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NO 11.

"YE OLDEN TIMES."

As Seen in the Advocate Files of 1857-58-59-60.

INDIAN TROUBLES.

[FROM TEXAS ADVOCATE OF SEPT. 1, 1859.]
Mr. Editor—During our camp-meeting at Lampasas Springs recently, nine Indians came down by way of the Salt Works, struck Morgan's Creek, some ten miles above Burnet town in Burnet county, there stole some seven or eight horses, came on down to the North Gabriel, and there they parted—three or four going with the horses back, the other five coming on down the Gabriel some five or six miles, struck south toward Austin, leaving Burnet from two to four miles below. A company left the camp-meeting, headed by Dr. Hillary Ryan, one of our campers, who has had a company of citizens organized for self-protection since last February; they struck the trail of these, pursued them some miles, found they had gone out of the country, and, being unprepared for a long camping, they made back. A company from Burnet, Messrs. Johnson, Hunter, McKee, McGill, and others, struck the trail of the five, pursued them within a mile and a half or two miles of Burnet town—there killed a man and a woman and crippled another Indian by two buckshot entering his thigh; he made his escape for the time being, but was found the next day one mile from the place of escape, fought hard, but was killed without hurting anybody. Two companies of Indians have been in and below Burnet since. Our people are organized to protect themselves. Yours,
J. H. WRIGHT.

A FRONTIER CAMP-MEETING.

[FROM TEXAS ADVOCATE OCT. 6, 1859.]
The camp-meeting for Belknap mission commenced on the evening of the 25th of August, and closed the following Tuesday morning. Myself, in company with Elder Johnson and a local preacher, from Keech Valley, reached the camp on Thursday, late in the afternoon, and were kindly received by the campers, who had moved in to make due and early preparations for the meeting. Its progress was consequently rapid and the revival influence overwhelming, causing the young to fear and the old to quake and tremble underneath the power of a preached gospel, combined with the evidence rendered by the young converts. A lucid exhibition of intelligence was manifest in the appearance of the congregation, which was confirmed by the most excellent deportment throughout the assembly, during the whole process of the meeting. Marked attention was given, in consequence of which the Word preached sunk with weight upon the heart and consciences of sinners. Surely God was here, even though it be on the extreme frontier, amid the late excitement that has so agitated the whole northwest.

The meeting resulted in eight happy conversions and twenty-five accessions to the church, most of whom were young persons of thought and influence and consequent responsibility. O that God may sustain the young convert, and cleanse by the washing of regeneration the hearts of all who were seriously impressed about their soul's salvation.
As further evidence of the good feeling and general interest of the frontier, we would remark that in the town of Belknap they have a very comfortable church-house some 42x25 feet, at a cost of four or five hundred dollars; a prosperous Sunday-school has been established in the place, and is conducted by intelligent and energetic young men.
Should not this stimulate some of the older counties to greater activity in building churches and organizing Sunday-schools?
We bid the young men God speed in their efforts to Christianize the rising generation. May God abundantly prosper the Belknap mission.
J. FRED COX.

INDIAN TROUBLES.

[FROM TEXAS ADVOCATE, MARCH 22, 1860.]
Editor Advocate—On last Sunday late in the afternoon, as two negro men, on horseback, were returning from Burnet, when about five miles from the village, on the road leading south toward the Mormon mills, they saw, at some distance from them, nine persons on horse. Supposing them to be a party of the Burnet minute men, on a scout, they rode on until within sixty or seventy yards of them, before they discovered that they were Indians. The negroes wheeled and put spurs to their horses. The Indians commenced shooting and charging on them. The darkey who was on the fleetest horse was wounded in the back of the neck but escaped. The other could not keep out of their way. One Indian rode up with him, after spending all his arrows and struck Joe with his bow. Joe struck the Indian with his fist, and knocked him off his horse; and while the others were securing the horse, Joe made his escape with only a severe wound in his arm between shoulder and elbow. The Barnett boys turned out next morning, met the red skins, killed two of them, wounded another, and were still in pursuit when I

left the neighborhood. They have been frequently seen, during the last three weeks, in the vicinity of Burnet.

W. A. SMITH.

BURNET COUNTY, TEXAS, MARCH 8, 1860.

FROM THE FRONTIER.

[FROM TEXAS ADVOCATE OF MARCH 8, 1860.]
Editor Advocate—I have a few items which may be of interest to your readers, especially to the brethren in the ministry.

I just reached my work last Monday. On my way down I met Bro. P. Tackett removing down the country; he has been compelled to leave his home at considerable sacrifice.

The account given of his contest with the Indians, which I see in your number of February 21, is substantially correct. There were ten Indians. They fired upon Bro. Tackett and his three sons when not more than six or eight feet distant from the bank, behind which the Indians lay concealed. It is thought, by those who have seen the place, that nothing but a Divine interposition of Providence could have saved one of them. Bro. Tackett is still suffering greatly with his foot—has been able to walk on it but little.

The arrow point remained in his foot nearly a week. His son still carries the point which penetrated his skull—bone just above the left eye. Two physicians tried in vain to extract it. It is probably an inch long or more, but too low to touch the brain. It does not seem to be very painful. Bro. Tackett's clothing, hat, gun, etc., were marked or cut by not less than sixteen or seventeen shots.

The Indians are still troublesome and we have no protection anywhere in reach of us except the citizens, and their horses are nearly all gone from this region. The citizens of Young county met in Belknap yesterday and resolved to keep out ten rangers at their own expense. A good move. On night before last we learned that eighty horses were stolen from the soldiers at Camp Cooper.

I did not get here in time to be at my first quarterly meeting. Bro. Johnson, however, was in attendance; he never fails. I was with him at Keech last Saturday and Sunday. He was in fine health and spirits. We had a good meeting. Bro. Kidd is at his post, though not in good health. I left my brother on his work, but quite sick; he will not be able to fill the work. Bro. Perry is on the work. I find good citizens, and some warm-hearted brethren and sisters here.

I preached this morning and held class-meeting; had a good time. We need the prayers of our brethren. Yours,
W. S. SOUTH.

BELKNAP, TEXAS, FEB. 16, 1860.

HOME WORK.

[FROM TEXAS ADVOCATE, APRIL 26, 1861.]
I write hurriedly from my field of labor. The Lord has graciously revived His work in this part of his her. On the 28th inst., I commenced a meeting at Pittsburg, on the Blanco, which continued eight days. There were nineteen conversions and fourteen accessions to the church. Our meeting had a powerful effect upon the Campbellites.

PETER W. GRAVIS.

BLANCO AND PIEDRALES, APRIL 26, 1860.

WE ARE AGREED, WHY QUARREL?

One of the most scholarly men who has written upon the subject closes an intensely interesting chapter with the following words: "If I have any advice to give to Christians it is to cease to discuss the subtleties and endless questions arising from entire sanctification or Christian perfection, and all cry mightily to God for the baptism of the Holy Spirit. This is certainly promised to all believers in Jesus."

These "subtleties and endless questions" have about narrowed down among us into a wrangle, often unseemly, upon what is, by common consent, designated "second blessing theory." It is not meant that all discussions of this subject have been "a wrangle." On the contrary there has been much calm and sweet-spoken writing, which would do good but for the fact that it was taking sides upon a subject which, in the nature of the case, cannot be settled to the satisfaction of all until we all have a religious experience more nearly approaching identity than our differences of constitution would warrant the hoping for in this mode of existence. The question cannot be settled; why discuss it longer? One believes that a higher life is attainable, and urges that its attainment be sought at once with great humility and earnestness, at the mourners' bench it may be; while another believes a higher life is attainable and has gone about its attainment with perhaps as much humility and earnestness, but in a different way. One says, when he has attained that which he has been seeking, this is the second blessing; the other does not number or label it the same, but lays high claim to having received increased measures of divine grace and power.

Now where lies the difference? Will not all agree that we want facts and experience, giving theories to the winds? The position taken in this article is, "we are agreed." The effort of this writer has been to take neither side in the controversy, and he has not found it diffi-

cult because he believes what he says to be true: we are agreed. We all believe that there is a higher life attainable, and all who are not satisfied with "well enough," are striving for its attainment. This writer further believes that the low state of joyless uncertainty in which many church members pass their whole time is one of great danger to the individual, and is the cause of the failure of Christ's kingdom to prevail with a great power everywhere. But what is it we want? Unto what are we hoping to attain? Does not our writer quoted in the first sentence express it when he directs that we "all cry mightily to God for a baptism of the Holy Ghost?" Or as Paul expresses in, "the love of God shed abroad in the heart?" Being clear as to what we want, the methods of its attainment cannot be very dissimilar. Ask God for it; cry mightily until the prayer is answered.

But says one, "When the prayer has been answered what then? Here is a part of the real ground of controversy. Must the possessor tell of the treasure he has found?" A great mistake has been made here. There is no room for discussion at this point. If one who has been led into so sweet an experience as that of perfect love, desires to claim the possession of such a precious jewel, let him do so. If he is not mistaken, his claim will be very modestly stated, for "love doth not behave itself unseemly." If he does not so desire (and if he is not mistaken he will have a reason for everything he does) let him keep the happy secret in his own heart, as far as he may, for the Holy Ghost who is constantly indwelling will make known His wishes, if to publish the experience will do greater honor to the name of God.

Then what do we say will promote peace and love among those who are interested in the great doctrine of sanctification. Do not discuss it in such a way as to array factions in the church. Let all who take a pen on the subject be sure that every reader, of even moderate intelligence, expects an exhibition of perfect love in every utterance. Let all such know that his words are fatally discounted if the least acrimony is discernible in them. And lastly, let all remember that to be right and to do right, and to have God's blessing it is not necessary that all should think alike.

SAMPLE.

"Rev. Daniel Steele, D. D."

THE PASTORS OR THE STEWARDS, WHICH?

SAMUEL P. WRIGHT.

Bro. M. H. Wells is generally very correct, and this writer has great respect for his opinions. But he is wrong when he would place the whole finance matter in the hands of the laymen. He will find it difficult to make good his assertion that "the Bible * * * designates the other company (meaning laymen) to have management of the money matters." He relies for proof upon the establishment of the diaconate in Acts vi, I suppose. In the first place, does it appear that the step here taken by the twelve was of divine appointment? The fact that it is mentioned in the Bible does not prove that God approved, much less appointed it. Again the text seems to hint the contrary. "It is not reason that we should leave the word of God and serve tables." "Is not reason" becomes in the New Version, "is not fit," with the margin, "is not pleasing;" while Dean Alford gives it broadly, "it is not our pleasure." Now, rightly here, I suspect, is the trouble with those brethren of the ministry who would hand over the matter of money to the stewards. It is not pleasant (or "pleasing") to take collections, and it is an especially "pitiable and anomalous sight" to be criticized at conference for being behind the foremost in this test of skill and efficiency. It is well for the collections that the collectors must stand upon the conference floor and give an account for the deeds done on their circuits. What a pity we cannot have the stewards there too, to read out their part of the deeds! Doesn't even Bro. Wells believe it would improve salaries all along the line?

But about the appointment of deacons (as by agreement they are called) in Acts vi, I have always been somewhat skeptical. If they were laymen they soon went into the ministry. And they were well fitted for it too if we are allowed to judge from the only two who are mentioned after their appointment, Philip and Stephen. The latter, who from the appointment was "full of faith and of the Holy Ghost," proved a wonderful preacher at once. In the shortest chapter in Acts, his appointment, success as a preacher and arrest are related. In the next his trial and death are graphically described. If he ever took a collection no "report" was made of it. The former was an evangelist, par excellence, for is he not styled in Acts xxi:8, "Philip the Evangelist?" What a tremendous revival he held in Samaria. Bro. Wells has learned from Acts viii:5. He was a regular Sam Jones of a fellow. As to what became of the other five, Prochorus and Nicanor, and Timon and Parmenas, and Nicolas, it is fair to infer that they were "discontinued" at the end of the first year and returned to private life.

