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TIMELY BLOWS FROM A STALWART ARM.

REV. GEO. W. F. PHICE, D. D.

Such I find the pamphlet of our Chattanooga pastor, Bro. G. C. Rankin, entitled, "Two Nights in the Bar-rooms, and What I Saw There." Moved with the purpose of understanding for himself the extent and the atrocity of the saloon-traffic in the city of Chattanooga, he visited in person, on two several occasions, the fifty-two saloons which cause that enterprising community. He saw nothing new, it is true, and nothing strange, for this iniquitous business wears in every place and at all times the same hideous aspects of woe and ruin. But he did see sights whose repulsive loathsomeness can never be too often disclosed to the eyes of men, and whose appalling lessons cannot be too persistently enforced upon the attention of outraged public sentiment. He saw gorgeous saloons, glittering with the blazonry of hell, and working upon the victims of the liquor passion the fascination of eternal death. He saw sleek, well-fed, finely-dressed bar-tenders, sparkling with flash jewelry, dealing out the liquid poison to old and young, to rich and poor, to black and white. He saw smiling clerks and roistering young city blades tasting the Circean cup, whose dregs turn men into swine. He saw middle-aged men, well launched on the way to perdition, swaggering in maudlin bravado over their accursed potations. He saw old men, salacious, beer-sodden, driving old bulks of mortality, settling down to the bottom of the lethean waters of everlasting death. He passed in succession down all the ghastly gradations of deepening corruption and darkening wretchedness, down from the gilded saloon to the unpainted scantiness of the midway barroom, and on down to the shabby debauchery of the common rum-hole, and on down to the fetid squalor of the underground whisky dive, and at each lower descent the procession of horror kept step to the tattoo of damnation. Within this Dantesque Malebolge of ruin Bro. Rankin met the extremes of the social life of Chattanooga—the rich man in his broadcloth and the pariah in his rags. He found men who by day keep place with the foremost, and confront with brazen cheek the deceptions of the highest circles; men with reputation for business capacity and for civic virtue; men with houses of wealth and families of distinction; men with record of church membership and outside show of Pharisaic sanctimony. He saw young men whose employers know not their ways, whose mothers have not yet discovered upon their fair persons the taint of moral leprosy. He saw sons whose parents bemoan their ruin, whose sisters weep over their downfall. The larger part of the visitors whom he saw consists of the wage-working classes, men who make a good livelihood only to cast it to the devil of drink, while they make their wives and children pass through the fire into the Moloch of rum.

Bro. Rankin depicts in the most graphic manner the evils of the traffic. He shows its dreadful effects upon business, commerce, trade, character, morals, industry, religion, and upon public and domestic peace and virtue. The rhetoric is at times extravagant, it may appear, but men in this fight may well seize what weapons come first to hand. The pamphlet shows industry in gathering facts, skill in arraying them, and a holy zeal in pushing the conflict against this enormous evil. Local in origin, it is universal in application. For your people, engaged in the tremendous fight which rages around you, this publication will prove a timely helper. It is simple in style, popular in utterance, fervid in spirit, and fearless in tone. I commend it to your readers. Let them order it by the score, and scatter it abroad throughout your land. The battle is joined along the whole line, and every new weapon finds use and need, whether for cut or thrust, for parry or lunge.

INSURANCE OF CHURCHES.

REV. D. SBOYD, D. D.

I cut the following significant remark from the TEXAS ADVOCATE of Jan. 6: It appears that during the past ten years nine hundred churches have been destroyed by fire, and that comparatively few were insured. On this the trustees of our churches in Texas can think with profit.

This subject is far more important than might be supposed at first glance. Very few of us are familiar with the business of fire insurance, and are therefore not fully aware of the disadvantages under which we labor in the premises. Having been, about ten years or so, largely engaged in the insurance business, in earlier life, I am obliged to understand it pretty well, and might, therefore, be permitted to say a few words about it.

For reasons which I need not here try to explain, if I could do so, the rate of insurance has increased in this and adjacent States about 150 per cent. in the last fifty years. Insurable property is classified very closely, and the causes of fires in the past are also tabulated very carefully. The risk on churches always was less by about one-third than the low-

est general class of buildings, and yet I am not aware that insurance companies have ever given churches the benefit of this advantage. Among the millions of property I have insured, I do not remember that one of my companies ever lost a church. The largest cause of fire is "defective flue." The next largest is by "incendiary." Neither of these could scarcely ever occur in the church itself; and churches are generally more detached from other buildings than any others, except barns and cotton gins. So we not only pay too high a rate of premium, but fully half the money we pay goes for other people's losses.

Is there a remedy for these disadvantages? I think it is one that could be handled with ease, safety and facility. It would be easy for some one to ascertain, approximately, the value of all the churches in the State of Texas, and the sum of all the losses by fire in a given period, say five or ten years, and I think it likely the aggregate annual loss would be found to be not over one-fourth, and may be not over a sixth or an eighth of 1 per cent. And yet to insure one of your churches you pay one and a quarter, and may be one and a half per cent.

A mutual insurance among a number of annual conferences would be easily arranged and as easily managed. Any number of conferences might join in it; the more the better. One man of moderate clerical abilities could manage it with ease. If our whole church should combine, he would probably need an assistant. The whole expense would be a trifle.

In this way we would not only keep our money in the church, but would pay only our actual losses, with a trifle beyond for expenses; we could insure all our church edifices, and to the full value, if desired, and with prompt payment. The foundation of a new building could be laid as soon as the ashes would cool. In the insurance companies you can insure only two-thirds the value; and then the indemnity comes slow, and sometimes not at all. Any one of forty possible inadvertencies, of no practical importance, will vitiate a policy, or weaken it so as to subject the holder to compromise or heavy expense in recovering that which he thought he had paid for. Policy holders do not always know exactly where they stand.

The greatest difficulty about a scheme of this kind is that we are not accustomed to it. Its practice does not enter into our familiar thoughts and calculations. Just so of the multiplication table with a great many persons. It is very hard to handle.

I do not say anything here about the mode or details of conducting a mutual insurance of churches of this kind. The thing has been thought over carefully, and considered entirely practicable by very competent men, and I believe it could be worked smoothly, easily, and with as little friction as any other machine. Perpetual motion has not been discovered.

In this way we can insure all our church edifices, at full value, if desired, at one-fourth the present insurance rates, with prompt returns to the very hour; with no fund to work on; at trifle expense beyond the actual burning; with no litigation about policies; no public begging for help, and congregation out of doors but a very few weeks. I throw out these thoughts for thinking. Some may think about it.

TOLEME, HANCOCK COUNTY, MISS.

TRIALS IN THE EARLY DAYS OF METHODISM.

REV. GEO. G. SMITH, D. D.

The trials of early Methodism were from the beginning. The advance which was secured was only after hard fighting. The first indications of trouble are told in Asbury's early journal, and arose from what he thought was partiality on the part of the preachers toward the city charges. Then came the contests in the New York society between the preacher who decided to maintain discipline and the people who were determined to disregard it; then the differences between Mr. Rankin, whose arbitrary and austere manner was so distasteful to the American members—for as yet the American preachers were not—and his disposition to do Mr. Asbury injustice because he expressed dissent. And then the trouble of troubles, in those times, connected with the sacraments. Mr. Wesley was a Church of England man. He never wished for separation from the church. He was neither ambitious to be the head of a body of separatists, nor was he so decided in his broad views as that he thought separation was demanded. He decided rather to reform than to form. The Church of England, he thought, could not be purified from without; the work must be done within. Separation would thwart his plans. But the Methodist preachers in America could not see it as he did.

Strawbridge was outspoken in favor of separation from the first. Boardman yielded to the demand, and so did Asbury, when he first came. But when Rankin came the old plan was put in operation. Strawbridge had not done his noble, self-sacrificing work to see the fruits of it plucked, as he thought, out of his hand, and he withdrew from the

traveling connection. Under Mr. Rankin's stern rule, for a time there was cessation in the strife, but only for a time. Rankin, Asbury, Radda and Shadford were north of the Potomac, and the gracious revivals in Maryland and Virginia forbade attention to anything else but the salvation of sinners. There was, however, no cordial assent on the part of the Virginian to the English policy, and when Mr. Wesley took part in the American question and needlessly entered into the political arena, the sturdy Republicans, who composed the Virginia and Maryland section of the church, were still more disposed to take an independent position in church affairs. Mr. Asbury was secluded in Delaware. The other English preachers had all gone home, and the Virginia Conference took decided steps to administer the sacrament. The wise, conciliatory policy of Mr. Asbury brought about harmony for the time being, and Mr. Wesley's concession to the demands of the preachers secured permanent peace.

The slavery question did not enter into the sum of the difficulties in the earliest days. For the first fifteen years nothing was said about it. During the great revival in Maryland and Virginia, slaves and slave-owners alike participated. Asbury was the friend and associate of slave-holders; but there is no system of labor in which all the strong do justice to all the weak, and slavery had its very revolting features. When Mr. Wesley wrote his tract, and Wilberforce and Clarkson and McCauley were getting ready for assault on the system in the colonies, the conference of Mr. Wesley's preachers in America made their utterance on the subject. This they did in 1780. They denounced it as an evil, and required all local preachers to emancipate their slaves where they could. After this period the laws were made more stringent and less practicable. At this time, while we may note the beginnings of the strife which was to exist for many years, the strife was not loud nor bitter, since in every American State slavery was allowed without protest, and in most cases without the slightest sense of wrongdoing, and yet by almost all was recognized as an evil, which it would be best to extirpate if possible.

There was but little room when all the work required the endurance of hardship for choice between places, but yet we must see even in these that we have called golden days, there were rivalries and jealousies, and also apostacies.

Richard Wright, as we have seen, fulfilled as an hiring his day and went back to England. Joseph Willmow wrote such a letter to Mr. Asbury, and left America for ordination in the English Church, and returned to America to enter into the Protestant Episcopal ministry. Whitworth disgraced the church, and carried Ebert away with him; and poor, rough, but gifted, Isaac Rawlings died from a fall from his horse and, Mr. Asbury feared, died drunk. Chas. Scott, who seemed one of the best of men, apostatized and died drunk. Gough, after a life of great usefulness, left the society and lived a backslidden life for some years. The revival fire burned high, and then seemed to go out.

The candid historian must tell of these things, but in the midst of it all, and in spite of war's turmoil and intestine strife and apostasy and backsliding, the church went on her way, winning new conquests every day and entering new fields at every succeeding conference.

"UNCLE CY" AND "AUNT BESS"

BISHOP H. N. McTYRE.

My old freedman, Cyrus, died at his home in Butler county, Alabama, Nov. 23. His wife, "Aunt Bess," as we called her, died two days after, and they were buried side by side at Mulberry Baptist Church, of which they had long been principal members. As nearly as I can make it out from the family records, he was over ninety and she was eighty years old. This venerable couple of ex-slaves were "dear unto me" (Luke, vii.) and, as representing a class of persons and of feelings rapidly passing away, a brief sketch may not be without interest to others.

"Uncle Remus," charmingly sketched by Chandler Harris, of Georgia, had his counterpart in many a Southern household. My Uncle Remus is dead. He was the home-born slave of my grandfather, in Barnwell, and in his early manhood rafted lumber down Edisto river to Charleston. A pure African by blood, he had the strongly marked prognathous features of his race; was six feet high, with flesh and muscle in proportion. On the marriage of my father in 1820, Cy was given to him and helped him to build the log house to which he took his bride and to clear his first field. Uncle Cy, as the children always called him, taught me to ride a horse, and, later on, to shoot a gun. He shook hickory nuts out of the tall trees and rived trap sticks for me to catch birds; made cute bows and arrows, and, in the spring time, could peel off bark from saplings and make me the grandest whistles or plait the most glorious popping whips in the world. He was the best wagoner of his times; could get more out of a team

with less worry and take a heavy load over the worst roads with less accident than anybody else. At log-rollings and house-raising he was head man, and likewise at cradling oats and wheat. He was fabulous, in my eyes, for strength and skill. For plowing, hoeing and picking cotton he was no great thing—rather disdained them as fit only for women and common niggers. He was a great axman and could hew to the line. In 1830-31 he worked on a section of the Hamburg and Charleston railroad that ran near our home—that primitive time before cross-ties and tee rails came in, when sills were stretched along the road-bed and flat bars of iron nailed down on them.

