

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XXXIII.

GALVESTON, TEXAS, THURSDAY, DECEMBER 16, 1886.

NO 14.

"YE OLDEN TIMES."

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

LETTER FROM EAST TEXAS CONFERENCE.

[FROM TEXAS ADVOCATE OF DEC. 15, 1859—J. E. CARLOS, EDITOR.]

PALESTINE, DEC. 1, 1859.
The conference convened yesterday morning and elected R. V. J. B. Tullis to the chair. The Bishop arrived about 12 o'clock m., in improved health. He is now in the chair, and business is rapidly progressing. Labors accumulate. As a reason for promptness, the Bishop informed the brethren that he expected, if possible, to attend the Florida Conference.

One of the "safest" of our lay brethren said to me, in a recent conversation, that if the ministry in general and the laity were as faithful as the Bishops, the church would be as abundantly and triumphantly successful as she was in the days of the fathers. This witness is true. It is impossible to be too thankful for the purity and efficiency which God, in his great goodness, has preserved in our episcopacy. Its savor is like ointment poured forth. May the good Lord bless the godly and self-denying example of our Superintendents to the general good. It is gratifying to record the fact that the example is recognized, as far as my observation goes, as distinctly and as thankfully by the laity as by the preachers. I would record general evidences of this truth, but the subject is one which, while it should not be wholly passed over, need not be made too conspicuous. The consciousness of it lies like refreshing dew upon all our interests. God grant that it may distill there forever.

"Our business is to preach the gospel, not to go visiting friends"—so says the Chair just now, in obedience to the example and precept of Him who said, "Let the dead bury the dead." The occasion of the remark was the charge against some young preachers of leaving their work before the close of the year. Inquiry is made by the Bishop to this effect: "Did he get to his work in good time, and did he stay to the close?" This is right. The Methodist preacher promises to give all his time to the work of God. A thorough fulfillment of this promise for a single year by all of us would astonish the world with its results. Renunciation of our own ends—everything however dear—is the plainest and most positive requirement of the Master, "who came not to be ministered unto, but to minister." Wesley consecrated all, not excepting that dearest thing—the "reputation." Alas! We except even ease and pleasure and indolence. As I write, I seem to see the white hair of Wesley gleaming along the road from a five o'clock morning appointment, after having preached and "met the society," and by the same token I feel myself reproved and reminded of the propriety of doing better.

There is no duty more forcibly inculcated in the Bible and in our book of Discipline than industry. How it polishes rude talents, removes obstacles, achieves success, makes the wilderness bloom, while even the most conspicuous qualifications, without courageous, liberal, devising industry, "runs down" the best appointments, and blights as with a curse the purest prospects. While men slept the enemy sowed tares; therefore let men, and especially ministerial men, indulge in ministerial sleeps no more. Perhaps there is among the preachers of to-day too great a reliance upon the formalities which they condemn in the membership. This produces a lazy dignity that becomes a preacher less than positive sin. The principle which promotes industry is directly operative in our conversion. When we grow indirect, futile and unconsecrate we have lost that principle with its attendant and gloriously quickening emotion—having "received mercy," says the apostle, "we faint not." There is nothing more common among professors of religion, ministers and others, than a loss of the first love. The joy of forgiveness becomes a memory; it should be preserved as a present experience. To have been converted is relied on to the neglect of being converted. This may seem trite, but it is true. The principal difficulty is a great one. Let it be looked in the face, recognized and confounded. Faith in God, in his Son Christ, and in the Holy Ghost—enough faith to prompt and arouse the energies of prevailing prayer, will fill the church with renewed life. No mere "expedient" will answer. At the last conference where I heard the appointments read by Bishop Capers, he prefaced the reading by exhorting us to recur to first principles. He said: "Brethren, do you preach as humbly, with as little reliance on self and as much on God, and with as much preparatory prayer now, as when you first commenced?" Upon the faithful answer to such a question more depends than upon the wisest legislation. Bishop Soule once uttered this axiom: "No reform can continue with less power than was required to start it." The power that started Methodism was simple ex-

perimental religion. The Lord grant us a speedy replenishing of that all-conquering power. The sermon and the prayers of last night had union. Some seekers of religion were at the altar. We are praying for a conference revival. A little conversation has just now taken place which may be profitably recorded:

Preacher—"What is to be done with a probationer, against whom injurious reports are in circulation? May he not be dropped without any formality whatever?"

Bishop—"Certainly not. The Bible and the Discipline are very plain upon the subject. You are to visit him, make proper inquiry, report the case to the leaders meeting, or to the society, and drop or retain, according to the circumstances of confession, etc."

Preacher—"Suppose the injurious report be avouched by the official members themselves?"

Bishop—"No matter. If you were to see him do the wrong, it would be your duty as his pastor to reprove and try to bring him to acknowledgement of the fault; how much more, then, if you simply heard a report of improper conduct? I record this for its bearing upon the great truth that it is our duty to endeavor and not to condemn. For the Son of Man came not into the world to condemn the world, but that the world through Him might have life. There is too little of the disciplinary watching over one another in love, that we may each help the other to work out his salvation.

Rather let the lame be turned out of the way than healed, is the tendency; let it be healed rather, is the Scripture.

We need to study the parable of the lost sheep, lest overestimating the ninety and nine, and prizing our convenience too highly, we should too complacently ignore the troublesome trip into the wilderness.

Palestine is a very pleasant town. The preachers are kindly entertained. I have a delightful home with an old Kentucky friend, John G. Gooch, Esq., of the prosperous firm of Cravens & Gooch. Would that the church had thousands of such members and friends as my talented and liberal host.

APPOINTMENTS.
San Augustine District.
S. A. WILLIAMS, PRESIDING ELDER.
San Augustine Circuit—John Adams.
San Augustine Col'd Mission—L. B. Hickmah.
Miami Mission—R. B. Womack.
Shelbyville Mission—J. W. Overall.
Carthage and Col'd Mission—W. W. Caulder.
Carthage Circuit—W. K. Wilson.
Malvern Circuit—C. L. Haman.
Jasper Circuit—D. M. Stovall.
Newton Circuit—Francis Wilson.

Marshall District.
RICHARD LANE, PRESIDING ELDER.
Marshall Station—W. H. Hughes.
Harrison and Col'd Mission—Jas. W. Hamnill and Richard Thompson.
Palmer Station—H. D. Palmer.
Collegeville Circuit—J. B. Tabb.
Glanville Circuit—E. M. Sertevener.
Miami Circuit—W. H. Hill.
Evanston Circuit—J. C. Woodam.
Jefferson Station—J. T. P. Irvine.
Macedonia Mission—Thos. W. Rogers.

Clarksville District.
H. R. HAMILTON, PRESIDING ELDER.
Clarksville and McKenzie Institute—G. W. Williams.
Miami and Col'd Mission—J. S. Mathis.
Savannah and Col'd Mission—H. W. Cummings.
Clarksville and Col'd Mission—C. J. Cook.
Palmer Station—H. W. Moore.
Paris Circuit—J. B. Lambeth.
Honey Grove—A. C. McJougall.
Burlington—To be supplied.
Paris Female Institute—James Graham, Principal.

Dallas District.
J. B. BELLAMY, PRESIDING ELDER.
Dallas—W. T. Melugin.
McKinney—To be supplied.
Snyder—J. M. Binsley.
Savannah Mission—E. Couch.
Gainesville Mission—A. Cumming.
Montague Mission—To be supplied.
Savannah Mission—E. E. Bates.
Denton Mission—Wm. Shaw.
Rockwall Circuit—A. R. Dickson.
Kaufman Circuit—M. H. Neely.

Greenville District.
L. E. DENNIS, PRESIDING ELDER.
Greenville Circuit—J. M. Boyd.
Black Jack Mission—John Pattillo.
Ladonia—L. C. Crossen.
Tarrant—J. H. Lowe.
Mt. Pleasant—J. L. Terry.
Quitman—To be supplied.
Savannah—V. G. Cannon.
Garden Valley—W. J. Popham.

Palestine District.
J. B. TULLIS, PRESIDING ELDER.
Palestine Station—Wm. Wither.
Kirkcoston—S. T. Bridges.
Tyler Station—J. W. Fields.
Tyler Circuit—W. K. Masten.
Jacksboro—J. W. Chalk.
Knoxville—W. P. Pattillo.
Athens—W. H. McPhail.
Henderson Station—E. M. Stovall.
Henderson Circuit—N. Brown.
Fowler Institute—N. W. Burks, Principal and Agent.
Startville Female High School—B. W. S. Alexander, Principal.

Rusk District.
R. S. FINLEY, PRESIDING ELDER.
Rusk Station—W. H. Gillam.
Cherokee—J. A. Seruggs.
Crockett—S. Lynch and S. A. Koempher.
Sanger—A. B. Marlon.
Palmer Circuit—W. A. Goodgion.
Randolph—J. L. Angell.
Marion Mission—J. R. Cox.
Shook's Bluff—S. C. Bos.
Mt. Enterprise—W. P. Petty.
Douglas Mission—E. P. Rogers.

Woodville District.
A. YOUNG, PRESIDING ELDER.
Woodville Mission—Martin Mathis.
Livingston—M. C. Simpson.
Liberty—W. J. Joyce.
East Bay Mission—E. E. Dowdy.
Sabine Pass Mission—A. Hinkle.
Beaumont Mission—J. L. Hall.
Village Creek—S. K. Stovall.
Orange—V. G. Cannon.
Editor TEXAS ADVOCATE—J. E. Carnes.
Agent for ADVOCATE and depository—J. Shook.
Next conference to be held at Jefferson.

EAST TEXAS CONFERENCE.
[FROM TEXAS ADVOCATE OF JAN. 12, 1860.]
Bro. Carnes—There are some things connected with an annual conference

that renders them not only occasions of great interest, but much religious profit. This remark is true when applied to the multitudes who through our houses of worship, and hang upon the ministry of the Word, from the consecrated lips of men heaven-sent and God-commissioned to one, and only one work—that of preaching the gospel to every creature. It is true in a special sense, when applied to the preachers themselves. After a year of toil, reverses and triumphs, "lightings without and fears within," braving many a storm set in motion by the powers of darkness, and achieving many a victory, they meet in annual convocation covered with the marks of recent contests and the dust of battle to compare notes, whet the weapons of their warfare and map the programme of another year's campaign.

The annual conference is to them more than was the Passover to the Jews, or the memorable Fourth of July to the Revolutionary sires of American independence. Here they raise their Ebenezer. Here they confidently "tarry" till they are endued with power from on high in a fresh baptism of the Holy Ghost, which they have learned to esteem as the very best guarantee of the success for the next annual campaign.

