

Texas Christian Advocate

A Located Ministry. BY REV. N. A. KEEN. To the Advocate.

We write to principle, and not as to men. Where in God's divine record is authority for the location of an able-bodied minister? Does he have Scriptural authority to demand it of the church, and has she the power to grant it? Who authorized Jonah to leave Nineveh mission, and what was the consequence? Did he locate at his own request? He did not locate because he had no money, for we find him in Jappa able to pay his "fare unto Tarshish." But when the whale had swallowed him, then he said: "I located because I observed lying vanities." So when the whale and the Lord got through with Jonah, he was willing to go into Nineveh, "according to the word of the Lord." The first word "go" in the great commission settles the individual rights and church authority in the premises. Being called, "there is no discharge in this war." The church is unauthorized to grant furloughs. We, as ministers, hold no sovereign authority over our duties. These belong to God. The great commission contemplates nothing but a moving, walking, traveling gospel. While the force of contingent circumstances might compel us for a time to live in our hired houses, and preach the gospel to such as should come unto him, yet this is the exception and not the rule. But, says one, he is not adapted to traveling. I grant it; but who authorized him to take the standstill work—the most onerous of the two? Could Christ not have succeeded as a local preacher? "When they persecute you in one city flee ye into another." This is the easiest field to succeed in, and if one finds for himself unmistakable evidence of incapacity here, where will he succeed? We are talking about the success of a man. Failure at the easiest point is failure all round.

There is no place in the Bible for a local ministry. Every call embodies the verb "go." God has made no distinctions, but every man's field of usefulness is unlimited and boundless. To the great commission, "Go ye into all the world and preach the gospel," God has subjoined, "They that preach it shall live of the gospel." The church that licenses a man to preach brings herself under obligation to pay him for his work; and she has no Scriptural authority to refuse. Neither has she any authority to localize himself and work six days in the week, and on the Sabbath give to the world a free gospel. The church that permits and requires of men to preach the gospel for nothing transcends God's authority, for God hath said of this, they shall have their living.

There should, in our opinion, be no local preachers. The church should guarantee every one a support, and he should be a success; and whoever holds a license to preach should be sent at the will of the church. He is a servant of the church, and his time and talents belong to her. To authorize one to preach, and throw him on his own resources, is binding a burden unwarranted by the word of God. God does not demand it, and the church has no right to demand it. Nothing has done more to secularize the church, both members and preachers, than this authority to preach an unremunerated gospel in the church. Take it out of the way, and when a license is demanded let the applicant know it means "go," and when the able-bodied minister demands location, let him know his license is to be forfeited. The church and all her interest is made subservient to the will of one man. This year he may serve in her widest field of usefulness; next engage in mercantile pursuits. A mere play in and out, as it suits his inclination. It might be answered, the church is not able to support all her local preachers. But they have never called for God to support them, and the called are needed in the vineyard of the Lord, and they are not to stand idle; but the church is to hire and put them to work. Any ten families can support a minister and have him preach twice every Sabbath to them. But as it is now, one itinerant will preach to fifty families, doing the work of five preachers, and not get a support at that, when the minimum of the assessment of the old gospel dispensation would have it meaned.

The Social Meetings of the Church. To the Advocate. The Methodist system, as an acknowledged success in growth and spirituality, stands upon faithfulness in the pulpit and faithfulness in the social meeting. The old story of the days of power in the church is not altogether dreary and visionary. Those days filled their place, and their places should be filled. I fear too many have concluded that times are gone, and in some instances it is sadly true. Some seem to think that the "marching orders" of the church have been revised, and some of the former times eliminated. The old usages, the old social meetings, the old songs, the old-fashioned devout prayers have passed away, and their places occupied by elements in our economy not less important. But will we not be found unfaithful if we displace any of the old elements of success to make room for the new? Now the gospel plan is, that we are to be all the while gaining higher ground, reaching more effective means, and formulating more and more elements of power. But the gospel does not warrant us to throw away the old and true and tried for the new and the untried. I fear it is unlike the gospel to throw away anything. The unfaithful servant merely hid his talent and was condemned. I fear if we let our talent lie idle we will never have the net gain the gospel demands. If in 1784 we were found with one talent and we used it well, and in 1884 we were found with two, the legitimate increase, let us not, in the beginning of the second century, throw away one of the two that we may begin with the original stock. God demands that we use both as we used the one. The gospel anticipates that we gain new and neglect no old elements of power. Let us not throw away the social meetings of the church. Why should not presiding elders give prominence to social meetings when they visit the people in their official capacity? Why can we not have the "love feast" and "class-meeting" with closed doors? Why can't the preacher in charge and the presiding elder get the official board to attend the social meetings? If preachers and people would work faithfully along this line, our spiritual power would increase, and the world would flock to our altars. W. B. SEARS. PLAZOTA, TEXAS, Dec. 29, 1884.

The casting down of our spirits in true humility is like throwing a ball to the ground, which makes it rebound the higher toward heaven.—John Mason. Many of the local ministry have been the truest friends of the itinerants in

giving them every assistance in their power, whether of time, co-operation or money. The writer numbers his association with his local brethren, in the earlier years of his ministry, as among the most pleasant items of agreeable memory. There is room for the exercise of the "gifts and graces" of the local preacher everywhere. If he chooses to do so, by practically ignoring his office and letting the preacher be lost in the farmer, the mechanic, the physician, or the merchant, there is no wonder that in his ministry has lost caste. On the contrary, if he, by study and prayer and attention to opportunity, keeps himself properly before the people, he can find ample room for usefulness, and will command the personal esteem of his neighbors—often largely greater than that of the itinerant. The local preacher should not allow himself to be discounted from any cause whatever. He can, if he will, keep himself abreast with the times, his presence smart in sympathy with the great movements of the church, and prevent his mind from growing weedy and his pulpit talent rusty. It is with the man himself, other things being equal, to command respect for himself and his office, and make himself acceptable where he may preach. He may keep the simple, beautiful, loving gospel of Jesus alive in his heart, and while his soul is warm with the presence and love of God, may impart metaphysics or vain show of learning on his books, hearts will gladly respond to his spirit and accept his message from God.

The local ministry labor with no other remuneration than the pleasure of doing good. They have no salary; they are not "in the line of preferment." Many of these are laborious, self-sacrificing men of God, and their abiding presence in any neighborhood is of great blessing in the real pastoral work. They are respected for their piety and loved for their devotion to the church. Their visits to the sick and those in trouble are the combination of friend, neighbor, and minister.

These men have great influence in giving character to their neighborhood and the churches to whom they preach. They may infuse the influence of intelligence, liberal, elevated religious views, and impart the responsibility and pleasure of individual obligation to work for God and his church. They may make the church come up to the true standard of Christian living and Christian giving.

It is an excellent mark of the times that local preachers now may bring their excellent business sense, their practical knowledge into our annual and our general conferences, as well as into our district and quarterly conferences. It smacks a little of a Hibernicism to call "a local preacher" "a layman," especially after he has been ordained. It is very proper that as "courses of study" are provided for our itinerant preachers and a rigid examination must precede the "recommendation for orders," there should be similar methods and requirements for our local ministry. When these brethren show that they are closely identified with the traveling preachers and their voice and influence may be felt in the different ecclesiastical bodies, the conferences, and their worth properly appreciated, much friction will be avoided and great harmony secured.

We know of no more impressive and natural idea of the pastor than is seen in many neighborhoods where a local minister has resided for years. He almost necessarily, from the affection shown him, has to marry everybody, and to preach the funeral sermons, and to visit the sick and those in trouble. "The traveling preacher is respected in his office, but this preacher has lived years among us, we know the way to his heart and he to ours. He married father and mother, and he buried them, and of course he must marry us. He is our old family pastor." What an invaluable aid in such a man to the traveling preacher. Wise, discreet, prudent and pious, loving the church and beloved by them; he is a real Aaron or Hur, to hold up the hands of Moses. His advice and his prayers are equal to a quarter's salary in advance, and the presence of his gray hairs in the pulpit is a benediction. Let these venerable men of God respect themselves and their ministry, and by careful attention to the doors of opportunity, they will find ample room to preach the gospel of the grace of God—the work to which God has called them. CARLEISE, KY.

The Superannuated. To the Advocate. Every superannuated preacher is supposed to come down to us from an epoch where hard battles have been fought, victories achieved, and the shouts of triumph heard. Like the Apostle Paul, they have been lacerated, and are bleeding profusely at every pore, and, being unable to fight any longer, they have passed from an active into a passive life. They hear the shouts of the church triumphant. Their eyes are dazzled by the ineffable glory that flashes along the ranks of Israel, revealing to them the paradise of God—the home of the just. Like old Simeon, they say, "Lord, now lettest thou thy servant depart in peace." Like Paul, they desire to depart and be with Christ. Like the crusade Dr. Summers, when they cease to be able to work, they want to go home. They cannot understand why it is that they should be retained here. Brethren, I ask of you not to think that they are in the way. God has better things for you in his treasure house. You once walked; you once could run; now "stand still, and see the salvation of the Lord."

Doubtless the most difficult labor to perform that of the passive labor. The labors of the evening are of more importance. You understand better how to wield the weapons of your warfare. We need your sweet counsel at conference. Your rich experiences in our conference love-feasts are as the dews of Hermon upon our heads. While you stand upon the crumbling sands of time, all submerged in a halo of light and your brows fanned with zephyrs from Eden, you tell us that religion is a reality, God true, and you in sight of home. Brethren, be patient until God shall say, "It is enough," and when you start may your mantles fall upon our heads. God bless these old veterans of the cross. EUGENE T. BATES. WORTHAM, TEXAS. The first and fundamental condition of all true worship, whether in song, prayer or preaching, is a devout spirit. Without this whatever else you may have, or do, it will be a mere form, without spiritual power or profit.—The Advocate. Once more let us say: If you can not learn to work peaceably with persons who are not congenial to you socially, you are not suited for Christian service.

