

The Texas Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH—BY SHAW & BLAYLOCK.

VOL. XXIX.

GALVESTON, TEXAS, SATURDAY OCTOBER 28, 1882.

NO. 6.

Texas Christian Advocate

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Plan of Episcopal Visitation for 1882.

FOURTH DISTRICT—BISHOP PARKER.
West Texas.....Oct. 18, Seguin.
North Texas.....Nov. 1, Galveston.
East Texas.....Nov. 29, Henderson.
Texas.....Dec. 13, Bryan.

The West Texas Conference.

FIRST DAY.
WEDNESDAY, Oct. 18, 1882.

The twenty-fourth session of the West Texas Annual Conference met in the Methodist church in Seguin, Wednesday, October 18, 1882. Bishop Parker opened the conference by reading the fourth chapter of II Corinthians, and the conference joined in rendering the familiar hymn:

"And was as yet," etc.
The Bishop then led in prayer; and, prayer being over, he delivered to the conference a short, pointed and instructive address.

The former Secretary being absent, on motion of B. Harris, H. S. Thrall was requested to call the roll, which showed the presence of forty-three clerical and twelve lay members.

H. S. Thrall was elected Secretary; J. B. McPherson and W. J. Young, assistants. The conference agreed to meet at 9 a. m. and adjourn at 12:30 p. m.

The bar of the conference was fixed. The following brethren were introduced: C. H. Ellis, Jeremiah Farmer, Rush McDonald, J. W. Montgomery, and J. M. Shuter—all of the Northwest Texas Conference; J. M. Stevenson, of the North Texas; P. C. Bryce, of the North Texas, (announced as transferred from said conference); R. G. Sewell, Bible Agent; and Rev. M. Urbankie, of the German Conference, M. E. Church.

W. J. Joyce and H. G. Horton were appointed a committee on public worship. The presiding elders were then made a committee on nominations for standing committees.

The following is the Board of Finance, as appointed at the last conference: Revs. H. S. Thrall, I. Kingsbury, and J. T. Gillett; Messrs. G. W. L. Fly, W. C. Newton, T. H. Shugart, G. Ouderdonk, M. N. Shive.

The presiding elders reported, and the conference confirmed the following nominations for standing committees: On Books and Periodicals—G. W. L. Fly, Elias Robertson, M. A. Black, J. T. Gillett, John F. Denton. On Bible Cause—R. M. Leaton, Jos. Coughran, R. H. Gilbert, J. P. Rodriguez, T. D. James. On District Conference Records—A. C. Biggs, T. H. Shugart, A. G. Nolan. On Conference Relations—Alanson Brown, W. H. H. Biggs, T. H. Burk, J. Graham, W. H. Sent, Jas. S. Gillett, W. J. Thornberry.

The conference elected the following Board of Education: W. H. Sent, M. N. Shive, G. W. L. Fly, P. C. Bryce, J. Kingsbury, Jos. Norwood, J. G. Walker.

The following were elected as the Board of Church Extension: O. A. Fisher, J. S. Gillett, A. H. Sutherland, J. Farmer, A. F. Cox, H. G. Horton, B. Harris.

The following were elected as the Board of Sunday-schools: DISTRICT CLERICAL LAY
SAN ANTONIO—W. Thornberry, W. C. Newton, San Antonio—J. W. Vest, T. D. James, Mission—H. T. Hill, H. A. Hiron, Texas—Wm. M. Shockey, L. Robertson, Corpus Christi—R. M. Farris, R. H. Gilbert, S. A. Meador, G. C. Bryce, E. H. Starke, San Diego—J. Tabola, E. Rodriguez.

B. Harris was appointed on Committee of Third Year, in place of H. G. Horton, excused.

A communication was received from David Morion, Secretary of Board of Church Extension. The report was read and referred to Conference Board of Church Extension.

A communication was received from S. W. Turner, presiding elder of the Marshall district, East Texas Conference, including resolutions passed by that district conference touching the exclusion of the Bible and all religious books from our public schools. Read and referred to Educational Board.

Under question 20, "Are all the preachers blameless in life and official administration?" the name of Oreneth A. Fisher was called. He gave a statement of the prosperous condition of the church within the boundaries of the San Antonio district. He asked to be superannuated because of feeble health. His character passed, and his case was referred to Committee on Conference Relations.

The names of E. Y. Seale, W. T. Thornberry, and Temple G. Woods were called, and their characters passed.

The characters of the following superannuates passed, and their cases were referred to the Committee on Conference Relations: Jesse Hord,

Thomas Myers, J. W. DeVillias, A. A. Killough, J. W. Brown, R. H. Belvin.

The characters of E. H. Holbrook, J. G. Walker, John E. Vernor, and J. S. Gillett (elders) were passed, and they each asked for superannuation relation because of feeble health. Their cases were referred to the Committee on Conference Relations.

Question 12, "What traveling preachers are elected elders?" was called. W. J. Young made his report, and his character passed. J. Farmer's character passed. The committee reporting favorably in each case, they were elected to elders' orders.

Question 7, "Who are the deacons of one year?" was called. P. C. Bryce made his report. The Committee of Examination reporting favorably, his character passed.

