation of the Christian covenant of the American people by the shameful dishonoring of God, threatened by the managers of the Exposition at New Orleans.

With that question the most thrilling incident of the session occurred at the close of the love-feast on Wednesday afternoon. Gen. C. B. Fisk, of New Jersey, placing himself within the channel, by the side of Dr. J. B. McFerrin, laid his hand lovingly on the old man's shoulder.

THE work was done. For the last time the stroke of the gavel had out of the tardy speaker. Once more the minutes were approved. A hush of expectancy went through the assembly.

Every now and then the public mind is filled with the horrors of some tragedy. It sees men who have been universally loved and trusted convicted of some base crime. In such a case it makes haste to deny to the criminal the common feelings of humanity, or attributes the crime to the momentary impulse of an insane mind.

There were no truer words spoken at the Centennial Conference than these: "When Methodism ceases to be a revival church, let a great grave be made ready, and let neither mound nor monument mark the place."

AN ANTICIPATION OF THE FUTURE.

It is thought by some intelligent observers that the financial machinery of the M. E. Church, South, is at present subjected to an amount of tension which is not consistent with its own safety, so far as the success of certain enterprises (supposed to be unimpaired) is concerned.

It may, and it will be necessary for a time ("How long, O Lord! how long?") to remind not a few that in their baptismal vows they have renounced "the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh."

CENTENNIAL ECHOES.

The longer one stays in Baltimore the more he sees to admire in its broad, well-paved, light-colored streets, crossing each other at right angles; its numerous and magnificent public edifices, its churches, its elegant homes and its excellent police regulations.

On Sunday, about 150 ministers of the conference were sent to fill as many pulpits. In the afternoon 25,000 children met in 21 different churches, in mass-meetings.

It fell to the lot of this writer to preach on Sunday night in the Star Methodist Protestant Church. This church and the adjacent park were built and presented to the congregation by a Mr. Starr. He also endowed the church with certain property, yielding a sufficient income to support the preacher.

On Friday last, in the discussion, Prof. Merriek, of the Ohio Wesleyan University, stated that he feared the tendency of the fine and elegantly furnished churches was to repel rather than attract the masses. Cultivated people might be drawn, but the lower classes would not feel at home. There was danger, he thought, of cultivating an aesthetic taste at the expense of a genuine spirituality.

On Saturday afternoon a half hour was given to the consideration of our border Mexican work. I copy the following from the proceedings of the seniors, as published in a city paper:

THE event of the afternoon was the address by the Mexican delegate, Senor Y. S. Rivera. He spoke in Spanish, and was interpreted by Rev. A. H. Sutherland. Few eyes were dry, and all hearts were warmed by the eloquent words of the Methodist Mexican—words that, even before they were translated, were understood and appreciated in the pathetic tones, reverent manner and impassioned gestures that revealed a man redeemed, converted and saved.

The morning was beautiful, and it was a relief to once more step on terra firma, and ascend the gentle eminence outside of the city which has been consecrated to purposes of sepulture: the "Mount Olivet Cemetery." This is the Mecca of American Methodism. Here repose the mortal remains of three deceased bishops: Francis Asbury, Enoch Geary and John Emory. Side by side with these worthies sleeps the dust of Robt. Strawbridge, believed to be the first Methodist preacher in America.

The morning was beautiful, and it was a relief to once more step on terra firma, and ascend the gentle eminence outside of the city which has been consecrated to purposes of sepulture: the "Mount Olivet Cemetery." This is the Mecca of American Methodism. Here repose the mortal remains of three deceased bishops: Francis Asbury, Enoch Geary and John Emory.

On Saturday evening the ladies of Baltimore gave the members of the conference a public reception in the Assembly of Music. Refreshments were served, and a band of music enlivened the scene, and all seemed to enjoy themselves. Thanks to the Baltimore ladies, OXFORD LEAGUE.

TEXAS WORK AND WORKERS.

The address of Rev. W. J. Young, until March 1, will be 515 North Flores St., San Antonio, Texas.

On Tuesday afternoon, by a very decided vote, the conference recommended the formation of an Oxford League, for the cultivation of a studious spirit. The scheme was suggested by Dr. J. H. Vincent, and it is hoped this new League will do for the church what the Chattanooga lectures and studies, inaugurated by the same gentleman, has done for the youth of the country.