He chewed tobacco; and choicest favors and propitiations were procured by a quid (literally *quid pro quo*) I suppose he was the father of thirty or forty children, begotten in his own image, and that all his posterity—children, grand-children and great-grandchildren—would at this time amount to several hundred. Uncle Cy became a fair plantation carpenter and blacksmith; could make a plow and stock it, hang doors and gates, and make a wagon that would run. On my father's death Cy became the property of my mother; for, he thoughtfully said in his will, she could not keep up the plantation without him. At the division of her estate he and his wife fell to me. By degrees he graded me up as years went by; it was first Holland; then Mas Holland; then Master, which title he used to the last, as though he liked it. Here I may record a criticism on that romance of marvelous genius, "Uncle Tom's Cabin." Such a negro as "Uncle Tom" was never sold out of any family. Money could never buy that sort.

It was a great treat to be permitted to "go to town" with Uncle Cy on the cotton wagon. There was one to whom he bore a tender loyalty, and for whom he had three names, Missus, Your Mudder and Miss Betsy. To her he felt amenable for the lad's safety, and he well knew how to afford him the utmost fun within safety limits. When the bright camp fire was kindled, and the team halted and fed for the night, Uncle Cy would bring out that frying pan—his only culinary apparatus—and work up a savory meal. For butchering a beef or mutton there was none like him, and at pig killing time he enriched me with pig tails and bladders. In ghosts and witches he was a firm believer, and could beat Venor prognosticating the weather. I would put him against Carlisle or Barnard for telling the hour of the night if the Seven Stars, Job's Coffin, the Three Runners, and other heavenly bodies were shining.

For overseers he had a deep dislike. While obeying his own master, in the letter and spirit of the Epistle to the Ephesians, he was insubordinate to delegated authority; and here came in his most serious troubles. A sad case I remember to have occurred in Alabama, about 1840. In a difficulty with the overseer, Uncle Cy rebelled and ran away, taking with him two other negro men. They were gone over a year, and no tidings of them could be got. At last they turned up in South Carolina. It seems they had made their way back to the old Barnwell neighborhood, (a distance of over three hundred miles) crossing the Chattahoochee, Flint, Oconee, Ockmulgee and Savannah rivers, and, becoming weary of hiding out, they voluntarily surrendered themselves. I was a boy at school at Collinsworth, Ga., when they passed along the road in the ragged and chopfallen plight of runaways being returned home.

Thirty years later Uncle Cy met me at the depot to take me out to my farm, "Butler Lodge." Of that runaway episode in his life he had ever been reticent; but, as we rode along through the lonely forest, I drew him out on it. "Now tell me; no danger; freedom's come; tell me all about it—how you dodged the patrols and crossed those rivers, and made the trip." And I slipped a plug of tobacco into his hand. Never was a twenty-mile journey better beguiled. He told me all—how they got up a stock of provisions to start on, and how they replenished it by the way; the narrow escapes, the shrewd disguises for passing through or around the towns and villages; lying low by day and traveling by night. Surely Dickens never contrived a story with richer or more various incident. Much comedy, but ever and anon touching on tragedy. Xenophon's famous retreat with the ten thousand Greeks did not excel this in strategy.

Out of what was left when emancipation came I gave him forty acres of land (and not a mule but) a yoke of steers, a cow and calf, and his tools. He soon fixed up a snug home; and what with working at his craft, and a little farming, and such annual stipend as I could send him in money, these last dozen years, he made out to finish his pilgrimage tolerably well. His conjugal morals improved, and I believe in his salvation. His letters to me (dictated) were full of gratitude and hope.

Uncle Cy owed much to his wife—an honest, truthful and virtuous woman. She was the best nurse I ever saw,

and ministered with unspeakable fidelity and tenderness to my parents, and brother and sisters on their death beds. "Aunt Bess" was the first woman I ever heard pray in public. She was a leaven and a light. Some influence and a few honest pennies she gained by practicing that delicate profession which the Egyptians, in Moses' time, turned over to their women. Only once did she fall me. When the Federal armies were getting into Alabama we proposed to put our silver spoons and such things in her keeping. "Now, Master, in course I'll do it if you say so, but I can't be 'sponsible. Dem Yankees is a coming, and I hearn tell how dey carries wid 'em something like a pinter worm, and when it's sot down dey tells it to pint wany m'ney or silver things is hid, and it pints j-ust as straight as a gun."

Uncle Cy's family pride was a trait characteristic of the old regime. I have seen him take his wife down by reminding her that he had been in the family longer than she. Once I had arranged with a neighbor, Squire Fowler, to get a swarm of bees. Uncle Cy was following out a gum and with some hesitation said: "Master, don't you know some folks can't get into bees? Our family is too industrious for bees. Old Master tried to get into bees, and I 'member well how old Master before him tried, and dey never could. It's only lazy, poor white folks has any luck raising honey." And he made numerous citations in support of his position. But his flattery was not to balk my experiment. I got into bees. At first, they went in and came out of the little hole at the bottom of the gum briskly. In a few weeks, few and fewer; then, only a straggler or two. We knocked off the top and found a triangular shape piece of comb, but no honey. So ended my first and last attempt at "getting into bees."

Farewell, faithful, loving, dear old Uncle Cy. I'm sure he loved me and prayed for me. Indeed, they tell me that he had been in the habit of praying for me, by name, in public meetings for years. My family have joined me every year in making up a box for Uncle Cy and Aunt Bess, filled with half worn clothes and various things, now old, such as they liked or needed. Christmas is coming, but no box goes that way any more. Indeed, our children and the generations following can never know the sentiment that sprung up between the two races under the system of domestic slavery. It had its evil and it had its good. Both are gone forever.—*Southern Advocate.*

AN AWKWARD SITUATION.

BISHOP H. N. McTYRE.

What imagination can forecast the possible mishaps to a man whose only medium for enlightening others is an unknown tongue, and his interpreter gone? Every thing went smoothly on the journey, for I had nothing to do but keep my seat, hand my ticket to the conductor, and study my phrase-book. So enamored was I of this last-mentioned occupation that I could hardly spare time to look upon Orizaba, Popocatepetl, and Ixtaccihuatl, those silent volcanic eminences of Southern Mexico, which, for the first time, I had opportunity to see lifting their snowy heights in magnificence to the heavens. I was actually conscious of a feeling of self-gratulation, not to say vanity, at the progress I was making in Spanish, when the train suddenly stopped. Knowing we were approaching Puebla, I turned to a gentleman seated opposite, and in real Spanish asked, with a look and inflection of interrogation, "Este es Puebla?" "S, S, Señor" (Yes, yes, sir) was the prompt reply. Just at this opportune moment I rushed a porter, and, singling me out in the remotest part of the car, dashed to my satchel, and seizing it with an air of most positive assurance, moved rapidly toward the back-door, bowing and motioning to me at every step. The suddenness and unexpectedness of this proceeding, you may readily see, threw me off my linguistic poise, and I began to think in English. What does this mean? Has Carrier sent this Mexican in my baggage? Whatever may be true, I must follow my satchel; for that contains nearly all I have outside the United States. Pursuing him to the platform of the car, and collecting my resources of Spanish, I put on an interrogative expression and tone, and uttered the words, "Señor Carter? S, S, Señor" (yes, sir), with promptness responded the rascally hackman from below; and off he bolted, and I after him, through a gate and around a corner to his carriage, when I waked up to the discovery that Bro. Carter was not there. In the meantime the train moved off, and left me in the hands of this Mexican hackman. The real facts, as I learned afterward, were that the train had stopped two or three hundred yards from the depot, as is its custom, and I was the victim of an eager hackman who wished to make sure of a customer for an enterprising hotel. Bro. Carter was at the depot awaiting my arrival, and returned home disappointed that I would not be at his district conference at Matamoros Izcar, whither by appointment we were to start the next morning.

Blank as he may have felt when I did

not come, he could not have felt more disconsolate than I as I took my seat in the carriage, and surrendered myself to the tender mercies of that unknown Mexican hackman.

Unfortunately for me I had not inquired on what street, nor in what part of the city Bro. Carter lived, and Puebla has 80,000 people. In silence I resigned myself to my fate, watched carefully our direction and the streets we took, meditated on the situation, tried to muster up my resources in Spanish, and to decide what I would do in different exigencies that might arise. I think we must have driven more than a mile through the city when we came to the front of a hotel and stopped. The driver dismounted, and, in terms I did not understand, I suppose invited me out of his carriage. My mind was decided to keep my seat and make him understand that I must see somebody who could speak English. I will not vouch for the accuracy of my Spanish in this colloquy. One thing impressed me ludicrously, the bewildered look of the hackman. Failing to get me out of the carriage, he disappeared in the hotel and soon brought before me a man whom I supposed to be the clerk of the house. He and I bowed, and, as the Mexican has it, interchanged *palabras*, but neither of us seemed to gain much information from the interview. I am sure I learned nothing, and my words kindled no spark of intelligent recognition in him that I could detect. He and the driver consulted and hesitated, and finally the latter resumed his seat and drove off with me. I knew not whither.

After turning several corners we stopped at the front of another hotel. Again the driver opened the door, and with smiling satisfaction seemed to invite me to get out of his carriage. But with resolute decision I kept my seat. He jabbered, and I jabbered, and the darkness of ignorance on both sides seemed to grow more dense.

In he darted to the hotel, and brought out another gentleman, supposed to be able to solve the problem that was constantly growing more complex. The only idea I got out of him was by his pointing toward the hotel, and, with a most hopeful expression, repeating the word, interpreter. I tried to tell him to bring the interpreter. But he seemed to me obtuse. I don't know how my Spanish seemed to him.

Finally, the driver seemed determined to have me out of his carriage. He blustered, and I drew my cane up in a threatening attitude. I shall not soon forget the look of despair that settled on his face, when he seemed to awake fully to the fact that he had an elephant on his hands.

After a little pause, in which indecision seemed to sit in silence for something to turn up, a gentleman approached who proved to be the interpreter. Finding he could speak English, I explained the awkward situation, told him whom I desired to find, and he gave directions to the driver who carried me to No. 8, Roman Arispe, the home of Bro. Carter. We were glad to see each other. I told him my adventure, and left him to express my sentiments to the driver, as my command of Spanish terms was manifestly unequal to the demands of the occasion.—*Nashville Advocate.*

SOUTHERN METHODIST OPINION.