NORTHWEST TEXAS CONFERENCE. Annual Report of the Board of Missions. To the Advocate. Brethren—We realize the magnitude and vital relation of this interest as it connects itself with the execution of the commission, "Go ye into all the world, and preach the gospel to every creature." As we look upon and acknowledge as both our charter and support. That difficulties have been and must be encountered in this work, we neither deny or deplore. These, we believe, are only sufficient to call into exercise all the latent resources of the nature when properly consecrated to God and his service. It remains to us to come to our people with this charter—the commission—in such a loving and earnest manner that our approach shall result in moving them into such hearty sympathy as to control both their influence and material support. In furtherance of this God-given and soul-saving design, we present the following preamble and resolutions, to-wit: WHEREAS, The Board of Missions of the Northwest Texas Conference have been impressed with the idea that they are clothed with absolute authority in the whitest robes of maintenance of missions in their bounds; and with the consent of the president of the conference; and WHEREAS, By some means or other, the first of these prerogatives has been assumed by the Bishop and his cabinet, thus closing the door of the mission-field against the intelligence and enterprise of your board, and hindering greatly their operations; and WHEREAS, It is the desire of this board to direct their energies and offerings as best to conserve the interest of Christ's kingdom, placed by the law of the church and the constitution of the board in our hands, and also to promote the glory of the God of missions; therefore Resolved, That the presiding elders of the several districts be required to submit to this board, through its president, the names and residences of the members of the work in their bounds, showing the ability of the several missions proposed, together with such other information as may be indicated, by blanks to be furnished by this board. Respectfully submitted, M. H. WELLS, Chairman. H. B. HENRY, Secretary. Southwestern University. To the Advocate.

There was an informal meeting and consultation of the members of the Board of Curators, who were in Galveston during the session of the Texas Conference, where the following conclusions were reached: 1. That there is no occasion for convening the board until its annual meeting in June next. 2. That it is important that every member of the board should post himself thoroughly, and thus come together prepared, as far as possible, for the discharge of the important duties which will devolve upon them. 3. That we carefully avoid committing ourselves to any man, or measure, until we meet and are put in possession of the information possessed by all the members.

We have no greater special interest in Texas, nor in our Southern Methodism, than this our great central educational enterprise. None that appeals more powerfully to the enlarged, liberal and progressive spirit of our age, and co-operation of the church and all its lovers. The University has sustained a great loss in the death of its faithful, beloved and honored regent. But not an irreparable loss. It is no compliment to Dr. Mead to say that he so moulded the institution as to make it dependent upon himself, or any other one man, for its vitality, perpetuity or efficiency. He was too wise a builder for this. The Doctor, as well as other members of the Faculty, and the Board of Curators, realized the near approach of the day of his separation from his loved employ; and hence abundant preparation and provision was made for the sad event. As a consequence the University is moving on smoothly and grandly in its noble work. Our Texas Methodism, with its hundred thousand members and half million supporters, can and will, in the course of the next decade, by its enlarged liberality, inspired by its devotion to Christian education, make this institution in all its appointments equal to the best and grandest on the continent. F. T. MITCHELL, Pres. B. C.

The Battle of Marfreesboro, Dec. 31, 1862. BY W. W. GRAHAM. The day and date suggest this memorable event. Just twenty-two years ago to-day this battle was fought. Mention may be made of an event that occurred the evening before the battle. Capt. Waters of Mobile, had planted his battery just in front of our brigade and opened fire on the enemy. The Federals had two batteries in reach, and they returned the fire with vigor. Such a time of bursting shell and roaring and thundering I never heard before, and hope never to hear again. Strange to say, hardly any one was hurt in our lines by all those shells. When the firing ceased there came a calm and a feeling of relief on our part that is indescribable. That night a slow, cold rain began falling; but we lay in line of battle and slept, losing every thought of danger. Just before day we were aroused to "take a drink" and get ready for the battle. Alas! for fallen humanity; nearly all took the drink, and from what I saw next day, some of the leaders must have taken more than one. At early dawn the commander gave the order to "forward the line," and forward we went with the usual "Confederate yell." We charged across a cotton field under fire, the ground being very wet and slippery under foot. The first charge failed, but the second was successful. We turned the enemies right, and were swinging round grandly when a man dressed in citizen's clothes came dashing along a skirt of woods as if from between the lines, and commanded us to cease firing, which we did, and the enemy being in full retreat were soon out of gun shot. A real Yankee trick had been played on us; but it was a brave man who dared to carry it out. To our right the enemy had massed their forces on the Nolansville pike, and we were ordered there as reinforcements. It was a fearful time, but we succeeded in crossing the pike, taking the battery and routing the enemy at that point also. The remainder of the day we were in reserve, and Hardee's corps in front. The wheels of time moved slowly, but darkness came in due time, and we lay down to rest, the dead and dying all around us. The brethren held prayer meetings, P. G. Wood, now of Selma, Ala., leading; but for once in my life I was too tired to take part. I went to sleep while the brethren were praying. On Friday night we were allowed to build fires, and hoped to be comfortable; but the enemy got our range, and it seemed that the ear of the night in which we were camped would be torn to splinters so furious was the shelling. The command, "Lights out," was promptly obeyed. Of the two evils, the cold was the less. About midnight Saturday we forded Stone river and took the pike for Shelbyville, about twenty-eight miles distant, where we landed next evening about sunset, having been on our feet all the while from the time we started. Such a war in some of its mildest forms. I think over these scenes with special gratitude to God that any of us escaped with life and health. ROCKDALE, Tex., Dec. 31, 1884.

Woman's Friendship. Perhaps the great, bustling, whirlng, money-making, money-saving world of business and commerce would smile were it told, that there is a beautiful chapter of life which unfolds its pages only to the woman's eye. The command, "Lights out," was promptly obeyed. Of the two evils, the cold was the less. About midnight Saturday we forded Stone river and took the pike for Shelbyville, about twenty-eight miles distant, where we landed next evening about sunset, having been on our feet all the while from the time we started. Such a war in some of its mildest forms. I think over these scenes with special gratitude to God that any of us escaped with life and health.

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HOME READING.

The Progression of the To-Morrows. BY MARY R. LESSENE.

We study arithmetical progression, and geometrical progression, but I fear leave the every-day progression which we experience in our own lives to work out its own solution. The child-student looks at the big answer to a sum in arithmetical progression and says, "I can never work that example;" but he is compelled to try. He commences at the beginning. He takes one step at a time, and to his astonishment the long answer is soon reached, and then how simple the process! How similar the problems of life! We look at them in the dim future. The seem so intricate that we are ready to despair. We are ready to exclaim with the child, "I can never solve them." We forget that there is a progression in all these things. Nations from an arid desert in the work to be done, but in the wisdom to perform it. The Russian proverb gives us a truism just here: "To-morrow is wiser than to-day." The wisdom of to-morrow is the true progression that we should think of. Oh! the to-morrows that haunt human nature! They are like affrighted ghosts that rise up in our pathway in the uncertain darkness and gloom of night. They dwarf and paralyze the soul with the dread of an unreal thing. They shake it with the terrors of conjured-up possibilities. Where is the strength that should say, "I will know when I get up to it?" For all dark places to-morrow's light will be revelation sufficient.

The little French prince, when he awoke in one of his beautiful homes, the Tuilleries with the booming cannon and the storm of impetuous cannon balls, an infuriated mob breaking on his ears, exclaimed, "O mother! is to-day yesterday again?" That question, like many others which come fresh and unstudied from childhood's innocent lips, is full of meaning. The simple, buoyant hopefulness of childhood would faintly believe that all the dark yesterdays are gone forever. Not so in manhood and womanhood. The storm of impetuous cannon balls is to be recurring with the addition of the terrible incubus, "how shall we get through them." We forget that the to-morrows will be like the to-days in one respect. They will bring their own light; they will have their own wisdom. No question of to-morrow can be answered definitely by to-day's measure of knowledge. The progression must roll on, and the one step at a time prove the solution. Has it not proved itself so in our lives? When children there were many problems in the life before us which we could not comprehend. But with manhood and womanhood the comprehension came, and also the solution. The problems which face us in the future will in like manner bring their own solution, teaching us in this matter, as in all others, to rely on the wisdom and strength of Him who taught us of the to-morrow, in this wise: Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The Great German Remedy for Pain. RHEUMATISM, Neuralgia, Sciatica, Lumbago, BACKACHE, HEADACHE, TOOTHACHE, SORE THROAT, QUINCY, SWELLING, SPRAINS, BRUISES, GULS, BRUISES, FROSTBITTEN, BURNS, SCALDS, and all other bodily aches and pains. FIFTY CENTS A BOTTLE. Sold by all Druggists and Dealers. Directories to 25 Locations. The Charles A. Vogeler Co. (Incorporated in A. Vande A Co.) Baltimore, Md., U. S. A.

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For many years it has been tested in severe cases of Kidney and Liver Diseases, Malaria, Dyspepsia, Indigestion, Weakness, Lassitude, etc., and invariably has given relief and cure. Thousands of testimonials have been given, and it is most popular where best known.

J. O. Steinheiser, Superintendent of the Lancaster Co., Pa., hospital, writes: "I used it in a great many cases of dyspepsia, Malaria, etc., and invariably with best results. It is a complete cure has been effected." F. Hoffman, of Circleville, Ohio, says: "This is to certify that I have had the dumb ague, and by using one bottle of Mishler's Herb Bitters a complete cure has been effected." MISHLER HERB BITTERS CO., 525 Commerce St., Philadelphia. Parker's Pleasant Worm Syrup Never Fails

offered every day and every night. Their only Father. Sweet savior they are, names are named in secret to our Heavly-hearing crosses of the Lord's appointment without complaint not only, but with brave and cheery fortitude. We know how calmly they move through their home, we know how patiently they wait upon the sick, we have seen the beauty of holiness in their serene faces.