The reminiscences of the three o'clock service of the Sabbath of the conference at Palestine, come up as zephyrs fresh from the garden of spices to refresh and mellow my soul while I write. The man of hoary locks and stately form, whose eye kindled as his soul flamed out in zeal, proclaimed in majesty and gospel simplicity, the Word of Life to the immense multitude.

"On Zion's wall a watchman stood
And blew the trumpet of his God;
The sound was sweet and awful too,
It pictured bliss and thundered woe."

God was there as in the "ancient days." The preachers were not too wise, learned, or grave "to get happy" and shout the praise of God. Presiding elders, men of mark, young men and old men, with tearful and smiling emotions shook each other's hands while they smiled and sang:

"Through many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

My thoughts went back to the days of yore and fancied the venerable founder of Methodism after his work was done—a mighty work it was—descending from the murky confines of Jordan's flood, wrapt about with the mantle of salvation, singing, "The best of all is, God is with us." Triumphant and prophetic words! Methodism will ask no more—will be content with nothing less. Shall any weapon formed against Methodism prosper? Not if God be with us. The Methodist ship was launched by a divine hand and after a voyage of more than a hundred years, having outlived many a furious storm, she now stands out in full canvas, pressed to tension before the wind, challenging the admiration of the civilized world.

The vessel and the cargo are insured against the dangers of the voyage, for Jesus is in the ship. The great leading central idea of Methodism is: "God with us." What are our theology and divinely originated system of itinerancy, in the absence of this great central idea? It is to Methodism what the sun is to the solar system. Its loss to Methodism would be as fatal as the removal of the sun to some distant point in God's dominions would be to the family of the worlds that now revolve around him. Methodism never ignored letters, albeit it originated under God in a university, and sanctified learning has ever been her chief handmaid in spreading Scripture holiness over the land. So deeply impressed was Mr. Wesley with this central idea of Methodism, "God with us," that he advised his preachers not to stop to wrangle with their assailants on controversial topics.

Methodism has nothing to fear while her ministers and members are true to this principle in experience and practice. Let others whose sectarian zeal and worldly policy desert flaws in our doctrines and system of church government, and whose philanthropy may devise many plans of reform for our relief, exhaust their strength in their own way, make new Bibles if they choose and conform them to their own peculiar views, and go to heaven by wind and water if they can; but let the Methodism be content to walk by the apostolic land mark, drawing around her the mantle of her fathers and sing as she journeys thitherward:

"We by his spirit prove
And know the things of God,
The things which freely of his love
He hath on us bestowed."

It is a source of devout gratitude to God that our last session was of all the most prosperous. While the missionary fire is burning low in some of the old conferences, its flame is rising higher in Texas, as will appear from the Treasurer's report, while the report on education shows a gratifying prosperity in that department of the church. The statistics show an increase of about one thousand members, while the Bishop stationed about eighty-five preachers. These items, to mention no others, make a gratifying exhibit to the friends of Methodism in East Texas.

A better day is dawning upon this conference. The preachers are most of them

now at their new fields, threading the woodlands of the South, or facing the northerners on the prairies. Let the local preachers and the membership co-operate with their pastors and unitedly and continually pray for the glorious revival.

To your posts, ye standard bearers of Jesus! Fidelity to the behests of heaven shall laurel your brows with immortal honors, and gem your crown with stars, the lustre of which shall charm angels and key high the notes of heavenly songsters. Bear aloft the heavenly-lighted flambeau of the gospel, throwing its light and flame athwart the darkness of humanity till the Lone Star shall culminate in Texas amidst the triumphant shouts of a redeemed people.

RUSH, Dec. 25, 1859. ROBERT S. FINLEY.

PERSONAL.

[FROM TEXAS ADVOCATE OF SEP. 17, 1857.]
Gooch & Cravens, lawyers and land agents, in the very heart of Eastern Texas, do perhaps the largest business of the kind of any firm east of the Trinity. Many Northern houses trading with Eastern Texas make their notes payable at this office. They are both capital business men, and Mr. Gooch is one of the best friends of the ADVOCATE and its proposed press and depository in Texas.

OLD DOMINION LETTER.

A Correspondence Resumed—Methodism in Norfolk—The Virginia Conference—Bishop Granbery in his Native City—A Novel Feature—Appointments and Disappointments.

An almost blizzard is raging without, but the spirit-heat is blazing within. Suffer me, then, to resume a correspondence interrupted by the late General Conference. This gathering threw me so much behind in regular business that my intentions of writing to you have been postponed, until months have glided by without fulfilling them. Having recently been in contact with a number of the ministers with whom many of your readers became acquainted, I have thought it probable they, as well as you, would be pleased to hear from them.

The Virginia Conference was held in that famous old borough, Norfolk—now called "The City by the Sea." Here Methodism was first introduced by the Evangelist, Robert Williams. Here it is still prospering in greater degree probably than in any other place in the State. Three new Methodist churches have been built in the last three years, and another is on the way, while the two older ones have been enlarged and improved. The mother church is Cumberland Street, where the conference was held. Here the father of the presiding Bishop was a prominent member, and here the son was taken into membership when a small boy. Few of the members who saw him go off to Randolph-Macon College, and thence into the pastorate, were present to see him preside over his first conference in his native State.

During the year two of the superannuated had passed away. The seats of a number of others were vacant—most notably that of the venerable Wm. B. Ryzwie, who is now near to the sixtieth year of his ministry.

One only of the effective members had died, out of a membership of over two hundred, viz: B. F. Tenille.

Rev. J. E. Edwards was the oldest preacher (in the ministry) present. He is still lively and active, but not free from the touch of time. Dr. Bennett has improved somewhat in health, and took active work. Rev. P. A. Peterson, Assistant Secretary, is well again. Dr. Whitehead, Secretary, has grown in flesh with increase of years. He made no points of order on the presiding Bishop in the conference. What he did in the council this deponent knoweth nothing, for it was beyond precedent a secret convolve.

Dr. Siedd has closed the most successful term of his life at Granby Street Church, Norfolk. During this term he has been instrumental and influential in building three suburban churches, now regularly served by appointees of the Bishop. His congregation led in the subscription to Randolph-Macon College in the centennial year, which subsequently have been largely increased. His congregations have been as large as the seatings of the church could accommodate. He now goes to Washington Street, Petersburg, where it is hoped his labors will be equally blessed. Dr. Blackwell remains in Portsmouth, and Dr. Lafferty is as busy as ever in his "sanctum" with the "Old Richmond."

A novel feature of the conference was the dining of the members of the conference at the hotels, the several hosts furnishing their guests with tickets. The objects sought to be attained were the prompt attendance of members on the sessions of the committee and the allowing the hostesses to attend the conference. I saw no improvement in the first, but the church was filled with fair women mostly, all the time.

The conference reports showed progress generally in increase of churches and members. The past has been a trying year financially, nevertheless the collections shows but little falling off. The superannuated and widows and orphans were paid their appropriations in full. The Relief Society distributed, besides,

nearly a thousand dollars to specially needy preachers and families.

The Bishop had a trying time in making the appointments. He was among his own, and many of his old friends were to be supplied with the best places—exceeding in number the list of best places. Who could get over such a difficulty without appearing to slight old friends? If, when he returns to his good wife, the button-hole of his coat should need the darning-needle, she will understand that it had many a twist from cleric and layman who, in their zeal, thought not of imposing extra duty on her, but were only anxious to push forward the church, by getting the best place or getting the best preacher. A bishop does not wear a crown, but this humble layman ventures to opine that his head lies about as uneasily during conference times as a crowned head—especially when he has friends to appoint.

Your correspondent would not be a faithful chronicler if he fails to refer to one matter which, on account of the rarity of such cases in this conference as well as the prominence of the appointee, created unusual interest and no little private comment.

Dr. W. V. Tudor, late of St. Louis, Mo., was recently transferred to the Baltimore Conference. At the Norfolk Conference he was transferred again to Virginia Conference, and stationed at Granby Street Church, Norfolk. It does not become one who had no knowledge of the Bishop's private reasons, and is wholly unacquainted with Dr. Tudor's motives and views, to pass a verdict in the case. I simply say that the preachers generally did not receive the appointment with approval. Their opinion in brief is this: That if the hand of the Macedonian had had hard work for the new man instead of a \$3000 salary, it might not have had so much attraction in it, and in the dimness of the distance might not have been seen at all. While this may appear to be a departure from the usages of our Southern Methodism, let the church pray that this and all the appointments made, may be blessed of God to the salvation of the people and the promotion of the kingdom of his Son.

RICHARD IRBY.

ASHLAND, VA.

LETTER FROM HOT SPRINGS.

A Presiding Elder Aboard—Texarkana—Malvern—A City on a Hill—Temperance—Bishop Galloway—Arkansas Preachers—"Diamond Jo"—A "Flying Panorama."

Hope, Prescott, Arkadelphia and Malvern are the principal towns on the Iron Mountain railroad between Texarkana and Hot Springs. Red, Little Missouri and Ouachita, are the rivers. Excepting the river bottoms the country is mostly pine woods, and as yet, in the main but sparsely settled, at least such is my impression. Starting from Atlanta, Cass county, Texas, at about six a. m., a run of nearly thirty miles, made in due time as per schedule, brought us to Texarkana. Having only thirty minutes to tarry, the time was improved in making a hasty call upon Bro. Rosser, our present pastor, who prolonged our interview by kindly coming with me to the depot. Having learned from Bro. Rosser that there will be no lack of ministerial service in the city next Sabbath, as Bro. Barnett and Munky will be holding a revival meeting in the Presbyterian Church, I made him a hasty *adieu* some with the promise to hold the quarterly conference for the station next Monday evening.

So many readers of the ADVOCATE as have never been in Malvern may take my word for it, that when I had paid for my dinner at the hotel I had a full inward persuasion that I had secured more than my money's worth, and that on my return I will call upon Mr. Goddard again.

On making inquiry I learned that Malvern has two Methodist and two Baptist Churches, each denomination providing for colored as well as white people. Rev. H. T. Stone is the pastor of our church. He has been useful and is popular. Malvern is twenty-two miles from Hot Springs and three hundred and eighty-eight from St. Louis. It is a city set upon a hill, or beyond a hill, as it seemed as we were whirling away on a Hot Springs railroad. Its cotton receipts this season, to date, have been over fifteen hundred bales. St. Louis, Galveston and New Orleans share its trade.

One host informed me that liquor has been voted out of the town. Hoping to get an encouraging item for the temperance people, I questioned him as to the effects upon the business and morals of the town. He replied that the vote takes effect from January 1, 1887.