Rev. John J. Tigert, Nashville, Tenn.: Systematic benevolence must become the watch-word for our city churches.—*Nashville Advocate.*

Bishop W. W. Duncan, Spartanburg, S. C.: I like benevolence; it is a good thing; but I like benevolence better. Benevolence is wishing well, but benevolence is doing well.—*Nashville Advocate.*

Rev. Paul Whitehead, D. D., Richmond, Va.:

The "Nazarene" has "conquered" not only Julian the Apostate, but all other enemies of his cross as they have arisen, and the newest and apparently strongest of our own time will, in process of years, be as dead and forgotten as Festus and Agrippa, while His shall yet be more and more "the name that is above every name."—*Nashville Advocate.*

Rev. John S. Moore, D. D., Oxford, Ga.:

The laws of nature are but the rules by which God exerts his power in the operations of nature. He governs animals by means of their instincts, which are forces a grade higher than those manifested in the material world, but which do not belong to the domain of liberty. He governs the world of free moral beings through the motives that are brought to bear upon each individual.—*Alabama Advocate.*

Rev. Jas. Atkins, Asheville, N. C.:

It is interesting to note that Bishop McTyre, in his History of Methodism, and Dr. Cummings, in his History of the Early Schools of Methodism, writing from widely different standpoints, conspire in establishing the fact that the first Methodism of America was that of the South. Bishop McTyre shows beyond successful controversy that the first Methodist Church in America was in Maryland rather than in New York; and Dr. Cummings exhibits the fact that of the eight Methodist schools of the Asburyan period all were in the Southern States except one; that was Union School and Madison College, Uniontown, Pa.—*Raleigh Advocate.*

Texas Christian Advocate

THE DEATH, BURIAL AND RESURRECTION OF CHRIST IN CONNECTION WITH CHRISTIAN BAPTISM.

REV. THOS STANFORD.

Christian baptism for fifteen hundred years was a sign of innocence and purity, but never a sign or representation of Christ's death, burial or resurrection...

During John the Baptist's ministry and baptism, there is no intimation that his baptism was ever to be a representation of Christ's death, burial or resurrection...

Christ's commission to the apostles ten days before Pentecost—Math. 28: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost..."

Christ's commission to the apostles ten days before Pentecost—Math. 28: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost..."

Origin, the most learned scholar in the church for sixteen hundred years, was baptizing three years after the death of St. John, says, elaborately, that the sixth chapter of Romans was the Spirit's baptism.

Robinson, a Baptist historian, says: "The first Baptists in England, when they read the phrase, buried in baptism, instantly thought of an English burial, and therefore baptized by laying the body of the subject of baptism in the form of burying in the earth..."

The word bury in the Bible does not always mean interment. Jer., xxii:19, speaking of a wicked man, says: "He shall have the burial of an ass..."

The word bury is used where a dead body is laid on a pile of wood and burned, the ashes only buried in urns. This, says Mr. Robinson, was the form of burying in the East...

1. Christ was buried, as a dead man, and because he was dead. 2. He was buried in a garden. 3. Buried in Joseph's new tomb, a large room hewn in a rock...

1. Christ was raised from death by the power of God. 2. He was raised from death for sin. 3. Was raised for our justification. 4. Raised to natural life—all by divine power.

was mistaken for a gardener? How was the Father's power brought in contact with the precious dead body? Raised, like Lazarus, by a loud voice? (Joa., xi:43). D'd the hand of the Father take and raise him, as Jesus raised Jairus' daughter? (Math., ix:25) or was he raised, like the widow's son at Nain? Luke, vii:16, says Jesus touched the bier and said: "Young man, arise." He (Jesus) was raised to die no more. "Death had no more dominion over him."

1. We will consider Christian baptism as the representative of Christ's death and attending circumstances. "Jesus bears his own cross." The cross is a Roman instrument of torture, disgrace and death; it is made of two pieces of wood—an upright beam, ten feet high, another piece across the top of the upright, with the inscription in this case, "King of the Jews," written in Latin, Greek and Hebrew.

1. Christ's death was by crucifixion. 2. Christ's death was for sin, on an account of sin. 3. Christ's death was by the hands of his enemies. The Jews cry out: "His blood be on us and on our children."

1. Christ, in death, actually shed his blood for humanity. His own words are: "This is my blood, shed for you for remission of sins." 2. Christ, in death, actually shed his blood for humanity. His own words are: "This is my blood, shed for you for remission of sins."

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the door of the tomb and sitting on it. His resurrection was attended by many saints, who rose immediately after his resurrection. Their graves were opened at his death. 4. The Savior rose three days after his death and burial.

In conclusion, Can Christian baptism, in the form of immersion, or any other form, represent Christ's death, burial and resurrection, in all the essential circumstances to a full understanding of these events, which lie at the very foundation of our Christian system? Everything pertaining to Christianity depends upon Christ's death and resurrection. Therefore, everything pertaining to Christ's death and resurrection was typical, temporary or preparatory.

1. We will consider Christian baptism as the representative of Christ's death and attending circumstances. "Jesus bears his own cross." The cross is a Roman instrument of torture, disgrace and death; it is made of two pieces of wood—an upright beam, ten feet high, another piece across the top of the upright, with the inscription in this case, "King of the Jews," written in Latin, Greek and Hebrew.

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his able faculty, has added greatly to the efficiency of the institution. We join with the Curators in saying that its moral and religious influences and educational advantages were never as good as now. 2. The work of the Financial Agent, Rev. H. A. Bourland, has been prosecuted with vigor, and has resulted in larger cash donations and subscriptions than heretofore, and added largely to the increased patronage of the institution.

3. The increased patronage of the new college year gives us gratifying evidence of the confidence in which the University is held by its friends. We are, however, constrained to see the further fact that, to keep pace with our growth we must add to our equipment a new building, larger than the year, built a Helping Hall and improved our outfit, expending upon them about \$7000; but we are, by these helps, made to see our increased need of other buildings and better apparatus for the work we are organized to do. The increase in the attendance of young ladies is a new call for the projected female college building, and appeals to the church for liberal contributions that it may be speedily erected.

4. The Helping Hall system is meeting our most sanguine expectations. We now have seventeen young men dwelling together as a Christian household, at a cost of less than \$5 per month for board. D. S. CHESSER, Chairman Executive Committee. J. W. HODGES, Sec'y.

THE ASSISTANT'S STATEMENT. University building and dormitories, \$85,700 00. Young Ladies College and Campus, 5,000 00. Apparatus, 1,500 00. 772 acres of land, original donation, 19,317 50. Two blocks and one lot, original donation, unsold, 600 00. Helping Hall, 6,300 00. Total, \$108,417 50.

Endowment and Outfit Fund. Notes taken by H. A. Bourland, uncollected, \$47,307 50. Bourland, uncollected, 1,625 00. 792 acres of land by H. A. Bourland, unsold, 3,965 00. \$50 each, 100 00. One land note by H. A. Bourland, 780 00. Publishing House bonds by H. A. Bourland, 300 00. Cash donations taken by H. A. Bourland since last report, 865 80. Cash collected on notes and interest, 1,373 57. Cash and subscriptions by H. A. Bourland for Helping Hall, 3,500 00. Approximate estimate of accrued interest, 3,000 00. Cash collected on notes and interest, 1,028 01. Cash collected on subscriptions by Treasurer, 129 00. Cash collected from University quarry, 31 80. Total, \$64,906 08.

CONFERENCE EDUCATIONAL FUND COLLECTED. Northwest Texas Conference, \$509 28. South Texas Conference, 316 45. West Texas Conference, 146 25. East Texas Conference, 42 75. Texas Conference, 112 70. Total, \$1,327 43. Cash Account. To balance from last report, \$39 42. To cash paid from donations and subscriptions, 4,465 80. To cash on notes, 2,262 45. To cash interest on notes, 508 56. To cash from University quarry, 31 80. To conference educational fund, 1,217 96. Total, \$8,565 23.

Total assets of the Southwestern, \$122,065 60. Total assets reported last year, \$113,068 60. Net increase, \$8,997 00. The above is a correct statement of the assets of the Southwestern University, at Georgetown, Texas, Oct. 2, 1886. D. H. SYDNER, Treasurer Board of Trustees, Southwestern University, GEORGETOWN, TEXAS, Oct. 2, 1886.

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Texas Christian Advocate

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PASTORS AS AGENTS.

Of the method of securing subscribers through the pastors the New York Advocate says: "It was adopted by the church when the Christian Advocate was established, and to secure them has been the duty of the ministers from that day till this. It precludes the use of any other method of canvassing. It is better than any other method, and is in all respects right. The Christian Advocate is the efficient helper of every pastor and every church. The fundamental principle on which it is edited is to promote Christianity and good morals through the influence of the M. E. Church, at the same time enlarging the vision of its readers by information concerning the work of other branches of Christ's Church. If there were no such system, and the present editor were allowed to employ special agents, he would have no anxiety for the result. The Christian Advocate has no occasion to fear comparison with any denominational paper in the land, nor with any undenominational paper in the matters which they treat in common. But since it cannot so canvass, its power is in proportion to the fidelity of the pastors to the work intrusted to them by the church."

"STOP MY PAPER."

There lies on our desk a communication which calls for some notice. Omitting the signature, it reads as follows: "Mr. Editor—You will please stop my paper, as I am taking two or three holiness papers, and they suit me much better. I am a Methodist, and have been for twenty years. I have read the Advocate for a number of years, and find nothing in it in favor of sanctification. Fraternally, Of this singular letter much might be said. We do not remember to have received a communication more open to reply. We shall, however, set down only a few things in brief space: 1. Has our brother just emerged from a Rip Van Winkle sleep? We have read the Advocate for ten years, and cannot recall even six months of its history during which there was "nothing in it in favor of sanctification." At one time during that period it contained for six months very little else. 2. In the highest and best sense of the word, not an issue leaves the press without something in it in favor of "sanctification;" for every number contains a devotional column, a religious editorial, and one or more strong articles on Christian faith and practice. 3. Our brother's error is not in taking class papers, but in taking them as substitutes for his denominational papers. The current number of the New York Advocate says, with great wisdom: "Methodism requires more elucidation of its own peculiarities and more denominational information for efficient work than any other body of Protestants, except the Protestant Episcopal; the work of that church being for the most part invariable as to times and seasons, according to the Prayer Book, while the work of Methodism is largely variable." This "elucidation" and "denominational information" our brother will never get from his "two or three holiness papers." Hence Bishop Key's exhortation at the recent session of the Texas Conference: "Take the TEXAS ADVOCATE; you cannot be an efficient Texas Methodist without it."

4. But he substitutes these papers because they "suit" him. Very good. To be consistent he must give up the weekly prayer service, because the constant theme is not "sanctification;" or, if an official member, he must abandon the quarterly conference, because the defense of this doctrine is not a part of its business. Indeed, he must leave the church itself—a thing which, alas, some who think as he does have already done.

"LET US HAVE PEACE."