So the only two of the seven who were appointed to "serve tables," who are ever esteemed worthy to be mentioned again in Holy Writ, were certainly preachers of a very high order.

The pastor is the very person who should take the collections. If his work be well done, an education is obtained by the contributors which will be a genuine growth in grace. The pastor having the place of public teacher, can impart this instruction. No one else can. The trouble is largely, I may say mainly, in an idea in the minds of the ministry, that the people get sore over so many collections. They do when the work is done in an apologetic way. But they do not when they are made to understand that God is honoring them by taking them into partnership with him in alleviating human woe, and in evangelizing the world. Bro. Wells does not see how a pastor of a four week's circuit can get along without a collection almost every Sunday. Except to ask for free-will offerings at four places, two of these will of the distressed frontier, and one for Sabine Pass, this writer, who is "a pastor of a four week's circuit," of seven appointments, and six hundred members, has not taken a collection in the usual meaning of the expression this year. Yet he hopes to report some three hundred dollars in excess of his assessments. But he is much ashamed to admit that one in five of his members has contributed anything whatever. Next year he will use a plan which he believes will double all his assessments, with less labor and with greater equality in the distribution of the blessing (not burden) of giving.

THE INFINITELY SMALL.

The Christian has his object of faith and the physicist his. Both believe in what they have never seen. Both have good evidence, because they see phenomena that can be explained only through the object of their faith. The Christian believes in the infinitely great in God; the Physicist believes in the infinitely small, the atom. No man hath seen God at any time. No man hath seen an atom at any time. But both exist.

The most important of the opening addresses before the British Association was that of William Crookes, President of the Chemical Section, on Atoms, or shall we say, on the sub-division and composition of atoms? Chemistry has gone back and borrowed a leaf from the studies of the medieval alchemists. Chemists and alchemists are not so very far apart. The alchemists tried to transmute the baser metals into gold. The most modern chemistry tells us that the metals and other so-called elements are not elemental at all, but are complex substances, made up in Nature's laboratory, and that their dissociation is conceivable and may one day be possible. The most interesting and important problem now before the chemist is to discover what elements are made of and how compounded. A long step has been taken by Mr. Crookes, who has actually separated one element, didymium, into several component parts, having variant though similar qualities.

The latest views about the constitution of atoms may be briefly summarized, though in doing it we entirely omit all discussion as to whether the atom is a solid, impenetrable body, or whether it is, as Thomson suggests, a vortex in a fluid; a theory which would seem to require us only to seek the ultimate atom in the composition of the stream of the vortex.

It is supposed that there was a very early period in the history of the solar system and of other systems, when there was, under conditions of inconceivable heat, only one kind of matter in existence. We can hardly call it atomic, in that primal period in the history of the solar system, when the earliest fire-mist had not yet separated into sun and planets. At last, however, a time came when the process of cooling had gone on far enough, when the first of all atoms could be segregated from a world-stuff. That atom or element was of the simplest nature. We will suppose it to be hydrogen, the simplest atom known, or "helium," a conjectural atom still simpler than hydrogen, which there is evidence to prove exists in the sun. The cooler outside of the sun contains many familiar elements; but spectrum analysis shows that the matter which pours out from the center in great sun-bursts consists wholly of hydrogen and the yet simpler substance "helium." After these two elements, as the cooling goes on, the other elements, each at its own temperature, could be formed, each being heavier and more complex, and having a larger combining weight, until we reach uranium, with a combining weight of 240.

Each element has its special properties, chief among which are its combining or atomic weight and its magnetic quality. Now these elements betray a tendency to a regular rise in their atomic weight from one to another. Thus all but one or two are probably exact multiples of hydrogen, and these few are multiples of half of hydrogen, which may be the combining weight of helium. Five similar elements have the numbers 28, 73, 118, 163, and 208, separated from each other by identical intervals of 45. It would seem as if the elements increased their atomic

weights by groups of seven, three of which are paramagnetic, the three next diamagnetic, and the last neutral. Those occupying related places are similar in quality. All this regularity of grouping in the order of weights indicates a growth of composition. All these elements can be explained as compounded in various proportions, of hydrogen, carbon, and a third element whose atomic weight shall be minus two. The suggestion of an element which, instead of having weight, resists weight, is a startling one, but it may be that the luminiferous ether is such an element.

Another proof that so-called elements, or atoms, are composite is found in the way many of the rarer ones occur in nature. Thus nickel and cobalt are very much alike, have no tendency to combine, and, if formed independently, there would be very little likelihood of their being found together; and yet these two quite rare elements are always found together, as if the circumstances which favored the production of the one favored that of the other. Still more remarkably is this true of even rarer substances which it is difficult to distinguish, as iridium, osmium and platinum; ruthenium, rhodium and palladium. An even more remarkable case is that of the extremely rare earthy metals, such as yttrium, samarium, holmium, erbium, thulium, ytterbium, etc., which are found together in certain very rare minerals; discovered only in a few localities. They must have been formed severally from some common material placed in circumstances nearly identical.

Another new point, lately brought out, is the fact that the element atoms are not just alike. The yttrium and didymium can each be spun up into divisions, having a somewhat different spectrum and atomic weight. One atom of yttrium is heavier than another. Its atomic constitution gives different lines in the spectrum. It must be compound. There is one substance in the sun, helium, which gives but a single line. Hydrogen, with its low atomic weight and presumably simple composition, gives but three or four; while the elements with a high atomic weight gives scores or hundreds.

Other lines of proof conspire to the same result—that the "elements" are not elements at all, but are compound bodies. Each new element discovered falls into its exact vacant space in the order of atomic weights. The elements, as radicals, act precisely like the so-called compound radicals of the hydro-carbon group. The power of elements of absorbing different quantities of electricity, so that the types of monatomic, diatomic, triatomic and tetraatomic are fixed points in the same direction, so that chemists may now assert with much faith that they are beginning to grasp and comprehend the infinitely small which forever will transcend their sight. They are beginning to understand what are these atoms, "built up from one another," says Dr. Gladstone, "according to some general plan," and which Herschel and Clerk-Maxwell say bear the impress of "manufactured articles." Here is room for scientific faith which has its analogy to religious faith.

And what shall we say to the speculation that there are elements with negative atomic weights, a sort of spiritual state of matter, matter behind the looking glass, which contradicts our notions of material quality? Are electricity and ether such substances? Is there a spiritual body?—*The Independent.*

REMARKABLE PRAYERS.

A quarter of a century has passed since the winter when the Academy of Music in this city was occupied on Sunday evenings by the principal ministers of the evangelical churches of New York and others who were invited from abroad.

A series of sermons was preached during the season which will ever be memorable in the history of pulpit eloquence and influence in New York.

These meetings were originated and managed by the Rev. Drs. S. Irons and E. D. G. Prime, who had the advice and assistance of other Christian ministers and laymen.

The Young Men's Christian Association cordially co-operated, and though some of the pastors thought the movement unwise at the start, none of those who were asked declined to preach, and all of them were convinced of its value and usefulness before the winter was over. A collection was taken at each service; but the expenses of the evenings were chiefly borne by two brothers well known for their liberality in every Christian work, Robert L. and Alexander Stuart, who were then members of the church of which Rev. J. W. Alexander, D. D., was pastor; the same church now served by the Rev. Dr. John Hall.

The labor of arranging for the services was great, but it was conscientiously and gladly performed by those who inaugurated the meetings. Not the least difficult part of the duty was to secure the proper persons to conduct the introductory services. But the same care and forethought was exercised in this matter as in the choice of a preacher, and hence the services were unique and harmonious.

The Rev. Thomas H. Skinner, D. D., at

that time Professor of Pastoral Theology in Union Theological Seminary, was invited to conduct one of these meetings, and the prayer which was made upon that occasion was, with a single exception, the most wonderful prayer that I ever heard. The exception was a prayer offered by the Rev. Mr. Spurgeon at an evening service in London, when his vast Tabernacle had been given up to strangers by the courtesy of the regular congregation. I then felt the power of prayer as never before, and saw its immediate effect upon the listeners. Rough men who were utterly ignorant of religion were overcome with emotion, and the way was opened for a gospel sermon which brought hundreds to the inquiry meeting that very night.

Dr. Skinner's prayer at the Academy of Music was such an intimate and spiritual communion as Moses might have had with Jehovah upon the sacred mountain. He seemed to be in the very presence chamber of the Most High and to speak face to face with God. The great building was as still as death while this one voice, in language evidently inspired by the Holy Ghost, bore the adoration and petition of multitudes of souls to the mercy-seat. Such prayer could only come from a holy soul, but I learned afterwards, when Dr. Skinner lectured upon pastoral theology, and came in due course to the subject of public prayer, that besides his spiritual-mindedness Dr. Skinner had studied the nature of prayer, the prayers of the Bible and the whole subject with such thoroughness and care that his own services could not fail to be elevating and inspiring to all who united with him in public worship.

He taught that in public prayer the minister was the mouth-piece not of the audience, but of the church, that he prayed in the place of the children of God; that prayer must be offered so that all spiritual persons could unite in it. He said that prayer should express the purely religious form of religion, presenting truth in a religious rather than in a speculative form; that prayer is rather lyrical than logical, and that in sincere and earnest worship we are never technical and scientific; our souls flow out into our ideas, and ideas crystallize into language. The Christian is a child of God and should speak with the freedom of a child and in the language of a child, though never in childish language. And prayer should have another characteristic; it should raise the soul to an unaccustomed height. Hence, one who is to lead worship should make a distinct effort for offering prayer on every occasion. Moreover, a devout, earnest, spiritual life is an essential requisite for such a service; so also is private devotion. Men who are not spiritual find it irksome to pray, and men who do not pray in private are unready and barren in their public prayers. Those who would pray well must value the gift of prayer, seek it by special efforts, become acquainted with God and his truth, with man and his needs, and with the Word of God. Dr. Skinner did not recommend pre-composing prayer, because appropriate expressions and the spirit of prayer are not at hand and cannot be acquired unless the exercise is unwritten. From such instructions as these it was easy to understand how the veteran Christian teacher had become powerful in his public prayers, and an example to others in this great duty of the minister.

He never favored liturgies, though he esteemed the English Prayer Book as the best of all collections of prayers. It is indeed a mine of spiritual and devotional teaching, but its own adherents sometimes find it wanting. Archbishop Seward said on his death-bed, "Talbot, you will pray with me;" and when he saw him looking for the Prayer Book, added, "That is not what I want now; kneel down here and pray for me."

He who prays in public pours out his own soul to God and manifests his personal piety, but while his prayer is his own it is also the representative act of those who unite with the speaker. It presents their thanks, their petition, their confessions, and is in an important sense their utterance. How careful, then, should those be who are called upon to lead the devotions of others, how devout in their preparation, how devout in their manner, how sincere and holy in their lives!—*N. Y. Observer.*

SOUTHERN METHODIST OPINION.

Bishop Joseph S. Key, Cuero, Texas:
I have known a woman's missionary society to vitalize a church.

Bishop Joseph S. Key, Cuero, Texas:
It is not proper for a Methodist preacher to inveigh against any mode of baptism.