A pacific, very readable paper, signed by leading members of all branches of Methodism here represented, suggesting the propriety of occasional meetings of the bishops of Episcopal and the leading officers of other Methodist bodies, for mutual consultation and hearty cooperation in church work. The speeches on this paper overflowed with charitable and brotherly expressions.

As the session draws to a close, the spirit of growth deeper and stronger. The conference adjourned on Monday week ago with speeches of welcome and the holy communion, and closed to-night, December 16, with a love feast, etc.

The Centennial addresses were read either from manuscript or printed sheets. From all accounts they seem to have gained nothing in delivery by reason of that fact.

OVER the pulpit in Mount Vernon Place Church is a picture of the old Christiana Conference and the ordination of Bishop Asbury. The young Bishop is on his knees, with hands clasped in prayer and his face wearing an expression of angelic sweetness. While the hands of venerable men rested upon his fair young head, Dr. Coke pronounced the words of consecration, and the curiously dressed congregation looked on with profound reverence.

"PARSONICS," in the Nashville Advocate, says: "Southern Methodists have cause for complaint about the press dispatches that are being sent out from the Centennial Conference in session at Baltimore. These dispatches are cooked or highly colored. Somebody means to make social and political capital out of that conference, and the telegraph summaries are utilized for black work."

DR. J. D. BLACKWELL, in his address at the Centennial Conference, gave the statistics of Methodism as follows: Its total membership is a little more than 5,100,000, and its total population—those who are under its influence—is estimated at 35,500,000. Its itinerant ministry number 23,400; its local ministers are 78,000. American Methodism has a membership of 4,200,000 and a population of 29,500,000. Its itinerant ministers number 27,300 and its local ministers 25,500. The number of Sunday-school scholars taught by American Methodism is about 2,000,000. It has church accommodation or sittings for more than 7,000,000, and church property valued at \$74,000,000.

PRESIDENT C. H. PAYNE, of the Ohio Wesleyan University, has written an able letter to one of the leading dailies of Cincinnati on the secular and indifferent thanksgiving proclamation of the Governor of Ohio. No such criticism has been made in any public way on the thanksgiving proclamation of the Governor of Texas, though it has been frequently remarked in private that the proclamation contained no reference whatever to the Almighty.

ONE of the most pleasing features of the brilliant spectacle daily seen on the floor of the conference is the free commingling of the bishops with their brethren, ministers and laymen. Like their Divine Master, they are ready to serve. The absence of all pompous parade and sycophantic adulation of hierarchical pretension discovers the sharp dividing line between two great ecclesiastical gatherings. The contrast is the more striking, because so near in point of time.—Cent. Daily.

THE event of the afternoon was the address by the Mexican delegate, Senor Y. S. Rivera. He spoke in Spanish, and was interpreted by Rev. A. H. Sutherland. Few eyes were dry, and all hearts were warmed by the eloquent words of the Methodist Mexican—words that, even before they were translated, were understood and appreciated in the pathetic tones, reverent manner and impassioned gestures that revealed a man redeemed, converted and saved.

The Centenary thank-offering has reached a total of \$82,048. A CORRESPONDENT of the Wesleyan Advocate thus describes Dr. C. B. Gallaway's sermon at Mt. Vernon Place Church, Washington City, Sunday, Dec. 1: "It was unique, strong in thought, elegant and in some passages thrillingly eloquent. Thank God! all the preaching that we have heard from Methodist pulpits in this grand capital was full of Gospel, and seemed to be the outgushing of hearts brimming with the love of Jesus, and an intense yearning for the salvation of souls."

SOUTHERN METHODISM.

Five Mexican mission schools are supported by the Rosebuds of Virginia.

The next annual session of the Memphis Conference will be held at Paducah.

The Central Methodist closes the year with the largest circulation ever reached.

Mrs. S. A. Morrison, Denver, Col., has given the Board of Church Extension property valued at \$4000.

Mrs. Anna Pierce, sister-in-law of the late Bishop Pierce, died at Sparta, Ga., Dec. 7, after a long illness.

The revival flame is spreading in the West Virginia Conference, and a large harvest of results is being gathered.