The Central Methodist some weeks ago remarked: "The editor of the Nashville Advocate has organized a court, himself on the bench, and tried and convicted of high crimes and misdemeanors, all the editors of our church, outside of Nashville. We submit to the verdict, supposing there is no appeal. The Nashville Advocate called for an explanation as follows: "What does this mean, brother? We are not conscious of having thought, felt or said anything that would justify such a statement concerning us. Either our brother wholly misunderstands us or we wholly misunderstand ourselves. We are in love and good fellowship with our editorial brethren. Please explain. The Methodist replied: "It gives us pleasure to 'rise and explain.'" so the Advocate editor can see wherein we have just cause of complaint. In the Nashville Advocate, Nov. 30, on the editorial page, appeared this editorial paragraph: "Principal Fairbairn told us at Chautauqua that the religious press of Great Britain were as deeply blamable in their complicity with quack nostrum-vendors as that of this country. It is time that this dirty money ceased to find its way into the exchequer of Christian newspapers." Now, brother, read that again, study the words employed, and see if you did not try and convict every paper in our church, outside of Nashville. In publishing medical advertisements, our papers are in good company, since the New York Independent, Observer, and other great religious weeklies, accept them upon the same basis as others. The charge that we are receiving "dirty money"

is a grave one—too serious to be passed over without a protest on our part. We, too, are in love and good fellowship with our brethren of the Advocate, and hence deny the right of a brother to thus characterize our business, without a protest on our part. Whereupon the Nashville Advocate remarks: "Our remark, the reader will see, was general, not confined in its application to papers of any particular church, but intended for all to whom it properly applied everywhere. Our brother of the Central Methodist makes a special application of it to himself—and we do not wonder that he does so. A glance at the advertising columns of his paper of the date containing the above reply to our request for an explanation (Dec. 25, 1886.) is a sufficient explanation. As he has raised the direct issue, we have no hesitation in saying that in our judgment there are in that issue of his paper a number of advertisements that ought not to be admitted into any newspaper intended for the family circle. Dear conferees, this is not edifying. And in the matter there is somewhat against each of you. Our esteemed contemporary, the Methodist, is, we fear, a little too easy on trigger when our connectional organ happens to come within range of its muzzle. This is not as it should be. The Christian Advocate is the common property, and should be the common glory, of the whole church. We should cease to notice, much less seek for, spots upon a disc that grows broader and shines brighter every day. Our connectional journal is a noble religious newspaper, and was never better, more useful, more promising than to-day. Its editors are earnest, Christian men, who do their work well, and treat their brother editors with marked courtesy and consideration. When there is a seeming failure in this respect, it is accidental. But our brother at Nashville, accidental though it be, erred a little also. His purpose was good, but his assertion was too sweeping to be tenable. There are many proprietary medicines against which the church newspaper should enforce a rigid quarantine. There are others that do not constitute an objectionable class of advertising, even physicians being judges. It is not true that a Christian newspaper cannot advertise these articles without defiling its exchequer with "dirty money." Our contemporary will not undertake to say this, and hence should not have seemed to say it. Moreover, the remark was wanting in tact. There is not a Southern Methodist newspaper, outside of Nashville, that could exist with its present subscription list without this advertising. Every one of them—with more or less discrimination as to the class of matter admitted—utilizes this revenue. And that our central organ differs from its sister newspapers in this respect is to the credit not of one man, nor of one set of men, but of the whole church. We do not intend that our central organ shall have need of this revenue. If we must make use of it, it shall be in our home papers. Our publishing interests shall be so well supported that the management of our connectional newspaper shall be free to discard this or any other class of advertising they desire. And it has cost us something to reach this point—much toil and sacrifice and the expenditure of hundreds of thousands of dollars. But we do not mind the cost. When we look upon the full-fledged columns of our great representative newspaper, we are ready to glory in the sacrifice. Only, our representative newspaper must not turn upon us and taunt us with our own barrenness—it must not even seem to do so. The women of Carthage willingly sacrificed their flowing locks to aid in the defense of their city, but they would have been a little sensitive if a triumphant warrior in the hour of victory had amused himself by laughing at their cropped heads. But let us have peace. We be brethren, and there is no strife among us. May the Lord of the Church send many blessings upon all our papers this year. And may the editors be kept so busy that they shall have no time to quarrel.

AN IMMEDIATE NEED. Our good women have a grand school at Laredo, but they are overtaxing Miss Holding's strength. And this, not because they mean to do so, but because the work has grown more rapidly than was expected. We know whereof we speak when we say that our brave sister on the border is struggling under burdens calculated to discourage even the bravest heart. Not that she complains. No, no! She is ready, with the true missionary spirit, to give her life in a willing sacrifice to the church. But this must not be allowed. She should have help, and that immediately. A matron should be employed to assume the domestic duties and burdens of the seminary and leave the principal free to look after the intellectual and spiritual needs of her pupils. But is not this a matter for the Woman's Board of Missions at Nashville? No, it is not. The board cannot lawfully make an appropriation until its next meeting, nor can it go in debt. Under the circumstances it seems to be clearly the duty of the Christian women of Texas. And it is a duty easily discharged. It can be done in the next thirty days. There is a Christian woman who is willing to go. She is known to all immediately concerned, and will be thoroughly acceptable and efficient. She will go for \$250 per annum. Will the Christian women of Texas send her? Reader, will you help? If so, stop right here. Go get your pen and ink; open your purse, and enclose five, ten, twenty, fifty dollars to Miss Holding, at Laredo Seminary, Laredo, Texas. Do so right now before something intervenes to cool

the ardor of the good impulse that now stirs your heart. The money is not to be a part of your dues to your auxiliary; it is to be a special donation to employ a matron for the seminary. Send what you can. Give as the Lord has prospered you, and Miss Holding will, we have no doubt, be glad to receive the contributions, whether large or small, and acknowledge their receipt through the ADVOCATE.

DEATH OF JUDGE JACKSON.

The press dispatches announce the death of Chief Justice James Jackson, an eminent citizen of Georgia, and one of the most useful and distinguished members of the Methodist Episcopal Church, South. He died of pneumonia, at his home in Atlanta, at nine o'clock p. m., Friday, Jan. 13. The funeral took place Sunday at eleven o'clock from First Methodist Church. An immense concourse attended, and the services—in which Bishop Key, Dr. Morrison, Dr. Hawthorne, Dr. Branahan, and others, took part—were very impressive. Bishop Key paid a warm tribute to the dead jurist. The following distinguished citizens were pall-bearers: Associate Justices of the Supreme Court, Hall and Blandford, Judges Bleckley, R. F. Lyon, Tripp, Marshall J. Clark, Richard H. Clark, Van Epps, Lochrane, Speer and William Ezzard, and Governor Gordon. The above represented the bench, the bar and the executive department. The following represented the church, of which decessus was a member and trustee: E. K. Lawshe, C. W. Hunnicut, George Winship, M. Harralson, B. B. Crew, W. A. Osborne, R. J. Redding, J. C. Courtney and Dr. W. D. B'zzel. The remains were interred in Oakland cemetery.

Judge Jackson was born in Athens, Ga., seventy-four years ago; graduated at the State University in Athens, read law and rose rapidly in his profession. He was for eight years judge of the western circuit, and after leaving the bench was elected to Congress from the Athens district. He was a first cousin of Howell Cobb, and was in Congress at the breaking out of the war between the States. After the war he became the law partner of Howell Cobb, and practiced at the bar with him at Macon, Ga., until 1868, when Cobb died suddenly in New York. In 1876 he was appointed Associate Justice of the Supreme Court by Gov. James M. Smith, and a few years later, on the death of Chief Justice Warner, was appointed Chief Justice by Gov. A. H. Colquitt, which position he has held ever since. He leaves a wife and four daughters.

Judge Jackson was an eminent jurist, a patriotic citizen, and an humble and devout Christian. His loss will be felt in church and State, and will fall with crushing weight upon the members of his household. They will receive in their deep distress the sympathy and prayers of the church which the deceased husband and father fervently loved and faithfully served.

"SPECIAL TRANSFERS."

An exchange, while defending the transfer power as necessary to an effective episcopal jurisdiction, objects to what it calls "special transfers." If we understand the meaning of the phrase, it describes the only sort of transfers with which we have much patience. Provided the prerogative be confined to the Bishop and denied to official boards, it is, as a rule, by special transfers alone that the end sought by the granting of the transfer power can be attained. As a rule, every preacher who is changed from one charge to another, from one district to another, from one annual conference to another, should be a special transfer. Why should a preacher be sent to any charge, district or conference unless there is a reason for it, and a "special" reason? Our work in Texas has never been obstructed by men who have been specially transferred to us by episcopal authority to meet a specific need. We cannot say so much for those who "take a transfer" to us, and when the conferences meet are "on the bishops' hands," and must be sent "somewhere."

THE CHINA MISSION.

Bishop Wilson, in a recent letter to Bishop McTyeire, writes encouragingly of the work in China. Our work, he thinks, is well located in Shanghai and Suchow, and the arrangement of the woman's work has been effected with skillful management so as to make it contribute to the general good, and at the same time command the influence and support of the mission at large. The boarding and day-schools are carried on in the vicinity of the churches and chapels, the children are brought together from all the schools into the church or chapel for morning and evening prayers, and are organized into a Sunday-school on Sunday, and parents and children are distinctly taught that the schools are part of missionary operations. The effect of this arrangement and of the admirable work done by our women is to open the way into the families from which the children come for our church, and to bring the parents to hear the preaching. Great changes, in his opinion, are taking place in the Empire, and our situation is eminently favorable for seizing the advantages, and realizing the results of the new movements. He adds: I have done everything that can be done at this inauguration of our conference-work in China, and have prepared myself for it by careful inspection of other missions in Japan, North China, and here. I believe it to be wise and a good investment for one of us to come out every year until the work is fairly on

its way and the conference established, then every other year will be enough. * * Before mailing this, let me ask that if you can find any good men for China, you will send them out. The need is very great. The Board ordered that the premiums on drafts be appropriated to re-enforcements. That will leave about \$3,000 available for the purpose, which will support three single men or two married men, also paying their way here.

THE ITINERANCY IN CANADA.

It does not mean the same thing to Canada Methodists that it does to us. A brief statement of their method of "pre-conference arrangements" may not be uninteresting to our readers. An exchange says: "The conferences do not meet till June, yet as early as last September the quarterly conferences had their committees on pastoral supply appointed, and began issuing formal invitations to available pastors to come to them next year. In response many pastors have pledged themselves to the inviting churches, 'subject to the approval of the stationing committee.'" When the arrangement is made, it is promptly announced through the columns of the Guardian, the official paper. By an ingenious method of inviting ministers to preach "anniversary," missionary or educational sermons, what amounts to a system of "canvassing" has become quite prevalent and popular. While the plan seems to have been adopted in the interests of the "great" preachers of the body, and is a little hard on the "small fry," we are not disposed to find fault with what appears to please our friends so well. It certainly has some good points about it. It gives the combined benefits of both the Methodist and Congregational systems, and makes an easy job for the stationing committee.

THEY MEAN FIGHT.

A few days ago Major Benj. H. Keiser, editor of the Opelika (Alabama) Times, on entering his office one morning, found the gear-wheel of his new Campbell press jammed to pieces, and his office turned into a state of chaos. Under the door he found the following note of explanation: At the Club—Ben. H. Keiser, Reprobate: Your conduct towards the honest and decent people of this town has become unendurable, and as you are hedge about with a class of supporters that is as low and dishonest as you are, there is no chance whatever to bring you to justice, therefore I am ordered by the club to notify you to leave this town and county within ten days, or abide the consequences. C. PRAFT, Secretary.

Major Keiser has waged, in the Times, a relentless war against the liquor traffic and against the present Probate Judge of that county, who was elected in the interest of the whisky venders of Opelika. The press dispatch which announces these facts adds: "All the best citizens in this city have but one voice in the matter, and will see to it that no outrage is committed against a private citizen by the hoodlums, who are so cowardly as to seek so mean a revenge." That a newspaper cannot go to press nowadays without a statement of this, or some worse kind of outrage, shows that those who are identified with the whisky interest do not mean to surrender without a fight. We did not join the battle a day too soon. A little later and victory would have been almost impossible. As it is, it means the loss of much substance and many precious human lives. And yet who will falter?

PROHIBITION IN KANSAS.

In his report to the Governor of Kansas, Attorney-General Bradford declares that the saloon is fast disappearing from the State—practically, it is gone. In the counties of Atchison, Doniphan, Ford, Leavenworth and Wyandotte, where it was thought juries could not be obtained, prosecutions have resulted in convictions, Leavenworth being the last to yield. Since prohibition is a fixed fact, and no longer to be regarded as problematical, he recommends that the means and machinery without stint should be placed at the command of those who are charged with the responsibility of enforcing it. He thinks that as a good deal of the business formerly transacted by the saloons has been transferred to the drug stores, additional restrictions should be placed upon them. He therefore recommends that in addition to the affidavit now made by the druggist that the statements filed by him each month represent all the liquor sold by him, he be required to state under oath that the persons applying for the same were persons known to him, and that the liquors sold were desired for legitimate purposes, and that in addition thereto the applicant sign his own name, and not a fictitious name, to the statement.

THE PARSONAGE MOVEMENT.