Rev. G. H. Hayes, D. D., Henderson, Ky.:
If Methodism teaches that the Bible requires immersion for baptism, in that particular I am not a Methodist.—*Nashville Advocate.*

Rev. W. L. C. Hunicutt, Mississippi:
No man who votes to set up a saloon can, without absurdity, pray God to "lead us not into temptation."—*New Orleans Advocate.*

Bishop C. B. Galloway, Brookhaven, Miss.:
Sydney Smith's definition of a curate is a not inaccurate description of a Southern preacher—"The poorest and most respectable man in the parish."—*Fraternal Address.*

Texas Christian Advocate.

"WHOSE CHILE IT IS."—UNCLE PETER EXPLAINS.

Parson Williams seems to wanter kin what kin de Sunday-school am to de church.

Ise sorter bin mixin up wid one wing ub de church a few days, and I had sorter got de idee dat de Sunday-school sorter claimed to be relashuned to de church on dis wise: Dat de church was de parent an de Sunday-school was de church's chile. An de chile is a'ers part ov de family. An ov co'se part ov de church, an de parents an de chiluns makes de family. Sumtimes de Sunday-school mite be called de church's baby, frum dese ov it. An sumtimes it seemed to me dat de church tho't it was sum body els' baby: kase it let it go in rags an tatters; hands and face all unwashed an hair unkempt. An dis sorter seems to settle de hash in favor ov Brer K—Lulin, an neodesitate Brer Speer to am him enuf to shute to de top ov dis mountain. When de church, parson, folks all, own up dat dis infant is her shorenuf ov-spring, an treet it like it was her own kitten, an a member ov her own family, it'll be all right, an so'll de church.

You jes let ole Lady Church try it. Hab dat school house or church house cleaned up all right, an nice, put a good big stove in, an have a good fire built, an get plenty Sunday-school magazines an Querrelies, an Lesson Papers, an Visitors an song books an soforth: an den tell all de childern in de naburhood bout it, an den go dar daysef, parson, mammy an papa, an all, nex Sunday, an you'll jes see what'll happen. You no you needn't ax me. You'll find out whose youngun tis, an whose family it longes to mighty quick, an dat dout axin. Yes, an you can teach em de Bible, an axum to give sum munny to de missionary an dey'd do it. An you can lam em all bout reglar good ole Medofis doctrin too, an how to make church members like Parson Williams an Brer K—Lulin an Brer Speer, an all de uther good ole Medofis fokes when de infant gits grown up like dem. An dey wont be shame to say de good ole Medofis Church an my mudder, an de church ain goen to admit dat Sunday-school sum body els' baby. Nor be askin what relashun it is to de church. No! No! She jes goin take you round to de Sunday-school an say, dat's mi chile, dat's my family, dat's me.

Jes sho me de parson dat teehen his church to do all dat, an larn em to provide for day Sunday-school like it was day own chile an day own family, an he ain riter to no nuse paper to fine out what relashun de Sunday-school am to de church. He no—he do: He say its de church's chile an de church itself am all one.

UNCLE PETER.

JAS. A. GRAVES ON TOBACCO—HIS NUMBER ONE.

"But why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. vii:3, 4, 5.

Bro. Graves' serious and thoughtful concern for the salvation of the sinful ministers and leaders of the church, is to say the least of it, commendable. I heartily wish I could say as much for his manifestation of it. According to this new oracle, the ministers and leaders of the church who use tobacco are unpardoned sinners. Hear him! "In truth, I do think (it ails mine) he cannot use the weed and retain his justification before God. Let us lay aside every weight and every burden that doth so easily beset us, including tobacco, and enter the work with clear heads, pure hearts and clean hands. Some of our leading laymen and preachers have seen the folly and sin of it."

Here is a plainly stated indictment against all of the ministers and leaders of the church who "use the weed." They have lost their relation to their Savior—are not justified before God, and are sinners—besotted sinners. Silly in head, corrupt in heart and unclean in hand.

To be a minister or a leader in the church and out of relation to the Savior, unpardoned before God, and a sinner, is to be a hypocrite. Then all the ministers and laymen in the church who use tobacco are hypocritical sinners.

Bishops Soule, Capers, Marvin, Parker, and a host of great and good men, both living and dead, were, and are sinners—hypocrites.

"The soul that sinneth it shall die." Therefore those are hopelessly lost, and these are on their way to endless death.

This is the logic of the words used by Bro. Graves in his "number one." In "number two" he has looked for some qualifying word or mitigating circumstances. It is not there, except in these words: "Who is enlightened on the subject?"

Those unenlightened heathens, "ministers and leaders in the church," who "use the weed" may be saved on the score of ignorance. That is kind! Then ignorance is our only plea. With this we venture nigh. Such is the logic of what Bro. Graves has to say on this grave subject in "number one. I suppose he will give us some astounding demonstration of the truth of these premises hereafter; and as I would like to assist in enlightening the ignorant world on the "subject of the weed," I will offer a few suggestions which may be of service to Bro. Graves in his self-sacrificing labor. First, I refer him to the following Scriptures which may help him in his "serious thinking" about "the weed."

Christ said, Matt. xvi:1, "not that which goeth into the mouth defileth a man, but that which cometh out of the mouth (or pen) this defileth a man." St. Paul said, Rom. xiv:14, "I know, and am persuaded by the Lord Jesus, that there is nothing (not even the weed) unclean in itself, but to him (Bro. Graves) that esteemeth anything to be unclean, to him it is unclean." Titus 1:15, "Unto the pure all things (weeds) are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." Once more, Matt. vii:1, "Judge not that ye be not judged." Now if Bro. Graves will "think seriously" on the above quoted words he will stand a chance to become sufficiently enlightened to have charity for his weak brethren who "eateth herbs." Rom. xiv:2.

Second, I suggest to Bro. Graves the propriety of "thinking seriously" on the passage that heads this article and try to ascertain if it would not be better to have an old fashioned "log-rolling" at home before number two is sent on its mission of enlightenment and love. And when all the old gum logs are disposed

of we will have a mote gathering that will be profitable to us.

There have been "more and greater revivals of religion than ever before." Of course this is all the work of those un-defiled followers in the church who do not "use the weed," for "ministers and leaders" who "use the weed" are sinners, and God heareth not sinners.

C. H. BROOKS.

PLATONIA, TEXAS.

PROFIT AND LOSS—THIRD PAPER.

W. H. ANDERSON.

If you and your readers are not tired of this important topic the writer would like to consider a few other points. The education of our ministry at some of the colleges or universities and in a theological department is receiving, very correctly, much careful attention. The ministry cannot be to well qualified for their holy work of preaching the gospel, of presenting, defending and enforcing "the truth as it is in Jesus." Every department of science and letters should be made to contribute its best flowers and fruits with which to adorn the cross of Christ. Human learning is never so well employed as in the service of religion. Every grace of oratory, power of argument, excellence of poetry may be used properly in the cause of piety. They are, however, but human adornment, creatures of human effort and success. They must ever be secondary in importance and value to the simple divine beauty of inspired truth presenting divine promise. They are mere adjuncts, not necessities, they may aid in attracting human attention to the cross on which they were slain. They add nothing to the force of truth, the convictions produced by the Holy Spirit. The eye may be charmed by appropriate gesture and the ear delighted by the musical members in which the gospel addresses us.

The great difficulty is that we may forget the truth that the Spirit of God is the source and secret of ministerial power and success, and we may fall into a similar error of the early church, when Paul and Peter and Apollos had their followers, and were apparently leaders of parties in the gospel itself. The glory of Methodism has been her power of adaptation to all classes of community in her ministry as well as in her doctrines and usages. There is a class of education derived from the study of men as well as of books, an education among men to prepare the preacher especially to preach to the masses, in strong, nervous, every-day sense with illustration and argument drawn from every-day life. While we have use for the scholars in books and the students in divinity schools there is a power of development in large circuit life nothing else can either substitute or supply. If we stop at mere literary culture or divinity training in our ministry, and practically ignore the "power from on high," we not only lose the excellence and success of our earlier ministry, but the church substitutes "the form of godliness," which is the monument however beautiful on which the epiphany of Zion may be carved. It is often seen, now a days, we have as our preacher "a boy" of such a college or university as if we had in that the chief element of successful itinerancy. We should rejoice, but we should not forget the apostolic advice, "glory not in men." If our colleges and other schools were as numerous as autumn leaves, and every young preacher were an Apollos in miniature, and the pulpit should lose its "unction" from above, and the pew should cease to look directly to the Holy Spirit, the gospel would become "a painted scene" without either light or life.

Another item of profit and loss is our church music. Originally and for many years vocal music was the means of praise in worship. More recently, instrumental music was introduced, and church choirs became a sort of necessity. The cry was, our music must be more correct and have larger science in it." At first bitterly opposed, public sentiment usually requires an organ as part of church furniture and a choir as a necessity of church singing. The writer has no objection to organs and cornets, or any other instrument in church music, if they aid congregational singing. They may do so in some places, but usually congregational singing is done by the choir, and praise has to be led by the organ. Even in some of our Sunday-schools the singing must be led by the organ. The writer speaks from experience. Often our singing at prayer-meeting is not only a failure but scarcely worthy of the name of sacred song, if the organist is absent or the choir or its leader is not in place. The sweetest church music is where all sing, and "with the spirit and the understanding," when God's people "make melody in their hearts," if sometimes there is some discord on the lips of a few. The preachers used to sing, and much of their success, next to the presence of God, was attributable as much to the gospel of song as to the gospel of praise in the pulpit. The children learned divinity in the hymns sung at the family altar as well as at the church and the prayer-meeting. Hymns were a large part of the social pleasure, and Methodism was propagated and diffused largely by her hymns and their music.

When our people, our preachers, our children, cease to sing and delegate that part of praise to others, they may as well get a Japanese machine to do the praying by proxy. When we set out we had no intention of using so much paper and time. "Profit and loss" should be carefully determined and correctly understood and religiously estimated in everything in which the church of Christ is vitally concerned. We live in the age of invention and discovery. We should be prudent in any desire or effort to supplant the old and the tried values with the experiments of mere novelty, however attractive or prepossessing. The mountains around Jerusalem are watched by the same stars as in the days of Jesus. We, in turn, should not only highly prize the glory of the heroism and success of our fathers, but should endeavor carefully to preserve the means and instrumentalities they employed, and which were so signally marked by the approbation of our Divine Master, the Lord Jesus Christ.

CARLEISLE, KY.

DUTY OF WOMEN.

"Blessings on the hand of women, Father, son and daughter cry, And the sacred song is mingled With the worship of the sky."

"Adam appears as higher than the beast, but the crown of creation is not in him, but in woman. If man is the head she is the crown; a crown to her husband, the crown of the visible creation. Woman was taken not out of man's head

The Youth's Companion.

The Companion has now reached a weekly circulation of nearly 400,000 copies. The position that it holds as a family paper is due to the fact that it exemplifies and exalts all that is best in life, without sacrificing the interest and vitality of the stories and articles it publishes; and while it seeks to entertain, its pages are dignified and enriched by the contributions of the most illustrious living authors.

Among the Special Contributors to the Companion for 1887 are

W. D. Howells and J. T. Trowbridge,

Prof. T. H. Huxley, The Princess Louise and Marquis of Lorne, Archdeacon Farrar, Francis Parkman, The Duke of Argyle, Louise Chandler Moulton, James Payn, and C. A. Stephens.