More than five hundred members have been added to St. Luke's Church, Augusta, Ga., in the past five years.

During the late session of the Pacific Conference the Pacific Methodist College was cleared of a debt of \$8000 by liberal contributions by the assembled congregation.

The North Carolina Conference reports: Preachers and members, 75,410, being more than five times as many Methodists as there were in the United States one hundred years ago.

Rev. P. A. Peterson, 615 Court street, Lynchburg, Va., wishes to obtain copies of the printed minutes of the several annual conferences. If secretaries will forward them to his address, stating price, he will remit the amount.

The centenary offerings of the Houston Conference reach nearly up to \$25,000, most of which, however, was for local objects. Collected for foreign missions, about \$17,000; domestic missions, about \$6,400; Woman's Missionary Society, \$4,698.

The financial condition of Emory College, Georgia, is better than it has ever been. Before retiring Dr. Haygood arranged to pay all its debts. Dr. Haygood was elected President of the Board of Trustees in the place of Bishop Pierce, and as emeritus professor of the evidences of Christianity, will continue his weekly lectures to the members of the Junior and senior classes.

At the recent session of the Arkansas Conference, eight of its members—some of them having seen veteran services—were located, because the conference was too full. So says an exchange. That is a new way of reducing the ranks. Why not transfer the overflow to the frontier, or dues their call to preach limit them to the territory of that conference?—Cent. Methodist.

The financial reports of the North Mississippi Conference showed a falling off in collections from last year, owing to the floods and droughts and frost of the spring, summer and fall; and yet ministerial work has been greatly blessed, as shown in the net gain of more than thirteen hundred in membership. Kosciusko was chosen as the seat of its next annual session. Nine were admitted on trial.

Rev. W. H. LEFEBRE, of the Northwest Texas Conference, was married last week at Central Station, Limestone county, Texas, to Miss Albene Miller. The Advocate extends to the happy pair its cordial congratulations.

The New Creature, a treatise by Rev. J. B. Walker, of New Orleans, La., the worthy presiding elder of the New Orleans district, will be read with interest by his numerous friends and admirers. It can be had for ten cents, from the office of the New Orleans Christian Advocate.

Table with financial data for various districts and total amounts.

We commenced in good time. We were on the ground making arrangements to move before they had heard that conference had adjourned. By using the fifth Sunday we have not missed a single appointment. We hope, by God's grace, to build up a glorious work upon the foundation so grandly laid."

Rev. R. H. H. Burnett thus reports the revival at Marlton: "A gracious meeting here, Bro. Gassaway and the resident ministers all worked faithfully. No friction at any time. One could not tell the particular creed of minister or member. A tenant went to the work of saving souls, and in the rain and mud the people continued to come. The house was packed Saturday night at the special service for men, and so on Sunday at the service for ladies, and at the same hour the Baptist Church with men. This was the turning point in the meeting, and in the next two days twenty-five persons were converted. The children's service was profitable, and Prof. Duncan, a courteous Christian gentleman, the superintendent of the public free school, brought the children en masse. Between fifty and sixty people were converted, while all the churches shared the membership, and the pastors and their flocks have been greatly quickened. Some of the incidents were remarkable. A saloon-keeper sold out, declaring he had been reared better and should quit the business forever. A tenant went to his landlord to give up his farm, stating he had professed religion and did not want to jeopardize his soil working darkies in the river bottom. The work so permeated the town and became such a constant theme, that one man left until the meeting was over, declaring it was either run or be converted, and that he was not ready for the latter. Last, but not least, the pastor's salary was far behind, and we saw no possible way of making up the deficit until that prince of merchants and of good-fellows, L. B. Chilton, plunked down the remaining two hundred dollars, and mark you, he is not a member of any church, and best of all he had not been just converted to paying the preacher, for he had already given him fifty dollars early in the year. Is it any wonder such men get rich. The meeting will be long remembered as a profound religious awakening by the people of Marlton."

The following is clipped from the Franklin special of Dec. 25 to the Galveston News: "Rev. Joseph Stephan, the new Methodist minister has arrived, and will occupy the pulpit at the Methodist church to-morrow. He is educated at Vanderbilt University, and is a young man of fine ability."