Question 16, "Who are located this year?" was called, and Gideon W. Cottingham and Temple G. Woods were located at their own request.

Question 6, "Who are received by transfer from other conferences?" was answered as follows: W. T. Burk, from East Texas Conference; Wm. M. Adams and P. P. Norwood, from North Mississippi Conference; G. W. Cottingham, White River Conference; P. C. Bryce, North Texas Conference.

MEMORANDA.
C. H. Ellis, of Northwest Texas Conference, preached at night.

Dr. J. G. Walker announced Friday as missionary day, in accordance with a provision of General Conference.

The Methodist church in which the conference has its sessions has been repaired, oiled, painted, and in many ways beautified, having in view, doubtless, this important occasion. It reflects credit upon Bro. Horton, and illustrates the liberality of his congregation.

There was a remarkably large clerical attendance on this, the first day of the session. It was cause of great regret, however, that the Mexican brethren from our trans-Rio Grande territory could not be present, because of quarantine restrictions. It is even feared some of them may have the yellow fever.

The fact that part of the Northwest Texas territory was ceded by the General Conference to the West Texas Conference, will explain to the reader the presence here of so many from the former conference; by virtue of Episcopal jurisdiction, the members within the ceded territory were requested to report to this conference.

Bishop Parker, on the first day of the session, gave the conference a Scriptural injunction: "Be swift to hear, slow to speak."

Mrs. Viola Hunt, of the Woman's Missionary Society, North Texas Conference, is present. It is the purpose to organize a Woman's Society at this point.

Bishop Parker presides. This is all that need be said. Many men act as presidents, chairmen, etc., of various bodies. Occasionally one is found who really presides. The Bishop makes the time count—utilizing every moment in the quick dispatch of business without the over-haste of which Texas has had cause to complain. The Bishop is always courteous, seldom court. He will suit Texas.

SECOND DAY.
THURSDAY, Oct. 19.

The conference met at the appointed hour, Bishop Parker in the chair. Religious service was conducted by C. H. Ellis.

The roll being called, one clerical and four lay members not present the first day, responded.

The minutes of Wednesday were read and approved.

G. W. L. Fly was excused from service on the Committee on Books and Periodicals. R. D. McGee was appointed to the vacancy.

Wm. M. Adams, transferred from the North Mississippi Conference, was introduced.

The book of accounts of the Nashville Publishing House against members of the West Texas Conference was placed with Wm. M. Adams for collection.

A communication from Dr. J. B. McFerrin, Book Agent, was received, read and referred to the Committee on Books and Periodicals.

A communication from Dr. J. G. John, editor of the TEXAS CHRISTIAN ADVOCATE, touching the church interest under his control, was read and referred to the Committee on Books and Periodicals.

The Bishop, under question 20, resumed investigation of character. The name of John E. Vernor was called, and he being absent, Presiding Elder Tucker read his report. His character passed. Bro. Vernor being an applicant for a supernumerary relation, his case was, by request of presiding elder, referred to the Committee on Conference Relations.

Question 14, "Who are located?" was called. James B. Rice was located at his own request.

Question 4, "Who are admitted into full connection?" was called. Ignacio Sanchez Rivero, Samuel G. Kilgore, Felix A. Knox, Rush McDonald, Jas.

Montgomery, J. M. Shuford, and P. P. Norwood, having traveled two years, and each having passed an approved examination, were called forward, and responding affirmatively to the disciplinary questions, were received into full connection. The Bishop's address to the class was very impressive, and held the quiet and interested attention of the conference and an unusually large number of visitors.

A feature of interest was added by Rev. A. H. Sutherland interpreting the Bishop to the two Mexican members of the class.

The hour having arrived for consideration of the missionary operations of the church, Bishop Parker read the conference song a missionary hymn. Dr. Kelley followed in a fervent prayer for the missionary cause.

Question 11, "Who are admitted on trial?" was called. Andreas San Miguel and Manuel Flores, recommended by the Piedras Negras Quarterly Conference, of the San Antonio Mexican Mission district, each having passed an approved examination on the studies prescribed, were admitted on trial into the traveling connection.

Question 11, "Who remain on trial?" was called. The following read their reports, the Examining Committee reported each case favorably, their characters passed, and they were continued on trial: Geo. Hinson, Geo. E. Killough, George Ward, Hosea Cuevas, Jose Maria Guzman, Vicente Soto, Jose M. de la Vina, and Manuel Flores Cisneros.

Question 3, "Who are discontinued?" was called. John W. Stovall and Josiah Godley were discontinued at their own request.

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O. A. Fisher was excused from the Joint Board of Finance, and I. K. Walker, appointed.

The time for adjournment having arrived, notices were given, the doxology sung, and Bishop Parker pronounced the benediction.

MEMORANDA.
J. M. Stevenson, of North Texas Conference, preached at night in the Methodist church.

Dr. Kelley and Mood arrived to-day. It seems a matter of general regret that so many earnest and zealous workers are compelled by bad health to retire from the active work.

Dr. J. G. Walker announced on the floor of conference, that Andrew Jackson Potter's life was at a discount with preachers. Inquiry, however, proved him to mean a book with this title. A Jackson Potter is here with that same blue eye, black hair, and sympathetic smile. Everybody must buy his book, \$1.50; to preachers, \$1.00.