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to top him, nor out of his feet to be trampled under foot; but out of his side to be equal to him under his arm to the right, and near his heart to be beloved;" and in this heavenly gift, man is to rejoice, for "a prudent wife is from the Lord." How divine the mission of woman. Angels guard the strength and grace of woman's work here upon earth. Her mission to keep the young heart open to the holy breath of God; hers to go forth into the harvest field of God's mercy and glean in the field of promise. The poor and needy should occupy a place in her heart. The sick and suffering should move upon her sympathies. The oppressed and down-trodden should find a large place in her compassion. How blessed is woman on errands of mercy! How sweet are her soothing words to the disconsolate. Her consoling her tears of sympathy to the mourning. How fresh her spirit of hope to the discouraged. How soft her voice to the oppressed. Woman! The mother of our Lord and the blessed Lamb of God was nursed and cared for by woman. To woman our Savior first appears after his resurrection and bids her "go and tell the brethren that I go to my Father, but will soon come again." Oh, yes, in the wondrous times of old, God unfolded to woman his grand and true purposes, bidding her his will to do. Woman appears in one of her loveliest aspects when she appears as the practical follower of Him who "went about doing good." Go my sister and teach the nations of our glorious risen Lord. Tell the sad-hearted, be not troubled, "in my Father's house are many mansions, I go to prepare a place for you," saith the Lord. Paul tells the brethren to help those women that have labored with him in the gospel, and why not we assist our pastor in the glorious work? Can you think for one moment you were made to spend the God-given hours upon beds of roses while so many thousands of our race sleep upon beds of thorns? And our precious Savior had not there to lay his head? Oh, worldly professor of religion, if you could but see your true condition. "She that liveth in pleasure is dead while she liveth." There is a work for you to do and a work for me to do, and "how shall we escape if we neglect so great a salvation." Care not what denomination you are, join our little band and let us march shoulder to shoulder and go to the dying race and commend Christ to their souls, for their ship is going and no life-boat. O yes, that soul on life's ocean may perish, may sink in the wave but for you. May God flame upon us these overwhelming realities and knock from under us our couches of ease and send us forth to the harvest field. As Ruth went forth gathering the scattered straw until she got enough to make a sheaf, let us gather up all the stray opportunities and the stray privileges of doing good and bind them together and they will at last bring us much joy, for like Ruth, we may find that paths which open in darkness will often come out in places of joy and light. So very often in our worldly business or in our spiritual career we start off in a very dark path, we must go; the flesh may shrink back but there is a voice from within or a voice from above saying, "you must go." We have to drink the gall and we have to carry the cross, we have to ford the river and we must climb the mountain, but thank God the day of rest and reward will come. On the tip-top of the captured battlements we will shout the victory. If not in this world, then in that world where there is no gall to drink, no burdens to carry, no battles to fight. How do I know this? Because God says so. "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat, for the Lamb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe all tears from their eyes. What a grand thing it is to be a Christian. We begin on earth to divide the spoils of Christian character, but the distribution will not be completed to all eternity. Here and there we find a sin struck soul, a bereaved soul; let us go to them and invite them to come and get the comfort, the joy, the peace, the salvation we are sent to offer them in the name of our blessed Master. Oh, how vast the work of the spiritual field. How many dying all around about us without one word of comfort. We want more Hannah's, more Rebecca's, more Mary's, more Christian sisters consecrated body, mind and soul to the Lord who bought them. O for a more intense, earnest consecrated, enthusiastic Christian womanhood. There is a world of work to be done in this our day, work that will stand glorious in the sight of God and angels and the millions of the redeemed when the heavens have passed away as a scroll and the earth itself has been burned up. Sister, shall we help in this glorious work. How shall we spend our time and money in this little earth life. Shall we take all the money we worked so hard to get and use it for things that will pass away and be forgotten when we sleep in our graves? Rather would we not wish that when we "rest from our labors," our works may follow us? and go on and on a blessing to our race. Over the earth rise daily the soul cries of millions of earth's sufferers. They are crying to Christians, "Teach us of Jesus, the way of life eternal." Where are the women that can hasten to the rescue of immortal men and women? There are women who talk beautifully about the suffering of the world, but the sufferers of this world want not so much thereof as practice,

not so much tears as dollars. Like Dorcas of old, every woman in this land can, with her needle, embroider her name ineffaceably into the charities of the world, and with gifts mingle prayers and tears and Christian encouragement. I am glad that there is not a page of the world's history which is not a record of female benevolence. God says to all lands and people "come now and hear the widows' mite rattle down into the poor box." No useful Christian leaves this world without being missed. The church of God cries out like the prophet, "How I-ree for the cedar has fallen." The Christian woman toils for the up-building of her church through many anxieties, through many self-denials, with prayers and tears. After awhile all these womanly friends of Christ will lay their armour by. After making garments for others some one will make a garment for us; the last robe we ever wear—the crumbling earth. You will have heard the last cry of pain. You will have witnessed the last orphanage. You will have come in worn out from your last round of mercy. I do not know where you will sleep nor what your epitaph will be, but there will be a lamp burning at that tomb, and an angel of God guarding it and through all the long night, no rude foot will disturb the dust. Then one day there will be a sky-rending, banners waving, thunders booming, and that Christian woman will arise from the dust and she will be suddenly surrounded—surrounded by the wanderers of the street whom she reclaimed, surrounded by the wounded souls to whom she administered. Daughter of God, so strangely surrounded, what means this? It means that reward has come, that the victory has been won, that the crown is ready, that the banquet is spread. Shout it through all the crumbling earth. Sing it through all the flying heavens; the Christian woman is resurrected. Oh, what a bright and glad-some day when Christ shall gather those who have toiled in his service, good soldiers of Jesus Christ. He shall rise before them and in the presence of all the glorified in heaven, he will say, "Well done good and faithful servant."

A "CUTE KID."

The ladies of Greenville organized a "Woman's Christian Temperance Union" not long since, and invited Mrs. Jennie Bland Beauchamp, State president of the W. C. T. U., to give us a lecture. This she did, last night, Oct. 24. Her address was good, and was well received. We looked in vain for the "she-male" attitude that some predicted she would strike when she took her place before the audience. She was modest, self-possessed, forcible and interesting; and she made a host of friends, both for herself and for the cause she has espoused. One feature I have remarked about this woman's temperance work is, the kindness with which they deal with everything. They handle the liquor traffic without gloves; but as to men—especially the poor victim, the drunkards, they deal gently with them. There is nothing of bombast, and yet no lack of enthusiasm. It is a pleading, tender, gentle, loving, backed up by arguments that cannot be refuted. There is no swagger, no mocking, no caricature; all is strictly, intensely, terribly business.

Mrs. Fannie Reese Pugh, president of our local union, had, in connection with the "Executive Committee," prepared an interesting program, consisting of music, addresses of welcome, etc., but the most "talking" thing in the entire bill, was the speech of little Miss Ethel Chisholm, a "Pat of little Miss Ethel Chisholm," of a young lady of seven summers. Of course her address was prepared by another, (and a master, depend upon it!) but the delivery, both as to tone and gesture, was just as natural as if it had welled up from her pure little heart as she spoke it. It was the best prohibition speech I have heard, delivered in better style, and certainly better attended. She spoke about thirty minutes, and except an occasional outburst of applause, of all I recall, she was the healthiest stillness was broken only by the infantile voice or the indignant stamp of her tiny foot.

She opened her address by announcing that she appeared before us to discuss the great issue of our times—the prohibition question. She very cordially invited any representative of the liquor traffic to come forward and take part in the discussion. She offered to divide time with him, assuring any and all that free and fair discussion was all she wished—it was all the prohibition question demanded. After pausing for an answer, and no one accepting her challenge, she tossed her little head, and in tones half pleading, half indignant, said, "Is it possible that the liquor men are afraid or ashamed to discuss this question with a Texas baby?" This brought down the house. When the cheering had subsided, she said, "Well as no one will accept my challenge I will proceed alone." And she did proceed. Quite a number of persons declared to me that no actress who has appeared upon our boards could excel her in dramatic power. Yet all was childlike. There was no pausing to recollect, no swallowing, no gasping for breath; all was ease and grace, and her little soul seemed to struggle with her burning words and to flash from her bright blue eyes. Even when she sipped a little water from her silver goblet and wiped her mouth with her clean white napkin, she was natural and child-

like. She is a prodigy of memory and dramatic talent, and the verdict of all was that she would die early or make her mark in the world. Some thought that she ought not to be brought out so young—that the strain was too great for her. In this opinion I fully concur; for to live in such a continued state of excitement, to say nothing of the labor, is calculated to stint her physical growth, and, perhaps, destroy her mental faculties also. The crowd was simply immense! The Methodist Church, the largest and most commodious church edifice in North Texas, was not only packed, but standing room was at a premium. The best feeling prevailed, and everybody went away not only pleased but delighted. The occasion was sanctified by reading the Scriptures, prayer and spiritual songs, and the good that will accrue from it to the people of this city is beyond calculation. May the Lord bless it all to his glory! Yours for prohibition, GULLIVER.

TOBACCO.

The Bible evidently condemns the use of tobacco. "Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are." (I Cor. iii:16, 17.) Now, brethren, let us look, not to Rev. A. or elder B., not even Bishop C., but unto Jesus the author and finisher of our faith, Heb. xii:2. For every man who loves the Lord more than himself will necessarily, "cleanse himself from all filthiness of the flesh," for a pure heart requires, and will have, a pure body. While the pure in heart love pure things, the filthy in heart love filthy things. And let it be remembered that "no unclean person hath any inheritance in the kingdom of God," Ephe. v:5. Tobacco makes men unclean inside and out. Everything good and true and useful comes from God, while everything evil, false and hateful comes direct from the devil.

Every true servant of the Lord Jesus uses his bodily appetites, passions and powers to the glory of God, and the good of the world, but the servant of self and the devil, uses his for the glory of himself. He is ready to indulge in tobacco or anything else that will gratify his personal carnal appetites. The one overcomes the world, the flesh and the devil, while the other is led captive by the world, his fleshly appetites and the devil. He that uses tobacco does not rule his body, but his body rules him. The use of tobacco reverses and perverts the divine order, it leads your "natural body" to rule your "spiritual body." Heaven is trying to draw us downward; hell is trying to draw us upward. My brother, which will you be drawn by? "To be carnally minded is death, but to be spiritually minded is life and peace." Rom. viii:5. All the pleasures to be derived from tobacco are purely animal and carnal. Tas and smell are the only senses gratified by its use, and both of these are degraded by its use, and hence ought not to be indulged in by Christian people. Fifty years ago the Lord in his goodness delivered me from the hurtful weed, and from that time I have talked with men who have used the stuff, and to a man they would acknowledge that chewing and smoking tobacco was a useless and foolish practice, that it did them no real good, and was only to gratify an evil appetite.

The use of tobacco is heathenish. How often in our towns and cities do you see the image of an Indian standing at the door of a saloon with a bunch of cigars in his hand, indicating what was within? And yet, in goes a church member, perhaps a minister, to get a supply of the heathenish article. My brother, do lay aside this wicked thing, cleanse yourself from all filthiness of the flesh and spirit, and come over among God's clean people.

JAS. A. GRAVES.

CALVERT, TEXAS.

Advertisement for Dr. Price's Cream Baking Powder and Special Flavoring Extracts. Includes images of the product tins and text describing their quality and uses.

Advertisement for Volina Cordial, a medicinal tonic. Text describes its benefits for various ailments like dyspepsia, indigestion, and weakness. Includes an image of the product bottle.

Advertisement for Piano Teachers, listing books and materials available for purchase.

Advertisement for Young People's Classics for the Piano, featuring various musical pieces and composers.

Advertisement for Piano Classics, highlighting specific pieces for players and beginners.

Advertisement for Four-Hand Treasure, a collection of piano duets.

Advertisement for Exercises in Scales and Chords, a book by Mary P. Webster.