Dr. Young has just visited Sweet Water Council, and reorganized it with sixty-four members. Rev. R. F. Dunn, writing from that place, says: "The people are coming to the knowledge of the fact that intemperance is an enormous evil, which is undermining our civil, social and religious institutions."

The Delton Reporter says of the bazaar given by the Methodist ladies of that place: "Financially it was a success, clearing \$492 above all expenses. The proceeds go to the liquidation of the debt on the new church lot and leaves a nice balance to the credit of the ladies, who propose adding thereto in the future to furnish their new church."

Paris circuit of last year applied to the cabinet for a change of name. It is now called Emberson circuit, in honor of a leading steward. The first quarterly conference has been held, and the stewards manifested Christian liberality in raising the amount of assessment for the preacher's support 25 per cent. Rev. J. A. Stafford, the preacher in charge, has received a warm welcome.

Bonham has no parsonage. But the stewards rented a cozy house and the good ladies furnished it most comfortably, and filled it with all the market could afford, ready for the pastor's coming. Rev. J. W. Chalk, writing of all this, says: "We are under many and profound obligations to the good people of this charge for the interest they have taken in our welfare. May heaven reward them abundantly, and crown our labors with success."

A pleasant reception awaited Rev. Jas. P. Rogers at Livingston. The preacher and his family, much fatigued by two hundred miles of travel by rail, were met by a genial brother, who said: "Let us go over to the house." A cheerful fire glowed upon the parsonage hearth; a relieving company gathered around the well-filled dinner table. When left in quiet possession, a journey of discovery about the house revealed the fact that it was supplied in every particular for a month to come.

Mrs. J. Clark Smith thus describes how Denton received its pastor and his family: "We were there; the door stands ajar. Soon we see a cheerful face; hear a pleasant 'Come in,' and meet quite a number of kind-hearted ladies who had assembled to give their new pastor and family a welcome. After a little while they leave us, and we find already on the table a nice supper; also pantry and safe well supplied. We are cheered and encouraged. May God greatly bless those who kindly care for the preacher and his family."

Rev. J. F. Corbin, Saultillo, Mexico, writes to call the attention of the members of the West Texas Conference to some resolutions passed at the last session, and to beg them to "remember their vows." The resolutions are as follows: "1. That one Sunday in each month be set apart as 'Missionary Day,' in which the cause of missions shall be brought prominently before the Sunday-school; 2. That special services for the children be held monthly, or as often as practicable; 3. That the Sunday-school and its Methods, by Rev. Dr. Lyons, and 'The Child in the Midst,' by Dr. J. E. White, are valuable books, and should be in the hands of all Sunday-school workers."

Methodist churches know how to welcome the coming and speed the parting guest. While Calvert welcomes the incoming it does not forget the outgoing pastor. The following is clipped from a kind and brotherly address which was presented by the people of his charge to Rev. W. G. Nelson: "As you are about to leave us for a new field of labor, in compliance with the appointment made by the conference recently held at Galveston, we desire, in relinquishing the pleasant relations which have existed between us for the past two years, to express to you our high appreciations of your earnest labors for the welfare of the church, and for the promotion of the cause of Christianity in our midst."

A layman, writing from home after a pleasant sojourn in the Island City during the session of the Texas Conference, says: "I was happily domiciled with Bro. and Sister Rice and their four lovely children. How pleasant it is in our journey through life to rest for awhile at the fireside of a well-trained Christian family. The session of the conference was to me a profitable one, for I saw clearly the power of the Gospel of Jesus Christ in the hearts of the ministry. What is it that, by the power of the Holy Ghost, such a body of consecrated men cannot accomplish, in the salvation of the people to whom they are sent? Somehow my heart is going out to God for the greatest year we have ever yet had within the bounds of the Texas Conference."

Rev. Jas. Campbell, writing from Marshall: Dec. 18, says: "If all transfers are received as your humble servant was by the East Texas Conference, then the only unpleasantness about the matter is in leaving old friends behind. The brethren of this conference certainly know how to make the new-comer feel a most hearty welcome. Then if your transfer should fall in the line of succession, and be sent to Marshall (the place where, I am told, nearly all the transfers are first stationed) whatever feeling of being a stranger in a strange land he may have had, will have gone the moment he gets down from the train. Then when his family gets to the parsonage, and finds it already prepared for occupancy, and supplied with provisions enough for a day or two prepared by the angels of the church, who are certain to be there to welcome them with cheerful faces and warm hearts, he will feel that he has come to an old home in the midst of warm friends, rather than to a new one. If the object of the East Texas Conference is to make the best impression possible on the new-comer, then it will send him to Marshall."