THIRD DAY.
FRIDAY, Oct. 20.

Conference met at appointed hour, Bishop Parker presiding.

Opening religious service conducted by A. H. Sutherland.

Minutes read and approved.

Two clerical and two lay members who had not previously reported, were noted as present.

Dr. D. G. Kelley, Treasurer of the Parent Board of Missions, and Dr. P. A. Mood, Regent of Southwestern University, were introduced.

Communications, received from the Board of Trustees and from the Curators of Southwestern University, were read and referred to the Board of Education.

Question 6 was resumed. Bishop Parker announced J. M. Stevenson and W. C. Blair as transfers from the North Texas Conference.

Question 8, "What traveling preachers are elected elders?" was called. The following deacons of two years read their reports, and the Committee of Examination having reported favorably, they were elected elders. Jas. B. McPherson, I. K. Walker, Elias Robertson, William H. Killough, A. De Leon, J. Polycarpo Rodriguez. (The following members of the same class, not having been before the Committee of Examination, were, after the passing of their characters, continued in the class of the fourth year: Joseph Coughran, Marthilde Trevenio, R. V. Palomares, and Cruz Martinez.)

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THE CONTRAST!
While other Baking Powders are largely adulterated with Alum and other hurtful drugs,

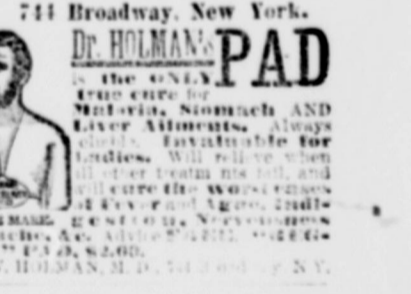


has been kept unchanged in all its original purity and strength. The best evidence of its safety and effectiveness is the fact of its having received the highest testimonials from the most eminent chemists in the United States, who have analyzed it, from its introduction to the present time. No other powders show so good results by the true test—the TEST OF THE OVEN. IT IS A PURE FRUIT ACID BAKING POWDER—MADE BY STEELE & PRICE, Chicago, Ill., and St. Louis, Mo., Manufacturers of Liquid Yeast Food, the Baker's special Flouring Agents, and Dr. Price's League Perfumery.

IF YOU WANT PURE, GOOD TOBACCO, ASK FOR CHIEF! EXTRA FINE SWEET NAVY. AND BLUE JEANS! FINE SWEET NAVY. The above brand are for sale by all dealers in Texas, and every pound is guaranteed by the manufacturers. S. W. VENABLE & CO. Houston, Va.

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Acknowledge by eminent Physicians and the Public to be the only Head Remedy for Rheumatism, Stomach, Fever, Dyspepsia, Childbirth, etc. Beware of cheap imitations. Price 25c. Sold by all Druggists or mailed post-paid. Full directions sent free on application.

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Texas Christian Advocate.

To the Texas Christian Advocate. THE RAINBOW.

W. H. ANDERSON. The rainbow is a "sacred" sight...

Each promise with its crimson hue, is rainbow precious, ever true...

Local Preachers' Conference. At the 14th quarterly conference of the two circuits...

Action of Baptism--No. 13. baptize in the Classics to Date of the Commission.

BY E. W. ANDERSON. The first example of the use of baptizo which has survived in Pindar...

1. For, as when the rest of the tangle is being deep in the sea, it is a cork above the net...

11. Domestiches, B. C. 485: "Not the speaker, but the hearer, is the one who is baptized..."

12. Aristotle, B. C. 384: "They say that the Phoenicians, who inhabit the so-called Galatia..."

13. Aristotle, B. C. 384: "They say that the Phoenicians, who inhabit the so-called Galatia..."

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20. Aristotle, B. C. 384: "They say that the Phoenicians, who inhabit the so-called Galatia..."

"Speaking of young Cleinas, confounded with the usual questions and subtleties of the professional disputants..."

"For I myself, an one of those who yesterday were baptized..."

"Having baptized Alexander with much wine..."

"Perceiving that he was altogether abandoned to grief and baptized by the calamity..."

"The allusion is to offensive epithets used in the play Alcibiades..."

"The controversy has been very sharp over this passage..."

"The water solidifies so readily around everything that is baptized into it..."

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in fact of the one hundred and fifty-one examples of classical words quoted by Dr. C. of the use of the simple word, baptizo...

"The position here assumed as to the primary meaning avoids such extravagance..."

"As we advance in the investigation this view will be seen to shed a light on the use of this word..."

"I now claim it as proven that baptizo primarily means to cast an influence..."

"I now present, in chronological order, all the remaining passages given by Dr. Conant..."

"16. Polybius wrote, about 165 B. C. 'They made continual assaults, and baptized many of the vessels...'"

"17. Most of them (the Roman ships) when the prow was left from on high, being baptized, became full of sea water..."

"18. Of an iron-headed harpoon. 'The harpoon, when it is cast into the sea, so that when the oaken part is baptized by the weight, the rest is buoyed up...'"

"19. 'They passed through with difficulty, the few soldiers baptized as far as to the breasts...'"

"20. 'Pierced, and being baptized by a hostile fire...'"