As a godly company of the preachers and others were waiting for the train to move, Bishop Galloway, just from Ozark, the site of the Arkansas Conference, accompanied by Bro. Stone, came into the midst, and received, of course, a very cordial greeting.

So many preachers had taken passage during the forenoon that I may not remember each and every one. I mention only Bro. J. H. Riggin, Hawley, Johnson, A. R. Windfield, Douglass, Traylor, Himes, Bayless and Jenkins. After we left Malvern Bro. Carr came aboard—matters it not as to the particular station at which it was. His countenance is full

of sunshine—the overflwing of a benevolent heart.

The Hot Springs railroad boasts of having the best road-bed and equipment, crew included, on this continent. It is the property of Mr. Joseph Reynolds, alias "Diamond Jo," he of the "Diamond Jo" line of steamboats. It is said the name was given first in compliment to the odd phase of character which caused him to wear modestly concealed by the lapel of his coat a costly gem in those earlier years. As we neared the city of Hot Springs the scenery which, was all the way somewhat entrancing, became still more picturesque.

Rapid transit affords only a bird's eye view—a flying panorama. It was made up this afternoon of hills and valleys, woods and fields. At one time on our left was a beautiful river, on the right a view which would remind the sons of Albert Pike of his beautiful apostrophe in his "Farewell to New England"—I quote from memory—"Farewell to thee, brave Merrimac, and to Rowley's hills of pine." (If misquoting is a sin surely it is not a mortal one.) So I could venture to die unshriven.

I send you this "hurrygraph," only adding, I am indebted to the "Powers that be" for comfortable quarters at the "J. Saphire Hotel," and for the paper on which I write to Bro. J. W. Covington, who is here to represent the financial interests of the Arkansas Methodist.

S. J. H.

HOT SPRINGS, ARK.

THE TWO METHODISMS.

It is a cause of joy to us that the Church, South, is doing so well in the South. And we will not suggest that that Church abandon some places in the North where the Methodist Episcopal Church is reaching "a greater proportion of the people" than the Church, South, is reaching. Let us all do all the good in our power everywhere. As to Chicago, our Nashville contemporary will be glad to know that the Methodist Episcopal Church has spent about \$25,000 on mission work in that city this year. Has the Church, South, done that much in any two cities in the same time? That old Methodist rule is good, when properly understood and applied, and yet John Wesley himself went to places where he was almost as badly treated as some of our preachers in the South have been. And Paul went where he was not wanted to such an extent that they killed him, and our Lord himself went up to Jerusalem where he was crucified. Our genial contemporary has evidently misunderstood that rule, or misapplied it. Are we to understand that the Methodist Episcopal Church is not desired in the South, or that it is not needed? Which? The Nashville Advocate consents that we may spend money on Christian work in the South if we desire to do so. Thanks. We have just increased the appropriations.

But our original question is still unanswered, and this editor is still unenlightened. Why should not the Methodist Episcopal Church be welcomed in the South? God seems to favor it; why should the children of God object when their Father approves? When Dr. McFerrin came to Indianapolis to organize a society in connection with the Church, South, we were glad to see him, and this editor, who was then pastor of Trinity Church, gave the venerable Doctor the use of his pulpit to preach in, and thus prepare for the contemplated organization. Why not? Indianapolis needed all the evangelizing influences that could be concentrated there, and if the Church, South, could help save the people, we were ready to give that Church a warm grasp of the hand, and a sincere and earnest god-speed. "We be brethren." It is just possible that even that little church of ours in Nashville has a mission. At any rate, what there is of it on the side of God, and Nashville needs all the piety it can get. And still another reason for the cultivation of friendly feeling toward us in the South is, that we are there to remain, and ultimate fraternity is as inevitable as our stay.—Western Advocate.

SOUTHERN METHODIST OPINION.

Rev. J. J. Lafferty, D. D., Richmond, Va.: As for the editors, the steel has gone out of us. It is the age of courtesying and compliment.—Richmond Advocate.

Rev. W. J. Scott, Atlanta, Ga.: This exercise of the transfer power by the episcopacy has well nigh fallen into innocuous desuetude.—St. Louis Advocate.

Rev. John E. Edwards, D. D., Danville, Va.: Our first duty is to stand by our conference organ. Nothing pays the pastor better than fidelity to his conference paper.—Raleigh Advocate.

Rev. J. B. Corbitt, D. D., Cloverport, Ky.: Bishop Keener once remarked that the greatest man is the one capable of the most drudgery. I can remember more to quote from his saying than from any preacher I know.—New Orleans Advocate.

Rev. D. C. Kelley, D. D., Nashville, Tenn.: The Church has the right to make or unmake Bishops as may in her godly judgment seem best. The bishop is of the church, and not the church of the bishop.—Advocate of Missions.

Texas Christian Advocate

BISHOP KEENER'S ADDRESS.

[To the Class of the Second Year at Lampasas on the occasion of their being admitted into Full Connection in the Northwest Texas Conference.]

REPORTED BY THOPHILUS LUKK, M. D.

I hope, my young brethren, you have read over that part of the Discipline which relates to your reception. In this book it is said that you are to be received with great solemnity. The prayers you made in preparing yourselves for this moment are, no doubt, even now resounding in your ears. You have come by various gradations to take the place angels once held, and from which, as we read in Hebrews, they have been retired. What man can contemplate the grandeur of this ministry which we have received but he who has also obtained the requisite grace to exercise it so as to faint not? You have been recognized by several departments of the church. You have come from among the people who have, under God, sent you hither after ample tests so far as to your efficiency and fitness for this great work. In this work you to-day receive your highest recognition, seeing that you are to be permanently invested by this hour's work with the glorious estate of the pastorate. There is nothing of grandeur and importance than the reception of young men into the high and holy work of the ministry.

These questions I shall proceed to ask are clothed with the prestige of more than one hundred years and bring anew to your minds the most solemn vows ever taken by human beings. Amid the roll of years and the hum of busy cares men often forget these vows and suffer the things renounced at this altar to resume their sway over them and loosen the bonds of the holy ministry.

Whatever journeys and undertakings you may have accomplished in the past, your position taken to-day becomes the point of departure for all of your future calculations as to your life work. Wherever you sail over life's tempestuous sea never forget the obligations of this hour, and God's Word is your warrant that you will prove skilful navigators and enter the haven of eternal rest with safety and joy to all concerned.

The gospel is expected to be stated as a living power by men in whom it has lived and does live. The epistles of Paul and others were written because they had been lived in all their certitude and power. The completeness of statement is only limited by the extent it has taken hold on life. When he said the gospel is the power of God unto salvation, he meant more than the bare statement: he meant that God had been exercising that "power" truly, and that the world's salvation was along that line.

Hence the first question I ask you relates to faith, which lies at the bottom of the plan of salvation, as it stands related to our individual interests. Faith, as contemplated in this question, is a transformation, a translation. It is a supernatural apprehension of the sonship of Christ by the Spirit constantly crying in us, "Abba Father." I then ask: Have you faith in Christ?

The next question or two relate to the development of life, the growth of Christian power. All normal growth moves forward by law. Life has its beginning, its continuance, its end. Like all things below the sky, it never fails. It is ever on the move, and you will experience that it moves forward by exercise. In this respect our Arminian theories of the plan of salvation present the truest analogies between natural and revealed religion that are to be found in the great temple of religious literature or the busy walks of men. Whenever your spiritual growth is arrested your spiritual decay and death will commence. Hence, you are exhorted to use the means of self-preservation, and to work out your own salvation by going on to perfection. In the perfection stated in the Hebrews is perfection in doctrine rather than in experience. The sermon on the Mount and the thirteenth chapter of I Corinthians restate the purity and power of the spiritual man as differing from the man under the Ten Commandments. Whenever you think you have reached this pure, holy law, lay yourselves alongside of it and you will find where you are. This clearly has several grand distinctions from the spirit which actuates all worldly ambitions. It "vaunteth not itself." Some preachers become so lifted up by honors that they feel above even their own kin. This charity drives away all boasting and thought of personal achievements and loses them all in the glory of Christ, "that the excellency of the power may be of God and not of us." This exercise of charity brings us to another of its features, which is that it "is not easily provoked;" thus all suspicion of your brethren is purged away and you stand among them a divine and not a human character. Further, "it seeketh not her own." So far from robbing anyone, it hardly claims enough for its own maintenance, and thus lays in its well-stated claim to the highest form of disinterested benevolence. By so doing your great battles will be fought in your closets, and the battle-ground, your hearts will always be in your possession. When you reach this point, your victory at home will be complete and your success abroad will at once be assured. I ask: Do you expect to be made perfect in love in this life?

Devote yourself wholly to God and to his work. It is a great thing we cannot see further, or some of you might now wish to turn back. We do not need to walk by sight. We must walk by faith. Faith presents us but one step at a time and we are given the sight, or rather the insight, to take that step aright. Thus the divine aid of the divining power go hand in hand. There is not a man here to-day of twenty years' experience in the ministry but, had he the opportunity, would go over again the same road. This cannot be said in any other department. Here is your work. Do not encumber yourselves with what the Romans in their military establishments termed the *Impedimenta*, in the shape of stores, farms, and other things calculated to damage and impair your usefulness as pastors.

I want to exhort you to hold on to our Discipline and usages of Methodism. Young preachers are teachable at first, but after a few years' rugged experience have worn off natural docility and set up a sort of self-assertiveness or confidence, then they often become hard to keep in the harness. They begin to make attempts at improving the Discipline, and now and then to set up a church. Our Discipline is the result of issues and experiences of over a hundred years. I

have known men who were always seeking to improve upon everybody's duties except their own. They can tell you what the bishops ought to do. I once asked one of these reformers if he did not think ten or twelve men, of ordinary sense, who had followed the work of bishops for more than half a century, had a better idea of the work of a bishop than a young man of only a few years' experience. He replied: "Perhaps so. Round out the Discipline in your work, keep to it, baptize the children, hold on to our usages and exhort our people to hold on to our old rallying cries. I hope you will have good common sense and not resort to the tricks of the ordinary so-called, self-styled evangelist to obtain success. Use our grand old hymns that in doctrinal statement to the praise and glory of God are beyond comparison. Do not be so romantic and sensational, and lay aside the old hymns for the little, flimsy, manly-pamby modern song books that have not one grain of sense to the dozen pages. Hold on to our hymns and our Discipline."