Advertisement for Prayer and Praise, a book of hymns and devotional songs.

Advertisement for Agents Wanted for "Wonders," a book of surprising scenes and events.

Advertisement for Mrs. Whitten's New Book, Texas Garland, a collection of songs.

Advertisement for Book Agents Wanted for Platform Echoes, a book of living truths.

Advertisement for Agents Wanted to Sell Sam Jones' Sermons, a collection of religious texts.

Advertisement for X-Mas Music, a collection of Christmas songs.

Advertisement for Christmas Selections, a book of holiday music.

Advertisement for Peace on Earth, a book of devotional texts.

Advertisement for The Waifs' Christmas, a book of Christmas stories.

Advertisement for The John Church Co., Cincinnati, O., a music and book store.

Advertisement for The John Church Co., Cincinnati, O., listing their address and products.

Texas Christian Advocate

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EDITORIAL CORRESPONDENCE. DALLAS, TUESDAY, NOV. 16, 1886. The North Texas Conference covers as rich a territory and serves as prosperous a people as the sun shines on.

fourteen years ago, was a wooden village of 1500 inhabitants, huddled around the eastern entrance to the ford on Trinity river. It is now a city of 40,000 people, with miles of broad, paved streets, massive business houses, palatial residences, pretty cottages, and lovely gardens and parks.

has for some time been without a suitable home, but this need will soon be supplied by the completion of the church building now rapidly rising on the corner of Commerce and Prather streets.

THE CONFERENCE met in Cockerell's Hall, the temporary home of this congregation. The atten-

dance was very full from the first. A good many visitors were present: the veteran temperance lecturer, Dr. Jas. Young; E. L. Armstrong, W. R. D. Stockton, H. B. Henry, D. H. Dickey, R. C. Armstrong, C. S. McCarver, A. A. Allison, John S. Davis, M. K. Little, W. D. Robinson, N. A. Keen and J. M. Bond, of the Northwest Texas Conference; and R. W. Thompson, of the East Texas Conference—an old pastor of the church—accompanied by his wife.

These brethren, with Dr. McLean, Vice Regent, ably represented this institution when the conference came to consider educational matters. This conference is a true friend and firm supporter of the educational enterprise of Texas Methodism. This has been shown not only by the large patronage and the munificent gifts which the University has received from this quarter of the church...

was represented by the editor, and Bro. Blaylock, business manager, and they were most cordially received. The church paper has a stronghold in the North Texas Conference. It received, perhaps, more good words than it deserved, but not more than its helmsmen are able to appreciate and profit by.

Just here perhaps it will not be out of place to say a few words of THE PRESIDING BISHOP. This was practically his first conference. Expectation was on tiptoe, but soon settled down comfortably, convinced that the new Bishop knew what he was about.

Among the visitors from abroad Dr. A. R. Winfield must of course be numbered. He remained until Saturday, preached to the edification of his hearers, and looked after his own edification by disposing of a goodly amount of "Arkan-

sas Dynamite"—as he is fond of styling his paper. L. F. Palmer, business manager, represented the Publishing House, and made friends for the House and its representative. Drs. Heidt and Bourland were on hand in the interest of SOUTHWESTERN UNIVERSITY.

These brethren, with Dr. McLean, Vice Regent, ably represented this institution when the conference came to consider educational matters. This conference is a true friend and firm supporter of the educational enterprise of Texas Methodism.

which, take it all in all, was the best thing of the kind we have ever seen. E. W. Alderson, of Paris station, by permission of the Bishop, called T. R. Pierce, presiding elder of Paris district, before the conference and announced that in consideration of the manner in which his duties for the past four years had been performed the preachers of his district had determined that he should then and there receive a castigation.

The entertainment of the conference by the people of Dallas was hearty and hospitable. Every guest leaves feeling grateful for many kindnesses, and none more so than the writer, who found a home with old friends—Mr. and Mrs. C. B. Collins, formerly of Luling.

REFERENCE TO OUR marriage notices will show that Bro. W. J. Bludworth has departed from a life of "single blessedness" to one of "matrimonial felicity."

THE following special telegram to the Galveston News shows that our brethren at Waco are alive and moving: "At a committee meeting of the M. E. Church South, held yesterday, the committee purchased three lots on North Eleventh street, paying \$850 therefor.

MANY of our readers will, no doubt, gladly note the advertisement elsewhere of Bro. and Sister J. H. Davidson. Their old patrons are scattered all over Texas. They can now, as formerly, have a rest good home when they come to Galveston.

away from his brethren, that he will always be remembered not only as one of their chief pastors, but as a brother beloved.

The question of a resident bishop in Texas and an EPISCOPAL RESIDENCE was discussed on the floor of the conference and referred to a special committee which did not have an opportunity to report. Indeed it was thought by many that just now no report was needed.

COODY'S LIFE OF MOOD. In this work Dr. Coody has distinguished himself as well as emboldened, in a delightful way, the memory of one of the foremost men of Texas Methodism.

THE CONFERENCE met at 9 a. m., Bishop Key in the chair. Religious services were conducted by A. F. Cox.

THE CONFERENCE met at 9 a. m., Bishop Key in the chair. Religious services were conducted by A. F. Cox. The roll was called and five clerical and four lay delegates not present yesterday answered to their names.

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West Texas Conference.

FIRST DAY. CUERO, WEDNESDAY, NOV. 17, 1886. The West Texas Conference convened in its twenty-eighth session in the Methodist Church in Cuero, Nov. 17, 1886.

The Bishop announced hymn No. 272, and after the song and a prayer, expounded the sixth chapter of II Corinthians. Hymn No. 497 was sung and Rev. A. J. Potter offered prayer.

The following transfers were announced: Lorenzo D. Shaw, an elder from the Kentucky Conference, and Henry T. Harris, a deacon from the St. Louis Conference.

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A. King, Wm. Early Rector and Benj. H. Passmore were admitted into full connection.

Under Question 8, Theron C. DePew, Frank J. Ferrin, Charles J. Oxley, Wm. E. Rector and Benj. H. Passmore were elected to deacons orders.

Under Question 2, Wm. O. Shugart, Wm. M. Ballard, Casper Williamson and Charles E. Stockton were continued on trial.

Under Question 5, Frank Moore was discontinued at his own request. Dr. Morton addressed the conference, after which the following resolution was adopted:

Resolved, That we favor the annuity feature recently introduced into the church extension work, and that we recommend its adoption throughout the conference.

Resolved 1. That at the annual conference sessions we arrange if possible to hold our anniversaries during the day, and as far as practicable without public collections save the collection at the missionary anniversary.

Resolved 2. That the night services be exclusively devoted to the preaching of the gospel.

Resolved 3. That the Committee on Conference Relations present their report, viz: Ques. 17: Who are supernumerary? A. A. Kilgoh, John E. Vernon, J. B. Dibrell, E. Y. Seale. Ques. 18: Who are supernumerary? Thos. Myers, J. H. Tucker, J. W. Brown, H. A. Graves, E. G. Duval, E. H. Holbrook, J. G. Walker.

Resolved 4. That the night services be exclusively devoted to the preaching of the gospel.

Resolved 5. That the Committee on Conference Relations present their report, viz: Ques. 17: Who are supernumerary? A. A. Kilgoh, John E. Vernon, J. B. Dibrell, E. Y. Seale. Ques. 18: Who are supernumerary? Thos. Myers, J. H. Tucker, J. W. Brown, H. A. Graves, E. G. Duval, E. H. Holbrook, J. G. Walker.

Resolved 6. That the night services be exclusively devoted to the preaching of the gospel.

Russell, J. F. Denton, were called and their characters passed.

Question 34, Where shall the next session of the conference be held? was called and Luling was chosen as the next place of meeting.

The report of the Committee on Books and Periodicals was read, amended and adopted.

A resolution to appoint a committee to form a plan for a Board of Colportage and report at the next session was adopted.

The report on district conference records was read and adopted.

W. H. Killough was given a supernumerary relation.

The report on the Bible Cause was read and adopted.

Dr. W. D. Yett was by vote placed upon a plan for Education.

On motion, Dr. J. G. Walker was changed from the Board of Church Extension to the Board of Education and Rush McDonald from the Board of Education to the Board of Church Extension.

The constitution of the Texas Methodist Historical Society was ordered spread upon the minutes, and the curators of the Southwestern University from this conference empowered to act in the matter jointly with the curators from the other conferences.

The minutes were read and approved. The conference adjourned with the benediction.

NIGHT SESSION.

The conference met at 7 p. m. Bishop Key in the chair.

The Bishop conducted the religious exercises.

The memorial service was then held, viz:

B. Harris read the memoir of Jesse Ford, deceased. H. S. Thrall, A. C. Brazz, H. A. Graves and the Bishop made some remarks upon the long service and high character of the deceased veteran.

H. S. Thrall and E. B. Chappell were appointed a committee to see to the publication of the minutes.

The report of the Board of Church Extension was read by H. G. Horton, secretary. On motion it was adopted. The conference assessed for this cause was fixed at five cents per member.

Resolutions of thanks to the people of Cuero for their hospitality, and to sister churches for the use of their houses of worship, were passed unanimously.

The officers of the Conference Boards were announced, viz:

Education—J. G. Walker, President; Dr. Yett, Secretary; J. E. Pritchett, Treasurer.

Sunday Schools—R. J. Deets, President; Sterling Fisher, Secretary; I. T. Morris, Treasurer.

Church Extension—S. G. Shaw, President; H. G. Horton, Secretary; John Williams, Treasurer.

Missions—H. S. Thrall, President; W. H. H. Biggs, Vice-President; Secretary: E. B. Chappell, Treasurer.

Resolutions on temperance, setting forth the attitude of the Church, and strongly endorsing the position of the TEXAS ADVOCATE, were passed. They will be published at another time.

A resolution pledging the members of the conference to raise the foreign and domestic missionary assessment by March 1, 1887, was passed.

A committee to arrange a plan for a Conference Board of Colportage was appointed by the Bishop, with Alanson Brown as Chairman.

The Committee on an Episcopal residence was appointed.

The 6th question was called and the following transfer announced: James P. Rogers from the East Texas Conference.

The minutes were read and approved. The Bishop announced a hymn. The congregation joined heartily in the singing. W. J. Joyce led in prayer. The Bishop made a few appropriate remarks, and read the appointments, viz:

APPOINTMENTS.

San Antonio District—B. HARRIS, PRESIDING ELDER.

San Antonio, Travis Park—E. B. Chappell and Jas. Hammond.

San Antonio, East—J. E. Rector, J. Pleasanton—J. F. Denton, Dwyne Circuit—To be supplied by M. F. Hill.

Hill Country and Tarrant—J. R. Seagraves, Uvalde Mission—L. D. Shaw, Del Rio and Brackett Mission—J. T. H. Miller, Salsburg Circuit—J. F. Denton, Boone Mission—H. T. Harris, Eagle Pass Mission—F. J. Perrin.

San Saba District—M. A. BLACK, PRESIDING ELDER.

San Saba Station—F. S. Jackson, J. E. Ver-nor supernumerary.

San Saba Circuit—Jas. A. King, Bluffton Mission—R. H. Waldron, Round Mountain and Rockvale Circuit—I. K. Walker.

Comanche Circuit—Chas. J. Oxley, Honey Creek Circuit—To be supplied by D. H. Smith.

Blanco Circuit—W. L. Griffith, Johnson City Mission—M. Leaton, Valley Springs—J. M. Shuford, Richland Mission—W. C. Schmitt, San Saba Mission—To be supplied.

San Marcos District—H. G. HORTON, PRESIDING ELDER.