Rev. B. T. Pearson, writing from the comfortable parsonage at Ovilla, says: "Under the energetic work of Bro. Davies great changes were made on this circuit the last conference year. At Ovilla a new church was built, well seated, well lighted, complete in all its appointments. Great credit is due Bro. McFarland, of this neighborhood, for his interest in the work. The parsonage on the same lot—a comfortable little cottage of four rooms—is not altogether a new house, but a new parsonage, bought last year. We are the new incumbent. At Cedar Hill we have a new church, built last year and nearly complete; window blinds and a little painting, and it is finished. At Bell's Chapel we have a splendid house, almost new. The building of these houses, by my predecessor, is not all. Every church seems to be in good working order. But to us all this seems to be just a most excellent foundation for a grand work this year."

A CORRESPONDENT, referring to the statement in the Advocate of Dec. 13, that "An association for the promotion of holiness" had been formed at the late session of the Northwest Texas Conference, goes on to ask the following questions for information: "1. Was the above action had in the conference as an item of conference business? 2. If these contemplated meetings are to be held in the interest of holiness, in what interest are our quarterly and district conferences, and protracted and camp-meetings to be held? 3. Was not the Methodist Episcopal Church organized for the 'spread of Scriptural holiness,' and if so, has there ever been any change in reference to the above object?"







Secular Department.

Professor, sarcastically, to inattentive pupil—'Mr. X, one question more: When did the so-called 'missing link' discovered? Student, dreamily—'Must have been when the father addressed his inattentive son as 'You little monkey'!"

Arresting the Progress of Consumption. In this disease, as every one is aware, the only hope of the patient lies in the establishment of a higher vital condition.

Dr. Hawks, an old-time element and popular New York divine, once asked the vestryman of his church to increase his salary because of his increased family expenses.

Can Be Had if Wanted. "Have you any malaria here?" asked a lady who was looking at a rural boarding-place for her family.

Money doesn't always make the mare go: Fat man (who is in something of a hurry)—'I'll give you \$3 to get me to the station in three minutes'.

Consequential Damages: Not as resulting from an infection of international law requiring a High Joint Commission to arrange preliminary and a Board of Arbitrators to decide on the amount of injury sustained.

Photograph seller, saturated with modernism, to fair customer: She—"Have you a photograph of Washington Irving's Head in a man's hat, if you will pardon my correction, his first name is Henry."

Affections of the throat are liable to strike persons at any time of the year, but especially at this season is extra caution necessary in guarding against diseases of this character.

CURED OF CHRONIC RHEUMATISM. "I suffered almost intolerable torments from rheumatism for many years. It was so bad that I was unable to walk."

CURED OF PILES. The first symptom of Piles is an intense itching at night after getting warm.

He—"What do you say to Christmas for our wedding day?" She—"I say no, sir; you must be simple. Do you think I want to be cheated out of one set of presents?"

The woman who seeks relief from pain by the free use of alcoholic stimulants and narcotic drugs finds what she needs.

As the sword of the best-tempered metal is most flexible, so the truly generous are most pliant and courteous to their inferiors.

"My wife has been a severe sufferer with indigestion and kidney and liver troubles. I feared it would result in Bright's Disease, as there were the symptoms. She commenced using Dr. Williams' (Kidney and Liver) Remedy, and found by the use of only one bottle she had been relieved."

Ben Butler threatens to write a book of "Reminiscences." He may tell where the spoons are.

NOW, if you or any of your family are suffering with chills, Remittent or Intermittent Fever, Aching of the Bones, Dizziness, Irritability, Nervousness, Jaundice, Biliousness, or any other symptom of malarial poison, we earnestly solicit you to try MORLEY'S T-X-S AGUE TONIC.

Out of about 600 cases of sunstroke noted in New York the past summer, at least 250 turned out to be drunk.

The makers of Dr. Price's Cream Baking Powder have established a wide reputation for putting upon the market articles of excellent quality.