It is succeeding. From the last report we learn that twenty-five conferences have been organized and forty-one parsonage societies established. Miss Helm adds the following earnest exhortation: "I trust the preachers and the preachers' wives in the conferences mentioned will open their eyes to the full meaning of this work, its importance to them, and will lend to the Conference Secretaries all the assistance in their power in organizing parsonage societies. If they will do this, every charge will soon be organized. If they refuse to aid, the work will, of course, move very slowly. Let all who are willing to help write to the Conference Secretaries for 'Constitution and By-laws,' and 'Suggestions How to Organize.'" Give us, at least, your prayers.

EDITORIAL BREVITIES.

The death is announced of Rev. Jordan Moore, one of the oldest members of the Tennessee Conference. The Richmond Advocate, referring to preachers in the drouth district of Texas, says: "If we had a holiday, we would go out and salute the noble band in the sun-searched section, and be honored by a sight of them. God bless them."

By resolutions of the Mississippi and North Mississippi Conferences, the Methodists of the State have determined to raise the sum of \$10,000 for the cause of Church Extension. It is a speech delivered at Columbia, on Emancipation day, the Hon. J. C. Price, a full-blooded negro of education and considerable reputation as a speaker, said: "The whites found gold, diamonds, and other riches in Africa. Why should not the negro? Africa is their country. They should claim it; they should go to Africa, civilize those negroes, raise them morally, and by education show them how to obtain the wealth which is in their country, and take that grand continent as their own." The New York Sun comments as follows: "The civilization of the native Africans by American Africans might be the most beneficent and efficient method of accom-

plishing the task that could be devised. But it would have to be done in the face of a tremendous stream of Europeans who are pouring into the fertile and valuable African lands, threatening eventually to overrun the whole continent for their own benefit. If Mr. Price's plan is to be carried out, it should be attempted immediately. However, whether Africa is finally civilized by the American negroes or by Europeans, its blooming fields and soft climate must have a continually increasing attraction for its children in foreign lands. In the end the negro may reap the chief benefit of its development, and perhaps some day there may be a negro State that will rank with the great nations of the world."

According to the Presbyterian, it was well proposed at a missionary meeting not long ago, when it was seen how much leazies and women's missions had done, to give a "vote of thanks to the dead men and live women of the church."

NOTES FROM THE FIELD.

Rev. W. L. Griffith, Blanco: We are going to make a thorough canvass for the ADVOCATE. Rev. C. H. Brooks, Chappell Hill: Send me some subscriber postal cards, as I hope to need them often. B. D. Kimbell, Blum, Hill Co., Texas: Herewith find \$2. Forward our excellent ADVOCATE as heretofore. As I have been a regular subscriber from about its start, I wish to continue. Rev. Geo. T. Nichols, Mesquite: Have met with no feature of our work that more astonishes me since on this circuit than the few ADVOCATES taken by our people and friends. How can our people be informed without taking church papers?

TEXAS PERSONALS.

The postoffice address of Rev. J. M. Holt is Roysse, Texas. The postoffice address of Rev. R. V. Galloway is Iredell, Borque county, Texas. Rev. Seth Ward, pastor of St. James Church, Galveston, is spending a few days visiting Calvert, his former charge. Any one knowing the whereabouts of Mr. J. E. Brown, formerly of Greensight, Texas, will confer a favor by writing to Mr. T. B. Culwell, box No. 7, Dublin, Texas. Last week Dr. F. T. Mitchell, by a very complimentary vote, was made chaplain of the Texas Legislature. His address, until further notice, will be Austin, Texas. The postoffice address of Rev. P. B. Sims is Davilla, Texas. He sends the following extract from a letter recently received from Bishop Key: "This will notify you that you are, for this year, changed, and you are appointed to Davilla circuit." Rev. U. B. Phillips, presiding elder of Tyler district, East Texas Conference, writes that Dr. R. S. Finley, by his own request, has been relieved of the charge of Athens station, and that this charge has been added to Athens circuit, Rev. W. M. Wainwright, pastor.

SOUTHWESTERN UNIVERSITY.

Please announce to the friends of the Southwestern University that we are about closing our first term with great encouragement. It is universally conceded that we are in the midst of the most prosperous year of the life of the school. No case of serious disorder has occurred, and the students generally demean themselves with due regard to the requirements laid upon them. A noble, manly set of boys and a ladylike, pleasant company of girls give delight to their teachers every day. The new term will begin Monday, Jan. 24, and already new students are arriving. Many more are coming. They should be on hand in good time. The written examinations will take up all of the next week, and close with the opening of the new term. We are enjoying the promising indications of a gracious revival among the students. J. W. HEIDT, GEORGETOWN, TEXAS.

WHAT IS DOING FOR THE CAUSE OF MISSIONS?

The above question is asked four times a year in each pastoral charge. The answers give the assessments for the year, then the amount collected; and again, "Nothing as yet." The last is the most common answer. One brother, who loves variety, sometimes answers: "All that can be done as yet." I have just looked through a quarterly conference record book that is full and "Nothing as yet" is about the most appropriate answer, because the most truthful. The question is, "What is doing?" and not "What have you done, collected or been assessed?" What are your plans of work; organization in the church; in the Sunday-school, and among the women of your charge? Do not report here what you have done, collected, Question 5; nor what you have organized, that will be reported under Question 24; but go to work, plan, organize, do something; then, by written report, marked "C," let the church know what is being done for the cause of missions. Do not fold your arms and cry, "Nothing as yet," and wait for something to turn up, but take hold with both hands and turn something up for missions. Your obligation is as strong as it can be made by divine and human sanction. The cry comes from God, the church, humanity and your own conscience. Respond earnestly, vehemently and now. Money, for both foreign and domestic missions, is needed now, and if it is not collected, both the cause of Christ and the credit of the church must suffer. If you keep the solemn pledge you have made, all will be well. C. H. BROOKS, Pres. Texas Conference Board Missions.

TEXAS CORRESPONDENCE.

L. D. Shaw, Uvalde, Jan. 11: Rev. W. B. Godby and Bro. Stamper are with us, and we are storming the devil's kingdom in Uvalde. The place is being shaken with the momentum of an earthquake. Praise the Lord for his wonderful work. E. G. Duval, Kemper, Jan. 10: I closed a meeting at Kemper school-house last night. It resulted in reviving the membership. We have reason to believe that impressions were made for good upon many minds and hearts. We had great displays of divine power at times upon the church. Rev. Dr. Peal preached us a good closing sermon. Geo. B. Killough, Blue Branch, Jan. 10: I arrived on Lexington circuit in a few days after conference, and have been living a real itinerant life among the

people. The people here know how to treat a preacher and to keep him busy. There is some prospect for a revival of religion, and now is the time to begin to work for it. Pray for us.

J. W. Jones, Bedias, Grimes county, Jan. 10: Iola circuit is without a preacher and presiding elder. Would like to hear through the ADVOCATE. We have had no preacher since the third Sunday in November. The ADVOCATE is a welcome visitor. I don't know how we would get along without it. Glad to know Bro. Abbey is still alive. Heard him preach twenty years ago. His head was white then.

O. T. Hitech, Caldwell, Jan. 8: We had a royal welcome by the good people of this town. We arrived here the last day of the old year, and at the depot Bro. Morgan put us in his bus and soon whirled us around to the parsonage, where we found kind friends, a cheerful fire and splendid supper. We will not soon forget the kind welcome given us. On investigation we found our larder supplied with groceries for a month, for which we show thanks.

L. D. Shaw, Uvalde, Jan. 13: The revival at Uvalde progresses gloriously. There never was such a meeting here before, according to statements of old citizens. Cannot give statistics yet, but many conversions and the altar crowded with seekers. Brethren of the West Texas Conference will miss a great opportunity if they fail to secure the services of Rev. W. D. Grant. He is within and done no railroad traveling. The last time he will be so far West. God uses him in a wonderful manner to stir up dead churches and reach hard sinners. Address him now at Uvalde.

J. W. Sanson, Whitney, Jan. 8: I wish to say that I am at last here and in my own hired house, after making six and one-half trips from Cleburne to my circuit since conference—sixty miles the round trip; total, 390 miles. I have filled all of my appointments since conference, except one evening appointment, and done no railroad traveling. You know it takes money to ride on the cars, and that being a scarce article with the writer, he travels by private conveyance. But I am now at Whitney, and ready for work.

John M. Armstrong, Flatonia, Jan. 10: In obedience to the Episcopal mandate, we severed our connection with the North Georgia Conference to find our field of labor at this place. It was painful to leave home, loved ones and native land, and only a providential indication of duty could have induced us to do so. We reached here on the 30th ultimo, warmly received, and have been generously provided for. The Flatonia people seem determined to sustain their reputation for kind treatment of their pastors. We feel very much at home. May the Lord abundantly bless us all and give us a good year.

A. E. Rector, San Angelo, Jan. 8: Have been four weeks in my new field of labor. My reception has been cordial, and the outlook is encouraging. The first quarterly conference has been held and a liberal assessment made for the same. Within the past two weeks the Ladies' Aid Society has collected money for a new organ and books. The railroad from Ballinger is expected here by next summer, when the opportunity and responsibility of the church will be greatly increased. My predecessor, Bro. Potter, is held in universal esteem. With prayerful longing for a prosperous year, I send you greeting.

A. H. Carter, Elgin, Jan. 10: Our first quarterly meeting was held Saturday, and notwithstanding the bleak, cold weather, the presiding elder, Bro. C. C. Armstrong, was at his post. The ADVOCATE is a welcome visitor, and is doing effective work in advancing the cause of Methodism in our great and growing State. May God inspire her editor to still nobler work, and may the inspiration be caught by Methodists all over the land, and when Texas has become the Empire State in point of population and wealth, may her Methodist institutions rank first in the work of the Master.

L. F. Palmer, Lone Oak, Hunt Co., Jan. 8: We are among a kind and true people. They gave us a surprise on New Year night, bringing many of the substantial of life in the way of flour, meat, rice, sugar, coffee, soap, etc., for which we do hereby return thanks to the good people of Lone Oak. To-day we are housed. A bleak north is on hand, and the clouds are heavy. Our county is needing rain very much. The small grain crop will be cut short if it does not rain soon. The general health of the people is good. Merchants say times are dull. Many of the farmers are stirring the soil for another crop. Our first quarterly meeting is to convene at Emory, the 15th of January, 1887, when and where we will get fitted up for the conference year proper. Our wish is for a successful conference year.

Fred L. Allen, Bremond, Dean Swift said that perhaps the Lord was able to make a better berry than the strawberry, but there was one thing certain, he had never done it yet. So it may be that other appointments are able to give their preacher and family a more cordial and hospitable reception than Bremond gave us, but one thing certain, they have not been reported as yet. On reaching our work, cold and hungry, we were soon refreshed with a warm supper, followed with good things of various kinds. Notably among these tokens of kindness were hams, flour, sugar, coffee, lard, canned fruits, chickens, for the poultry yard, apples, oranges, and last and largest, a whole hog of good size. As we looked at and partook of these things, we felt like this people ought to have our best service for this conference year, and by the grace of the Lord they shall.

W. R. Manning, Annona, Jan. 11: First quarterly conference for Annona circuit, Paris district, North Texas Conference, was held Christmas day. Our new presiding elder, Rev. J. C. Weaver, was with us in good health and good spirits, and did his part well. The board of stewards made a liberal assessment (\$800) for their pastor, and with but a short notice, reported \$92 60. The good people of this town were not unmindful of their preacher and family in their distribution of Christmas presents. Besides the many good things that go into the make-up of a generous pounding, came a nice pair of turkeys, all of which bring us under lasting obligations, and send us on our way rejoicing and full of encouragement. At the last quarterly conference for 1886 the people paid off an old debt on the parsonage, and the first quarterly conference for 1887 appointed a committee to repair it. So we will soon have a nice parsonage, free of debt and worth about \$700, with good barn, garden and orchard and "truck patch," where the preacher in charge can take

needed outdoor exercise. So, with all, we start on the new year's labor with encouraging prospects of success. He that desireth the office of a preacher in charge, desireth a good work and plenty of it. A happy and successful new year to you and every one else.