And when some morning there rises a mountain of sewing before our despairing eyes, or the children are down with the measles, or Bertha has given warning that she will go when 16 months is up, or some other household or domestic conflict or contingency has been precipitated, and we are discouraged with good reason, how we bless the friend whose little note comes to us like a waft of perfume from a field of new-mown hay. Maybe it begins with some sweet caressing dimutive, a profound secret from the outer world, to which you are the dignified Mrs. A., and after you have read it and tucked it into your workbasket, or laid it between the leaves of a favorite book, you feel a great deal stronger and better. A tonic work taking is a draught of pure love sent by one gentleman to another. It is a cup of cold water which is changed into the best wine, only if both belong to the sisterhood who sit at the Master's feet, or go over upon his errands.

The Work of the Frost. In one of the public enclosures of Philadelphia the fountain was recently left to play all night. During the hours of darkness a sharp frost set in, and those who passed by next morning found the water still playing indeed, but playing to a mass of gleaming icicles. But that was not all. The wind had been blowing steadily in one direction through all these hours, and the spray had been carried on airy wings to the grass which fringed the pool in which the fountain stood. On each blade of grass the spray had fallen so gently as hardly to bend it, descending softly and silently the whole night long. By slow and almost imperceptible process each blade became coated with a thin layer of ice; by the same noiseless process each layer grew thicker until the morning, what before had been a little patch of swaying grass was a miniature battle-ground of upright crystal spears, each holding within it as its nucleus a single blade of grass, now cold, rigid and dead. In human life, in like manner, it may seem a light thing to leave a young heart outside of Christ's fold, as exposed to the "cold winds of the world's great unbelief." There is no violent transformation of the character in such a case. Yet silently and surely the world's frost settles upon the flowers of the heart, covering them with the chill spray of doubt, binding them with soft bonds which harden into chains of ice, encasing them in a coat of crystal mail, polished, cold and impeneable. You have met persons in whose heart this freezing process has been accomplished. You have seen beneath the icy surface the nucleus of good which might have grown to so fair a harvest, just as you have seen the dead blade of grass preserved at the core of the icicle. You can do little now for either the person or the plant; nothing but heaven's sunshine can melt the ice which holds them in its deadly thrall. But you can take care that none of those for whom you are responsible will be left out in the world's cold, to suffer so deadly a change. You can bring them within the warm influences of Christian life, where no frost will gather upon them, and where the soul's highest powers will be gently wooed to their best growth. Among all the things which you cannot do, this at least you can do; and unless you do this, you are certainly responsible for whatever of chilling and deadening change the coming years may bring to those whom you are set of God to cherish and protect.—Sunday-school Times.

LEMONS AS MEDICINE. They regulate the Liver, Stomach, Bowels, Kinney and Blood, and cure all Throat and Lung diseases as prepared by Dr. H. Mozley, in his Lemon Bitters and Lemon Cat Drops. Lemon Bitters. Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration by regulating the Liver, Stomach, Bowels, Kinney and Blood. Lemon Bitters 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.

LEMON HOT DROPS Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia and all Throat and Lung Diseases, except Consumption, which disease it palliates and greatly relieves. Price, 25 cents. Sold by all druggists. Prepared by Dr. H. MOZLEY, office 111 Whitehall street, Atlanta, Ga. From a Prominent Lady. I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Bitters, I can walk half a mile without suffering the least inconvenience. Mrs. E. H. BLOODWORTH, Griffin, Ga.

OLDEN'S BEEF-TONIC. 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, Gaitic 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—together with iron, quinine, and roots and herbs known for their tonic and health-giving properties; and affords building material for the nerves and blood. An analysis by the eminent chemist, ALLYBURN HILL, B.A., M.D., F.R.S., of London, England, and also an endorsement by the celebrated physician, Professor SIR FRANCIS WILSON, F.R.S., L.D., of London, are labelled on each bottle. It has wrought such remarkable cures of the ailments which afflict common humanity that it may be truly called "A Remedy for Millions."

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THE CHILDREN.

A LITTLE CHILD'S HEART.

How should the heart of a little girl be? As pure as the dew that blooms on the leaf...

Little Sermons on Little Texts.

NUMBER THREE.

Moses.

Now, children, the first thing we are to do to-day is to shut our eyes. 'What's that for?' says some bouncing boy...

Shut your eyes, then—very tight—and look hard. What do you see? Spread out before us is a wide valley.

Here we are at the foot of it, with all the people round us. What a tall mountain it is; going up and up almost to the clouds!

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it.

What did you see in Sleepyland, Over the hills, over the hills; Baby's been in Sleepyland, All the rainy morning.

What did you see in Sleepyland, Over the hills, over the hills; Baby's been in Sleepyland, All the rainy morning.

Now open your eyes, all you little folks, and answer a question. Isn't it strange that a great, grand man like that was once a little child like you?

When my sister and I were little girls, a kind friend once delighted our hearts by teaching us how to make artificial blackberries.

It is a simple process. I have just been experimenting a little, in order to be able to tell you exactly how to do it.

The materials needed are beeswax, rosin, black powder, 'lamplack,' if I believe, small wire for stems, green tissue paper, a two-pronged, steel table-fork, or a piece of large wire, a tin dish, and one or two common plates—not a very expensive or troublesome outfit.

Buy four or five cents' worth of common rosin, and a little lamplack, at a shop where house-painters' materials are sold. Borrow an old tin dish of the cook.

had said to him, "I will be with thee." And God had kept his word. And God is just as close to you, children, if you are trying to be good.

But what did Moses have to go up the mountain and die for? says Bouncer. That's just what might be expected of you, Bouncer; you want to know everything, and all at once.

THE LETTER BOX.

HAYNES, Robertson county, Texas, Dec. 28, 1884: Dear Advocate:—I am very much pleased with the "Little Sermons" in the ADVOCATE.

The Sweep's Prayer.

A teacher, knowing that all the boys in his class were employed during the week, feared that the duty of prayer was sometimes neglected.

When then? You see, sir, our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top.

What is that? The scholar repeated with fervor, "God be merciful to me a sinner."

A Word to Boys.

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it.

What the Poor are Thinking. In a sermon at Baltimore, Archbishop Ryan said that the poor are thinking of the highest wisdom of the political economist.

What did you see in Sleepyland, Over the hills, over the hills; Baby's been in Sleepyland, All the rainy morning.

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Put the tin dish on the fire or stove, and let the wax and rosin melt, being careful that it does not take fire.

'drops like the little divisions of the blackberry. When you have made enough of these drops—it takes forty or fifty of them for one blackberry—lay a piece of wax near the fire till it is so soft that you can shape it with your fingers into a foundation for a berry.

Make as many berries as you choose for a bunch—five or six, or more—then cut the small wire into pieces for the stems, wind them with the green paper, and stick one into each berry.

One evening in a parlor at a summer watering place the young people were dancing. One young lady was not taking any part in the exercise.

But for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them? You brought them and gave them to God in baptism.

Look on a little further. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death.

What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affection choose for her then? It is better to think matters of this kind through to the end.

An Educational Bill. An earnest effort will be made in the House of Representatives to pass at the present session an educational bill, such as the Blair measure, making appropriations from the Federal treasury for the support of the public school system of the several States.

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The centenary thankoffering has reached a total of \$1,107,010.

He is not a poor man who is able to "speak a word in season to him that is weary." Many are they that hunger for such benefactions.

The bond of a common love to Him who gave Himself for us is the strongest and purest, and the only indissoluble tie that unites human hearts.

In the dispute which the Christian has with the world the unanswerable logic is holiness. This is the Captain Greatheart, before whom all competitors go down.

The Gospel comes to us with a chalice of tears; bitter tears of repentance. The world comes with a jeweled cup, with the wine of pleasure brimming over. Before the seven days of the feast have gone, the tears of the one have changed into the new wine of the kingdom, and the wine of the other into the tears of remorse and misery.

A SPEAKER during the Centennial Conference suggested that if ever a proper monumental statue of Asbury should face to the West, toward which his own face was so often and so earnestly turned. We would also suggest that it should be an equestrian statue, commemorative of the great bishop on horseback.

If John Wesley could have foreseen the rapid spread of the English language throughout the world during the century now closing, when about two hundred millions of the race speak our language, could he have provided more effectually than he did provide for the spread of evangelical agencies with the general diffusion of our language? The English is now the language of commerce, and is rapidly becoming the language of diplomacy throughout the civilized world.

In some respects John Wesley was unquestionably an innovator. He reversed the order usually described in the sinner's conversion. Instead of regeneration preceding repentance and faith, he placed repentance first. The sinner repents, believes on Christ, is pardoned, converted, sanctified; and this is the scriptural and philosophical order in the processes of salvation. He also reversed the order and ideal of a true minister. In the popular idea of his day, a model church was one with a pastor settled for life. Wesley's model and ideal was, an army mobilized in the field, armed and ready to obey marching orders. The Master's order reads: "Go ye into all the world, and preach the gospel to every creature." An itinerant ministry is the true scriptural ideal. Not a settled pastorate.

JOSEPH COOK, in one of his lectures, describes a great picture which he saw in Dresden: the Madonna di San Sisto. The eyes of the cherubs in the transfigured canvas are filled with a hushed and shoreless awe, and the beholder wonders on what they are looking. The picture was made for an altar-piece. It was intended to stand before burning incense, so that those uplifted and supernaturally intense eyes should suggest the Unseen Ineffable to which the incense rises. When so placed one forgets the picture in the thought of the Unseen Presence which it suggests. Like the Madonna di San Sisto, the minister of the Gospel is nothing save as he suggests the Invisible. In the pulpit, on the street, the social circle, the rostrum, if he fail by word and demeanor to suggest the Unseen, he has betrayed his Master.

The Plenary Council of the Roman Catholic Church, which met recently in Baltimore, sat with closed doors. It was impossible to discover what went on within. The council kept its own secrets, giving forth, from time to time, in homopathic doses such information as it supposed would be for the edification of the American public. What is more, the Archbishop was careful to charge the prelates at parting to maintain this secrecy inviolable. How would the following excerpt from the Archbishop's own pastoral letter do as a comment on this rather un-American way of doing things?