San Marcos Station—W. H. H. Biggs, The San Marcos Circuit—R. H. Passmore, Seguin and Mill Creek Circuit—H. S. Thrall (J. B. Dibble, supernumerary).

Lockhart Circuit—J. F. Denton, Luling Circuit—John S. Gillett, Gonzales Station—A. C. Biggs (A. A. Killough, supernumerary).

Kyle Circuit—W. J. Joyce, Harwood Circuit—Jehabod Kingsbury, Dripping Springs Mission—Wm. M. Ballard, Kingsbury Circuit—J. W. Vest.

Victoria District—R. J. DEETS, PRESIDING ELDER.

Victoria Station—John W. Stovall, Cuero Station—S. G. Shaw, Edna Circuit—John T. Graham, Boxville Circuit—H. H. Maloy, Hallettsville Mission—W. M. Shackley, Hamilton Circuit—George H. Hinson, Concrete Circuit—Geo. Ward (W. H. Killough, supernumerary).

Middletown Circuit—Casper Williamson, Leesville Mission—T. C. DePew, Yorktown Circuit—Robert Hodgson, San Angelo District—A. J. POTTER, PRESIDING ELDER.

San Angelo—A. E. Rector, Sherman Mission—Joseph Congran, Junction City Mission—J. M. Bourland, Mason Mission—J. M. Stevenson, Menard Mission—To be supplied by W. F. Gibbons.

Imham Mission—To be supplied by W. H. Lowry.

Kerrville Circuit—John R. Barden, Bandera Circuit—Samuel A. Dickinson.

Corpus Christi District—ALANSON BROWN, PRESIDING ELDER.

Corpus Christi and Rockport—L. T. Morris, Laredo and San Diego Mission—Sterling Fisher.

Victoria Station—H. B. Blue, Helena Circuit—N. W. Keith, Rancho Circuit—J. C. Russell, Floresville Circuit—F. A. Knox, (E. Y. Seale, supernumerary).

Lavonia Circuit—John B. Denton, Lagarto Circuit—C. E. Statham, Leesville Circuit—W. M. Shackley, Stockdale Mission—A. G. Nolan.

W. P. McCorkle transferred to the Mexican Border Mission Conference and stationed at El Paso.

Rush McDonald transferred to the Mexican Border Mission Conference and stationed at Pecos.

SOUTHERN METHODIST NEWS.

The Woman's Missionary Society of the South Georgia Conference has 131 auxiliaries, 2705 members, 124 members for the Woman's Missionary Advocate, and reported at its recent meeting, held in Macon, Ga., \$3735 21 raised for all purposes.

We learn that the Rev. M. E. Batt, who has done good work for the Church in Arkansas, has been compelled, on account of ill health, to discontinue his regular ministerial labors. We trust he may soon be able to resume work.—Nashville Christian Advocate.

Bishop Granbery spent last Sunday in Nashville, en route to the Virginia Annual Conference, which met at Norfolk, Nov. 17. He has borne the heat of the tropics, and there was a home-look in his eyes as he spoke of going back to Old Virginia. He preached for our Tulp street people with characteristic spirituality and power.

The Rev. "Sam" Jones is in Omaha, where he will get another taste of Western life before he goes to California. His plow seems to suit equally the rocky New England hills and the alluvial prairies of the West. The feat is expressed by many that he will work himself to death. Let nobody be unduly alarmed on that score; the danger usually lies in the opposite direction now.

The late session of our Conference was the most pleasant, which it has been our privilege to attend. There was more spirituality, and consequently more brotherly love, manifested than is usual on such occasions. Bishop Keener endeavored himself to every one by the fairness of his rulings, the courtesy of his manner, both in and out of the chair, and the wonderful power of his preaching.—Los Angeles Christian Advocate.

A Presiding Elder of the South Carolina Conference whom we had the pleasure of meeting on the train recently, reports that the number of candidates for Trinity and Bethel has diminished wonderfully since the 31st of August last. He says there are one or two, however, who are quite willing to be sacrificed by an appointment to Trinity or Bethel, since somebody must bear the burden. Trinity and Bethel have our sincere congratulations.

Rev. Adam Ryrick died in Jefferson county, Florida, October 21, 1886, aged 94 years. He was a preacher of the Gospel nearly 70 years and was one of the early pioneers of Florida. He made the trip on horseback from his work in Florida to Wilmington, North Carolina, to attend the Conference, and was returned to Florida. He died without a sign of grief, and without a word of complaint. His death was a great loss to the church in his area.

Cartersville Courant, November 5: Rev. Sam Jones preached twice here last Sunday, first at the children's meeting in the Baptist Church, and again at night in the Methodist Church. At the night service members of the other denominations in the city attended; the Presbyterian and Baptist churches held no night service in order that their congregations might hear our noted evangelist. At both services Mr. Jones' houses were crowded.

From every quarter we hear most favorable reports of the work of our South Carolina Bishop, Rev. W. W. Duncan, D. D. At the Illinois and West Virginia Conferences he made most favorable impressions, both in the chair and in the pulpit. This testimony we have from several who were present, as well as from published accounts in our connectional exchanges. The General Conference made no mistake when it elevated W. Wallace Duncan to the Episcopacy.

Centenary Church, St. Louis, gave her new pastor, Dr. John M. Lewis, and his wife a reception last week. There was a full attendance of the members. Rev. John Hogan was to have delivered the address of welcome, but on account of sickness he could not be present. Rev. J. W. Cunningham spoke in his stead. Dr. Matthews made a happy reply. The occasion was one of Christian hospitality and greeting. An elegant repast was served by the ladies. Bishop Granbery and wife, Dr. Finney and wife, Bro. Hammond and his wife, Dr. Hill and Boudens were present.

There were nearly thirty applications for admission on trial at the recent session of the Houston Conference, and a class of over twenty were admitted. There is a great demand in the South Carolina Conference for more laborers of the right sort. Will we have any? We are praying for them. We believe that God calls men to the gospel ministry in answer to prayer. The demands of the Church in this State are such as to call most earnestly for fervent and united prayer for a large increase in our ministerial supply. The deeds are white unto the harvest, but the laborers are few.—Southern Christian Advocate.

Rev. W. C. Dunlap has resigned the position of Commissioner of Education, to take work in the pastorate. He has done a good work in the labor of the last few years. He has toiled with both zeal and knowledge. He deserves well of the Church. Rev. Sam W. Small has been appointed to succeed him. This announcement will be encouraging to the friends of Paine Institute and of the great cause represented by it. He has made a special study of the needs of the colored people, and has a deep Christian sympathy for them. He enters upon his new work with enthusiasm. Collections made at the conference for this interest should be sent direct to Mr. C. G. Goodrich, Treasurer, Augusta, Ga., unless Brother Small, or some one appointed to represent him, is present.

Memphis, Tennessee, comes to the front in God-defying recklessness. Eight years ago it was on its knees before Almighty God, with uplifted hands, praying a stay of the pestilence that was smiting its people. Recently the City Council passed an ordinance repealing the Sunday Law, so far as it bears upon the cotton business. Drays, compresses, and all the machinery for driving the cotton business, is to run on Sunday, as on other days! The Southern Methodist Standard, published in Memphis, waves its defiance at the Godless innovation, as becomes a Christian Standard. We clip the following from much more in the same vein in the issue of Nov. 11th: "Poor little town on a caving bank, a sandbar encroaching! Lately little more than a wayside landing, where a few plain goods might have been found on a 'trading boat,' with perhaps a fishing tackle to boot; later on, agonizing in anguish and distress, now presuming to start 'to the head of the cotton procession' by stepping over the laws of the State, the decent respect of all right-thinking people at home and abroad, and, last and worst of all, defying the Almighty after all the calls on him in days of his dreadful calamities! Absolutely, we have

REVIVAL AND OTHER NEWS.

From the Five Conferences.—A note from Bro. W. H. LeFevre states that his wife is ill, which may prevent his attendance at Northwest Texas Conference.

M. E. Bookser, Tyler, Nov. 19: It is proper to amend your editorial paragraph in ADVOCATE of Nov. 18, by saying that the result of the Y. M. C. A. address of Bro. Barnett was \$510.

J. Fred Cox, Emsi, Nov. 20: Received of G. W. Briggs, from B. T. Haynes, a contribution by J. H. Newbill, of Pulaski, Tenn., the sum of five dollars for drought sufferers of West Texas. Also two dollars from Med. Alexander and Ellis, (one dollar each), Campbell Hill, Texas.

E. C. DeJernett, Secretary of Northwest Texas Conference: The members of the Northwest Texas Conference will please drop me a postal, giving their address. If you do not write me I will send your "printed minis" to the postoffice after which your circuit is called. Write to me at once at Pittsburg, Texas.

L. Pickett, Daingerfield, Nov. 18: Closed Hope, Ark., meeting Sunday night; seventeen conversions. Have returned home for a month or two rest. Will begin work again in January or February. I so much missed my visit to Dallas conference. Failed to get there on account of pressing work. Bo. theologically love to all the ADVOCATE family.

D. H. Linebaugh, Caldwell, Nov. 22: I certainly can endorse Bro. Morris when he says, like Dorcas, "Caldwell is all good folks, and all good folks." The citizens have just placed me under many and lasting obligations to them by presenting me a nice conference outfit—a splendid suit of clothes, hat, pair of shoes, collar, cuffs and two suits of under clothing. I pray God's blessing upon this kind people.

Charles Rogers, Brownwood, Nov. 11: Rev. Jno. C. Baird, of the Northwest Texas Conference, now on the Trinity mission, Brown county, was, at the late election, elected to the State Legislature in the Seventy-seventh Representative District, comprising the counties of Brown and Comanche. He was the nominee of the Democratic party, but he received his heaviest vote in the old Brownwood circuit, and in the portions of Brown county where he has labored most as a preacher. The Democrats thank by electing Bro. Baird they have elected one of the ablest men and debaters they have had for years to represent them in the legislature. We recognize in his election a just tribute to morality and the Christian religion.

Mrs. Viola Hunt, Dallas, Nov. 16: Obituary notice in the Board of Church Extension for the "Woman's Department of Church Extension for parsonage building" are as follows: Mrs. Viola Hunt, Secretary of the Conference Society, and Mrs. W. B. Dashiell, of Terrell, Treasurer. The following are the secretaries of the several districts: Dallas district, Mrs. Jack Bowman, Plano Sherman district, Mrs. Maggie Arnold, Whitsett, Gainesville district, Mrs. Florence H. Gainesville, Montague district, Mrs. Mary E. Bibb, Henrietta; Paris district, Miss Minnie Tesey, Paris; Jefferson district, Mrs. A. F. DeJernett, Jefferson; Sulphur Springs district, Mrs. James Tapp, Sulphur Springs; Terrell district, Mrs. M. A. Allen, Terrell.

W. M. Ballard, Leesville: The conference year has about come to a close. We look back over the past year: The hail, the drought, the storm and the cotton worms! Upon the whole, we are led to the conclusion that it has been one of the most eventful years of the century. The people in the bounds of my circuit are in pressed circumstances. Very few are out of debt, but notwithstanding all this, the kind ladies of Leesville were not willing for their preacher to go to conference wearing the same clothes he had worn all the year. They threw their mites together and the preacher is now ready to go to conference in a new suit of clothes. My heart runs out in gratitude to these kind ladies. May they in the last day be clothed with a white robe, and with palms in their hands. I must say that my first year as an itinerant has been indeed a pleasant one, owing to the benevolent and kind-hearted people of whom I have been the servant. May God bless them all, and finally bring us to the saints' everlasting rest, beyond the swelling flood.