An American who went into business in Paris, and advertised on the fenders, was fined \$50 by the courts "for annoying the vision of the public."

Horsford's Acid Phosphate. In Debility from Overwork. Dr. G. W. COLLINS, Tipton, Ind., says: "I used it in nervous debility brought on by overwork in warm weather, with good results."

The police of Spain are not allowed to resort to violence to extort confessions from suspects, but keeping a prisoner on bread and water for two or three weeks is not considered violence.

MORLEY'S SURE CURE MOUTH WASH AND DENTIFRICE. Cures Bleeding Gums, Ulcers, Mouth, Sore Throat, Disinfects the Teeth and Purifies the Breath.

For sale by J. J. Schott & Co., Lamar, Rankin & Lamar, Wholesale Agents, Atlanta, Ga.

The Magic Button.

If President Arthur could come to preside at the opening ceremonies of the World's Exposition, consistently with the enchantment laid upon him by that genius Ditty, he would only need to step into a wheeling palanquin and be here in less than an eagle's flight.

Seeking Remuneration. Fifteen thousand men who were drafted in New York in 1863 are uniting in a movement to procure reimbursements from their counties for the money they paid for substitutes in the war.

The State of the Country. Whether life was ever less safe anywhere in any civilized country than it is with us now, and whether a well-paid and much-punished police ever did less to prevent acts of violence or to discover the perpetrators, or whether a cumbersome and expensive judicial machinery ever less answered the presumed end of making the law a terror to criminals, are all points open to doubt.

Can Be Had if Wanted. "Have you any malaria here?" asked a lady who was looking at a rural boarding-place for her family.

Money doesn't always make the mare go: Fat man (who is in something of a hurry)—'I'll give you \$3 to get me to the station in three minutes'.

Consequential Damages: Not as resulting from an infection of international law requiring a High Joint Commission to arrange preliminary and a Board of Arbitrators to decide on the amount of injury sustained.

Photograph seller, saturated with modernism, to fair customer: She—"Have you a photograph of Washington Irving's Head in a man's hat, if you will pardon my correction, his first name is Henry."

Affections of the throat are liable to strike persons at any time of the year, but especially at this season is extra caution necessary in guarding against diseases of this character.

CURED OF CHRONIC RHEUMATISM. "I suffered almost intolerable torments from rheumatism for many years. It was so bad that I was unable to walk."

CURED OF PILES. The first symptom of Piles is an intense itching at night after getting warm.

He—"What do you say to Christmas for our wedding day?" She—"I say no, sir; you must be simple. Do you think I want to be cheated out of one set of presents?"

The woman who seeks relief from pain by the free use of alcoholic stimulants and narcotic drugs finds what she needs.

As the sword of the best-tempered metal is most flexible, so the truly generous are most pliant and courteous to their inferiors.

"My wife has been a severe sufferer with indigestion and kidney and liver troubles. I feared it would result in Bright's Disease, as there were the symptoms. She commenced using Dr. Williams' (Kidney and Liver) Remedy, and found by the use of only one bottle she had been relieved."

Ben Butler threatens to write a book of "Reminiscences." He may tell where the spoons are.

NOW, if you or any of your family are suffering with chills, Remittent or Intermittent Fever, Aching of the Bones, Dizziness, Irritability, Nervousness, Jaundice, Biliousness, or any other symptom of malarial poison, we earnestly solicit you to try MORLEY'S T-X-S AGUE TONIC.

Out of about 600 cases of sunstroke noted in New York the past summer, at least 250 turned out to be drunk.

The makers of Dr. Price's Cream Baking Powder have established a wide reputation for putting upon the market articles of excellent quality.

An American who went into business in Paris, and advertised on the fenders, was fined \$50 by the courts "for annoying the vision of the public."

Horsford's Acid Phosphate. In Debility from Overwork. Dr. G. W. COLLINS, Tipton, Ind., says: "I used it in nervous debility brought on by overwork in warm weather, with good results."

The police of Spain are not allowed to resort to violence to extort confessions from suspects, but keeping a prisoner on bread and water for two or three weeks is not considered violence.