"There is one characteristic which is always a strong presumption against a society, and that is secrecy. Our divine Lord himself has laid down the rule: 'Every one that doeth evil hateth the light, that his works may not be reproved. But he that doeth truth cometh to the light, that his works may be made manifest, because they are done in God.' When, therefore, associations veil themselves in secrecy and darkness, the presumption is against them and it rests with them to prove that there is nothing evil in them.

HOW TO HELP THE POOR.

The hardness of the times has so multiplied on every hand, and especially in our larger cities, the cry for alms, that there comes afresh to every humane heart the old problem of how to help the deserving poor. It is one of the difficulties of the question that we must attempt its solution, knowing all the while that the disease we seek to remedy cannot be wholly eradicated. Here Lycurgus failed, Solon and Servius Tullius failed, Moses failed, and Christ said: "The poor always ye have with you." Charitable endowments, private almsgiving and a wealthy and bountiful church have done much in time to soften the hard lot of poverty, but the poor still beg in our streets and stand at our doors to be fed.

It is beyond question that the helpless poor have a right to be relieved, and that this right creates a corresponding duty for those who are able to afford relief. The great matter to be considered—be it constantly, patiently, carefully considered—is, in what way the relief which must be given shall be given most wisely. For there is a wise and an unwise way of giving, and the last is quite the easiest to fall into. In general, we may be sure that for the most part almsgiving on the street and at the door is not only useless, but positively pernicious. Indiscriminate and thoughtless almsgiving fosters pauperism with all its attendant evils. No man has the right to inflict that injury upon his fellowman, which he may be sure that he inflicts nine times out of ten when he carelessly responds to the demand of a street beggar. Beggary is a curse to the individual and to the social system of which he is a part, and nothing so feeds the roots of beggary as thoughtless almsgiving. What is more, such giving is often only a form of selfishness. It satisfies our self-complacency. It makes a pretty picture. At the same time it is an annoyance at a small personal tax.

It is not meant by this that the cry of the beggar in our streets should be passed unheeded. Such a course has its peril which every man must risk for himself. A case in point is just at hand. A humane man, a member of one of the Methodist Churches of Galveston, going home late from his work one cold night last week, was accosted by a beggar. He recognized the mendicant as one whom he had often helped before, and seeing that he was partly intoxicated, passed hurriedly on, saying, "I have not time to talk with you now." He had not gone far before he thought better of it, and turned back to seek him. His search was fruitless, and he went home haunted by the memory of that poor shabby figure. So disturbed was his peace of mind that he related the occurrence to his wife, and said, "I ought to have stopped and talked with the poor fellow. I am afraid he will die before morning." The next day he read in the morning paper that the poor wretch had died that very night in jail. It is natural that under the circumstances, he should feel some measure of remorse, and it may be that his punishment is just.

Yet what man among us can afford the time and care to ascertain in every case if the relief sought is actually needed? To follow up every alms-seeker to see if his suffering be real and to discover the best means of relieving it, involves an amount of time and labor which few men can spare. Here arises the great need for such institutions as the Charity Organization Society of New York, and the New Orleans Conference of Charities. By means of these and like organizations the inquiry may be secured which cannot be personally made. It is a hopeful sign of the times that such associations are multiplying in every part of the land. It shows the earnest and intelligent attention which the subject of charitable relief is now receiving. These associations are not sentimental movements; they are parts of a great public policy, involving the moral welfare of the State. The Flower and Charity Mission of the city of Houston, the organized movement for the relief of the poor in San Antonio, recently announced in the papers, are examples that might well be followed all over the State. All who desire to give humanely and intelligently should foster such institutions. The true way to help the poor is, by the means of such organizations, to discover his need and teach him to help himself, thus preserving his self-respect. The true policy would embrace supporting the helpless, providing work for the able-bodied, and lightening the burden of charity by the extension of the circle from which alms are to be drawn.

GIVING THANKS.

The spirit of thanksgiving is not exclusively a Christian excellence. It was not born and bred within the precincts of the Christian church. As a human excellence it is older than the church, older than Christianity, older than revelation. Christianity found it already in existence, but wandering about as if sorely in want of an adequate object. Christianity baptized it in the name of the Lord Jesus Christ and brought it to the throne of "The Father of lights," from whom cometh every good and perfect gift.

Consider man in a primitive age, opening his eyes upon the world in which his Maker had placed him. Brooks run to his feet, slaking his thirst, watering his fields, feeding his flocks. Flowers and soft grasses carpet his tent. The sun floods his world with day, warming the currents of his blood, furnishing fire to dress his food. Undoubtedly in the midst of all this he feels more than wonder-

he feels gratitude. But notice in the absence of revelation into what error this very feeling led him. Men grateful for the beauty and shelter of the oak became Druids; men grateful for so useful a friend as fire became Parsees; men grateful for the productive powers of nature became Baal worshippers; nay, in time every object became a divinity. But as between man and nature it was meant to be otherwise. It was meant that God's invisible attribute of goodness should be clearly seen, being understood by the things that were made. Hence, one of the greatest blessings for which a Christian has to be thankful is—that he knows whom to thank. We know who brings the day and who brings the night. We know who causes the fruit to ripen, and the grain to grow golden in the field. We know who has preserved us and permitted us to enter upon another year. We know who is the author of "creation and preservation, and all the blessings of life." We are not shut in by the figured veil on which gleam the suns and streams and forests. For us the veil has been torn from top to bottom, and through the glorious rent we behold "the Father of lights."

"One who dwells serene Above the stars, whose eye is mild And open as the summer sky; Who cares for everything on earth; Who hearest the plover crying in the wind, And happy innets singing in the broom, Whose smile is sunshine."

In the Scriptures, thanksgiving is insisted on quite as much as prayer. They are to balance each other. "In everything by prayer and supplication with thanksgiving, making known your requests unto God." "Continue in prayer with thanksgiving." "In everything give thanks." The education which the spirit of thanksgiving has received at the hands of Christianity makes obedience to these precepts possible. For this education does not end with the revelation of the object of gratitude. It goes further and sharpens the vision too dull to see God's footprints. With the new vision, which comes with the "new heart," blessings are seen where only curses were found before.

Many of us may have entered upon this year without any distinct memories of good and perfect gifts. We may have entered upon it clothed with the spirit of heaviness. There may be little buoyancy in our spirits as we read these lines. There may be the consciousness of deep and bitter pain. But for all that we may not be out of harmony with the duty they enforce. If we have been earnest pupils in the school of Christ, we too may join the anthem. Has not the darkness taught us wisdom as well as the light? Has not the winter brought us strength as well as the summer? Have not some of the worst things in our lives been the best things? Have we not discovered that there is in the providence of God a blessed bankruptcy that brings riches? Have we not learned to sing in the gloom of midnight as well as in "the warm precincts of the cheerful day"? Then we have lived to little purpose, and need to learn two things, namely: that God is good, and in him is "no variableness nor shadow of turning;" and that some of his best messengers are robed in darkness. "Though he slay me, yet will I trust in him."

RIGHTS AND WRONGS OF DOUBTING.

To the all-perfect mind doubts are unknown. There is no room for doubt where everything is at once determined with absolute certainty. The little child never doubts. The infantile mind accepts without question what is impressed upon it. But every finite mind which advances to that stage where it begins to reason will become conscious of its limitations and hence know something, more or less, of the unrest of doubt. The very desire and search for truth will bring this about. The reverent mind, anxious to know with certainty that its beliefs correspond to the reality of things, will embrace these beliefs with a reservation of the right of further inquiry. Such reservation can imply nothing less than a degree of doubt. It may be both humble and reverent, but still it is there.

It would be sad to think, however, that between the two extremes referred to at the outset, there is no resting-place for the soul. It would be sad to think that the finite mind must be ever re-examining the witnesses and "never coming to the knowledge of the truth."

The gospel provides for this. "We speak that we do know," said Christ, and one of his followers was able to say, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Such testimony the heart receives with joy unspeakable. There is a trust that amounts to knowledge. There is a faith that banishes every doubt concerning the eternal verities that affect our soul's salvation. "Do you believe that when your head is severed from the body your soul will pass into heaven?" said the Roman prefect to the Christian who stood awaiting his martyrdom. "No," said the Christian, "I do not believe it; I know it." This blessed knowledge is the inheritance of all the saints. Though you be less than the least of all those who have found salvation by repentance toward God and faith in our Lord Jesus Christ, there are some things about which you can say with a priceless assurance known only to such as have the witness of the Spirit—"I know."

But what of the humble, reverent soul who has not attained unto such trust? What, especially of him who stands in a Christian pulpit puzzled and confused over the minor propositions of some sys-

tem whose fundamentals are reverently believed?

S. M. Hopkins, in Dio Lewis' Monthly for January, gives to all such some advice worth quoting.

- 1. Not to preach his doubts. They are a matter between himself and the Searcher of hearts. There is enough in the gospel to occupy his studies and his hearers' minds without his bringing forward points on which his own mind is unsettled. 2. Not to put his doubts into print. 3. Not to try and smother his doubts, but to solve them if possible by further devout and reverent study of the Word of God. 4. Not to abandon his church on account of his doubts. His doubt is neither sin against God nor disloyalty to the church. Only when the doubt has grown into positive disbelief is he bound to renounce his position. In that case the foundation is destroyed, and the tower falls. It is a mistaken sense of duty, therefore, which leads men to pour out their vague, unsubstantial doubts into the ears of other people, and disturb their repose. "Give us what you have an undoubted conviction of—what you have known and felt, and your hands have named of the Word of Life." Only that feeds, comforts or satisfies us. Stuff your doubts into your sermons, and the result is that "the hungry flock look up and are unprovided."