"21. 'Of troops marching, through marshes, and sinking in the pools, were all slain, and many of them also perished...'"

"22. 'The water solidifies so readily around everything that is baptized into it...'"

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WEEKLY. THE BEST OF ALL LINIMENTS FOR MAN AND BEAST.

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METHODIST MUTUAL AID ASSOCIATION. SHAW & BLAYLOCK, Galveston.

Agents Wanted. In every City and Town. Only those need apply who furnish unexceptionable references.

Officers and Directors. HON. W. B. HOFF, Judge Jefferson County Court, Supt. Diet. of H. T. Two Terms.

Advisory Board. Rev. C. E. Pollock, D. St. Louis, Mo. Rev. David Moore, Louisville, Ky.

The Objects and Plans of the Association. To establish a Beneficial Fund, from which a sum not to exceed the sum of \$100,000...

MEMBERSHIP BENEFITS. Upon the death of a member, and proper proof thereof upon blanks provided, the Beneficial Fund will be held within sixty days...

APPLICATIONS FOR MEMBERSHIP. No person shall be admitted to membership who does not appear from information derived from his own testimony...

MEMBERSHIP BENEFITS. A member becoming totally disabled, so as to prevent him or her from following his or her usual occupation...

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hop bitters

THE PUREST AND BEST Medicine ever made. THEY ARE COMPOUNDED FROM Hops, Buchu, Mandrake and Dandelion...

Ask your Druggist or Physician.

"Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters."

1. The infallible

CORN DESTROYER, CURING CORNS, WARTS, BUNIONS

2. The infallible

PILE CURE.

3. The infallible

GOUT AND RHEUMATISM CURE.

4. The infallible

TAPE-WORM DESTROYER, (removing head sure)

5. The best Disinfectant in the world.

THYMOLOZON.

E. ERLKENMEYER,

Analytic and Manufacturing Chemist and Pharmacist, 101 Main Street, Houston, Texas.

CISTERN, Prices Reduced.

We have again reduced the price of our Celebrated Iron Cisterns...

SUCCESS!

HOUSTON, TEXAS, July, 1882.

CRAWFORD'S BAKING POWDER,

MADE BY THE Texas Coffee, Tea & Spice Company,

HOUSTON, TEXAS.

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Texas Christian Advocate Family Reading.

BY UNCLE IKE.

Many hearts burdened with trial—many feet travel-worn and weary—

are there in this life. Often, when storm-bound, the home of the soul seems far away;

but the home is there all the time and a glad welcome will reward us when the toll of life is over.

That was our thought as we read these lines.

Storm-bound.

BY MRS. M. A. HOLT.

To-day the dripping rain is falling thickly down

Against the window panes;

It beats with sobbing sound, As if in the refrain.

Some sweet relief were found, No gleam of shining sun,

No rift in storm-clouds grey, As swiftly one by one

They come and haste away, With tears and sigh and moan

They sadden all the day, No bird song greets the ear,

No flowers gay we see, No sound of joy we hear

In holy melody, A shadowy presence near

Rules all the land to-day, But hope still sweetly sings

Unbound within the soul, And to our spirit brings

A sunbeam bright as gold, And bears us on swift wings

Where no storm-clouds unfold, Sweet land, where beating storm

Shall never, never come; To thee we ever turn,

As wearily we roam, So weak and travel-worn,

Seeking a stormless home.

All earthly things are passing away

—God and heaven alone are substantial and permanent.

No wonder the great student of nature realized the majesty and power of God when the earth was rocking beneath him.

There is a city which will ever abide, though the earth be removed and the mountains be carried into the midst of the sea:

Abide! Forever.

When the great traveler, Baron Humboldt, was journeying in South America, there came one day a sudden stillness in the air, which seemed like a hush over all nature.

But that was followed by a fearful convulsion of the earth, which made all hearts quake.

Baron Humboldt tells us that the earthquake within his soul was as great as that in the world without.

All his old views of the safety of the earth were destroyed in a moment.

Should he fly to the hills for help? The mountains were reeling like drunken men.

The houses were no refuge, for they were crumbling and falling, and the trees were overthrown.

Then his thoughts turned to the sea; but lo! it had heaved. Ships which but before were floating securely on its surface were now being tossed in the air.

Being thus at his wits' end, he tells us "looked up, and observed that the heavens alone were calm and unshaken."

How grateful to the trembling and fearful traveler, that the mountains be moved and carried into the midst of the sea!

There are some things which can not be moved. These are some of the things which can not be shaken: "Even from everlasting to everlasting, they are fixed, and their kingdom is an everlasting kingdom."

"The mercy of the Lord is from everlasting to everlasting."—The Watchtower.

Many a heart is full of doubt. Life seems to them a tangled web. Let them read this beautiful illustration:

How to Look at Things.

I went to see a lady once who was in deep trouble and distress—a account of the great afflictions of the Lord.

When I went in she was working on a bit of embroidery, and as I talked with her she dropped the wrong side of it, and there lay a mass of crude work, tangled; everything seemed to be out of order.

"Well," said I, "what is this you are engaged at?"

"O," she replied, "it is a pillow for a lounge. I'm making it for a lounge. I'm making it for a lounge."