Passing from these things to those which relate to your intercourse with the people, I exhort you to visit from house to house. It is an essential part of your apostleship. God forbid you should be eccentric. You are to be known eccentricity in great things but not in ordinary things. In ordinary things do like other men. Do not dress like a commercial traveler or like a blackleg. Especially avoid two other extremes, one we might call the bobby style resembling the dandy, and the other the fuzzy or slouchy manner. If you follow these styles you are in for it. You should follow an unobtrusive elegance of manner and dress peculiar only to a true gentleman and a man among men. In all these regards correct everything improper. Take an interest in the children. Guard well your Sunday-school, or they will undo your work. It is not expected of you to teach a class in Sunday-school. You are to preach. Unless you take an oversight of your children they will be dismissed and they will go away without hearing the gospel preached. This is the troublesome factor in all Sunday-school work in our stations, and some means of its correction must be found. The Scriptures never contemplated the separation of hearers into classes—one hail for the men, another for the women, and another for the children, as is the style of the modern sensational evangelist, but not of the true gospel preacher. Children need the solemnity of the congregation.

To preach you must have physical vitality. You should come just as near as possible by a covered way from your closet to your pulpit. Do not come talking, jesting and laughing, and then expect to have power upon you. Your vows of fasting recognize God's right to your bodies. There are some things that cannot be done otherwise. There was once a pastor who went to Tuscaloosa, Alabama, who began his work this way and God blessed him with a powerful revival during the whole year. I must ask: "Are you in debt so as to embarrass you?" Mr. Wesley was a great economist, and every Methodist preacher is expected to develop rare financial ability. He must and often does do more with less money than any other man in the nation. He must be a model of honest saving, and at the same time of liberal giving, and often be a dispenser of elegant hospitality, and do it all. He must not encumber himself with debt. Don't spend money before you have it, and then carefully, wisely. Don't walk your circuit. No preacher nor people can be successful where such labor is performed. Get you a good horse and saddle, and keep yourselves mounted, as you are liable to go where a good horse is needed. Then be industrious. You are watched every time you take it easy, and your overseers seem to happen in on your idle moments. You have to set several great examples, one of which is industry. You must preach, visit, keep up your domestic concerns, your accounts, sell books, study and acquaint yourselves with literature; none of which you can do unless you are industrious men. I can assure you that if you are in earnest you are in for lifetime employment without loading your decks with anything outside of your ministry.

In preaching, preach a plenty; the field is great and you need not lack for appointments. Make them and then fill them punctually, conscientiously, and if possible never fail—I mean always be on hand. Be careful in the selection of a suitable text, and get enough into the text that if the people get nothing else they will not suffer. I have known preachers to pick out fugitive words as "staves and bands" and make a sermon. When I heard it I thought what might be said on "joints and marrow." Another favorite text with many eccentric preachers is the short bedstead and the narrow covering, and thus with one-half of one-fourth of one-eighth of an idea they erect a structure on top of nothing, and when they are done the Holy Spirit has nothing to apply. Use great passages, as for instance, the Parables of our Lord Jesus, and take their strongest meaning and do not dare preach any except the real meaning of the Holy Spirit. The Spirit and the Scriptures are as the upper and lower dies, and if you preach the one with demonstration of the other, you may look for certain results. Nothing else is preaching. There are always two points of view from which, as the known parts of the triangle, we may determine the unknown. So we have different points of view to behold Christ and his work. In Moses we can often see the shadow of a living Christ, and as he lifted up the serpent in the wilderness to cure death, so we see God using death to cure death and bring immortality to light. Preach, brethren; preach with power. If you do not you will churn up your brains and say nothing.

Meet the classes frequently and regularly. Many in them have nothing else but spiritual aptness. Many who know nothing else but spiritual things. You need contact with them and you will only get that in the class room. You will get more out of them than they will get out of you. Lead the young people and they will be your best friends. Besides, the strongest religious impressions men and women get are in the first years of their religious life. Instruct them well and make good Methodists, for to thousands you will be spiritual fathers. They will love you in life and breathe your name in blessings on their dying beds. You will never grow old in their memory or love. As you pray so will your strength, grace, altitude and glory be. Luther and Wesley, indeed all great men are men of great prayer. Dear young brethren, you will never have such another opportunity. Think of the long line of apostles, martyrs, of persecution and death, that has made this hour possible to you. There is not an intelligence in heaven but

would be glad to have your place. Long may you live to be useful, to rejoice the church and the conference, and may you indeed make full proof of your ministry, is my prayer. Amen.

TOBACCO.

NUMBER FOUR.

"Therefore all things whatsoever ye would that men should do unto you, do ye even so to them." Mat. vii:12.

I have taken the words above as a kind of foundation of what I may say in this my fourth communication—words spoken by Him "who spake as never man spake." Now let me ask you, my chewing, puffing, Christian brother, do you teach your own children to do the thing you love so well? You say, "Of course I do not; I do not want my children to use tobacco." Then, my brother, can you, as a Christian man or minister, be guilty of indulging in a practice you cannot recommend to your children? Surely not. Does not your example cut some figure in your family, and the families around you? You have neighbors, many of whom are pure from the filthy thing and are trying to raise pure families, uncontaminated from every vile thing, but here you are, and recognized as a Christian man, perhaps a minister. Our children listen to you every Sunday from the sacred pulpit. Do you suppose children never think of you do you are very much mistaken: (I was a child once myself). While you are telling them about God and their duty to him, and their privilege in the gospel, they are thinking about your cigar or pipe, and it rises high above every appeal made by the (should be) man of God.

It is made the duty of the ministers in all churches, as well as the Word of the Lord, to visit the members of their flock, many of whom have seen the folly and wickedness of the pipe and are trying to raise their children pure and clean, but the preacher, while in the family or just before he leaves, lights his pipe or cigar, or cuts off a chew, puts it in his mouth in sight of those precious children, for whom the parents have so much anxiety. And the good mother, in the goodness of her heart, invites you back again, when at the same time her own heart is pained almost past endurance.

Let me here give you a case with which I was familiar: A bishop in his travels had to live for want of connection, and one of his preachers invited him home with him to dinner. The good lady, the preacher's wife, hurried up and got ready the very best dinner she could invent, and the good bishop ate heartily and relished it very much. Dinner over, the bishop and preacher repaired to the parlor, when the bishop, drawing out a cigar, asked the preacher if it would be offensive to smoke. The good preacher answered that it would; "I don't want my children to see a Methodist preacher smoke." "I hope," says the bishop, "you do not teach your children that it is a sin to smoke." "Would you have me teach them to smoke, Bishop?" was the reply. The bishop hesitated a moment and then answered, "No, no, you are right." But nevertheless took a chew, thus practicing what he confessed to be wrong, and on leaving the house lit his cigar and went puffing to the depot.

Now, my Christian, smoking, chewing tobacco, or minister, if you can stand this and chew and smoke on as ever, you shall know just how the best portion of the families of your charge look at the ugly thing. This is how your clean laymen, men, women and children, look at him when the bishop, drawing out a cigar, asks the preacher if it would be offensive to smoke. They are very dear to us and we want to keep them pure.

If this hurts just read it again and again until it feels good.

JAS. A. GRAVES, CALVERT, TEXAS.

"DR. DITZLER AT DUFFAU."

In reply to Rev. J. W. Hearn I submit the following: We the undersigned are willing to make affidavit, that in the recent debate at Hico between Drs. Sweeney and Ditzler, Dr. Sweeney offered Dr. Ditzler \$150 for a Greek lexicon that defines the word *leipizo* to mean sprinkle or pour; and towards the close of the debate Dr. Ditzler read from a book that it meant sprinkle; at this juncture Dr. Sweeney arose, took the book and said: "Let us submit the book to the moderators to tell the people whether it is a lexicon or not," but Dr. Ditzler took the book from his hand and thus refused to submit the book to the moderators. Then Dr. Sweeney announced that it was a commentary instead of a lexicon that Dr. Ditzler read from.

Hico, J. N. Volaw, E. D. Holly, S. W. Smith, C. Garrett, W. J. Cox, Duffau, S. W. Snell, E. D. McCoy, T. G. Hester, Henry Miller, D. W. Leath, R. Grantham, W. F. Jenkins, Alexander, A. Vickrey.

Any person wishing to write to any of the above can do so and he will receive a reply as to these facts. Four of the above are preachers, well known in this part of the country, and all the rest are worthy citizens. I could get fifty names if necessary, and can get as many names to the truth of every item I write, and which Mr. Hearn called in question. D. W. LEATH, DUFFAU, TEXAS.

DR. PRICE'S PURE BAKING POWDER. FULL WEIGHT PURE. DR. PRICE'S SPECIAL FLAVORING EXTRACTS. NATURAL FRUIT FLAVORS. MOST PERFECT MADE. Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains the purest and most healthful ingredients. It is made in the most perfect manner, and is the best for all purposes. Price, 25 cents per pound. Sold by all Grocers and Dealers.

MISSIONS—EDUCATION.

The resolution recently adopted by the Northwest Texas Annual Conference, at Lampasas, marks a forward movement in the missionary enterprises of our conference. No body of men can fix the figures for even a single congregation of Christian people, and say, reaching these, you have come to the fullness of the stature of men and women in regard to this obligation. Obligation may not be measured arithmetically. The Jewish tithe system did not contemplate this. The tithe represented the minimum of obligation upon a Jew. There was large scope given for free-will offerings over and above the legal tithe. The demand of the law was expressed in the tithe. The voluntary offering was the expression of privilege. So our assessments for missions indicate the least that may be attempted in the judgment of the conference. The resolution affirms that we will endeavor to double our collections the present conference year. Here is room for voluntary offerings. The Christian liberality of our people will be appealed to, and the grace of giving invoked. Under the inspiration of an appeal to conscience these collections may be doubled. The conception is a happy one.

The reports show our institutions of learning to be in a prosperous condition. First and foremost we owe fealty to the Southwestern University. After many years of unflinching devotion to this cause Dr. Mood succeeded in fixing the university in the affections of preachers and people. And to accomplish this good end he sacrificed a life in which all had an interest. Since his death the university has steadily continued to grow and increase in usefulness. Dr. Leidt has gracefully accomplished a most difficult undertaking, and the institution, it is hoped, enters upon a career of usefulness which eternity only shall be able to unfold.

Shall the colleges under our control be repressed and hampered in their work? Or, shall the Southwestern be vigorously pushed on and up so as to assume, in due time, the proportions of a university de facto? The latter is surely the end of wisdom. Time and money and labor, and a great deal of each, is necessary to accomplish this; but it can be done by the hearty co-operation of all the Texas conferences. And when such a system of schools is inaugurated at Georgetown the Southwestern will have nothing to fear from rival institutions. Meanwhile, let the utmost liberty be given to our district high schools and conference colleges to do the best work they can as extended a curriculum as may be demanded, that the greatest possible good may come to the greatest possible number of students. JOHN F. NEAL, LAMPASAS, TEXAS.