In this connection the remarks of Dr. Theodore Cuyler, week before last, to the students of Union Theological Seminary, are pertinent. He warned them that there were some things they should settle before they left the seminary. He exhorted them to have an overmastering love for their work and to care more for souls than salary, or the work which should be a delight would be mere drudgery. He then said:

"You must have a deep personal faith in Christ and in a living faith in the Bible. Men of power in the pulpit have been men of faith in the Word of God. What a melancholy remnant a neighbor of mine on Brooklyn Heights made recently in the pulpit when he said 'I am feeling after the truth.' Feeling after the truth at threescore years and ten! He did not feel called upon to answer every form of error. Few people are troubled about Herbert Spencer during the week, while others would know little if anything about him if he had not died on Sunday. They are not warned from the man who unfolded all the subtle arguments of a popular skepticism on Sunday morning intending to refute them at a later date, but was prevented from doing so by a thunder storm. If there is no power in your preaching it will come to nothing."

DISTRICT PARSONAGES.

Every district in Texas should have a district parsonage. Communications are at hand which show the interest felt in this matter in two districts. They are given in this special way with the hope of giving aid to such worthy enterprise. The first is from Rev. J. Fred Cox, Ennis, Dec. 25. He says:

"Sister Mattie Bartwell, of Beagor circuit, Washita district, Northwest Texas Conference, contributed as a centennial offering to go toward the purchase of a district parsonage the sum of five dollars, gold, given to her by her now sainted mother. Are there not others who will make a similar offering to assist in erecting a monument to the praise of God, the advancement of the church and the comfort of his servants in the years to come?"

The second communication is from J. W. Durant, Alvin, Dec. 26. He writes: "I feel impressed with the necessity of providing a district parsonage for the Galveston district. I shall not argue the matter; its need is too apparent. The wonder is that it has not been done already. I suggest that the district stewards take it under consideration at their approaching meeting. I would suggest such plans as Alvin as central and convenient, equidistant between Galveston and Houston, and the advantage of frequent and general railroad connections to any point in the district by railroads, and a very accessible by private conveyance to all other portions of the district, as it is very near the geographical center. We have a kind people; good water, good health, and an assured land will be donated, enough for yards and garden. I have had sufficient experience in such matters to know that the church never fails to respond liberally to all such interests when properly presented."

The beer business at the Exposition must be quite a prominent feature. A Pittsburgh paper declares that two enterprising young Pennsylvanians scraped together two thousand dollars and hastened to New Orleans to secure the privilege of selling beer in the Exposition building. Upon their arrival they were greatly disgusted at learning that this privilege had just been sold for sixty-five thousand dollars, and that the purchaser demanded one hundred thousand dollars for his exclusive right.

There is a rush for pews in the New York Avenue Presbyterian Church, Washington, D. C. President Cleveland will worship there.

BISHOP GRANBERY has sustained a great loss by the recent fire in Richmond, Va. He had placed all of his household furniture, some of it very valuable, with his book-cases, books, papers, sermons, keep-sakes, pictures, all the family accumulations of thirty years, in the hands of a furniture dealer, to be packed for shipment to St. Louis. The fire consumed the establishment and all its contents. Says the *Wesleyan Advocate*: "The Bishop, who, with his wife, has been spending a few days in this city on a visit to their daughter, at the Wesleyan Female College, bears his loss like a Christian, never alluding to it unless in reply to some question."

The publishers of the New Orleans *Advocate* have decided to adopt a strictly cash plan. The money must accompany the names of subscribers. They announce the opinion that one year is a long time to wait for two dollars.

The Nashville *Advocate* not long ago had something to say to church sextons about enterprise. The sexton of one of our churches, in a Texas city which shall be nameless, developed lately enterprise of a novel sort. The congregation gathered for the evening service found the church dark and the doors fast locked. The pastor entered a side door with a private key, and found the sexton in the vestibule—he had "struck" for back pay! The pastor expostulated, but the irate verger announced his intention to "hold the fort." Finally the bolt was forced, the astonished congregation admitted, and the service proceeded while the sexton looked gloomily on from the back pew.

REV. D. D. WHELDON, LL. D., the former editor of the *Methodist Quarterly Review*, is slowly recovering his health.

LETTER FROM BISHOP McTYEIRE.

Mr. Editor:—I wish you joy of the new station, and honor and usefulness. Your paper of this date is before me, showing two important things:

- 1. That your publishers are prompt. You have good publishers, and this takes much burden off your shoulders. 2. That your hand is in. The pages are bright, various, interesting and—Methodistic. Hold to that; your excellent predecessor made a record there that all editors of our church may follow to advantage.

As one who has been in your place, let me advise you, for your own soul's comfort, to preach every Sunday somewhere. Have regular times and places if you can. It will do others good, and help you to keep the center of gravity in the right place.

Connexional Methodism is a fact of worth and power; beware of a provincial or local article. I love Methodism in Alabama; but save me from Alabama Methodism, from Tennessee Methodism, from Georgia Methodism. Methodism in Texas has a great outlook; but see you to it that there shall never be a *Texas Methodism*.

I got home from Charleston, where we held the ninety-ninth session of the South Carolina Conference, on Christmas Eve. Gratitude becomes me, and I feel it, for God's mercy in preserving my going out and my coming in. Great spaces and surging forces are not seen and felt in the old State as with you; but there is life in the old land yet!

After all the members dismissed by letter to you in Texas, there was a net gain of 1,600. Over a hundred parsonages were ready to receive their pastors, and many men who went to new fields will preach to-morrow in their pulpits and take dinner in their new homes. Let the parsonage-building work go on among you, and the church building. This is one secret of the stability and vigorous growth of Methodism in South Carolina.

And now, grace, mercy and peace to the new editor, and all his readers. I shall read your paragraphs and revival notices and such like with special interest this year of 1885 so close at hand, and may trouble you ever and anon with a letter.

H. N. McTYEIRE, NASHVILLE, TENN., Dec. 27, 1884.

In the January number of the *North American Review* Bishop Huntington deprecates the insult upon the cause of good letters by the scurrilous style of political controversy. In discussing political parties, he remarks: "They are a foe to good government when they substitute subordinate ends for the order and welfare of society; they are a usurpation when they invade personal independence of thought or action; they are unpatriotic when they counsel political conduct to the damage of personal manhood; and they are an impertinence when they undertake to dictate to the judgment or conscience of the individual voter."

REV. W. P. TAULREE, a Methodist preacher of fine ability, has been elected to Congress from the tenth Kentucky district.

The school population of the United States is estimated at sixteen millions; but of this number less than two-thirds, or about ten millions, are enrolled on the list of the public schools. The public school system costs over \$91,000,000 a year, and employs 290,000 teachers.

FRANCIS MURPHY has received from Judge Noah Davis, of the New York Supreme Court, an eloquent letter of appreciation of his work for the temperance cause.

HENRY WATERSON contributes a paper on "The Reunited Union" to the last number of the *North American Review*. He has these hopeful words to say of the future:

"In the coming years the South will contribute the most conservative elements of political thought and action to the government. The man who has fought for his country knows only half how to value it. To comprehend its full value, he must have lost it."

BISHOP WILLIAM TAYLOR, the indefatigable advocate of self-supporting missions has left our shores for his great African diocese.

SECRETARY M. C. HAZARD divides the church into three classes, viz: the church militant, the church triumphant, and the church termagant. The last class consists of those who take the back seats in church, and growl at what others do. So says the *Central Methodist*.

REV. DR. RICE, Senior General Superintendent of the Methodist Church in Canada, died recently in Toronto. He was born in Maine in 1811.

T. B. H. ANDERSON, President of Santa Rosa College, Col., says of the late Dr. Mood: "My heart has been touched reading of the death of Dr. Mood. I was with him much. Bishop Pierce appointed me Financial Agent of the University and that put us together in more ways than one. During my agency he was stricken down with consumption, and the wonder is that he lived so long. He was a prodigy. Physically, the weakest man I ever knew; intellectually, he was the peer of any man in the church. He was great every way. His pains-taking and accurate scholarship made him just the man to launch the University enterprise, and make it a success. Intelligent, cheerful, whole-hearted men sought his society and loved him more the better they knew him. But he is gone from my view. He has got safe to land at last—has reached the solid Continent."

REV. ROBERT T. JONES, Baptist minister of Utica, New York, voted for Cleveland. Some of his congregation were indignant, and had him arrested for false swearing at the polls.

REV. O. A. FISHER.

Rev. Orenith Asbury Fisher was born, we believe, in Illinois. When a mere lad he was converted and received into the church. With his father's family he came to Texas in 1841. We have not the exact date of his license to preach; but he was received on trial in the Texas Conference in 1856. Bro. Fisher was singularly devoted to the work of the ministry. He was pre-eminently a godly man, an excellent pastor, and a faithful dispenser of the Word of Life. He was a builder of churches. In almost every pastoral charge he either erected a new church or greatly improved the old one. While inspecting a new church building in Lavaca in 1862, he fell from the scaffold, and suffered an injury from which he never entirely recovered. While pastor at San Marcos he superintended the erection of the brick church in which the congregation still worships. To him more than all other men the church is indebted for the Coronal Institute at San Marcos, as it was through his agency that that valuable property was secured to the church. The following letter from Rev. John L. Harper gives all the information we have of his last sickness and death:

WARRENSVILLE, TENN., Dec. 29, 1884.

Dear Bro. Thrall:—This will convey to you the sad intelligence of the death of our dear Bro. O. A. Fisher. He died on Saturday, the 27th inst., at about the hour of 12 noon, after much and protracted suffering of six or seven weeks, which he bore with great Christian fortitude and patience. He took a calm and Christian view of his future. Upon one occasion he said in substance, that while he regretted to leave his family, there was not a shadow between him and heaven. In speaking to me a few days before his death of the feeble tenure we had on life, he said he dedicated himself to God every day; yes, every hour. The last three or four days of his life he was unconscious.