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free from all bad habits, truthful, and strictly honest."

Next we give a story of a little girl in Japan. We have the Gospel. How glad we should be that we can send it to those homes still under the shadow of Pagan night.

A Beautiful Pillow.

The wife of a judge in one of the mountain towns in Japan became deeply interested in the character and works of Jesus.

This judge had an only child, a lovely little girl about eight years of age, whose name being interpreted, was "a strong wall."

This child loved to hear her mother read in the New Testament, and was particularly fond of St. Luke's Gospel.

She listened eagerly to the story of Jesus' birth in the manger, of the star that guided the wise men to him with their fragrant offerings, of his wondrous healing of the sick and casting out of demons, and of the account of the draught of fishes brought into the nets of the weary disciples who had toiled all night and taken nothing.

She rejoiced with the widow of Nain, the ruler's family, and Martha and Mary, who received back their beloved child from the dead.

She listened eagerly, and with tears, to the story of Christ's betrayal and crucifixion, and with joy to that of his resurrection and ascension to glory.

And she loved him and resolved to be his child, and to tell all her little heathen playmates of his love and mercy.

But soon after this a dark shadow fell over this happy home. This dear child was seized with the disease we call diphtheria, and lay at the very door of death.

While her mother—who loved her just as much as mothers in Christian lands love their children—sat weeping beside her, she opened her languid eyes and said calmly:

"When you lay me in my coffin, mother, please put your Gospel of Luke under my head, for I have loved it so much, and don't cry for me, for I am going away to live with Jesus."

And we doubt not her gentle, trusting spirit is at home with Jesus.—Religious Herald.

UNCLE IKE'S CORRESPONDENTS.

Here is a letter from Eagle Pass. We want every member of the class to read it, and then we want all the children, when they say "Our Father," or "Now I lay me down to sleep," to pray for Bro. Bryce and Bro. Sutherland and Bro. Robertson and Sisters Sutherland and Norwood and Burford and Miss Anne Williams, who are preaching the gospel to the Mexicans, or teaching their children about the Saviour.

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to this work, if it is only a nickel, and we will soon build the church.

You can get your man and his, or older brother and sister, or your pastor, to send the money to Bro. Bryce, at Eagle Pass, and you can report to Uncle Ike, and he will publish it, so that others may be encouraged to join you in building this church.

Some can give a nickel, some a dime, some a quarter, and others can give all the way up to a dollar.

If your pa, or ma, or big brother, or sister who is old enough to have a hen, or any body else who will give, be sure to take it, and send it to Bro. Bryce.

Let us build the church for the Saviour, and it may be that God will accept the offering, and many men and women may be brought to Christ at its altars, and many children may learn about the Saviour in his Sunday-schools; and, possibly, one of these days when we all get to heaven we will meet some of these children in the ranks of the angels, singing the songs of redemption.

Let every one of us go to work. Christ has commanded us to send his gospel to all the nations, and his command will never be fulfilled unless the children join their parents in the work, and all help to send the Bible out among the people who now have it not.

The name of our society is the Children's Border Mexican Missionary Society of the Five Texas Counties.

LA GRANGE, October 1.—Dear Uncle Ike: I am a little girl twelve years old. I live in Houston, but am staying up here with my grandpa, Mrs. Ligon. I want to join your Bible class.

I have not read the Bible through yet, but I am going to try to do it through this year. I remember seeing you once when you came to Mr. Webb's house to baptize my little brother—FANNIE BLANCK.

Uncle Ike remembers well the time when he baptized your little brother, and he remembers your name—now an angel in heaven—when she was not so old as you are now, Fannie. He also remembers your grandpa and grandma. Their house was his home in other days. God bless you, Fannie; may you not only be a member of the class on earth, but may you have your name written in the Lamb's Book of Life.

BROWNWOOD, TEXAS, Sept. 20, 1882.—Dear Uncle Ike: I have read the New Testament, and have commenced to read the Bible through this year. I remember seeing you once when you came to Mr. Webb's house to baptize my little brother—FANNIE BLANCK.

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Uncle Ike remembers well the time when he baptized your little brother, and he remembers your name—now an angel in heaven—when she was not so old as you are now, Fannie. He also remembers your grandpa and grandma. Their house was his home in other days. God bless you, Fannie; may you not only be a member of the class on earth, but may you have your name written in the Lamb's Book of Life.

LA GRANGE, October 1.—Dear Uncle Ike: I am a little girl twelve years old. I live in Houston, but am staying up here with my grandpa, Mrs. Ligon. I want to join your Bible class.

I have not read the Bible through yet, but I am going to try to do it through this year. I remember seeing you once when you came to Mr.

Texas Christian Advocate

L. G. JOHN, D. D., Editor. Associate Editors: H. S. Finley, E. S. Thrall, J. D. Shaw, S. J. Hawkins, E. S. Smith. SHAW & HAYLOCK, Publishers. JOINT BOARD OF PUBLICATION: EAST TEXAS CONFERENCE--R. S. Finley, D. Moore, John Adams. NORTH TEXAS CONFERENCE--S. J. Hawkins, W. C. Bishop, W. F. Escobedo. NORTHWEST TEXAS CONFERENCE--J. D. Shaw, J. Fred Cox, G. W. Graves. WEST TEXAS CONFERENCE--John W. DeVill, O. A. Fisher, J. G. Walker. TEXAS CONFERENCE--J. W. Whipple, B. B. Daniel, J. M. Wessell.