Mrs. Juliana Hayes, President of the W. M. S. M. E. C. S., sends the ADVOCATE the following, through Sister Hearshill, of Marshall: Will you please send me a copy of the following resolution, which contains the resolution adopted by the late General Conference. I am anxious that the voice of our highest executive body be heard in reference to the Woman's Missionary Society throughout our entire connection. The aid it recommends our brethren of the ministry to give us, is really essential to success in the noble work we have in hand, viz: the sending of the gospel to the heathen homes through the instrumentality of female missionaries, who have what our honored male missionaries cannot have—access to the households of heathendom.

From report of Committee on Missions, Adopted at Richmond, Va., May, 1886.—"Your committee further ask this General Conference to say to the Church that the Woman's Missionary Society, organized eight years ago, has done well—unexpectedly well—in its collections, magnanimously well in its relation to the co-operation with the Parent Board, gloriously well in its achievements in the fields of its operations; therefore, be it

Resolved, That the success of the Woman's Missionary Society, organized eight years ago, has demonstrated the wisdom of that movement, and is cause of devout gratitude. What they have done has been done in excess of what would probably have been done during the same period by the Church at large. Where they have been most successful in home work, and their zeal has been most actively displayed, there is not only no diminution of the general collections, but rather an increase. That it is therefore every way desirable that our godly women be encouraged to a continuance of their zeal, and that to this end our preachers and people everywhere should co-operate with them as their duties will allow."

An Inventor's Advice.—George Stevenson, an advising young man how to get on would finish by saying "Do as I have done—persevere." For fifteen years he plodded and worked before getting the finishing touches to his invention. It is many days those persevering in the use of Dr. Pierce's "Golden Medical Discovery," have experienced great relief and found the cure of the high road to health. Liver complaints, impure blood, chronic lung diseases and many other yields to its healing influences never to return. All druggists.

Placed of Meeting

for the undergraduates of the East Texas Annual Conference, which will meet in Palestine, December 15th: Applicants for admission on trial, and the class of the first year, will meet in the M. E. Church, South; class of the second year will meet in the law office of Hon. A. W. Gregg; class of third year will meet in the law office of Hon. W. G. & F. Reeves; class of the fourth year will meet in the city Mayor's office. The time of meeting, 1 p. m. Tuesday morning, Dec. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, December 14th. These offices are near the Methodist Church in this city.

JOHN S. MATHEIS, SHERMAN DISTRICT—FIRST BOARD.

Sherman sta. Nov. 27, 28, 29, 30, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28,

DEVOTIONAL.

HAD I BUT KNOWN. Had I but known to dread the dreadful fire That lay in ambush at my heart's desire...

COVETOUSNESS. Its effect on the individual is to encourage selfishness, to narrow his range of thought; to dwarf his moral nature...

MARRIAGES.

BROWN-HOLMAN.-At Willis Creek, Williamson county, Nov. 10, by Rev. John R. Dunn, Mr. Aaron B. Brown and Miss Nannie Holman.

OBITUARIES.

WINGATE.-D. H. Wingate, infant son of W. W. and P. F. Wingate, was born Aug. 16, 1886, and died Nov. 14, 1886.

MCLAIN.-On November 6, 1886, God's messenger came to the house of Ephraim and Inez McLain...

EVANS.-Sister Mary E. Evans, wife of J. O. Evans, died at the residence of her mother...

BRADLEY.-Albee Elzara Bradley, daughter of Simeon and Julian Post, and wife of George H. Bradley...

BURROW.-Thomas Willoughby Burrow, son of B. W. and C. P. Burrow, was born at Brenham, Texas...

DUNBAR.-Died, Nov. 4, 1886, in Harrisburg, Harris county, Texas, Mrs. Clara M. Dunbar...

McDONALD.-Mrs. Julia D. McDonald, (nee Davis) was born near Thibault, Tenn. Aug. 18, 1827...

the genial sunshine of her presence. There was a sweet spirit dominant in her home; no wonder the light and joy of home seems all gone now...

DAVIS.-Nettie M. Davis, daughter of Wm. D. and E. A. Davis, was born Aug. 28, 1874, and departed this life Sept. 3, 1886...

SESSIONS.-Mrs. R. M. Sessions was born near Ft. Smith, Ark., March 24, 1830; moved with her father, Rev. John Hammonds...

EVANS.-Sister Mary E. Evans, wife of J. O. Evans, died at the residence of her mother...

BRADFIELD'S FEMALE REGULATOR. An infallible specific for all the diseases peculiar to women...

A Household Remedy.

Ayer's Pills are invaluable for children, and should always be kept ready for use in case of an emergency. I have used Ayer's Pills, in my family, for the past fifteen years...

AYER'S SUGAR-COATED PILLS, CATHARTIC.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price 25c; six bottles, \$1.50.

150 FINE GOLD WATCHES FURNISHED TO A CLUB OF 150 MEMBERS!

By recent large CASH purchases, we were enabled to furnish above-named 150 MEMBERS with better Watches at a less cost than our Competitors could furnish them...

IRION & GIRARDET, LOUISVILLE, KY.

Bass' Chicken Cholera Cure.

Is warranted to stop the Cholera among Poultry, and increase the Egg production twenty-five per cent. It is endorsed by some of the largest and most intelligent poultry breeders in the Southwest.

PRICE, 50 CENTS PER PACKAGE. For sale by Druggists, or sent by mail on receipt of price.

RUMSEY & CO'S HYDRAULIC RAM IN OPERATION



More than 80 different styles and sizes. Lift and Force Pumps, Hydraulic Rams, &c. Send for circular and prices.

POZZONI'S COMPLEXION-POWDER

It is acknowledged by thousands of ladies who have used it daily for many years to be the best preparation that does not require the skin, burn, chafe, or dry...

BRADFIELD'S FEMALE REGULATOR

Send for our book containing valuable information for women. It will be mailed free to applicants.

Illustrative Sample Free

HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and crush your system with nauseous slops that poison the blood...

W. N. HALDEMAN'S WINTERSMITH'S CHILL CURE

The Wintersmith, Sir: I would like to say a few words in regard to your Chill Cure. I have used it for many years, and it is the best medicine I have ever used...

REWARD FOR ANY CASE OF Kidney Troubles, Nervous Debility, Mental and Physical Weakness, that BOTTLE OF NERVE BITTERS fails to cure.

FRINK'S RUPTURE REMEDY

DEAFNESS its causes, and a new and successful CURE at your own home, by one who was deaf twenty-eight years...

CATARRH TREATMENT FREE

Send your name and address to the proprietor, and you will receive a full and complete treatment of Catarrh of the Bladder, for free.



Faultless Family Medicine

I have used Simmons' Liver Regulator for many years, having made it my only Family Medicine. My mother before me was very partial to it. It is a safe, good and reliable medicine for any disorder of the system...

Rev. James M. Rollins, "Pastor M. E. Church, So. Fairfield, Va." TIME AND DOCTOR'S BILLS SAVED by always keeping Simmons' Liver Regulator in the house.

PRICKLY ASH BITTERS. It is a PURELY VEGETABLE PREPARATION. PRICKLY ASH BITTERS CURES ALL DISEASES OF THE LIVER, BILIOUSNESS, AND INDIGESTION...

PRICKLY ASH BITTERS CURES ALL DISEASES OF THE LIVER, BILIOUSNESS, AND INDIGESTION. It is a PURELY VEGETABLE PREPARATION...

STADIGER'S AURANTIUM. Most of the diseases which afflict mankind are generally caused by a disordered condition of the LIVER. For all complaints of this kind, such as Torpidity of the Liver, Biliousness, Nervous Depression, Indigestion, Irritability of the Bowels, Constipation, Flatulence, Eructations, and Headaches...

AURANTIUM

What is radicalism? It is not tearing things up by the roots, as the word is sometimes interpreted. It is getting down to the roots of things, and planting new institutions anew on just principles.

WONDERFUL SUCCESS. Demorest's Monthly.

Containing Stories, Poems and other Literary Attractions, including Artistic, Scientific and Historical matter. Illustrated with Original Steel Engravings, Photographs, and the most beautiful and valuable of Illustrations.

THE GREAT INVENTION OF THE AGE. EVERY FAMILY SHOULD HAVE IT. POWDERED AND PUT UP IN ONE POUND TIN CANS. 75 CTS. PER CAN.

JAMES PYLE'S PEARLINE

The Great Invention, For EASY WASHING, IN HARD OR SOFT, HOT OR COLD WATER. Without Harm to FABRIC or HANDS, and particularly adapted to WASHING CHINAWARE. No family, rich or poor should be without it.

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NEWSPAPER ADVERTISING. A book of 100 pages containing the best book for an advertiser to consult. It contains full and complete information as to how to advertise, and estimates of the cost of advertising.

TEXAS CHRISTIAN ADVOCATE.

NEWS OF THE WEEK.

Over the State. At Dallas, Nov. 23, the woman's home for destitute women and care of children while their mothers are at work in the factories, was opened.

The State of Texas felicitates itself upon the fact that receipts from convict labor exceed current expenses. But it is remembered that this includes only direct expenses.

Reports for winter wheat growing states indicate favorable conditions for growing grain. The wheat crop of the Red River Valley is reported to exceed railroad transportation facilities.

The Chicago strikers have formed of co-operative packing company, with a capital of \$35,000. A good idea. The condition of the U. S. Navy, according to reports just made, is not flattering.

Because of its irrelative tenor, the thanksgiving proclamation of Gov. Currier, of New Hampshire, will not be read in their churches by the majority of the ministers of that State.

M. E. Bell, supervising architect of the treasury, in his annual report, says the total expenditure during the year upon new buildings aggregated \$2,082,417. The expense of repairs and the preservation of public buildings, \$147,545.

St. Louis, Mo., November 17.—Delegates from all the relief bands in the Missouri orders in the United States to the Masonic Relief Association met this morning at the Southern Hotel to discuss plans for more effective work.

County attorney elect, A. M. Harris, of Waco, died in that city Nov. 23. Judge W. P. Beall, resident in Texas over forty years, died at Lampasas Nov. 22.

Isaac Shelby, son of Kentucky's first governor, died at Danville, Ky., Nov. 19, aged ninety years. Judge J. B. Lee, a resident of San Antonio, since 1859, died in that city Nov. 18, aged 77 years.

J. W. Williamson, a leading merchant and successful farmer, died near Sulphur Springs Nov. 18. Dr. B. M. E. Smith, a leading citizen of McKinney, Texas, for thirty-five years, died there Nov. 30.

Isaac Graves, a wealthy citizen of Collin county for thirty years, died near McKinney, Texas, Nov. 17. Judge John Brasher, a distinguished citizen of Houston, Texas, since the days of the Republic, died Nov. 17.

Hon. Chas. Francis Adams, Sr., died at Boston, Nov. 21, aged seventy-nine years. He was the third son of John Quincy Adams.

Mrs. Fannie G. Leland, wife of Postmaster Leland of Waco, died Nov. 21. She had been a resident of Waco about twenty years.

Mrs. Emily A. Robinson, wife of Col. J. W. Robinson, a San Jacinto veteran, died at Lagrange, Nov. 19. She has been a resident of Texas since 1852.

Ex-Governor Jno. S. Phelps, of Missouri died at the Sister's Hospital in St. Louis last week, aged seventy-two years. He was a member of congress for nine consecutive sessions— from 1845 to 1853.

M. M. Hoxie, general manager of the Gould Southwestern system of railroads, died in New York Nov. 23. His death resulted from exhaustion now removed, gall-bladder. At his own request he will be buried at Des Moines, Iowa, beside the grave of a son.