The following were Bro. Fisher's appointments: In 1857 he was at Corpus Christi; 1858, at Waco; 1859 and 1860, at Victoria; 1861 and 1862, at Lavaca; 1863 and 1864, at Texana. In 1865-6, supernumerary. He was then for four years presiding elder on the Corpus Christi district, and in 1871 presiding elder in Victoria district. For five years he was then pastor at San Marcos. In 1876 he was agent for Coronal Institute; then for three years he was stationed at San Marcos. In 1880, on San Marcos district; 1881 and 1882, on the San Antonio district; 1883, stationed at Uvalde; and in 1884, on the Sabinal circuit. He had just been returned to this work when death terminated his earthly career.

I give the above brief sketch, hoping some one more conversant with our deceased brother's life and labors will prepare a more elaborate sketch of his life. His death has produced a mournful chasm in our ministerial ranks. It is the wish of many friends on the Sabinal circuit that his son, Rev. Sterling Fisher, should be sent from Laredo to take charge of the work thus left vacant. Bishop McTyre has been written to; and, under the circumstances, will undoubtedly make the suggested change.

H. S. T.

The following touching letter from Sister Fisher, written from Warrensville, December 20th, reached the *Advocate* last week after the paper had gone to press:

My beloved husband, Rev. O. A. Fisher, rests from his loved one. On last Saturday, the 27th inst., about noon, after a lingering, painful illness, he entered his Master's joy. Everything that kind hearts and gentle hands could do to minister unto his necessities was cheerfully and gladly done by loving, sympathizing friends and neighbors. I desire to here make acknowledgment of our deep and abiding gratitude to them all for their unfeigned kindness. Though we may never be able to reciprocate the kindness shown us, yet they are sure of their reward from Him who in that great day will say: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." Our earthly home is indeed desolate now, and heaven possesses increased attraction. The prayers of God's people are craved that myself and children, all of whom were present during his sickness, may so live that with him we shall form an unbroken family in the better land. In deep affliction, your sister in Christ, MRS. M. S. FISHER.

REV. B. HARRIS, San Marcos, writing of Bro. O. A. Fisher, says: "Before being received on trial into the annual conference he had served the church as steward, class-leader, and local preacher. He was one of our first men, pure and spotless. He was an excellent preacher, practical and edifying. He was a balanced man, and his judgment was prized very highly and much sought on all important questions by his brethren." For such a man there was nothing when death came but to step into heaven. He had lived so that dying was going home. All that could drop away was the flesh. The liberated spirit ascended to enter upon the mystery of divine fellowship.

THE REV. A. H. SUTHERLAND, Superintendent of our Mexican Border Mission, is in Nashville, at this writing, on his way back to his interesting field of labor. He is in robust health and buoyant in spirits. His plans of Mexican evangelization are at once bold and practical, and the Lord who hath led him hitherto will still lead.—*Nashville Advocate*.

REV. J. J. DAVIS, Eastland, writes that the wife of Rev. I. N. Reeves has been confined to her bed for more than eight weeks. Her physicians have no hope of her recovery. She is patient and resigned, waiting on the will of God. He has the sympathy and prayers of his brethren in his affliction.

REV. L. M. LEWIS, pastor of the Lamar Street Church, Dallas, had quite a severe fall recently, which we regret to learn may confine him to his room for some time.

THE will of the late Charles W. West, of Cincinnati, bequeaths \$50,000 to the Old Men's Home in that city, and divides \$60,000 among seven other charitable institutions there.

THE new editor of the *TEXAS CHRISTIAN ADVOCATE* evidently has journalistic genius.—*New Orleans Advocate*.

SOUTHERN METHODISM. —The Arkansas Conference prints its minutes in Nashville. —The address of Bishop J. C. Granbery is 3008 Chestnut street, St. Louis, Missouri.

—Bishop Parker is at home for a few days on route from the Mississippi to the Florida Conference.—N. O. Advocate. —Bishop Granbery and family arrived in this city on Wednesday. He is the guest of R. M. Scruggs.—Southwestern Methodist. —The Woman's Missionary Society of the Kentucky Conference has 1320 members and subscribes for 283 Missionary Advocates.

—The Governor of Virginia has appointed Rev. Paul Whitehead, D. D., a member of the Board of Trustees of the Farmville Normal School, to succeed Dr. Wm. H. Ruffner, who resigned.

—Rev. W. H. Ellison, D. D., of the Alabama Conference, ripe in all the Christian graces, has been gathered to fathers. He was the last surviving president of the Wesleyan Female College, Macon, Ga.

—Rev. W. F. Taylor, delegate to the Centennial Conference, from Kentucky, was taken ill during the session, and was confined to his bed for several days. He was not able to leave the city until Wednesday, Dec. 24.—Baltimore Methodist.

—Dr. W. M. Patterson, Superintendent of our Central Mexican Mission, was at the Centenary Conference, and kept good editorial company while there. He made an interesting and valuable address at an extemporized meeting called by the missionary women.—Nashville Advocate.

The sad intelligence reaches us through Dr. Hunter, of the death of another pioneer of Arkansas—Thomas Hudson, of Dallas county. Uncle Tommy, as he was familiarly known, was one of our noted and remarkable men. Many of our preachers will shed tears over this notice.—Arkansas Methodist.

—It is with pleasure that we record that Rev. W. P. Lovejoy has been returned to the Elbertson district for 1885 as presiding elder. He has proven himself an efficient, watchful officer of the church and his popularity grows as he becomes more intimately known to the people.—Covington Register, Dec. 25.

Luling. To the Advocate. Not literally, but figuratively, the writer recently paid a flying trip to Luling, one of his former pastoral charges. Let not the simple reader be misled; the trip was made, but not on wings, but by rail; and here permit him to say that on this occasion, as on many others, he observed with admiration the attention which the gentlemanly conductors of the "Sunset road" paid to ladies traveling without an escort. In every case such ladies were assisted on and off the cars with their bundles and their children in a way to make them feel that ladies traveling on this line would be properly cared for. This by the way.

I found Brother Mark Black comfortably domiciled in the parsonage and well fixed to live, and in good mental and physical condition for his work. That parsonage is on a large corner lot, has a good well and stable, an excellent garden spot and growing upon it a large number of grafted peach trees, grape vines and flowering shrubs, the planting of my old friends, Doctor and Mrs. Denman. It is a source of gratitude to see our people providing so well for their preachers. I think I know a preacher who during the entire period of his ministry has had generally to hunt a house to live in, and then with his own resources procure his food, fuel and furniture. But a brighter day is dawning.

While there I looked into the church, and was rejoiced to see that since Bishop Parker dedicated it two years ago an altar railing had been put in place, and an adjustable pulpit and lamps furnished, and three fine plush chairs, altar carpet, etc., all the gifts of that princely of good stewards, C. B. Collins. Mrs. Collins and Mrs. Miller had also procured a beautiful sacramental service and presented it to the congregation, appropriately lettered. I would have been glad to have stayed over the Sabbath with the new presiding elder at his quarterly meeting, but previous engagements denied me this pleasure. H. S. T.

FROM CHURCH AND PARSONAGE. —The address of Rev. J. F. Follis is Elkhorn, Texas.

—The address of Rev. C. H. Buchanan is Hardy street, Houston. His home is with Mrs. S. J. Davidson.

—Rev. J. T. Browning, Henderson, Dec. 30: Am in my work and well pleased. Have been preaching since, thanks to Bro. Finley and Griffin. Local option failed to carry, but was only beaten by a small majority.

—Rev. J. H. Wiseman, Anson, Jones county, Dec. 29: I am on my new work, Anson mission, and am well pleased. Thankful to our Lord and Father, and to the faithful stewards had a home for the preacher. Western preachers are enthusiastically circuit riders.

—Rev. Wm. Walker, Oenaville, Dec. 17: I arrived at Oenaville and have been preaching ever since. I have heard of "pounding," but when they last a week and still continue I know not what to say, only God bless this kind people.

—Rev. N. W. Keith, Indianopolis, Mason county, Dec. 29: I have made a full round on the Menard mission and had plenty of work to do. The people receive us with open hands and warm hearts. We hope for a very prosperous year.

—Rev. T. W. Rogers, Bastrop: Arrived at Bastrop on Dec. 24, and found the parsonage in good order. The good ladies have ordered for the comfort we found in the way of supplies, from the substantial life to many delicacies. The pastor is encouraged by such tokens of interest and sympathy for the spiritual welfare of such thoughtful brethren and sisters. May the abundant favor of our Heavenly Father rest upon you. —Rev. T. B. Graves, Giddings, Jan. 1: We arrived at Giddings on the evening of January 1st, cold and travel-worn; but were made to feel very much at home by meeting several brethren at the depot who conducted us to our new home, where we found about a dozen ladies in waiting, with a cheerful fire, a table groaning under the burden of "good things," and many words of welcome and other evidences of appreciation. As we knelt that night around our new family altar to return thanks to the Father of all mercies for his mercies and blessings upon our new friends, it seemed that