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 Warm Climates. No family, rich or poor should be without it. Sold by all Grocers, but beware of the cheap imitations. JAMES PYLE, NEW YORK.

INFORMATION. MANY PERSONS suffer from either Rheumatism, Sciatica, Rheumatism, Pain in the Limbs, Neck and Sides, Bad Blood, Indigestion, Dyspepsia, Malaria, Constipation & Kidney Troubles. VOLINA CORDIAL CURES RHEUMATISM, Bad Blood and Kidney Troubles, by elevating the blood of all its impurities, strengthening all parts of the body. VOLINA CORDIAL CURES SICK HEADACHE, Neuralgia, Pain in the Limbs, Neck and Sides, by strengthening and stimulating the muscles. VOLINA CORDIAL CURES DYSPEPSIA, Indigestion and Constipation, by aiding the action of the food through the proper action of the stomach, it creates a healthy appetite. VOLINA CORDIAL CURES NERVOUSNESS, Depression of spirits and Weakness, by calibrating and toning the system. VOLINA CORDIAL CURES OVERWORKED and Debilitated Women, Puffy and Sickly Children, and all ailments and troubles as a general Tonic. For INSTANT relief, combine with a natural and useful food, trying how to U.S. PATENT. VOLINA CORDIAL is a pleasant, natural way. Mailed on receipt of a 2c. postage stamp. Address VOLINA DRUG & CHEMICAL CO., BALTIMORE, MD., U. S. A.

Business College. HILL'S BUSINESS COLLEGE has the best equipped, most practical course of study and the largest faculty in the South. Book-keeping is taught by actual practice. Advantages in all departments are equal to any in the land, and superior to any in Texas. Eleven students from Louisiana and five from Mississippi last year. No vacant seats. For Illustrated Catalogue, write to H. H. HILL, 1000 1/2 Ave. 7-10.

FAMOUS SHOE & CLOTHING CO., ST. LOUIS, MO. OUR COUNTRY ORDER DEPARTMENT Supplies CLOTHING, SHOES, HATS and FURNISHINGS to the trade of 25 STATES and TERRITORIES. Write for Illustrated Catalogue—Mailed FREE for 10 cent. Discount to CREDIT MEN. Over 6,000,000 PEOPLE USE FERRY'S SEEDS. D. M. FERRY & CO. are admitted to be the LARGEST SEEDSMEN in the world. D. M. FERRY & CO.'S Illustrated Seed Catalogue is the SEED ANNUAL for 1887. It will be mailed FREE to all applicants, and contains the most complete and reliable information concerning the raising and growing of all crops. Write for it at once. D. M. FERRY & CO., DETROIT, MICH.

Striking Stories Of Adventure in The Youth's Companion, And Illustrated Sketches of Travel. CONTRIBUTED BY Lieut. Schwatka, Nugent Robinson, W. T. Hornaday, C. A. Stephens, T. W. Knox, W. H. Gilder, C. F. Holder, F. W. Calkins, Hon. S. S. Cox, and Lieut. Shufeldt. The Companion is published weekly. Price \$1.75 a Year. Specimen copies free. Mention this paper. Address PERRY MASON & CO., Publishers, 41 Temple Place, Boston, Mass.

1886. CHRISTMAS! 1886. Before purchasing elsewhere, write us for prices for HOLIDAY PRESENTS: Diamond Lace Pins from \$10 00 and upwards. Diamond Earrings from \$10 00 and upwards. Diamond Rings from \$7 50 and upwards. Diamond Scarf Pins from \$5 00 and upwards. Diamond Collar Buttons from \$5 00 and upwards. Gents 14 Karat Gold Watches from \$50 00 and upwards. Ladies 14 Karat Gold Watches from \$30 00 and upwards. Gents 14 Karat Gold Chains from \$15 00 and upwards. Ladies 14 Karat Gold Chains from \$7 50 and upwards. We also carry a large stock of SOLID SILVER and PLATED WARE. Send for our Illustrated Catalogue. SENT FREE. We refer you to Messrs. SHAW & BAYLOCK, the Publishers of this paper, as to our reliability. IRON & GIRARDET, S. E. Corner 5th and Market Streets, LOUISVILLE, KY. DO YOU LIVE IN TEXAS? If you are a Texas farmer, we have something to say to you that is worth listening to. We know that you want to have some good reading during the winter months, and we have made arrangements to give it to you almost for nothing. TEXAS FARM AND RANCH, published semi-monthly at Dallas, Texas, contains sixteen pages of interesting farm, stock and family reading, and costs only one dollar a year. We will send the paper one year for that amount, or we will send the paper and forty-five books in pamphlet form for one dollar and fifty cents. The following are a few of the books included in the list of forty-five which we send together with TEXAS FARM AND RANCH, one year for \$1.50, postage paid: Wild Reddott papers; Winter Evening Recreations; Bird Wars, Recitations and Readings; Standard Letter Writer; Frozen Deep; Red Coat Farm; In Captivity's Net; Amos Barton; Budget of Wit, Humor and Fun; The Gray Woman; Fancy Work for Home Amusement; Home Cook Book; Called Back; Dark Days; Robinson Crusoe; How to Make Poultry Pay, etc., etc. These books, if bound in cloth, would cost not less than \$1 each, yet we send the whole forty-five books and TEXAS FARM AND RANCH one year for only \$1.50. Stamps taken. Sample copies of TEXAS FARM AND RANCH sent free. Address TEXAS FARM AND RANCH, Dallas, Texas.

VICK'S FLORAL GUIDE FOR 1887. Now ready, contains 2 Colored Plates, hundreds of illustrations and nearly 500 descriptions of flowering and Flower Culture, and over the containing an illustrated list of nearly all the FLOWERS AND VEGETABLES grown, with directions how to grow them, and how to propagate them. It is a most valuable work, and can be procured, with prices of each. This book mailed free on receipt of 10 cents, and the 10 cents may be deducted from the first order sent in. Every one interested in a garden, or who desires good, fresh seeds, should have this work. We refer to the millions of persons who have planted our seeds. ONLY VICK'S SEEDS AT HEADQUARTERS. JAMES VICK, SEEDSMAN, Rochester, N. Y. RUMSEY & CO.'S HYDRAULIC RAM IN OPERATION.

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 Drugists, or sent by mail on receipt of price. BASS & BROTHER, Proprietors, Terrell, Texas.

THREE ILLS Grab Orchard Water. DYSPEPSIA, SICK HEADACHE, CONSTIPATION. A Remedy for all Disorders of the Liver, Kidneys, Stomach and Bowels. A Positive Cure for Dyspepsia, Sick Headache, Constipation, Biliousness, etc. No genuine sale sold in bulk. GRAB ORCHARD WATER CO., PRODUCED BY SIMON N. JONES, Manager, Leavenworth, Mo. THE FARMER'S Most Valuable Friend IS THE People's Farm & Stock Encyclopedia. Containing over fifty new features, entirely original, over twelve hundred pages, five hundred appropriate illustrations, and being compiled by the ablest authors in this country, it is a vast treasury of the most valuable knowledge pertaining to the farm, garden, stock-raising, bee-keeping, etc., etc. Selling rapidly. Agents wanted in every county. Send for our SPECIAL TERMS to agents. Address: A. P. FOSTER & CO., Publishers, 70 ELM ST., DALLAS, TEXAS.

AGENTS! Send for E. B. TREAT'S new books, including Mother, Home and Heaven, 40c; and the Prayer, Press and Poetry, Edited by Thomas C. Caylor, D.D., \$2.25 by mail, 100,000 sold. (Copies) pertaining to persons, places and things with Key. Also Bible Studies, Prayer topics, etc. Introduction by J. H. Vincent, D.D., 66c; pages—22. WOMEN'S HAND-BOOK, \$2. Just issued. A lady wanted in every town to introduce it. Quick Sales. Big Pay. Address E. B. TREAT, Pub., 771 Broadway, N. Y. WE WANT YOU! A live energetic man or woman seeking profitable employment to represent us in every county. Salary \$50 per month and expenses, or a large commission on sales if preferred. Goods supplied by the Standard Silverware Co., Boston, Mass.

Texas Christian Advocate

G. W. BRIGGS, EDITOR

ASSOCIATE EDITORS. R. S. FINLEY, D. D., East Texas Conference. S. J. HAWKINS, North Texas Conference. H. S. THURALL, D. D., West Texas Conference. E. S. SMITH, Texas Conference. HORACE BISHOP, Northwest Texas Conference.

SHAW & BLAYLOCK, PUBLISHERS

Joint Board of Publication of the Five Texas Conferences.

TEXAS CONFERENCE.—H. V. PHILPOT, D. D., N. F. LAW, J. F. FOLIN. WEST TEXAS CONFERENCE.—J. G. WALKER, B. HARRIS, J. H. DIBRELL. NORTHWEST TEXAS CONFERENCE.—J. FRED COX, HORACE BISHOP, SAM'L P. WRIGHT. NORTH TEXAS CONFERENCE.—S. J. HAWKINS, W. F. EASTLING, J. H. McLEOD. EAST TEXAS CONFERENCE.—R. S. FINLEY, JNO. ADAMS, H. W. THOMPSON.

OFFICERS OF THE BOARD. J. H. McLEOD, President. S. J. HAWKINS, Secretary. SAM'L P. WRIGHT, Treasurer.

SUBSCRIPTION. ONE YEAR \$2 00. SIX MONTHS 1 00. THREE MONTHS 50. TO PREACHERS (half price) 1 00.

For advertising rates, address the Publishers.

Entered at the Postoffice at Galveston, Texas, as second-class matter.

TO PREACHERS.

Great care is used at the sessions of the conferences to procure correct postoffice addresses of the preachers; but errors will necessarily occur, and hence in many instances the paper goes for many weeks to the wrong office. The preachers will therefore greatly oblige the ADVOCATE office if, on reaching their respective works, they will send their postoffice addresses to us.

EPISCOPAL RESIDENCE.

The committees appointed by the several Texas Conferences to take into consideration an Episcopal Residence in the State of Texas are invited to meet in Austin the third Wednesday in February, 1887.

W. SHAFARD, I. Z. T. MORRIS, J. D. THOMAS, B. E. McCULLOCH, T. W. FOLTS, W. W. PINSON, Committee of the Texas Conference.

THE TEXAS CONFERENCE.

The proceedings of the forty-seventh session of this body were printed last week. It convened in Giddings Memorial Church at Brenham, Wednesday, Dec. 1, and adjourned the Monday night following. This session, take it all in all, was probably one of the most satisfactory the conference ever held. The attendance was good; the spirit, earnest and religious; the reports encouraging; and the appointments, as far as we could learn, universally acceptable.