C. H. Ellis, Lorena, Jan. 8: Waco circuit still ahead. Bro. Owens fails to make out his case. "Lost not him that putteth on the harness boost himself as he that taketh it off." The stewards of this charge met, their pastor first and discharged their duty, not with the promptings of the former much beloved pastor, Rev. S. P. Wright, but at the call of the new, and guided wholly by their judgment and conscience. Now, if duty has been discharged both in Mastersville and Waco circuits, the order of time can alone determine which is in advance of the other. I have just completed my first round, and am glad to say I have never been more kindly received, or had greater evidence of substantial appreciation. We are expecting great things, and our faith is well founded, being wholly in God. We will report progress.

J. C. Russell, Rancho, Jan. 10: Our first quarterly meeting has passed with the coldest spell of the winter; so very cold that it was impracticable to hold religious services only at the residences. There was a good attendance at quarterly conference of the official members. Very good, considering that some of them had to come several miles through the sleet. Finances as good as we could expect under the financial pressure that is now upon us. Our presiding elder, Bro. Alanson Brown, was promptly at his post, looking well after all the interests of the church, giving us wise counsel as to the best ways and means to be used in building up both the moral and spiritual condition of our work. The holidays have passed, leaving no mark of indiscretion upon record against any member of the church in our charge, for which we praise the Lord, take courage and press on for the perfect day. Hope that God may give us many sheaves for our hire this year.

Mrs. J. S. Mathis, Palestine, Jan. 15: The general opinion that itinerant preachers' wives sacrifice many comforts, in many respects of luxuries of life, to an attitude of rebellion, I ask: "Why can't we have that, or why deny this?" But a sober, second thought enables me to say, of a truth, I have no cause to murmur or complain. We have never known want or suffering. Indeed, our lives have been cast in pleasant places and surrounded by tender, loving friends, who never fail in any emergency. What, though we have suffered some privations, met some disappointments, and had many pleasures which overreached them. The thought that we are not forgotten sometimes comes to us in such a way that words are inadequate, and only tears can express the deep gratitude we feel, as was the case when Bro. Thompson, in a short but appropriate speech, on Saturday evening, during the conference at our Woman's Missionary anniversary, presented me a beautiful silk quilt, made by the members of the Woman's Missionary auxiliary at Marshall. Had the quilt been made by those dear friends and sold for a large sum of money and given to me, I would have prized it highly for its real value. But, oh, how indelibly does its value enhance when I know it was made for me; that I was in the thoughts and hearts of those dear people as they wrought those lovely and intricate stitches into a thing of beauty. Some whose hands assisted in this work I used to nurse in their infancy and girlhood. Others I met in more mature life. Some I have never met, but I love them every one. May heaven's richest benediction rest upon them all. When I say that the quilt is the prettiest one I ever saw, I make use of the expression I have heard many times from others that have seen it. It contains twelve squares made of rich material, with artistic design. In the center of the square is a fan on which are the names of our officers belonging to the Woman's Board of Missions, with the letters W. B. M. at the top, and M. E. Church, South, at the bottom. In one corner of the same square is painted a lovely rose, with buds, and in the other corner a cluster of water lilies of rare beauty. The other eleven squares are made up of a great variety of colors and shapes, some beautifully embroidered, others painted, and all mingled by fancy stitches so varied and lovely that one lady said: "I can look for hours at this quilt and yet find new beauties that I had not detected before." And another attractive feature is that the initials of our noble young lady missionaries are on it. Yes, while I write, that neatly embroidered square, with D. H. in the center, is before me, and saddens my heart; and, with Bro. Briggs, I am ready to ask: "Does the sacrifice pay?" I also see D. H., our own Texas missionary, whose bright, sunny face I last saw in her widowed mother's home. She was then a tiny girl. Dear sisters, I humbly trust that this token of remembrance will ever be an inspiration urging me forward in the grand and glorious work of woman for woman. And if it please my Heavenly Father, I would love to live to see one or both of my boys in the field, battling for the world's redemption.

A SUGGESTION
The circulation of our indispensable church paper should enlist the efforts of our membership, both clergy and laity. Whatever interest might be in this direction should be considered. An interest, which I think is not sufficiently noticed in the press of our church, is the one of Sunday-schools. Some time past it was thought best, because of the embarrassed condition of our Publishing House at Nashville, to discontinue the publication of the international lessons in our ADVOCATE. It was so done, to the regret of many. Now, I think our TEXAS ADVOCATE should recommence the publication of the international lessons of Sunday-school lessons. You are aware of their great popularity and their general use. The Sunday-school cause is assuming such consideration by the pious men and women of our land, and is realizing such satisfactory results, that the literature pertaining thereto is eagerly sought after and appreciated. Give a column or more to these lessons, enlist the services of a few qualified expositors, and I believe it will result in an increased circulation of our ADVOCATE.

WAKARACHE, TEXAS.
Can consumption be cured? Yes. One man only, discovered the laws of gravitation. One man only, discovered the virtue of vaccination. And one man, after years of study and reflection, has discovered the cure for consumption. Dr. Pierce's "Golden Medical Discovery" is its specific. Send two letter stamps and get Dr. Pierce's pamphlet free on consumption. Address, World's Dispensary Medical Association, Buffalo, N. Y.

IN AND ABOUT LAREDO.

We are at work in this mission field, and are happy and hopeful. A cordial welcome to many kind friends at Christmas time have made us feel that "the lines are fallen unto us in pleasant places."

Methodism has made but little progress in Laredo. We have about twenty members now, since the teachers and pupils of Laredo Seminary have transferred their membership to the Mexican Church; but "a great door and effectual" seems to be opening to us now. May the Lord help us to take possession.

Our great need is a church building, and we are moving in that direction. A gentleman, not a member of the church, has given us a lot adjoining the parsonage. Would that there were more of his sort!

The Board of Church Extension, at its last meeting, made an appropriation of \$1500 to Laredo, on the condition that we send \$1000 more, and we expect to do it. We ought, by all means, to build immediately, for every indication points to a building "boom" in the near future, and a consequent advance in the prices of building material and labor. It is no easy matter for us to raise \$1000 now, but the ladies have taken hold, and of course we are confident of success.

We must hold this place for Christ and Methodism. The closing of the Gray in the Mexican National road, between Laredo and the City of Mexico, is a question of a short time, so that the future importance of the place is assured.

San Diego, on the Texas Mexican road, running from Laredo to Corpus Christi, is connected with this mission, and one Sunday in the month is devoted to that place.

The population is principally Mexican, but there are a number of Americans there, as well as at Pena, Benavides, Collins, and perhaps other stations on the same road, who need the gospel; it would be well if missionary funds were sufficient to form a separate mission, embracing the several stations between Laredo and Corpus Christi.

We greet you, Mr. Editor and brethren, in Christ's name. May the Lord grant you a year of glorious success.

LAREDO, TEXAS.
STELLING FISHER.

NOTES FROM CENTER.

Rev. W. B. Patterson, the newly appointed presiding elder of the San Augustine district, has begun his work way down below freezing point. The weather gives him a cold reception, but doubtless the people will give him a warm one. The people of Center, or those that could brave the raging north, heard him the first Sunday of this year, and are well pleased with his pulpit ability, and all take it for granted that he has every other qualification for a first-class presiding elder.

Bro. Patterson will make Center his home, and we hope he may find as many reasons for being pleased with the kind people here as did his predecessor, Rev. J. L. Dawson, the former pastor here. Now in charge of Pine Hill circuit, has been weather-bound at Center the past week. The Pine Hill circuit has been for years the banner circuit of the district. She has been ably in supporting her preacher and contributing to the conference collections, and behind none in the Sunday school and revival work. As true and devoted laymen are to be found here, and labor anywhere in our Zion. These people will gladly welcome Bro. Dawson as their pastor. Here he began his itinerant work as junior preacher with the lamented J. C. A. bridges. These early friends of Bro. Dawson will welcome him back, and rejoice to find in him the same sweet spirit and winning manners that endeared him to them years ago. Rev. T. S. Armstrong, appointed at our recent conference to the Moscow circuit, is in Center, confined to his bed with slow fever. He is at his father's, where devoted parents and affectionate brothers and sister watch by his bed and minister to his wants while he passes through this trying ordeal. The good people of Moscow circuit may not see their pastor for some weeks yet, but we assure them that when he comes they will find him to be a fine young man, a very pleasing preacher, and withal a good and true pastor.

Bro. George R. Hughes, who for four years grew in the affections and estimation of the people of Hempfield mission, and whose each succeeding year on that charge was one of increasing usefulness, is in the parsonage of Carthage circuit, his new charge, and has already begun a year's work that we doubt not will prove his appointment a judicious one. The eyes—and I trust, the prayers—of the people of Center circuit follow another preacher as he goes out this year. J. S. Murphy, Jr., has left his home and parents to enter upon an itinerant life. His work is Newton circuit. Bro. Murphy is a young man of pure morals, good mind and great modesty. May the Newton people deal kindly with the young man.

This district and conference lost at our last session a very good and most successful preacher—Bro. G. D. Wilson, transferred to the Northwest Texas Conference. No one among us has left behind more substantial evidence of usefulness than this brother. On the Melrose and Pine Hill circuits particularly do the fruits of his labors stand up as monuments of his holy zeal for the salvation of souls. We commend him to the love and confidence of the people of his new field as a brother to be loved and trusted.

There are other preachers, in fact all on this district who have gone out from this to other districts, that we feel a great interest in, and hope they have all had a cordial reception and a good beginning. All I have to say of Center and Teneha circuit and preacher just now is that we are all well pleased with each other, and are starting out to do an honest year's work, trusting in God, but trying to keep our powder dry.

J. W. JOHNSON.
CENTER, TEXAS.

NORTH TEXAS CONFERENCE.

Notice.
The Executive Committee of the North Texas Brotherhood will please meet at Floyd Street Church, Dallas, at 2 o'clock p. m., Jan. 27, 1887.
C. B. FLADGER, President.

"Men and women make sad mistakes about their own symptoms—taking their vague, uneasy longings, sometimes for genius, sometimes for religion, and oftener still, for a mighty love."
"When we two parted, I felt that I had taken cold," said Thomas Talcott, "and next morning I was hoarse indeed. But a 25 cent bottle of Dr. Bull's Cough Syrup did me up."
Contentions women are slaves to headache; but twenty-five cent bottle of a lowly household, Salvation Oil will restore harmony in the household.

TEXAS CONFERENCE IN 1851.

Doubtless the readers of the TEXAS ADVOCATE take an interest in the perusal of the "olden times," copied from the files of the ADVOCATE for 1851, 1852, 1853 and 1850. These articles remind the older members of the conferences in Texas, and those who have since joined the traveling connection, and our present membership as well, of the fields of labor assigned to the preachers, with the result of their ministry. I have before me a list of the appointments made at Bastrop, in December, 1851. At that time there were but two annual conferences in Texas. You will see from the following list: there were fifty-three preachers, of whom were supernumeraries, two left without an appointment for reasons assigned, three located at their own request, and one transferred to the Alabama Conference. Out of this number, it is known to the writer that least have one-half of the brethren named in the list have approached the river and crossed the stream, waiting the arrival of those of us who must carry a little longer before reaching the immortal shore. May it be with us who still survive, as it doubtless was with our fallen comrades who led the way, a safe passage, a joyful entrance and a happy greeting "over there."