giving a prophecy of coming revival fire, so may it be. Amen. —Rev. Jno. E. Green, Cameron, Jan. 3: We arrived the evening of Dec. 31. We met at the depot by brethren and carried to the beautiful new parsonage, which, to say the least, is one of the best in the Territory. There the good sisters were waiting to welcome us. The blazing fire soon caused us to forget the effects of the "norther." We were then ushered into the dining-room. The ladies had prepared an elegant supper, and did all in their power to make us feel comfortable and "at home." Our lander was also well supplied with nice assortment—enough to last us many days. This great kindness was truly appreciated and we could but invoke God's blessing upon the good people and pray that by the assistance of his Holy Spirit we may do them good. —Rev. C. A. Evans, Deauville, Dec. 31: The inmates of the parsonage at Lyons were made exceedingly joyous this morning by receiving the results of a pounding which occurred last evening at the house of Bro. and Sister Crompton, for the benefit of the preacher and his household. This happy occurrence, like almost all such events, was suggested by the good ladies, and responded to by almost every one. The supper, with its delicious and abundant fruits, butter, eggs, chickens, dry goods, and last, but by no means least, especially in the appreciation of the mistress of the parsonage, a splendid dinner, presented by a blind man, manured with his own hands. Such demonstrations of kindness beget in the hearts of the recipients gratitude which time cannot efface. We pray that the blessings of His who alone can compensate such kindness may rest on this good people, and that we may be the instruments in God's hands in effecting great good in their midst. Northwest Texas Conference. Report of the Treasurer of Northwest Texas Conference Mission Board for the year ending Nov. 6, 1884: TO FOREIGN MISSIONS. DR. To amount from circuits, stations and missions \$157 32 To amount collected on old subscriptions 782 12 To amount 50 per cent. cash collected at anniversary 31 20 To amount 50 per cent. subscriptions collected at anniversary 1884 521 25 Total \$681 89 By receipts of Dr. Keary \$527 14 By notes 74 50 By 50 per cent. subscriptions at anniversary 33 25 Total \$634 89 TO DOMESTIC MISSIONS. DR. To balance from last report \$131 70 To amount from circuits, stations and missions 3410 62 To amount collected on old subscriptions 782 12 To 50 per cent. amount cash collected at anniversary 1884 31 20 To 50 per cent. amount subscriptions collected at anniversary 1884 521 25 Total \$5866 05 CR. By amounts of 25, 33 and 4th quarters 1883 and 1884 \$570 00 By amounts of 1st quarter 1884-'85 500 00 By amounts of notes 1 50 By postage and stationery—two years 1 50 By 5 per cent. subscriptions 33 25 By balance on hand 1751 50 Total \$5496 95 This balance-sheet should have appeared in the printed Minutes, but it was misplaced by the printer. J. FRED. COX, Treasurer.

Ilumination. "It said that self-preservation is the first law of nature. Everyone has read and heard of countless deaths, and immeasurable suffering, caused by the use of poor, cheap explosive oil, used for lighting, cooking, and heating purposes, and naturally everyone is desirous to escape any such frightful possibility. The Waters Pierce Oil Company have come to the front, and offered and sold for years throughout the land their famous Euphon Oil. So well has this oil stood the test, even of careless handling, no accident having ever been reported from its use, and its use is established among the people in its excellence and safety, that the production and sale of it has attained enormous proportions and become a familiar household word. It is well known to many that upon the quality of all depends principally its illuminating, heating and heating qualities, and that in the long run the best is always the cheapest. This oil is refined by a special process which gives it all these desirable qualities. In purchasing oil, quality, not quantity, should be the motto, and, in view of the economy in buying inferior oils, for the reason that they do not give so good a light, burn out fast, and last, but not least, is the most important consideration which should not be lost sight of. This oil has become so famous and so well known that we do not need to say that few first-class grocers will be without it, as will be found upon inquiry.—San Antonio Herald.

BROWNWOOD DISTRICT—SECOND ROUND. Hamilton cir. Feb 7, 8. Plum Creek cir. Feb 14, 15. Lindale cir. at Lindale. Jan 18, 19. Higgins Gap cir. Feb 14, 15. Cedar City cir. Feb 28, March 1. Canan cir. March 7, 8. Comanche cir. March 21, 22. Williams Ranch cir. April 1, 3. Holmes cir. April 18, 19. Rummel cir. April 25, 26. Brownwood cir. April 25, 26. Indian Creek cir. April 25, 26. J. K. LANE, P. E.

TYLER DISTRICT—FIRST ROUND. Minola sta. Jan 10, 11. Larissa cir. at Union Springs. Jan 17, 18. Tyler cir. at Starrville. Jan 24, 25. Lindale cir. at Lindale. Jan 24, 25. Canton cir. at Prairieville. Feb 7, 8. Edom cir. at Prairie chapel. Feb 14, 15. Adams cir. at New York. Feb 21, 22. Malakoff cir. at Malakoff. Feb 28, March 1. Big Sandy cir. at Big Sandy. March 7, 8. R. S. FINLEY, P. E.

What is Our Duty?

To the Advocate. For more than thirty years the evils of intemperance and the subject of prohibition have been kept before the American people, and still drunkenness, with all its attendant evils, is on the increase. I am sorry to say, but the truth must be told, the manufacture and sale of all kinds of alcoholic drinks are a legitimate business. They are legalized by both national, State and municipal laws. The whisky traffic is strongly, and I may say firmly, entrenched in both of the two great political parties of America, as well as in the Green-back party. The machine element of all these parties are, with few exceptions, the great body of church members, both clerical and lay, are in favor of intemperance and common decency at least, I say right here, not exultingly, but with shame, that the saloon-keeper is engaged in a lawful business and we have no right to abuse him. Why? We, all of us, have legalized the traffic. We, as preachers and laymen, with a few exceptions vote with one or the other of the two great political parties. We are led into the magic mazes of party than by that higher, nobler and purer principle. We, I repeat it, we Methodists of America, are a very powerful factor in legitimizing and perpetuating the whisky traffic. The evils, the curse, the blight of the whisky traffic will endure while the present political parties have the support of good men. A. R. BENNING.

Coughing Clara.—Comely, charming Clarissa Clevendun, carelessly catching cold; creeping chill, cold; Clara coughed continually; crept, crept, cough, that would have taken her off, had she not met Dr. Ely's Cough Syrup. It is bound to cure all the coughing Claras. Sis or Kate—"I wish you wouldn't smoke, Fred, but if you do, please, please, please don't do it on the street, where people can see you." Fred—"That's all the girls know. There ain't no fun in smoking, don't you know, unless somebody's looking at you." Boston Transcript.

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A bicycle to run on ice may be called an ice-cycle.—Saratoga Journal. "Economy is the road to wealth." It will pay you to order your teeth from Dealey & Son, Galveston. Making a specialty of that business, they can give you the best teeth, made cheaper than any store dealing in general goods. The art of buying, blending and selling teeth is a science, and Dealey & Son, by giving their whole attention to it, are enabled to suit any and all. Prices range from 50c. to \$1.

Offer seekers—Bachelor bachelors.—New York Journal. NATHL TOBEY, ARCHITECT, 167 Market Street, Galveston, Texas. Plans, estimates, and superintendence furnished on short notice for any description of public or private buildings. References given if required.

A high old time—Steeple chasing.—New York Journal. BLACK LEG. This is to certify that I have used WONDERFUL EIGHT and found it to be an immediate relief from Black Leg in cattle, by giving them from 15 to 30 drops internally and applying once or twice to the inflamed spots affected. A. J. MCCLURE, Buttermilk, Williamson county, Texas.

Chestnuts in the market.—Yorkers Gazette. Also in the papers. Bryant and Stratton's Business and Short School, St. Louis. Graduates are successful in getting employment. We are agents of the U. S. Stenograph Co. for qualifying shorthand writers on the Shortland machine. Send for circular.

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In agents, when out of postal cards on which to forward subscribers to ADVOCATE, will notify the publishers, they will be promptly supplied.

Parties desiring to get a pure strain of Fowls should write to Sam P. Wright, Jr., Waco. You will get from him just what you order. See advertisement for terms, etc.

As evidence of what a live agent can do, we quote the following from Rev. A. P. Smith's postal from Vernon: 'I found one subscriber on this work, and have, up to date, secured seven.'

R. K., if you really think the editorial in issue of Dec. 27 is worth ten times the price of subscription, suppose you make an extra effort for ten subscribers. The more subscriptions the paper has, the greater will be the incentive to produce such articles.

We have notice that the advertisement proposing to send three dollars, etc., for fifteen cents, is a swindle. Parties should be careful to know something of the standing of the firm offering extraordinary bargains before sending their money abroad.

THE ADVOCATE is in receipt of inquiries about the 'Universal Button Fastener,' advertised in these columns. The address of Mr. C. W. Hare, who advertises the fastener, is Houston, Texas. It is pronounced a success by all who have used it. Mr. H. will answer all letters promptly.

M. P. Hennessy.

Hardware and sole agent for Grand St. Louis Charter Oak, Buck's Brilliant, 614 Buck's patent, Bride of Texas and Southern Home Cooking Stoves. Send for price list.

DR. J. T. MATHIS.

OCULIST AND AURIST.

Oculist to the Blind Asylum.

Keeps Artificial eyes.

Austin, Texas.

We are just driven to death," replied the undertaker when asked how his business prospered. -Boston Times.

As a Blood Purifier L. X. L. Sarsaparilla with Iodine of Putnah is not equal, \$1.00 per bottle. M. D. Conklin & Co., Proprietors, Houston, Texas.

It is better to give than to receive. This applies particularly to advice. -New York Herald.

As a Tonic take L. X. L. Chilli Cure, one teaspoonful in a wine glass of water, three times a day. It will give strength and remove all Malaria. M. D. Conklin & Co., Proprietors, Houston, Texas.

The practice of putting red pepper on a stove is most un-cyanned act. -Sawyer's Journal.

FOUR relieving and curing all forms of Gonorrhoea and Venereal Headache, Bilious Headache and Sick Headache, keeping the bowels free and preserving the system in a healthy condition, MORLEY'S T-S-S LIVER PILLS stand head.

Highest approbation—Applause from the gallery. -Chicago Times.

If you have Chills and Fever, Ague, Bilious, Malarial or Intermittent Fevers, take L. X. L. Chilli Cure, and it will do better than any other. Dealer will refund amount paid for it. Sold by all druggists. M. D. Conklin & Co., Proprietors and Wholesale Distributors, Houston, Texas.

A tea-totaller.—The tea merchant's accountant. -Georgetown Cracker.

Are you Bilious? Are you troubled with Sick Headache, Indigestion, Constipation, Liver and Bowel Complaints? If so, L. X. L. Liver Pills will cure you. Sugar-coated and pleasant in their action. One bottle, 25 pills, for 25 cents. All druggists. By mail, send for price list. M. D. Conklin & Co., Proprietors, Houston, Texas.

Burglarious ditty—Of in the steady night— A HEW.