MORLEY'S SURE CURE MOUTH WASH AND DENTIFRICE. Cures Bleeding Gums, Ulcers, Mouth, Sore Throat, Disinfects the Teeth and Purifies the Breath.

For sale by J. J. Schott & Co., Lamar, Rankin & Lamar, Wholesale Agents, Atlanta, Ga.

A MILLION READERS.



Every Week in the Year. ELEGANTLY ILLUSTRATED. For Young People and the Family.

Send \$1.75 for a year's subscription, and receive the numbers free to January 1st, 1885, and a full year's subscription from that date.

PERRY MASON & CO., 41 Temple Place, Boston, Mass.

Composed of Peppermint Tar, here repeated, that an ounce of preparation is worth a pound of cure."

AMERICAN SYRUP. CURED OF CHRONIC RHEUMATISM. "I suffered almost intolerable torments from rheumatism for many years. It was so bad that I was unable to walk."

HAMBURG SYRUP. CURED OF PILES. The first symptom of Piles is an intense itching at night after getting warm.

HEALTHY SYRUP. CURED OF CHRONIC RHEUMATISM. "I suffered almost intolerable torments from rheumatism for many years. It was so bad that I was unable to walk."

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID.

KNOW THYSELF. A Great Medical Work on Manhood.

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID.

KNOW THYSELF. A Great Medical Work on Manhood.

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID.

KNOW THYSELF. A Great Medical Work on Manhood.

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID.

KNOW THYSELF. A Great Medical Work on Manhood.

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID.

KNOW THYSELF. A Great Medical Work on Manhood.

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID.

KNOW THYSELF. A Great Medical Work on Manhood.

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID.

KNOW THYSELF. A Great Medical Work on Manhood.

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID.

KNOW THYSELF. A Great Medical Work on Manhood.

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID.

KNOW THYSELF. A Great Medical Work on Manhood.

THE SCIENCE OF LIFE. ONLY \$1 BY MAIL POST-PAID.

KNOW THYSELF. A Great Medical Work on Manhood.

Vital Questions ! ! !

Ask the most eminent physician of any school what the best thing in the world for quieting all irritating of the nerves, and curing all forms of nervous complaints, giving natural, childlike refreshment, and all the diseases and ailments peculiar to women?

Ask any or all of the most eminent physicians: "What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention, or inability to retain urine, and all the diseases and ailments peculiar to women?"

Ask the same physicians: "What is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malaria, fever, ague, &c.," and they will tell you: "Maudsley's or Dandelion ! ! !"

Hence, when these remedies are combined with others equally valuable, and compounded into the Bitters, such a wonderful and mysterious curative power is developed, which is so rapid in its operations that no disease or ailment can possibly resist its power, and yet it is harmless to the most frail woman, weakest or invalid or smallest child to use.

"Almost dead or nearly dying." For years, and given up by physicians, of Bright's and other kidney diseases, liver complaints, severe coughs, call of consumption, have been cured.

"Women gone nearly crazy ! ! ! ! ! From agony of neuralgia, nervousness, wakefulness, and various diseases peculiar to women. People drawn out of shape from excruciating pains of rheumatism, inflammatory and chronic, or suffering from scrofula. Eye-splains: Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world."

Now Ready. To meet all demands for our favorite Hop Bitter, we have just received from the American Watch Co. a large quantity of the same, and we are prepared to supply all orders promptly.

Wm. Kendrick's Sons, 336 Fourth Ave., Louisville, Ky.

SWEET GUM & MULLIN. The sweet gum takes from the tree of the Southern States a resinous exudation, which which contains the phlegm, and the resin, containing the essence of the tree.

FERRY'S SEED ANNUAL. AVAILABLE TO ALL. FOR 1885. FREE. To all applicants to customers of last year without charge.

\$16 BREECH-LOADER. Guaranteed Steel Barrel, Action Lever Action, Bar (front Side) Locks, Warranted good.

4% LONG LOANS. PRINCIPAL need never be REPAYED. As long as interest is kept up. Personal security not required.

QUEEN OF SOUTH FARM MILLS. 10,000 IN USE. SIMPSON & GAULT MFG CO. CINCINNATI, OHIO.

JOSEPH GILLOTT'S STEEL PENS. Sold by ALL DEALERS THROUGHOUT THE WORLD. GOLD MEDAL PARIS EXPOSITION-1876.