Ex-President Arthur died at his home in New York, on the morning of Nov. 15. While the disease from which he has been a long time sufferer was one affecting the kidneys, the immediate cause of death was a stroke of cerebral apoplexy.

Chester Alan Arthur was born at Fairfield, Vt., Oct. 5, 1829. His father was a Baptist clergyman who emigrated from Ireland to this country when only eighteen years old. He was a graduate of Union College.

After graduating, following the natural inclinations of his mind, he began the study of law—supporting himself by teaching and preparing boys for college. He soon rose to the front rank in his profession. He was a member of the old Whig party, and took a leading part in the formation of the Republican party in 1856.

He was made collector of the port of New York in 1871, from which he was suspended. He was the Republican nominee for vice-president in 1880, and succeeded to the presidency at the death of Mr. Garfield. He retired from the presidency to private life.

Longfellow's Birthday Book is a beautiful present to give any lady. But there is a little book published in pamphlet form, with no pretensions to literary merit, that would be as appropriate, and might be the means of saving a life. It is called Dr. R. P. Pierce's treatise on diseases of women, for whose peculiar troubles the "Favorite Prescription" is especially designed.

Dr. Noble, of Chicago, speaking in the American Board, said: "There are two great ways of looking at this matter. One is to speculate here, and to adjourn the saving of souls to the future. Another is to save souls here, and adjourn speculation to the future. I propose to do what in me lies to save souls here and now."

If you are bilious, take Dr. Pierce's "Pleasant Purgative Pellets," the original "Little Liver Pills." Of all druggists.

The "Bartholdi" will be lighted by electricity, under an order from the National Light-House Board.

A few days before his death ex-President Arthur said to a friend: "After all, life is not worth living, and I might as well give up the struggle for it now as at any other time and submit to the inevitable."

Commissioner Colman, of the agricultural department, is delighted with the new process of making sugar by the diffusion process and declares that the sugar-planters of the South will be millions of dollars richer because of the new discovery.

A fire which started in the home of Mack, Stadler & Co., Cinn., destroyed nearly \$600,000 in buildings and merchandise.

Standard and Hollinger counties, in Maine, are infested by wolves. A pack devoured two boys who were hickory-nut hunting last week.

Dispatches from Milwaukee, Wis., East Pawas, Mich., Chicago, Ill., and other places, report the storm on the lakes last Thursday as the severest for many years.

The ten year old son of Mr. Richard Hardy, living near Waverly, Texas, while driving a horse gin on the 18th got his head caught between cogs of the machinery, and had it crushed and literally torn from his body.

A Wilkesbarre, Pa., telegram of Nov. 18 gives particulars of a tornado which visited that section, unroofing houses, snapping telegraph lines, uprooting trees or snapping them in twain.

A great deal of property was destroyed and a few lives lost. Conspiracy, like death, seeks a shining mark. An attempt was made last Thursday to poison the family of P. D. Armour, the great Chicago pork man, who has headed the opposition to the late strikers.

A "sample" sack of buckwheat sent to his house by unknown parties was found to contain a large quantity of strychnine. The matter is in the hands of the Pinkerton detective agency.

PITTSBURGH, Pa., November 18.—The limited express coming east on the Pittsburgh Central and St. Louis railroads, due in this city at 6:30 this morning, was wrecked by a land slide at Jones's Ferry, at the outskirts of the city, and a number of persons injured, two fatally.

Just as the train passed Jones's Ferry a mass of rocks and earth came tumbling from a precipice forty feet above. The first part of the train escaped, but a huge mass crashed into three sleepers which were in the rear.

The interior of the first car was almost completely demolished. It was the Cincinnati sleeper, and fortunately had a small number of passengers on it. The three other sleepers also were badly wrecked.

The scene following the accident is indescribable. Women shrieked and children screamed, while above all was heard the groans of the injured, who were wedged in between the berths and the rocks, unable to move. One rock weighing over 15,000 pounds crashed through the top of a sleeper. Twenty men could not move it.

Deaths. Captain F. D. Wilkes, died at Lampasas Nov. 22. County attorney elect, A. M. Harris, of Waco, died in that city Nov. 23.

Judge W. P. Beall, resident in Texas over forty years, died at Lampasas Nov. 22. Isaac Shelby, son of Kentucky's first governor, died at Danville, Ky., Nov. 19, aged ninety years.

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While the disease from which he has been a long time sufferer was one affecting the kidneys, the immediate cause of death was a stroke of cerebral apoplexy.

Secular Personals.

Col. J. J. Dargan, of South Carolina, has been added to the editorial staff of the Austin Statesman. He is a strong and versatile writer.

Nov. 17.—Horace Bishop, sub. H. L. Shaper, change of paper, J. G. Putnam, sub. S. G. Littlepage, sub. I. D. Walton, change of paper, C. A. Evans, change of paper, O. S. Nichols, sub. W. E. Woodard, sub. P. W. Gravis, sub. W. E. Jones, sub.

Nov. 18.—A. L. P. Green, sub. 2 cards, Mrs. M. A. Body's sub. from Georgetown is sent by card without name of sender; please duplicate, J. C. Calhoun, sub. H. T. Hart, change of paper, J. M. Hornor, sub. F. C. Stephenson, sub. W. Monk, change of paper.

Nov. 19.—J. H. Collard, sub. J. H. Chambers, sub. J. B. Stewart, sub. B. M. Stephens, sub. N. J. Stone, change of paper, Mrs. Mollie Whittenberg, change of address.

Nov. 20.—Sam'l Weaver, sub. C. H. Smith, sub. J. E. Walker, sub. W. H. Patterson, sub. Mrs. J. C. Hucklebar, change of address, W. W. Hopper, sub. D. F. Fuller, sub.

Nov. 21.—O. V. Oswald, sub. J. A. Wyatt, sub. J. C. Smith, sub. Jno. S. Mathis, sub. G. W. Swindell, sub. J. S. Campbell, sub. I. M. Woodward, sub.

Nov. 22.—E. M. Sweet, sub. Sam'l P. Wright, sub. before thinking ship shall I present to you, my wife, Father, Mother or Friend, that they will appreciate, keep for life.

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UNANSWERED LETTERS.

Nov. 17.—Horace Bishop, sub. H. L. Shaper, change of paper, J. G. Putnam, sub. S. G. Littlepage, sub. I. D. Walton, change of paper, C. A. Evans, change of paper, O. S. Nichols, sub. W. E. Woodard, sub. P. W. Gravis, sub. W. E. Jones, sub.

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CHRISTMAS OFFERINGS.

Note our offers, which are bona fide and made exactly as represented. EVERY ONE GIVEN the best of wholesale prices.

By mail, postage prepaid. Send an additional card, if you desire us to register. All goods packed so as not to get injured by transmission through the mail.

Packet No. 1.—For 50 cents, 20 of Prang's and Packet No. 2.—For 50 cents 12 large and fine Tucks and other fine cards, together with two handsome fringed cards.

Packet No. 3.—For \$1.00 a magnificent selection of 25 cards from leading publishers together with a double fringed card, a frosted card and a handsome painted card. NOTE THIS OFFER.

Packet No. 4.—For 25 cents 10 fine Xmas Cards, one fringed and one frosted card.

To Teachers.—We offer any Music Teacher who sends us their order accompanied with the cash before Dec. 15th, the above collection of 25 Pictures postpaid and registered for \$2.00. We will also furnish free of charge our entire Teachers' outfit of Catalogue and envelopes.

Beautiful Plain Cards from the best Publishers, 2c., 3c., 5c., 6c., 8c., 10c., 12c., 20c., 25c., 30c., 35c., 40c., 50c., 60c., 70c., 80c., 90c., \$1.00. Always include everything pertaining to Music and Art goods.

We not only offer the Lowest Prices in the U. S., but Quick and Safe Delivery.

Albums.—A little daisy for card pictures, only 25c., postage paid. For cabinet pictures, 50c., 75c., 1.00, 1.50, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.00. Plain box out 25 sheets of fine paper, and envelopes for 10c. to match only 25 cents postpaid in U. S.

Write us for anything you may want in Music, Art or Fancy goods.

LUDDEN & BATES Southern Music House, SAVANNAH, GA.

The Best Holiday Books. WIDE AWAKE. Volume U.

This beautiful volume is rich in Stories, Ballads, special illustrated articles, Adventures, History and Art features, by the most popular writers and artists. Among the stories are short stories by "H. H." and Mrs. Jessie Benton Fennell, and a complete serial story, "How the Middle West was Won," by Mrs. A. D. Whitney, etc., etc. Hours \$1.75; Cloth \$2.25.

THE FANSY, 1886. Bound Volume. Edited by Mrs. G. R. ALDEN (Fanny).

With its graphic pictures, dainty verse, entertaining stories and its rare and choice articles, it is full of suggestions for home educators and for those who feel their responsibility to their relations to the young in home or school. Hours \$1.25; Cloth \$1.75.

Our Little Men and Women, 1886. A notable feature of this attractive little manual is its severity-of-full-page pictures and nearly two hundred smaller illustrations. The text is designed for the delight and instruction of youngest readers, including short stories, poems, bits of travel and animal life. A serial entitled "The Little Men and Women," by Mrs. A. D. Whitney, etc., etc. Hours \$1.25; Cloth \$1.75.

Baby and Me. Beards, 75 cts. cloth, \$1. This beautiful Annual for the Nursery is replete with pictures of baby life, life and its stories and jokes, with every good and cheerful thing that the young heart can desire. The above books for sale by Book-sellers, or sent, postpaid, on receipt of price by the Publishers.

Tutt's Liver Pills REGULATE THE BOWELS 44 Murray St., N. Y.

R. B. CARNETT, Manufacturer of CISTERNS

Write for Revised Price-List.

Each cistern is first set up at the shop, and hoops fitted, and each stave numbered, so that any one can set them up. They are then taken down and packed in boxes, with cement for any portion of the country. Printed directions for setting them up accompany each cistern.

Address R. B. CARNETT, 106 and 108 Church street, Galveston.

MILLENNIAL-DOWN The Plan of the Ages. Price \$1.00 at our Bookstore.

ONE COPY FREE To Ministers. S. S. Supts. Bible Teachers. Tower Publishing Co., Y. M. C. A. Sec's. Allegheny, Pa.

TO MAKE LITTLE FOLKS HAPPY We send the Delightful Story, THESSY'S CHRISTMAS, by MARGARET SHENY, to any child whose address is sent to us with a 2-cent stamp for mailing. D. LOTHROP & CO., Boston.

The best Magazines are HARVARD, 50 cts.; WIDE AWAKE, 25c.; OUR LITTLE MEN AND WOMEN, 25c.; THE FANSY, \$1 a year. Send to D. LOTHROP & CO., 33 Franklin St., Boston. Illustrated 22-page Christmas Greeting Book.

CELEBRATED CATARRH SAMPLE TREATMENT FREE!

So great is the faith that we can cure you, our doctors, that we will send you a sample of our Catarrh Sample Treatment FREE!

Send for it at once. It is the best medicine for Catarrh of the Bladder, Prostate, and Uterus. It is the only medicine that will cure you, and it is the only medicine that is safe and reliable. It is the only medicine that is sold by mail.

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COMMERCIAL.

GALVESTON, NOVEMBER 25, 1886.

EXCHANGE AT GALVESTON.

Official quotations at the Cotton Exchange. Buying. Selling. Sterling, sixty days..... 4 7/8 4 8/8

New York sight..... 5 1/4 5 1/4 New York eight..... 5 1/4 5 1/4 New York silver..... 5 1/4 5 1/4 American silver..... 5 1/4 5 1/4

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