I copy from the Texas Wesleyan Banner:

TEXAS CONFERENCE.
The Texas Wesleyan Banner contains full reports of the proceedings of this interesting conference. The session was held December 23rd at Bastrop, where its third session was held, and the adjournment was its day. Bishop Capers not being present, on account of ill health, the Rev. R. Alexander was chosen President, as at the previous session at Bastrop. We hope a Bishop will get to Bastrop next year, for we perceive the next session is to be held in that promising town. All the interests of the church in that conference seem to be prosperous.

The statistics have already appeared in this journal. The following are the APPOINTMENTS:
Galveston District.
C. RICHARDS, PRESIDING ELDER.
Galveston Station—N. A. Craves.
Galveston German Mission—Peter Moelling.
Houston Station—J. M. Follansbee.
Matagorda Station—A. B. F. Kerr.
Brazoria Circuit—Geo. S. Galloway.
Richmond Circuit—John Patton, W. F. Hubert.
Houston Station—To be supplied.
Geo. Robertson—Ed of the T. W. Banner.
Houston African Mission—To be supplied.

RUTHERFORD DISTRICT.

J. M. WESSON, PRESIDING ELDER.
Rutgersville and Lagrange—David Coulson.
Fayette Circuit—John C. Kolbe.
Texas Circuit—S. R. Alexander.
Washington Circuit—J. M. Derhammer.
Anderson Circuit—J. E. Ferguson and M. L. Shook.
McIntirey—James G. Johnson.
Mill Creek Mission—Joshua Shapard.
Huntsville—F. A. McAshan.

SPRINGFIELD DISTRICT.

W. C. LEWIS, PRESIDING ELDER.
Springfield Circuit—M. Vell.
New Hope Circuit—Dennis Morse.
Waco Circuit—P. M. Yell.
Waxahachie Circuit—James H. Addison.
Hempfield Circuit—Jas. W. Lloyd.
Lewis Circuit—Lewis G. Wright.
Georgetown Circuit—Geo. Little.
Red Oak Mission—Wm. G. Nelms.

AUSTIN DISTRICT.

J. W. WHITFIELD, PRESIDING ELDER.
Austin Station—S. R. Conner.
Austin Station—L. G. Johnson.
Austin and Bastrop Circuit—F. Wilson.
Seguin and San Marcos—J. Lancaster and S. M. May.
San Antonio Station—L. B. Whipple.
San Antonio and Seguin German Mission—H. P. Young.
Fredericksburg German Mission—C. Grote.
Brooksville and Point Isabel—To be supplied.
Rio Grande Circuit—To be supplied.

VICTORIA DISTRICT.

DANIEL CARL, PRESIDING ELDER.
Victoria and Port Lavaca—H. S. Thrall: one to be supplied.
Goliad Circuit—Thos. F. Cook.
Goalesville Circuit—Wm. A. Smith.
Texas Circuit—O. M. Anderson.
Columbus Circuit—C. W. Thomas.
Egyp—To be supplied.
Egypt African Mission—To be supplied.
New German Mission—E. Steiner.
Corpus Christi—To be supplied.
E. John H. Haynie and Jesse Hord supernumeraries.
N. Phillips and B. L. Peck left without an appointment on account of ill health.
J. W. DeVilbiss left without an appointment on account of pecuniary embarrassment.
W. S. Hamilton, of the T. W. Banner, and Reuben Long located at their own request.
A. J. Crawford transferred to the Alabama Conference.

Not a conference to be held at Bastrop.

P. S.—Rev. C. Richardson was Secretary of this conference, who afterwards died, greatly lamented by his brethren and many friends. DANIEL BREISE.
MARSHALL, TEXAS.

THE BURNING OF GRANBURY COLLEGE.

About two o'clock Sunday morning we were awakened by the alarm of fire. On looking out the first sight was our beautiful college building wrapped in flames. The cause of the fire is unknown: it originated in the door of the third story in the printing office.

We look out upon the blackened walls of what was an elegant three-story stone building, and think of three hundred students and a faculty of ten professors and teachers turned out in the winter wind. It makes us sad.

The college building, with all its furniture, consisting of desks, apparatus, chemical and philosophical; two libraries, worth \$1500, printing press and type of the Collegium—all gone. But the college is not dead; its soul lives while the body lies in ruins. We are cheered by the sight of groups of students going by to places improvised by the trustees; and the indefatigable Switzer and Moor opened school this morning promptly at nine o'clock. Not one hour of the school is lost.

But this is not all. The body will rise again before the rocks in the old wall are cool. Vigorous steps are being taken by our citizens to build on the spot, even a better house than the one that burned. To be sure, this works a great hardship upon us.

We are still in the iron grasp of a drought which has continued for nineteen months. Our farmers make nothing last year, and nothing is being made yet. We are impoverished, but the sentiment is, "Let our Christian education be sustained, though other interests fail." Who will say amen to this sentiment? One dollar each from one thousand men would help us amazingly. Or, who knows but this may fall into the hands of some friend of education who will send us a thousand dollars in our great distress? Will not every institution of learning send us ten dollars? Let us learn to help each other.

Now, we have given a plain statement, and asked Christian aid; but it is known to all whom it may concern, if we do not get assistance we will rebuild ourselves. Granbury College still lives.

THE BAPTISM OF CHRIST.

In the ADVOCATE of December 9, Bro. R. Lane says of the "Baptism of Christ": "It was not to initiate him into the Atonement or ceremonial priesthood." Does he mean that he was not at that time initiated into his priestly office? Does he mean that John had nothing to do in that initiation? If so, why did Jesus appeal to the baptism of John as giving him authority in the temple? He had driven out those who deeded the temple by selling doves and changing money, and when appealed to, to know by what authority he did those things, he said: "I will also ask you a question: 'The baptism of John, was it from heaven, or of men?' Why did he thus appeal to John's baptism if it were not to show that his authority came from God? As John's baptism was from heaven, whatever it gave authority to say or do was from heaven, or in other words, to the same effect, from God.

Again, why did Christ wait until he was thirty years old to be baptized, if that baptism had nothing to do with setting him apart to his priestly office? Again, why were all the priests to be apart to their priestly office by a certain prescribed mode, if it was not to show the mode by which Christ should be set apart to his priestly office? They were typical priests. Were not their initiations typical also? Were not nearly all the ceremonies among the Jews typical of some better things that should afterward be revealed? Was the initiation into the priestly office an exception? If the anointing oil by which Aaron and other priests were consecrated did not typify the anointing of the Holy Ghost, by which Christ was anointed, why should it be so sacred? Where is the proof that Melchizedek was not formally initiated into office?

I am not finding fault, but simply pointing these questions to get more light. I cannot afford to throw down an old theory for a new, simply because it is new. I must see that I am to be benefited by the exchange, or I cannot afford to remodel. If Bro. Lane will turn on the light, it may enable us to see how Jesus was baptized merely as a Jew, and not be baptized upon repentance, and commanded to believe on him that should come.

W. H. H. BIGGS.
SAN MARCOS, TEXAS.

FROM BASTROP.

We reached Bastrop, Dec. 16, at 10 o'clock p. m. Wife and children almost frozen. We all needed a warm reception. Thanks to a good Providence and this good people, the reception was all that could be desired. The good ladies had put the parsonage in perfect order, not neglecting the pantry, kitchen or any other department. Not content with that, they had a regular presiding elder supper, and a blazing fire on the hearth. Talk about the "wear and tear" of the itinerancy to others, if you please. While our own freight was detained at Elgin two weeks, the parsonage is so well furnished that we were quite comfortable from the beginning. In a word, it is the best furnished parsonage we have struck in the past twenty-two years. I was absent last Sunday, filling my regular appointment at Hill's Prairie. At the close of Sunday-school the brethren had a meeting, in which they discussed matters and things in general, and I am glad to say, the ADVOCATE came in for a share of attention. From the days of Dr. J. C. Keener and the New Orleans Advocate to the present, I have been considered a good agent for the Advocate family, and I have often heard our editors and bishops on the subject with great delight, yet I must say that the master speech on that subject was made last Sunday by R. A. Green, one of the stewards of this charge. In arguing the case with a brother, he actually proved to him that the cash value of the ADVOCATE was \$25 a year. You already have the name of that subscriber, and you may expect many more to follow. A happy New Year to the ADVOCATE and all its readers.

W. W. GRAHAM.

Hood's Sarsaparilla has cured thousands of cases of rheumatism. This is abundant reason for belief that it will cure you. Try it.

The remains of Gambetta are to be transferred to the Pantheon at Paris, his father having consented.

WORTH SENDING FOR

Dr. J. H. SCHENCK has published A NEW AND ELABORATE BOOK on the Treatment and Cure of CONSUMPTION, LIVER COMPLAINT AND DYSPEPSIA

which will be mailed FREE to all who want it. If you are, or know of any one who is, afflicted with, or liable to any of these diseases, send name and address (plainly written) to Dr. J. H. SCHENCK & SON, (Name this paper.) Philadelphia, Pa.

GRANBURY, TEXAS.

—J. F. Archer, Jasper, Jan. 6: Show here Tuesday two inches deep. Not all gone yet. Wonder if Wiggins' prophecy isn't correct after all (?)—and we are shifting towards the north pole.

A LOST BOY.

A poor widow in Graham would be very grateful for any information about her boy. His name is Johnny Towry. When she heard of him last, he was leaving Carvel City, Carroll county, with Mr. Allison, to drive cattle to Mr. Allison's ranch, which he said was on the Clear Fork of the Brazos. That was four months ago. He is thirteen years old. Any information of his whereabouts, if sent to me, will be delivered to his mother, and be greatly appreciated.

JOHN M. BARCUS.
GRAHAM, TEXAS, Jan. 10, 1887.

If Sufferers from Consumption, Scrophulous Rheumatism and General Debility will try Scott's Emulsion of Cod Liver Oil with Hypophosphites, they will find immediate relief and permanent benefit. The Medical Profession universally deems it a remedy of the greatest value and very palatable. Read: "I have used Scott's Emulsion in several cases of Scrophulous Debility in Children. Results most gratifying. My little patients take it with pleasure."—W. A. HILLIARD, M. D., Salisbury, Ill.

"Under every guilty secret is hidden a brood of guilty wishes, whose unwholesome, infecting life is cherished by the darkness."

M. P. HENNESSY,
Hardware and sole agent for Grand St. Louis, dealer in all kinds of liquors, Cold Buck's Patent, Trade of Texas and Southern Stone Cooking Stoves. Send for price list.

FOUND AT LAST.

M. A. Abbey, of Russellville, Ark., dated June 8th, 1884: "At last I have found an honest remedy. B. B. H. is the best Blood Poison remedy on earth, and if I had a voice that would reach from Atlanta to the sea, I would proclaim its virtue. I have used only four bottles, and am nearly cured of a serious Blood Poison."

The powerful Burmese Chief Alahoo has submitted to British authority.

Save the Chickens
by using Bass' Chicken Cholera Cure. For sale by all druggists.

Austrian Jews are being expelled by wholesale from Odessa and Wolodyca.

Mr. L. D. Vinson, Cashier D. & F. R. R., has tried and indorses Red Star Cough Cure.

The Duke of Argyle's book is nearly ready: it will bear the title, "Scotland as It Was and as It Is."

Save the Chickens
By using Bass' Chicken Cholera Cure. The only certain remedy.

The Italian people are about to erect a monument to Garibaldi on the Janiculum, in Rome, to cost 1,000,000 francs.

100 Doses
One Dollar. Hood's Sarsaparilla is the only medicine of which this can be truly said; and it is an unswerving argument as to the strength and positive economy of this great medicine. Hood's Sarsaparilla is made of roots, herbs, barks, etc., long and favorably known for their power in purifying the blood; and in combination, proportion, and process, Hood's Sarsaparilla is peculiar to itself. For economy and comfort we use Hood's Sarsaparilla. Mrs. C. B. Brewster, Buffalo. "Hood's Sarsaparilla takes less time and quantity to show its effect than any other preparation I ever heard of. I would not be without it in the house." Mrs. C. A. M. HURBARD, North Chili, N. Y., 100 Doses.