BUCKEYE BELL FOUNDRY. Manufacture of all kinds of bells, church bells, alarm bells, etc.

MENEELY BELL COMPANY. The Finest Grade of Church Bells. Greatest Experience. Largest Trade. Illustrated Catalogue mailed free.

McShane Bell Foundry. Manufacture of all kinds of bells, church bells, alarm bells, etc.

CHICAGO SCALE CO. MANUFACTURERS OF ALL KINDS OF SCALES, PLATFORM SCALES, COTTON REAM & FRAME, S.S., &c.

FORBES' TOOLS & CO. MANUFACTURERS OF ALL KINDS OF TOOLS, CUTTING TOOLS, &c.

AGENTS WANTED FOR DEEDS OF DARING BLUE & GRAY. Send for new catalogue of our Water Wheels and Milling Machinery.

MILLERS and FARMERS. Send for new catalogue of our Water Wheels and Milling Machinery.

R.B. GARNETT, Manufacturer of CISTERNS. Write for Revised Price-List. Each cistern is first set up at the shop, and hoops fitted, and each stave numbered, so that any one can set them up.

Pianos! Organs! Of the finest make, at the very lowest prices and warranted to stand any climate.

The ESTEY & CAMP PIANO is acknowledged to be the BEST LOW-PRICED PIANO now manufactured.

ESTEY & CAMP, No. 203 N. 5th St., ST. LOUIS, MO.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

Good Reliable Agents Wanted. Send for NEW ILLUSTRATED CATALOGUE just out, which will be mailed free to any address.

DURKBE'S SALAD DRESSING. NO WASTE. No TROUBLE. Always Ready, GOOD SALAD ASSURED. RICH, WHOLESALE, NUTRITIOUS.

SOLAR SHOES. Are the CHEAPEST and BEST for CHILDREN. None genuine without the name 'SOLAR' on the sole of each pair.

Wrought & Cast IRON JACK SCREWS. These Jack screws have broad base, stout handle with ball jointed top.

B. R. DAVIS & BRO., DEALERS IN FURNITURE. 56 & 58 MARKET STREET, GALVESTON TEXAS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

DURKBE'S SALAD DRESSING. NO WASTE. No TROUBLE. Always Ready, GOOD SALAD ASSURED. RICH, WHOLESALE, NUTRITIOUS.

SOLAR SHOES. Are the CHEAPEST and BEST for CHILDREN. None genuine without the name 'SOLAR' on the sole of each pair.

Wrought & Cast IRON JACK SCREWS. These Jack screws have broad base, stout handle with ball jointed top.

B. R. DAVIS & BRO., DEALERS IN FURNITURE. 56 & 58 MARKET STREET, GALVESTON TEXAS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

DURKBE'S SALAD DRESSING. NO WASTE. No TROUBLE. Always Ready, GOOD SALAD ASSURED. RICH, WHOLESALE, NUTRITIOUS.

SOLAR SHOES. Are the CHEAPEST and BEST for CHILDREN. None genuine without the name 'SOLAR' on the sole of each pair.

Wrought & Cast IRON JACK SCREWS. These Jack screws have broad base, stout handle with ball jointed top.

B. R. DAVIS & BRO., DEALERS IN FURNITURE. 56 & 58 MARKET STREET, GALVESTON TEXAS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

DURKBE'S SALAD DRESSING. NO WASTE. No TROUBLE. Always Ready, GOOD SALAD ASSURED. RICH, WHOLESALE, NUTRITIOUS.

SOLAR SHOES. Are the CHEAPEST and BEST for CHILDREN. None genuine without the name 'SOLAR' on the sole of each pair.

Wrought & Cast IRON JACK SCREWS. These Jack screws have broad base, stout handle with ball jointed top.

B. R. DAVIS & BRO., DEALERS IN FURNITURE. 56 & 58 MARKET STREET, GALVESTON TEXAS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

WARRANTED MOUNTAIN HORSE STOCK FARM. REGISTERED BERSHIRE PIGS.

DURKBE'S SALAD DRESSING. NO WASTE. No TROUBLE. Always Ready, GOOD SALAD ASSURED. RICH, WHOLESALE, NUTRITIOUS.