A FEW spoonfuls of KAY'S KENTUCKY KIDNEY POWDERS mixed with meal and fed to poultry once or twice a week will cure them of capes and cholera and make them thrive. Be sure and get the K. K. K. Powders. They excel all others.

The cash system is a no-bill art. -Merchant Traveler.

It is Always Foolish To dye the hair. Parker's Hair Balsam restores the original color. Is not that better? Only 50 cents.

COMMERCIAL.

FINANCIAL.

GALVESTON, JAN. 8, 1885.

EXCHANGE AT GALVESTON.

Quotations at the Cotton Exchange.

Stirling, sixty days 4 1/2 4 3/4

New York sight 4 1/2 4 3/4

New Orleans sight 4 1/2 4 3/4

American over 4 1/2 4 3/4

EXCHANGE AT NEW YORK.

(Telegram to Cotton Exchange.)

Stirling—Bank, 3 days 4 1/2 4 3/4

Commercial, 60 days 4 1/2 4 3/4

Brown Bros. & Co., 3 days 4 1/2 4 3/4

Brown Bros. & Co., 60 days 4 1/2 4 3/4

Commercial, 60 days 4 1/2 4 3/4

Francis—Bank, 3 days 4 1/2 4 3/4

Commercial, 60 days 4 1/2 4 3/4

EXCHANGE AT NEW ORLEANS.

(Telegram to Cotton Exchange.)

Stirling—Bank, 60 days 4 1/2 4 3/4

Commercial, 60 days 4 1/2 4 3/4

New York Sight—Bank 4 1/2 4 3/4

Commercial, 60 days 4 1/2 4 3/4

COTTON.

GALVESTON SPOT MARKET.

CLASS. This Day. Yesterday. Last Year.

Ordinary 9 9 9 9

Good Ordinary 10 10 10 10

Low Middling 10 10 10 10

Middling 10 10 10 10

Galveston Live Stock Market.

Receipts. Horses. Testings.

This day 155 225 415

This week 115 165 315

This month 415 565 1115

Stock in hand 225 285 515

Quotations—Corn-fed Horses 3 1/2 3 1/4

Grass-fed cattle, choice 3 1/2 3 1/4

Grass-fed calves, 2 1/2 2 1/4

Grass-fed yearlings, 2 1/2 2 1/4

Grass-fed calves, per pound, gross 3 1/2 3 1/4

Mutton, choice, per pound, gross 3 1/2 3 1/4

Mutton, common, per pound, gross 3 1/2 3 1/4

Mutton, mottled, 4 1/2 4 1/4

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MARRIED.

WILLIAMS—FLOYD.—At the residence of the bride's father, Gold county, Texas, Dec. 15, 1884, by Rev. George Ward, Mr. W. H. Williams and Miss Mattie W. Floyd.

WHITE—FLOYD.—At the residence of the bride's father, Gold county, Texas, Dec. 15, 1884, by Rev. George Ward, Mr. W. H. Williams and Miss Mattie W. Floyd.

MORRIS—FISDALE.—At the residence of the bride's father, Lampasas county, Texas, Dec. 17, 1884, by Rev. Daniel Morgan, Mr. Albert Morris, of McLennan county, and Miss Ethel Fisdale, of Lampasas county, Texas.

ONEAL—HAMILTON.—At the residence of the bride, Dec. 9, 1884, by Rev. J. O. Jordan, Mr. W. M. McNeal and Mrs. Jane T. Hamilton.

COWSER—PEARSON.—At Longbranch Church, Lampasas county, Texas, Dec. 14, 1884, by Rev. J. O. Jordan, Mr. W. R. Cowser, of Lampasas county, and Mrs. M. Pearson, of Hubbard county.

HILL—WOODS.—At Shepherd, Texas, Dec. 25, 1884, by Rev. J. H. Chambers, Mr. D. L. Hill and Miss Annie Woods.

BRINSON—BO THE.—At the residence of the bride's father, on Clear Creek, Dec. 25, 1884, by Rev. S. H. Brown, Mr. Wm. D. Brinson and Miss Irene Booth.

YOUNGER—CUMMINGS.—At the residence of the bride's father, in Austin, Texas, Dec. 17, 1884, by Rev. J. W. Whipp, Mr. W. E. Younger and Miss Mattie Cummings.

BLACK—PRESTIDGE.—Dec. 10, 1884, by Rev. M. Glass, Mr. E. A. Black and Miss Annie Prestidge—all of Lyville, Texas.

LANEY—JOHNSON.—At the residence of the bride's father, Dec. 24, 1884, by Rev. A. C. McCoull, Mr. R. Laney, of Denton county, and Miss Sarah J. Johnson—all of Denton county, Texas.

FRATHER—STONE.—At the residence of the bride's father, Mr. R. W. Stone, in Bask county, Texas, Dec. 25, 1884, by Rev. T. T. Browning, Mr. William Frather and Miss S. E. Stone.

DOOLEY—KEHR.—At the residence of the bride's father, near Corsicana, Texas, Dec. 18, 1884, by Rev. W. H. Vaughan, Mr. J. W. Dooley and Miss Mary F. Kerr.

BARKER—SPRAYS.—At the residence of Mr. Angus Sprays, near LaFayette, Angell county, Texas, Dec. 24, 1884, by Rev. J. C. Calhoun, Mr. Daniel C. Barker and Miss Della E. Sprays.

MORROW—FRANKS.—At the residence of the bride's father, Capt. Drew Morrow, Dec. 21, 1884, by Rev. Thos. W. Glass, Mr. W. H. Morrow and Mrs. A. A. Franks, of Schuler.

WAGNER—CROSS.—At the residence of the bride's father, in Wise county, Texas, Dec. 19, 1884, by Rev. F. W. Sherwood, Mr. David E. Wagner and Miss Ida A. Cross.

COOK—WEST.—At the residence of the bride's father, on Nueces river, in Uvalde county, by Rev. Rush McDonald, Mr. Thos. T. Cook and Miss Ella H. West.

CULP—YOUNG.—At the residence of the bride's father, John Young, Dec. 18, 1884, by Rev. T. P. Smith, Mr. J. S. Culp and Miss M. J. Young—all of Rusk county, Texas.

PHILLIPS—KELLY.—In Corsicana, Texas, Dec. 15, 1884, by Rev. W. H. Vaughan, Mr. T. C. Phillips, of Hill county, Texas, and Miss Katie Kelly, of Corsicana, Texas.

HOLTER—SHERLEY.—At the residence, in Lancaster, Texas, Dec. 25, 1884, by Rev. G. W. Owens, Mr. A. J. Holter and Miss Georgia A. Sherley—all of Dallas county, Texas.

MCCLELLAN—CHAPMAN.—At the residence of Mr. Chapman, Dec. 25, 1884, by Rev. G. W. Owens, Mr. R. W. McClellan and Miss Mattie E. Chapman—all of Dallas county, Texas.

HENSLEY—BAILEY.—At the residence of the bride's father, Mr. Ed. Bailey, in Mount Cain, Texas, Dec. 25, 1884, by Rev. J. J. Hensley, Mr. Sam. Morris, Mr. J. J. Bailey, and Miss Jennie Bailey—all of Mount Cain, Texas.

BARKER—YOUNG.—At the Gibbs House, Huntville, Texas, Dec. 25, 1884, by Rev. I. G. John, Rev. S. N. Barker, of Harris county, Texas, and Mrs. Mary Young, of Bellas, Harris county, Texas.

JONES—HARRIS.—At the residence of the bride's mother, Dec. 25, 1884, by the Rev. J. A. Savage, Mr. A. W. Jones and Miss Harriet Harris, both of Harris county, Texas.

BROWN—HARRIS.—At the residence of the bride's mother, Dec. 25, 1884, by the Rev. J. A. Savage, Mr. Gardner T. Brown and Miss Willie J. Harris, both of Harris county, Texas.

DELFRE—LAWRENCE.—Dec. 16, 1884, at the residence of the bride's father, by Rev. Wm. L. Rylander, Mr. S. Delfre, of Harris county, Texas, and Miss M. W. Lawrence, of Guadalupe county, Texas.

LISMAN—STEWART.—Married at the residence of the bride's father, by the Rev. S. R. Ellis, Dec. 4, 1884, Mr. Eugene Lisman and Miss Myrtle Stewart, both of Ellis county, Texas.

BONNERS—KING.—At the residence of the bride's mother, Dec. 4, 1884, by the Rev. S. R. Ellis, Mr. Jesse P. Bonners and Miss Mollie King, all of Ellis county, Texas.

MARCIA—MOTT.—At the residence of the bride's father, Dec. 17, 1884, by the Rev. S. R. Ellis, Mr. John F. Marcia and Miss Jennie F. Mott, all of Ellis county, Texas.

MANN—PARISH.—At the Methodist parsonage, in Houston, Texas, Dec. 22, 1884, by Rev. W. H. Manning, Mr. James Mann and Miss Mary T. Parish—all of Lamar county, Texas.

LYNCH—MILLER.—At the residence of the bride's father, Mr. Miller, Jan. 1, 1885, by Rev. J. B. Womack, Mr. W. W. Lynch and Miss Mattie J. Miller—all of Hamilton county, Texas.

JONES—BELL.—At the residence of the bride's father, Mr. J. B. Bell, in Wichita Falls, Texas, Dec. 1884, by Rev. J. W. Blackburn, Mr. N. G. Jones and Miss Florence Bell.

ROBERTSON—TRACY.—In the Carpenter House at Farmersville, Texas, Dec. 17, 1884, by Rev. D. J. Martin, Mr. W. F. Robertson and Miss Ella Tracy.

PITTS—CARTS.—At the residence of the bride, Dec. 25, 1884, by Rev. M. H. Wells, Rev. J. G. Putnam, pastor of Jackson station, Northwest Texas Conference, and Mrs. D. C. Couts, daughter of Col. J. R. Couts, of Weatherford, Texas.

WAGGONER