BISHOP R. PAINE, D. D.

A special to the Times-Democrat, New Orleans, under date of Oct. 20, brings us sad, yet not unexpected, intelligence. The special is from Aberdeen, Miss., and reads as follows:

"Our town is in mourning for the death of Rev. Robert Paine, senior Bishop of the Methodist Episcopal Church, South, who died in full possession of his faculties at 4:30 this morning, aged eighty-three."

We have received no other information, but have no reason to question the reliability of the dispatch. Full of years, and full of honors, loved and revered by the church he had served so long and faithfully--a good and great man has gone to his reward. Bishop Paine was born in Person county, North Carolina, in 1798. His father, James Paine, removed to Giles county, Tennessee, when his son was still a youth. The country was new, but he received all the educational advantages it could offer. While still a youth, he was converted at Mount Pisgah camp-ground, under the ministry of Rev. Thomas L. Douglas, for whom he always expressed the tenderest regard. He was licensed to preach in 1818, and was sent out on a circuit in the Tennessee Conference before he was twenty years of age. At times the cross was so heavy that he was tempted to lay it down and turn from the ministry to secular employment. His early experience was one cause no doubt of the deep sympathy he ever displayed after he was elected Bishop for young ministers who were bending beneath the cross. The conviction that God had called him to this work, and a profound sense of his responsibility sustained him through all his trials, while his deep humility, his studious habits and marked improvement in pulpit ability, soon commended him to the conference and the church. He performed the work of a missionary in what was then known as the Tennessee Conference, when portions of that and adjoining States were sparsely settled. He filled every post in the itinerant work from that of junior preacher to that of presiding elder, and hence, when he entered upon the duties of the Episcopal office, was not only familiar with the details of every part of the Methodist preachers' work, but was in full sympathy with the men who were called to encounter its sacrifices and labors. In 1829, he closed his fourth year as presiding elder of the Nashville District, when he was elected to the Presidency of LaGrange College, Alabama, which was then in its infancy, without endowment or wealth but under his wise administration held commanding position among the educational enterprises of the South.

He was elected to General Conference in 1834, and to every subsequent session of that body until 1844. During that stormy session he held prominent position among the Southern leaders. He was chairman of the Committee on Episcopacy, and as chairman of the committee reported the plan of separation. He united with the Southern delegates in their memorable protest against the action of the majority in the case of Bishop Andrew; was a prominent member of the Louisville Convention of 1845; was a member of the first General Conference of the Methodist Episcopal Church, South, which met at Petersburg, Va., in 1848, where he and Dr. Capers were elected bishops and consecrated to that office. Since then he has been a leader in our Southern Methodist Israel. He was an able minister of the Word. At times he was surpassingly eloquent in his pulpit efforts. He had but few peers, and no superior, as a presiding officer. Calm, self-possessed, and thoroughly versed in parliamentary law, he held the largest deliberative bodies under firm control. While firm and inflexible in the presence of the mag-

nates of Methodism, he was considerate and courteous in all his relations to the youngest and most inexperienced preacher. For over three score years he served God and the church in all its varied fields of usefulness. At the last General Conference, conscious that his work was done, he retired from active service. His last official act was the ordination of the bishops who had been elected to that office by the General Conference. He then went home to await the summons to appear before the throne of God and render an account of his stewardship. It found him ready. What a goodly company of men, who died in the Lord, must have welcomed him on the other shore.

"Servant of God, well done; Rest from thy loved employ; The battle fought, the victory won-- Enter thy Master's joy."

VOICES FROM THE FIELD.

Every week messages from the field of toil and conflict reach us, and we send them out on their mission to the church and the world. One column tells of the triumph of some Christian soldier at the gates of death; another sends out an exhortation, or appeal, or a word of encouragement to the harvest field, and the reapers and gleaners are stimulated and cheered in their toil; another speaks of the conflicts he encounters, the embarrassments which environ his field of labor, or his hopes and fears, when hand and heart are weary; while another sends us the shout of victory as he reports the church revived, sinners converted, and new recruits added to the army of the Lord. Voices of cheer come to us from the wealthy station and populous circuit, while messages from the border tell us that the sturdy Mexican eagerly hears, and gladly accepts the religion of Jesus. The church member who feels no interest in these weekly reports from the field, needs a revival of religion. During the late war, how intense the interest with which we read each message from the army. The reading space of our papers often covered less surface than the confederate bills which we bought them; and yet how eagerly they were sought; how carefully we read each item, and how anxiously we discussed them in the home, or social, or business circle. A conflict of greater moment is now going on in Texas. It is a war between religion and unbelief, virtue and vice, Christ and the devil. It is an aggressive war--a war of conquest or defeat! To the Christian, defeat means the overthrow of the highest and holiest interests that pertain to humanity. It means the surrender of our children to the dominion of infidelity, which has no promise for the living--no hope for the dead. It means the dominion of vice, unrestrained by the fear of God, the love of Christ, the fear of hell, the hope of heaven! Our foes are vigilant, active and relentless. They confront Christianity in all the thoroughfares of life. They assail us on the street, in the social circle, in the columns of the press, in legislative halls, in courts of justice, in the commercial mart, and invade even the sanctity of the home, and seek to shadow its hopes with unbelief, and blight its happiness by blasting the faith and purity of son and daughter. Every day the story of this battle between Christ and sin goes out to the world through our columns, and with what thrilling interest should each member of the family of God watch each change or incident in the conflict! Every issue of the paper tells us that God's work is spreading among the nations, despite the adverse prophecies of our foes; while the work goes bravely on in the home field, where men and women work and battle for their Master, and demonstrate in life and in death the power of the gospel to save. Let us catch some of these notes of triumph as they float over the field and send the glad echo back to the reapers amid their sheaves, and the soldier, amid the dust and heat of battle.