According to the statistical report the gain in membership is not as large as usual. That report, however, is not greatly to be relied on. It was a dead failure. For this, some may be disposed to blame the members and some the Statistical Secretary, but we are disposed to blame neither, but to lay the whole sin at the door of the miserable statistical blanks that were furnished us. They are worthless. Let the General Conference pick the flint and try it again.

On missions the figures are accurate. The result of the year's work in this department is as follows:

Raised for domestic missions, \$1,190 87. Raised for foreign missions, 2,209 47.

Total, \$3,390 34.

The above report includes the cash collection at the missionary anniversary—\$229 75. The collection, in cash and subscription, was larger than this—it was more than three hundred dollars. This is the largest anniversary collection taken by any Texas Conference thus far, for this year. The East Texas Conference is yet to be held, and has an opportunity to capture this banner. The speakers at the anniversary were Drs. Heidt and John. They were both at their best. We have not heard for many years two missionary speeches that pleased us more. In the management of the collection, Dr. John distinguished himself. The Texas Conference never saw an anniversary collection better conducted. If he follows this plan in his visits to other conferences, and succeeds, as he succeeded here, he will be not only the most popular, but the most useful missionary secretary we have ever had.

Bishop Kay made a deep impression upon this conference. That his work in the chair, the pulpit and the cabinet was a complete success is the universal sentiment. His sermon on Sunday morning on "Moses and the burning bush," was a noble and powerful statement of divine truth. The true power was in it—the power of the Holy Ghost, and many hearts were stirred as they had never before.

The number of members, according to the statistical reports, has now reached 13,886. This shows a gain for the year of less than one thousand, which is evidently a mistake. A true showing would give us figures much more encouraging. The conference loses by transfer to other Texas conferences, F. T. Mitchell, T. W. Rogers, H. M. DuBoise, J. B. Adair and C. R. Shapard. The prayers of their brethren follow them to their new fields of labor. After all, the five conferences are like one, and a change from one to another is scarcely felt. The conference gains by transfer: D. F. C. Timmons, A. Mizell, J. D. Scott and J. W. Armstrong—all strong men. Weems Wooten comes back, but we hardly felt that he had gone. He fell at once

without friction into the ranks and into his old place at the secretary's desk. J. W. Whipple and J. M. Wesson were added to the list of the superannuated. The Lord bless these two old soldiers. They have fought a good fight; they have kept the faith—and will keep it until they hear from the lips of Christ: "Well done, good and faithful servants." A fine class was received into full connection, and the most promising class we have had for years admitted on trial. The conference was, perhaps, never stronger than it is now, and never more promising.

The favor which the ADVOCATE found reversed the old decision "a prophet is not without honor save in his own country." Dr. John was in the chair when the Committee on Books and Periodicals submitted its report and made a ringing appeal for putting the paper in every Methodist household in the home conference. Bishop Key looked after its interest during the entire session, and many of his words will bear fruit in the year to come.

J. D. Scott, a transfer from the Tennessee Conference, represented the Publishing House. One of the books on sale at this session ought to be in every library in the Texas Conference—"Nabor Sermons." The book can be had from the House at Nashville, or from Dr. A. S. Andrews, Greensboro Alabama. This book and the memory of his pure and useful life is the only legacy our sainted brother was able to leave his children. Buy it, and be twice blessed. The conference was well entertained. Brenham has always done well along this line, and never better than on this occasion.

NEWSPAPER INDECENCY.

The publication by our daily papers of the vile details of the Campbell divorce suit in London is unpardonable. All this poison poured into the veins of the public mind will go far to corrupt it. Such matter cannot be read with impunity, and unless we call a halt there is disaster ahead. We commend to the people everywhere the following from the New York Observer of December 9: "It seemed last week as if our morning papers in this city had gone crazy. Much had been recently said in regard to their devotion to the vilest details of the vilest incidents. But no one imagined to what depths they would descend until they published this incredible matter with shameless prominence—matter so repulsive, as well as infamous, that it is difficult to believe that it meets any demand whatever. It is equally difficult to believe that these newspapers have any responsible editors. To vast numbers of intelligent and decent people the papers appear to have been put together by different persons of totally different abilities and characters—some of them wise and cultured, others stupid and degraded. It does not seem possible that a paper brimming with filth could be issued by an educated gentleman and his chosen assistants. This is not a mere personal opinion. For many days we have heard but one voice in regard to this matter from old and young, and that voice has spoken with the language of disgust and denunciation. Probably it is useless to protest, for newspapers, like theatres and operas, are made to meet demands, and their managers think they know the demands better than their fastidious advisers. Newspapers, however, are unlike amusements or books in this important respect, namely, that they are practical necessities, identified with the ordinary and useful pursuits of the entire community. They are like railroads and mails: things which the public must have. People are under no obligation to read bad books, or to see and hear objectionable entertainments, but they can scarcely avoid buying the most important and abled of the morning journals. These journals therefore take advantage of their power, in a mean and criminal way, when they pour out on the community masses of garbage which the same community would not dream of buying in a book, or seeking in dangerous dens on the Bowery. That these things are possible in this country and in this day, in the papers which are most read in all our households, by the most intelligent and cultured classes, is a lesson to every one who believes in God and righteousness. There is no safety for our children, ourselves, and our Christian social influences, except in sincere devotion to the things which save and sanctify. We need great help and grace to keep the enemy at bay when so much of the power of the world and of society is wielded in the interest of selfish indulgences or sinful pleasures. Christianity obtained its earliest victories in battle with the education, literature, art, society, and political power of the world. If our Christian people did not help the enemy by pulling down with their left hand what they build with their right hand, the victories would be greater now. In spite of their weakness, the Word of God is not bound. It will make itself felt in this vast nation either by its triumphs or its judgments."

A CAPITAL report of Bishop Keener's noble address to the class of the second year, at Lampasas, may be found on second page of this issue.

We are glad to welcome to our columns once more our valued correspondent Richard Irby, of Virginia, now financial agent of Randolph-Macon College.

The number of gallons of spirits produced from grain in this country in the last fiscal year was 80,344,320. Although this is an increase over the pro-

duct of 1885, it is 873,695 gallons less than the average product of the last nine years.

In his recent thanksgiving sermon Mr. Boecher said: "I have no sympathy with eight-hour men who have fourteen-hour wives."

STEPS are being taken toward the organization of a Prohibition party in England. Sir Wilfred Lawson, M. P., is one of the leaders in the movement.

We see from our exchanges that Dr. H. C. Morrison, of Kentucky, has been transferred to the North Georgia Conference, and stationed at First Church, Atlanta. Atlanta is to be congratulated.

The North Carolina papers, some secular and some religious, are booming an endorsement for Trinity College, with Dr. W. F. Tillett, now of Vanderbilt, as president.

THE Pacific Methodist has been removed from San Francisco to Santa Rosa, and is now under the editorial management of Rev. Geo. B. Winton and Rev. S. M. Godfrey.

JUSTIN MCCARTHY, M. P., will make his first appearance in the West next February, under management of the W. C. T. U. of Chicago. His name also appears on the lecture course of the Wilmington, Del., W. C. T. U.

In the great convention recently held at Newcastle-upon-Tyne, it was affirmed "that one person in every twenty in England and Wales attends a Wesleyan chapel, and one person in every seventy-five of the population is a member of the Wesleyan Church."

THE Richmond Advocate says: "Dr. Hendrix made a tour around the world, and is now a bishop. A half-dozen brethren have set out to 'girdle the globe,' as it were. Now, circling a sphere does not bring every itinerant to the chair of conference. It takes something else besides a round-trip ticket."

It is said that the First Methodist Church, in Birmingham, Alabama, in its membership of six hundred, represents more wealth than any other congregation in Southern Methodism. Under the leadership of Dr. Hardie Brown this church is planning an aggressive movement to capture Birmingham for Methodism.

At the recent session of the North Mississippi Conference, Bishop Duncan said: "The debt the church owes the preacher is as much a debt as any, and the obligation can only be met by payment in full. Preachers must preach on this most important subject often than they do, and insist upon the church paying its debts to the very last farthing."

THE Arkansas Methodist of Dec. 9 says: "Rev. Andrew Hunter, D. D., delivered his semi-centennial sermon at Ozark on Sunday night to an immense audience. His resume of Methodist history was very fine, and we have never heard so much of the early history of our church in Arkansas. It was intensely interesting, and the conference, by resolution, asked for its publication."

MATTHEW ARNOLD has in his writings made use of many naive expressions, not the least so of which is the word *colopist*, by which he expresses the spirit of the times making itself felt to the destruction of fogysim. Under this head would come, in the opinion of the Pittsburg Advocate, the recent issuing by the British bishop of Salisbury, England, of an evening service in the vernacular for the use of the people of his diocese.

Or the Rev. Mr. Spurgeon, who recently left London for Mentone, where he purposes remaining till the beginning of the New Year, the London Christian World says: "With only one or two breaks, occasioned by indisposition, Mr. Spurgeon has worked on continuously since his last return from the sunny shores of the Mediterranean. Not only has his health been unusually good throughout this long spell of hard work, but he leaves for his annual rest less jaded than formerly. On Sunday Mr. Spurgeon took a formal farewell of his congregation."

THE Southern Advocate has this wise paragraph: "Some evangelists and preachers seem to take special pleasure in letting the public know what awful sinners they were before conversion. They talk so glibly about their lives of profanity, intemperance and impurity, and with so little evidence of shame, that, instead of magnifying the grace of God displayed in their salvation, we are almost tempted to doubt whether they have been saved at all. The truly converted man cannot think of the dark record of his ungodly and sinful life without experiencing deep sorrow and contrition. Any reference to it is intensely mortifying, and fills him with shame."

The Protestant Episcopal Church proposed to raise one million dollars in five-dollar subscriptions, and to place the same upon the secretary's table at the opening of the late convention; but when the amount was counted, it had reached only \$80,000. The New Orleans Advocate says: "That five-dollar average did the business, and it will always kill any collection. The proposition that a man worth thousands of dollars shall be averaged down to his benevolence to the limit of five is enough to cause the devil himself to chuckle at the ingenious simplicity of the thing. Satan projected that *pro rata* idea into the realm of benevolence, and he watches its freaks with a genuine glee. Out upon it! 'As God hath prospered him, let each one give,' is the only

rule by which to give, and it is the only rule by which all givers will be judged. May God wake up the man who measures his giving by another man's poverty!"