One Dollar
Hood's Sarsaparilla cures scrophulous, salt rheum, all humors, boils, pimples, general debility, dyspepsia, biliousness, sick headache, catarrh, rheumatism, kidney and liver complaints, and all affections caused by impure blood or low condition of the system. Try it. "I was severely afflicted with scrophulous, and for over a year had two running sores on my neck. I took five bottles of Hood's Sarsaparilla, and they were completely cured. Entirely cured." E. E. LOVETZKY, Lowell, Mass. "Hood's Sarsaparilla did me an immense amount of good. My whole system has been built up and strengthened, my digestion improved, and my head relieved of the bad feeling. I consider it the best medicine I have ever used, and should not know how to do without it." MARY E. FEELEY, Salem, Mass.

Hood's Sarsaparilla
Sold by all druggists, \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.
A GOOD MUSIC TEACHER
WILL USE

The Best Instruction Books.
There is no mistake about the great Richardson's New Method for the Pianoforte, since nearly 40,000 copies of this favorite of thousands of teachers. Many times reprinted. The most correct of instruction books! Price \$3.
Since the advent of "Richardson," many excellent first-rate methods have been published, and have attained great favor. Pre-eminent among them is:
New England Conservatory Method, (Price \$3, or in parts, each \$1.50, and)
Peters' Eclectic Piano School, Price \$4.
The first book has had important management of the great Conservatory, and the second has a 10th impression, solely on its own merits.
For Reed Organ, Clarke's New Method, \$2.50
For Mandolin, Winner's Complete Method, 75
For Zither, Winner's Complete Method, 75
For Violin, Godeaux's Method, 75
For Guitar, Kummer's First School, 50
For Banjo, Curtis's Method, 50
For Cornet, Flute, Clarinet, Flageolet, 1.25
Banjo, Accordion, Violin, Guitar, Reed Organ and Piano, Sep. Winner has prepared very good easy methods, costing 50 cts. each. All are called IDEAL Methods. Mailed for Retail Price.

Oliver Ditson & Co., Boston.

C. H. DITSON & CO., 87 Broadway, New York.

JOSEPH GILLOTTS
STEEL PENS
Solely by ALL DEALERS THROUGHOUT THE WORLD.
GOLD MEDAL PARIS EXPOSITION—1878.

Children Cry FOR PITCHER'S Castoria
Centaur Liniment is the most wonderful Pain-Curer the world has ever known.

ESTABLISHED 1866.

Thos. Goggan & Bro., Galveston, Texas.

THE OLDEST, LARGEST AND MOST RELIABLE

PIANO, ORGAN, AND MUSIC HOUSE IN THE STATE.

To those who contemplate purchasing a PIANO or ORGAN we wish to announce that we have established a successful and prosperous business on the principles of fair dealing, fair profits, good values, true representations of the qualities of Pianos and Organs we sell, and liberality to our Patrons.

BEING CASH BUYERS,

We secure lowest prices and agencies of the best instruments, while the immense volume of our business makes it to the interest of Manufacturers we represent to prepare instruments specially for our climate.

We sell Pianos and Organs as LOW FOR CASH and on as easy terms as any house North or South.

We do not ask for NOTES or OUTSIDE SECURITIES on Pianos and Organs we sell ON TIME.

WE DO NOT SELL PIANO AND ORGAN MORTGAGES OR NOTES TO MONEY-LENDERS

In order to raise funds to carry on our business, hence we are not compelled to charge high prices on time sales to cover money-lenders share.

OUR GUARANTEES ARE NOT WORTHLESS, like those of irresponsible agents, dealers, and many manufacturers.

We do not send Pianos or Organs on trial, or place them in houses of parties who merely write for Prices. These are old tricks. They confuse and often lead to the purchase of inferior instruments at high prices.

We are State Agents for the justly popular EMERSON PIANOS, thousands of which are in use throughout the State. The following letter from the Emerson Piano Co. speaks for itself:

Messrs. Thos. Goggan & Bro., Galveston: GENTLEMEN—We wrote you in June, 1881, and May, 1883, stating that you were our Sole Agents for the State of Texas, and we only warranted such Pianos as were sold to you for the Texas Trade...

Bestides the Emerson, we carry in stock the Weber, and other standard Pianos adapted to Texas Climate. We have two styles of Organs made for us, one of which (see cut above), we sell for \$75, and the other for \$95. The cases are marvels of beauty, while the interior finish and tone qualities are all that could be desired.

THOS. GOGGAN & BRO. ORGAN. STYLE 2, CASE 2. This organ has 4 sets of Reeds of 21 octaves each, grand organ and three swell and 8 stops. Price, with stool, book and freight prepaid, ONLY \$75.00 CASH!

COMMERCIAL. FINANCIAL. GALVESTON, JANUARY 17, 1887. EXCHANGE AT GALVESTON. Official quotations at the Cotton Exchange. Sterling, six days, Buying, Selling, 4.58 1/2, 4.58 1/2.

Texas Christian Advocate. SUBSCRIPTION. ONE YEAR \$2 00 SIX MONTHS 1 00 THREE MONTHS 50 CENTS TO PERCEIVERS (half price) 1 00 For advertising rates, address the Publishers. Entered at the Postoffice at Galveston, Texas, as second class matter.

UNANSWERED LETTERS. Jan. 12.—W. M. Crowson, subs. F. J. Browning, sub. J. G. Fowler, sub. Glad to hear you were "philly" we take it you are now an "austere" man. W. A. Sancey, sub. L. F. Palmer, subs. 2 cards. H. S. Gorsline, sub. Jno. H. Reynolds, sub. Albert Little, sub. G. C. Hardy, sub. W. H. Crawford, sub. Mrs. Viola Hunt, sub. J. T. Browning, sub. H. M. Sears, sub. R. V. Galloway, subs. C. W. Daniel, subs. W. D. Robinson, subs. H. M. Glass, subs. C. A. Evans, subs. J. W. Vest, subs. I. K. Waller, sub. C. M. Keith, subs. I. N. Reeves, subs. 2 cards. S. Crutfield, sub. Geo. Hinson, sub. J. C. Russell, sub. half price is correct. T. B. Graves, sub. Samu'l Morris, subs. C. S. Field, subs. J. P. Mussett, sub.

Immense Destruction of Pasturage. MOUNT BLANCO, Tex., Jan. 16.—The destruction of grass and range by fire has been very extensive in these parts in the last few days, and the fire is still raging. The Syndicate ranch lost a good portion of their pasturage; the D. H. Snyder pasture lost about one-third of theirs; the Munn pasture a good deal; the low range a large portion of their out-lying range; the free-grass range of Crosby county is about all gone, and a good portion of Hale and Floyd counties. The fire is passing on to the Matador and Quitaque ranges, and there is no telling where it will stop, as the wind is changing all the time. The fire is the result of careless firing of fire-guards by the ranchmen west of here, and millions of acres of grass were swept away in a few hours.

BUCKKIN JOE. MARIENFIELD, Tex., Jan. 16.—Buckskin Joe, the general manager of the Oklahoma boomers, is here, looking for a location to settle his colony of 300 families. He thinks this country (Martin) is suitable. He gives up the Oklahoma move, as the strenuous opposition of the government prevents any settlement in that country. The colony is looking to Texas for a location.

Gen. Hazen Dead. WASHINGTON, Jan. 16.—Gen. W. B. Hazen, Chief Signal Officer of the United States army, died, at Washington, of diabetes coma, at 8 o'clock this evening. He suffered from diabetes for some years, but of late has improved in health and strength, and hopes were entertained of his recovery. On Sunday morning his physician, P. T. Harvey, United States army, was summoned to see him soon after daylight. The case was deemed of so extreme gravity that his relations in the city were informed, and they at once gathered about him, and spared no effort to bring him relief. Some improvement resulted from the treatment, but toward evening his symptoms became aggravated, and at the request of his family Dr. Lincoln met Drs. Harvey and Huntington in consultation. Every measure that the skill of science could suggest failed to rally the sinking officer, and he breathed his last at 8 o'clock in the evening.

THE GENERAL MARKET. Quotations represent wholesale prices in making up small orders higher prices have to be charged. AXLE-GRASS—\$5.75 per dozen boxes, at quality. APPLES—\$1.50 per box. AMMUNITION—Powder, per keg, \$5.00 according to brands. Blasting powder, \$2.50 per keg, agents' price. Shot-drops, per sack, \$1.75; buck, \$2.00. BRESWAX—15 cts for mixed lots.

Legislative Notes. The Twentieth Texas Legislature is organized and at work. Representative Gresham will propose an amendment looking to the elevation of the city of Galveston. The proposition is to raise the streets, payment for which shall come from a yearly issuance of bonds. As the streets are lots will be filled, and finally the city be placed high enough to convince the outside world of its security. The plan is an elaborate one throughout.

It is not expected that there will be any objection to the amendments asked by Dallas to its charter. The pistol bill approved by the committee in the Senate attaches a penalty of from thirty to sixty days for the ordinary unlawful act, and from sixty days to six months for carrying a weapon to church, meetings and other gatherings.

It is rumored that Russian influence is at work to dethrone King Milan. "It seems as if them as aren't wanted here are the only folks as aren't wanted here the other world."

CRYSTALIZED LENSES. Have won the admiration of every Spectacle-wearer who has used them. They stand unrivaled in their splendid reputation. Our testimonials are from governors, senators, legislators, and from the most distinguished men in all branches of science, who have had their sight improved by their use.

UNPRECEDENTED SALES. Everywhere. Overwhelming testimony in favor of their superiority. They can be worn any length of time at an sitting, and give astonishing clearness of vision, either by candle or by artificial lights. Mr. Hawkes not only has the best glasses, but carefully examines the eyes of each patient, and gives indisputable advice as to the proper selection of glasses, having had an experience of eighteen years in this branch of science. Every pair warranted. SPECTACLES MADE TO ORDER. Sold in every city and town in the South.

CRYSTALIZED LENSES. A. K. HAWKES, Optician, Atlanta, Ga., and Austin, Tex.

A CLEAR HEAD. A clear head: elastic limbs; good digestion; sound sleep; buoyant spirits; a fine appetite; and a ripe old age are some of the results of the use of Dr. Tutts' Pills. They require no change of diet nor interference with regular business. A single dose will convince you of their wonderful effect.

NEVER DESPAIR. Bainbridge, Ga.: "Dr. Tutts' Dear Friend—You know the cause of my bad health. I had concluded that there was no remedy that would relieve me until I used Dr. Tutts' Pills you sub. me. They proved to be the very thing I needed. I am under lasting obligations to you."

Tutt's Liver Pills. MAKE A VIGOROUS BODY. Sold Everywhere, 25 cents.

KNABE PIANOFORTES. Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO. No. 204 and 206 West Baltimore Street, Baltimore, No. 712 Fifth Avenue, New York.

RUPTURE. Have you heard of the astounding reduction for Dr. J. A. SHERMAN'S Famous Home Treatment, the only known guarantee comfort and cure without operation or suffering from islets? No steel or iron bands. Perfect retention night and day, no chafing, suited to all ages. Now \$10 only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy, office 28 Broadway, New York.

Wheat—No. 2, Mediterranean, Walker and other varieties of strict No. 2, 90c per bushel on track. WOOD—Buyers quote spring clip; Fine-twelve month light bark, 17c; medium twelve month, 16c; coarse, 15c; Burry, 14c per ton.

When Baby was sick, we gave her Castoria. When she was a Child, she cried for Castoria. When she became Miss, she clung to Castoria. When she had Children, she gave them Castoria.

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