Here is one from a dying Christian, as she went down into the cold waters that strong men dread: "Do not shed tears for me; I am going home to see my two little children, my sisters and brothers, who are there!" and then "she bade an affectionate farewell to husband, dear little boy, father, mother, sisters, brothers and a circle of sorrowing friends," and went up to her Father's house. What has

Voltaire, or Paine, or Ingersoll, offer in the place of the hopes which they would blot out of the human heart? Another voice comes to us from the lips of a little boy, whose "evening prayers," taught him by a pious mother, "were never neglected." He knew he was dying. He told the family and friends he "was going home to heaven, and calling to his bed-side the one he loved best, he said: "Good-bye, sweet mamma. Now, let me go, and be with papa. I am going to heaven, to be with papa and Jesus," and he went to live with the angels. That philosophy is more dreary than the grave, which would tell that mother that her child is only dead; but not in heaven.

Another voice comes to us from the battle field. "Ten or twelve persons promised to hold family prayer." They had been converted at the meeting, and were preparing to entrench their homes and lives against the assaults of the world and sin. The Christian needs sword and spear, and he needs also shield and breast-plate, against the assaults of sin. He must go out to battle in the open field, but there are hours when the enemy will assail his stronghold, and rob him of his hopes. The hearts that seek the mercy seat, and the homes that have an altar, are under the special protection of God. So says the word of the Lord.

"O, for more such local preachers." He had filled his own appointments; he had helped the preacher in charge in protracted meetings; he had found a neighborhood only partially supplied with the gospel and he held there a meeting in which a number were converted, and the preacher in charge gladly records their names on the church book; and then, with a grateful heart, tells of this good brother's labors, and adds his prayer for more such preachers. There are many of them in our church, and, thank God, they are at work. When God makes up his jewels, they will be there, and their names shall shine as stars.

"Now is the accepted time in Coahuila, where there is said to be but one priest left in the State." That is from Bro. Sutherland, who is leading the head of the column on our Western border. A leader who goes in front will always find followers. Ours is an army of invasion. Christ told us to take the whole world in his name. Sutherland and his comrades are moving westward, while Patterson and his division from the City of Mexico are extending their lines toward the east. They will join ranks ere long. More men are needed. Our skirmishing line is already in Coahuila. The people, weary of their former faith, listen eagerly to a gospel taught from an open Bible, and welcome a Savior who will pardon sin without the intervention of pope or priest. "The field is white unto the harvest."

"Oh, where are the 7,000,000 people in the West who are the sheaves of sin?" Such movements are needed to arouse the temperance army to action. The liquor-dealers are wide-awake. Their "craft is in danger," and they are using the most effective agencies to maintain the interests of their traffic against the growing moral sentiment of the people. If they can control the elections, they have nothing to fear from the law-makers. Let the temperance men learn from their opponents a lesson. Organization is essential to success. No new party is needed; but the candidates of every party should know that if they are the tools of the liquor-dealers, they cannot secure the support of sober men. In each county there should be an organization pledged to support no man who will, by his vote, refuse to submit the question of prohibition to the people.

Dr. Lefwich's volume, entitled "The Child in the Midst," meets a cordial reception in all directions. This is a healthy sign. Much of our Sunday-school and children's literature needs renovation. If run through a sieve made of good sense and sound theology, many of our children's books would go among the chaff. Dr. Lefwich has furnished Sunday-school workers a book that will assist them in their field of usefulness.

Some men tell you the truth in the same way that they would stick a pin into your flesh. They make it hurt as much as possible. Others tell you the truth as a mother takes a splinter out of her little boy's finger--so firmly, gently and lovingly that half of the hurt is lost in her kindness. The one makes us want to fight; the other fills us with gratitude. When a preacher expends all his time and strength on pulpit preparation, he may swell his congregation, but will not build up the church. He may establish a wide-spread reputation, but he will not build up the faith of the believer or lead many sinners to Christ.