THE tireless and devoted Bishop Taylor is in England, on a short visit in the interest of the steamer he is securing for his work on the Congo. Just before he left Africa, going and coming in his immense district, he had walked over six hundred miles. He declares himself to be in the highest condition of health, and full of courage and holy inspiration and comfort. He is calling for men to man his steamboat, and for teachers and additional missionaries.

A somewhat bewildering short editorial paragraph in the Western Christian Advocate confounds a direct intimation made to us by one of our correspondents, and a willingness to have the statement made on his authority, that a professor of Chattanooga University refused to take the proffered hand of one of our cultivated colored preachers in that city, when he was introduced to him. He deliberately turned upon his heel, to the great confusion and distress of the brother who was certainly more than his peer in Christian forbearance. We hope the revival in the town and college will certainly reach some members of the faculty.—*Zion's Herald, Boston.*

The Chattanooga University is a Northern Methodist institution.

IN his report of the North Alabama Conference, Dr. W. C. McCoy, editor of the Alabama Advocate, says: "Bishop Hendrix won the hearts of the preachers by his spirit and manner, and his wise and gracious words. His presidency, we believe, was entirely satisfactory. His address to the class entering into full connection was deeply spiritual and very practical, as were all his talks from the chair. Mrs. Hendrix and her children were with the Bishop at Florence. They will spend the winter in Florida."

The following was the Thanksgiving proclamation of Chief Bushyhead of the Cherokee Nation:

Executive Department, Cherokee Nation, I. T.: To the Cherokee people: Let us again publicly confess and commemorate the goodness of the Great Spirit by devoting one day in this year to thanksgiving and praise to a good custom, and should impress upon our minds a truth that every one ought to realize more and more as the days and hours succeed that live in our hearts, and that truth is that everything we have comes from God, and that everything is good and will be profitable to us, even as we regard and treat it, for the due observance of our duty to our common Father and our brothers. Therefore, I, D. W. Bushyhead, principal Chief of the Cherokee Nation, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead, do now appoint Thursday, the 25th day of November, 1886, as a day of general thanksgiving and praise throughout this nation, and recommend to all Cherokees to observe this day as a day of thanksgiving and joyfully and lovingly as befits a reasonable and Christian people so to do. Should there be poor or unfortunate in any neighborhood, feed and clothe them not. Our system of society and government will not allow of excessive individual wealth, nor of its sure attendant poverty—for which we are held responsible. Let us all be diligent in well doing, do acts of benevolence. May the next Thanksgiving day find us, as a nation and as individuals, more virtuous, prosperous, and happy for having united in this public solemnity, and in the name of our Father and our brothers, I, D. W. Bushyhead

whose husbands belong to other churches, 5; husbands whose wives belong to other churches, 4; number fifteen years and under, 28; number between 15 and 20, 30; male members, 118; female, 148; church trustees, 5; stewards, 9; district stewards, 1. O. d. roll for last year \$10. Disposed of as follows: To new roll, 268; by church certificate, 13; died, 2; joined annual conference, (Robert Hodson) 1; joined another church, 1; joined city mission, 22; withdrawn, 1; moved without certificate, 3; Lost sight of for 12 months, 1. Total, 310.

—John M. Bicus, Graham, Dec. 10: We begin our second year at Graham full of hope and promise. On arriving at the parsonage we found it lighted and warm from parlor to kitchen, and full of good women and children to give us a generous welcome. They set us down to an abundant supper. They had put down a carpet, put in a nice stove, and we found the pantry well stored with good things and substantial cooked and otherwise. All of which made us feel grateful to God, that the lines had fallen to us in such pleasant places. These thoughtful tokens of appreciation make us feel like promising redoubled diligence in our labor of love for these people. It is very dry here. The wheat is dying for want of rain. Grass is very short and dry. The financial outlook for the winter and spring is gloomy enough. But the Lord of Hosts is with us, the God of Jacob is our refuge. In his name we go forward and expect a good year.

—Jno. W. Stevens, Hillsboro, Dec. 7: Sam P. Wright, presiding elder of the Fort Worth district, and Sam J. Franks, preacher in charge of Hillsboro station, struck the ground a-running. From Lampasas they moved right on to Hillsboro station, held the first quarterly conference before they shed their conference suit. Notwithstanding the intense cold weather both of them, i. e., presiding elder and preacher in charge, were in their places on time, held four regular services, did all the business of the conference, assessed the preacher's claim, \$800, which will be paid; fact is, Hillsboro is on a boom. Presiding elder, preacher and official board are all happy and hopeful. Sam P. moves off in the chair like an old veteran, looking carefully into everything pertaining to the interest of the church. We are expecting a forward movement all along the line this year on Fort Worth district. These services do not include an experience meeting at 3 o'clock p. m. on Sabbath, in which "Heaven came down our souls to greet, and glory crowned the mercy seat."

—"A Member," Hearne, Dec. 10: For several years we have worshipped in our little Union Church here, Methodist and Presbyterian. God has blessed us greatly. I believe unity to be a virtue which angels delight in, and Jesus loves to bless. We have a neat, new church finished and furnished, but it seems to me that we need more of the Holy Ghost to warm and light it, and more brotherly love and charity. We are adding members to the church "roll, but are adding them to the roll of the redeemed by the blood of Christ." I am afraid not, and without the constant aid of the Holy Spirit we cannot be heart-felt Christians. Nominal numbers do not build up and establish the church of Christ. Brothers and sisters of the Hearne church, send your names to Bro. Jas. Graves, of Calvert, and have them entered in the "Prayer League," and let us dedicate ourselves anew. "Come, let us reason together, saith the Lord, and I will pour you out a blessing that there will not be room to receive it." We feel very sad at the parting with our beloved pastor. He has been a rich blessing to us. Our prayers will follow him to his distant home, and God will bless his faithful servant.

—J. T. Smith, Rusk, Dec. 8: The end of the conference year for East Texas Conference draweth nigh, and this circuit rider is about ready for conference. Rusk circuit is a good one, and this rider looks to ride it. We have had a good year. One hundred and fifty persons have been converted, one hundred and sixteen have joined the church. Rivalry had at every appointment (there are seven). There are now four Sunday-schools and seven prayer-meetings, run by some of the best men and women the Lord ever made. There are many family altars and a goodly number of TEXAS ADVOCATES taken (though not as many as should be). It is a great preacher; can beat a circuit rider, and it visits four times a month. It helps every man and every body. It is up to the stewards; they stir up the people and the people stir up the money, and that stirs up the preacher, and then if he is any account he stirs them all up. If any one doubts this just try it. Every claim on this circuit is met. Over sixteen hundred dollars raised on the work for all purposes. Nine good local preachers and lots of good stewards are ready for district, station, circuit or mission.

—Geo. S. Wyatt, Mexia, Dec. 10: On Friday, after the adjournment of the Northwest Texas Conference at Lampasas on Tuesday, I boarded the train at Abbott for Mexia, the place of labor assigned to this preacher for the present conference year. I reached Mexia at 4:20 p. m. Saturday. Sleepy and tired I sought the Beckham House, where I was shown a nice room in which I found a good bed and upon which I slept till 8 a. m. After breakfast I began search for B. W. Jackson, and soon found him with a pleasant smile upon his face. He kindly took me about the city and introduced me to several of the brethren: J. L. Smith, Blake, Binchlow (Miss), Robinson and others, all of whom have a perfect art of making a preacher feel comfortable and at home. We preached on Sunday to a small but attentive congregation. We had a meeting of the official board at 3 p. m. and trust that suggestions were made that will greatly aid in the success of the year's work. We called the Ladies' Aid Society to meet us at 3 p. m. on Monday. The meeting was tolerably well attended. After discussing some of the duties belonging to the society, and appointing a committee of three to finish up the three rooms which were added to the parsonage during Bro. R. C. Armstrong's administration, the society adjourned to meet again at 3 p. m. on Tuesday. At about the hour appointed, the society met; the attendance better than on the day before. After electing new officers, a committee of three was appointed to make an allotment of a part of the city to each member of the society, that a thorough canvass may be made of the city in the interest of the Sunday-school, and that the sick and newcomers might be immediately reported to the pastor. Another committee of four was appointed to raise funds immediately to build two front rooms to the part of the parsonage ordered to be finished yesterday, so that Mexia will have a parsonage befitting her standing in the Northwest

Texas Conference. The ladies are enthusiastic and hopeful, ready for every good word and work. I am not surprised that my predecessor, Rev. J. H. Collard, Jr., should regret to leave Mexia, for I think it doubtful if he find a more willing and faithful band of women anywhere. Suffice it to say that this preacher does not desire a warmer and more whole-soul welcome than was given him by the good people of Mexia, and his constant effort will be to meet the responsibilities of a faithful pastor, that under God's grace he may be a benediction to the church. Bro. Collard goes to Ennis, leaving many kind and devoted friends here, who will always rejoice in his success. God bless him in his new field of labor. We will not forget the claims of the ADVOCATE.

PARSONAGE SOCIETY.
Another parsonage society to report for Dallas district—organized at Cochran Chapel, Nov. 28th, with a membership of twenty and a full set of competent officers, who have gone zealously to work in this new church enterprise of the Woman's Department of Church Extension. And the watchword is: "A parsonage in every charge."
MRS. VIOLA HUNT.
DALLAS, TEXAS.

TO THE PASTORS.
Brethren—The church is now fully aroused to the necessity of building parsonages; and the watchword of the Woman's Department of Church Extension is, "A parsonage in every charge." This work has received the sanction of General Conference—the vote for it being almost unanimous. The bishops are warm in their approbation of it. The wonder of every one is that a work so needed was never undertaken before. All now depends upon you, the pastors, to make it a success by organizing in your charges parsonage societies upon this plan. We would relieve you of the care, the suffering, the burden of debt, and the loss in time, strength and thought—that should be given to God's work—entailed upon you by the lack of parsonages. Do not let this effort fall from indifference on your part; but those of you who have fared well remember your less fortunate brethren, working on hard circuits or on the frontier, where the evils resulting from the need of parsonages are greatly aggravated. Let all seize the opportunity, while it offers, to rid the church of this obstacle to her progress, this hindrance to the advancement of Christ's cause.
Your friend,
LUCINDA B. HELM,
Gen. Sec. Woman's Dept.

MARRIED.
By the Rev. B. R. Bolton, at the residence of the bride, six miles west from Crockett, Houston county, on Sunday afternoon, the 5th inst., Professor E. A. Gause and Mrs. Elma M. May were united in matrimony.

For twenty years Prof. Gause has been a prominent citizen of this community, and by his superior education of mind and heart, has impressed himself upon our people as a man of unflinching integrity, and high moral and Christian sentiment. We are not surprised, then, that in changing his relation in life he would seek one of congenial disposition and acquisitions. Such a one he has fortunately found in the lady that now blesses his home.
A bright, pure, happy spirit, consecrated to the love of God and humanity, she illuminates his household, and as in the past, so in her new surroundings will scatter light and joy upon all her pathway. God will dwell in that home, and there his name will be honored.
A FRIEND.

HUNTSVILLE DISTRICT.
To the Stewards:
According to appointment you were all to meet early in the year (I mean conference year) for the purpose of making provision for your pastor. Let me call your attention to two facts in last year's history—first, the charge that paid their preacher least at the first quarterly conference was farthest behind at the fourth quarterly meeting.
This is significant. There is nothing like an early start in everything. Why should you wait until the money is all out of the country before you begin. If you will pay one-half even at your first quarterly conference you will do your preacher and people good. Then take your Discipline and read chapter ten, section two, and do your level best to carry that out, and see if the financial part of your work does not improve this year, crops or no crops. What we need more than anything else in our district is a system that will lift the burden off of a few and put it as a blessing upon all the church. If presiding elder, preachers in charge and stewards will all do their best we can at least get in sight of success. We have the plan in the Discipline referred to above. Now let us work it. Then the next fact is this: Not one charge paid over the assessment last year. I am opposed to bogus assessments. Yet I do think the assessments in every charge ought to be raised. The preachers in this district are not paid enough. Now I hope in your stewards' meetings you will make a liberal provision for your preacher; for if you do not assess it, it will not be raised, you may be sure. Now, brethren, these men of God have come among you for one purpose, not one had a word to say about their coming. So I hope you will receive them as you can. They will do you good if you will help them. By all means do not sit still and let them alone.
I. Z. T. MORRIS.

P. S.—Do not wait until the quarterly conference before you begin to collect your preachers' salary. That may be too late. The report can be made at the quarterly conference. Then we want the quarterly meetings to be something else besides a financial transaction.
I. Z. T. MORRIS.

WOMAN'S MISSIONARY ADVOCATE.
All parties subscribing for the Woman's Missionary Advocate whose addresses were changed by action of North Texas Conference at Dallas, N. v. 10, 1886, will please notify Mrs. Frank A. Butler of such changes. She requests me to say that she will yet send the paper to any brother who has heretofore paid for it and having not received it, upon notification of such a fact. Brethren, this is fair notice; let us have no more complaints.
J. A. STAFFORD.

What "Old Fritz" Said.
It was an aphorism of Frederick the Great that "Facts are divine things." An undoubted fact is that Dr. Pierce's "Golden Medical Discovery" is the most powerful liver-purifier extant, and by its characteristic and searching action, will cure dyspepsia, constipation, dropsy, kidney disease, sick-headache, and other maladies which, popular opinion to the contrary notwithstanding, are curable by which its work as purifier, of the blood is made incomplete. All druggists.

A CARD.
The recording stewards of the several circuits, stations and missions of the Chappel Hill district (with the assistance of the pastors where it can be had) will please send me a full statement of the action of their several boards the past year, also as full an account of all that is contained in the statistical tables of their quarterly conference records as possible, that I may, as far as possible, get the statistics of the district in shape to be printed in the minutes of the conference. Early attention should be given to this request.
H. V. PHILPOTT,
Presiding Elder Chappel Hill District.

"Mid pleasures and palaces though we may roam be it ever so humble, there's no place for us like Salvation oil. Price 25 cents a bottle.
"The most troublesome companion a person can have while away from home, is a cough, and I would advise everybody to procure Dr. Bull's Cough Syrup before starting."
(Drummer.)

As Christ stands at the end of the ancient world, so he stands also at the beginning of the new. He is at once the ripened fruit of the history before, and the fertile seed of the history after his coming. He is the turning point in the biography of our race, the glory of the past, and the hope of the future.—Schiff.

E. EVANS, president of the Lumber Exchange Bank, Tonawanda, N. Y., writes: "January 15, 1886, I was entirely prostrated, and was reduced from 175 to 125 lbs. I thought I had inflammation of the large bowel. The pain was relieved only by morphia forced under the skin. My doctor treated me for inflammation and catarrh of the bowels, an affection sympathetic with disorder of the left kidney. I had distressing pain, with night sweats, and could keep nothing on my stomach, especially liquids, and was intensely thirsty. Feb. 19 I was in intense agony with pain in my left kidney. I then began Warner's safe cure. In 20 minutes I was relieved. I refused the doctor's medicines thereafter, finally passed a large stone from the bladder, then my pains ceased." If you write Mr. Evans, enclose stamp for reply.

Those who have been once intoxicated with power, and have derived any kind of emolument from it, even though it but for one year, never can willingly abandon it. They may be distressed in the midst of all their power, but they will never look to any thing but power for relief.

MRS. J. T. RICHEY, 522 4th Avenue, Louisville, Ky., was a confirmed invalid for eleven years, daily expecting death. Doctors pronounced her trouble to be neuralgia, female complaints and every other known disease. For months her left side was paralyzed. Could neither eat, sleep nor walk. Finally the doctors gave her up. She then began to use Warner's safe cure, and November 18, 1885, she wrote, "I am as well to-day as when a girl, and feel about twenty years younger. Warner's safe cure has worked a miracle in my case." Mrs. Richey will gladly answer stamped inquiries.

A man who is habitually dissatisfied with others is usually dissatisfied with himself. In his shadow cunning his heart "quarrels with what is outside of it." In vain hope of thereby "deafening the clamor within itself."

Symptoms of Torpid Liver.
Loss of appetite and nausea; the bowels are costive, but sometimes alternate with looseness or diarrhoea; pain in the head, accompanied with a dull, heavy sensation in the back part; pain in the right side and under the shoulder blade; fullness after eating, with a lamination to exertion of body or mind; irritability of temper; low spirits; loss of memory, with a feeling of having neglected some duty; general weakness and debility. If these warnings are unheeded, serious diseases will soon be developed. No better remedy can be used than Tutt's Pills. A single dose produces such a change of feeling as to often astonish the sufferer.

Tutt's Liver Pills
CURE BILIOUS DISEASES.
Sold Everywhere, 25 cts.

It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong.

Hood's Sarsaparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

NORTHWEST TEXAS CONFERENCE.

ASSESSMENTS.
Church Extension, assessed, \$2,500 distributed as follows, viz:
Waco District..... \$355 00
Georgetown District..... 355 00
Waxahachie District..... 355 00
Fort Worth District..... 315 00
Weatherford District..... 290 00
Stephensville District..... 250 00
Granbury District..... 180 00
Brownwood District..... 160 00
Ablene District..... 160 00

Education, assessed \$1,000, apportioned as follows:
Waco District..... \$175 00
Georgetown District..... 170 00
Waxahachie District..... 170 00
Fort Worth District..... 125 00
Weatherford District..... 85 00
Stephensville District..... 75 00
Brownwood District..... 75 00
Granbury District..... 60 00
Ablene District..... 65 00

Bishops' Fund, assessed \$640, apportioned as follows:
Waco District..... \$100 00
Georgetown District..... 100 00
Waxahachie District..... 100 00
Fort Worth District..... 95 00
Weatherford District..... 70 00
Stephensville District..... 60 00
Brownwood District..... 50 00
Granbury District..... 45 00
Ablene District..... 40 00

Conference Claimants assessed by Joint Board of Finance, \$6000:
Waco District..... \$1000 00
Georgetown District..... 1000 00
Waxahachie District..... 1000 00
Fort Worth District..... 1000 00
Weatherford District..... 615 00
Stephensville District..... 400 00
Brownwood District..... 435 00
Granbury District..... 250 00
Ablene District..... 300 00

F. P. RAY, Sec.

W. H. RICHES, 118 E. Gay St., Columbus, O., in 1879, was taken ill with palpitation and neuralgia of the heart, consequent on diseased kidneys. "Horrible Dyspepsia" also afflicted him, he spent hundreds of dollars for relief in vain. He took 50 bottles of Warner's safe cure and was fully restored to health, gaining 100 pounds while using that great remedy. Write him and enclose a stamp. He'll tell you the welcome story.

The light and the music and the splendor and the fasting are greater to the beggar who peeps in from the street than to him who sits at the revel.

CONSUMPTION is often only an indirect result of deranged kidneys. "Over two years ago I became a confirmed invalid. My friends all thought I was for gone in Consumption. I was sure the time had well nigh come when I must leave my helpless little children motherless. With this dreadful fear staring me in the face, I resolved to try Warner's safe cure. My husband tried to dissuade me, thinking I was too far gone for anything to help me. But I took it, and in two weeks time I was like a new creature; and in four weeks time I was able to resume my household duties"—at this writing I am perfectly well. Mrs. E. J. Vort of Rev. Prof. T. W. Hall, D. D., editor Lutheran Quarterly, Gettysburg, Pa. If you write her, enclose a stamp, and she will tell you the story is true.

The Cherokee Indians have so far advanced in civilization that they opened their National Agricultural Fair every day with horse-racing.

READ THIS!
Wanted, 5000 chronic Dyspeptics. Those pronounced incurable preferred. Address J. F. POPP, Inc., S. Fairmount Ave., Philadelphia, Pa. Please mention this paper when writing.

Crawford's Baking Powder,

MANUFACTURED BY
TEXAS COFFEE, TEA & SPICE CO.,
Houston, Texas.

This Powder is the BEST IN EVERY RESPECT now on the Texas Market. Ask your Grocer for it and don't pay a double price for an inferior brand.

Centauriniment

The most wonderful Pain-Curer the world has ever known. Its effects are instantaneous.

Children Cry for Pitcher's Castoria.

A First-Class Boarding House,
Mr. & Mrs. J. H. DAVIDSON, Proprietors,
(Formerly of Central Hotel, Galveston.)

On December 1st we will open the Center House, corner Twenty-first and Church streets, Galveston, opposite the Cathedral as a First-Class Boarding House. Transient custom, 50 cents per day. Special rates by week or month.

MONEY TO LEND

For a term of years, and in sums to suit, on good farms and ranches, at rates of interest that borrowers can afford to pay. I represent parties with large capital and unlimited facilities for doing a prompt and satisfactory business. Money promptly furnished on good title and security. Address, giving the number of acres above homestead exemption, location and quality of land, its value and the improvements. S. M. SMITH, 714 Congress Avenue, Austin, Texas.

I WANT AGENTS TO SELL THE MISSOURI STEAM WASHER

To men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability, seeking profitable employment, exclusive territory will be given with Agency. The Washer is made of metal and works on a new principle which saves labor, clothes and soap. Same old washer's trial to be returned at my expense if not satisfactory. A year is being made for men or women of energy and ability,