There is a mania with certain church members for what they call Christian union. They are determined to love Christian people of every faith and order. They make prodigious efforts to love all alike. They are, as a rule, absent from their own church on Sunday morning, and explain that they are unwilling to be narrow, and wish to worship with other branches of the Christian family. They have no class in Sunday-school, for, now and then, they love to hear the children of another church singing the praises of God. They are more uncertain than Texas weather in their attendance on the weekly prayer-meeting, for half their time they are visiting among their religious neighbors. The pastor never relies on them for help, for should his protracted meeting happen the same time there is service in another church, or should a rambling evangelist, who has freed himself from all denominational bonds, come along, the only certainty in their movements will be their absence from their post of duty. The fact is, it is not the strength of their love for every Christian, but the weakness of their love for their own branch of the family. It is a very clever thing to love everybody, but we think more of a man who has very strong affection for his own wife and children. When a man finds so little pleasure in his own parlor that he must hunt happiness all around the neighborhood, we are sorry for his wife and children, and feel but little faith in his real manhood. Those men who love their homes better than any other place in the world will, as a rule, make faithful husbands and kind fathers. A man who does not love his own church with a peculiar love, who does not reverence her altars as among the most sacred places in the universe, who does not rejoice with great joy over the prosperity of the people with whom he worships, will possibly find it difficult to locate himself comfortably in heaven.

It is much to be feared that the spiritual welfare of the rich and the great is not the only precious thing put in jeopardy by our ordinary method with them. Its reflex influence upon the ministry is bad; if I am not much in error, the tendency of such influences is to make preachers cowards. But this I do not purpose to discuss at this time. This one point I wish to make: The rich, for the most part, do not have the gospel preached unto them. I do not mean to say so absurd a thing as that when they go to the house of God they may not hear what is said to all. I do mean to say that, for the most part, they do not hear some gospel truth that they need to hear--that it is not brought home to their hearts and consciences.

More than one method of proof might be adopted. I choose the "fruit" test: "By their fruits ye shall know them." This principle holds good whether applied to professions or to preachings. As a general proposition it is too obvious to need proof, that the church develops on the line of the truths that it hears. If we preach much on family religion, there is nearly always--so far as I know, always--development in this line of duties. If we preach much on Sabbath-keeping, there is development. So in all doctrines preached and studied.

Now why is it that perhaps the very least development in Christian life is conscience in the use of money; and the least development of such a conscience is among the rich? Why is it so rare a thing that a rich man gives anything like what he could, and therefore ought to, give for the promotion of religion in the earth? It is not, for the most part, because the gospel that teaches sacrifice in giving has not been brought home to them? Does one say the trouble is not that they lack doctrine, but it is in the love of money that grows with the increase of riches? It may well be answered, in that case the necessity for plain and powerful preaching on this subject is the greater; for they not only fail to do their duty, but they are in deadly peril of their souls.

Take a concrete case: Not long ago saw a man worth over \$100,000 subscribe \$10 at a missionary collection, and he was "thanked" for it! As much as to say: "Well done, good and faithful." By so

much as the rich man attached importance to the judgment of the preacher he went home feeling satisfied with himself. Is it likely that anybody ever "joined battle" with that rich man on the subject of "conscience in the use of his money?" It is very pitiful--the way we smile and bow and thank the rich for their pittance to Christ our Lord. Some day the gospel will so win its way into men's hearts that rich men will plan as boldly and give as freely to the cause of God and man as they now plan and pay for their own business. Some day we will find men who will as gladly give \$10,000 to carry on God's work as they now give \$10,000 to build a factory or a railroad. Some--some very few--do that now. A few--a very few--such are known to me. They do believe what our Lord Jesus said: "It is more blessed to give than to receive." They do enjoy religion; they do not think that the chief end of religion is, in this world, a certain amount of "good feeling," and in the world to come, good omen to keep men out of the fire. They do believe that religion is the very soul of living, and that the best use of religion is the use of it. We need preaching to our richer people that will tell them the truth; that will awaken in them a true conscience in the use of their money; that will show them how to use their money in the only way that can give to wealth true dignity and worth; that will show them that a man may be called of God to make money for Christ as certainly as that another is called to preach the gospel for Christ; that will help them to understand how great a trust it is that God has committed to them in his gift of business capacity; how sure it is that he will require an account of their stewardship; how he will take from them that which they do not use for him; and how royally he will bless them and reward them in both worlds if they use their money in the spirit of a true consecration.

How St. Paul would preach the gospel to the rich of our times! With what warnings, and rebukes, and entreaties, and encouragements--that they might save their own souls and glorify the Lord that redeemed them. Dr. Lefwich's volume, entitled "THE QUARTERLY REVIEW. Of the Methodist Episcopal Church, South, October, 1882." CONTENTS: Attitudes of Atheism; The work of the Ministry; Miley's Atonement in Christ; The genesis of Knowledge; Art and Woman; Macauley's Essays; Rev. A. L. P. Green, D.D.; Meteoric Visitation; Local Preachers; American Statesmen; Alexander Hamilton; Library Table; Views and Reviews; Terms, three dollars a year in advance, Nashville, Tenn. Printed at the Methodist Publishing House, J. B. McFerrin, Agent.

The new editor, J. W. Hinton, D. D., takes his position most gracefully, and makes a good beginning by sending out this excellent number to greet the readers of the Review. The themes of the above table will strike the reader as timely, and whet his appetite for a most edifying repast. We have cause to appreciate our Quarterly, and can hardly conceive how a Methodist preacher can do without it. This remark equally applies to the thousands in our communion, who can, and do appreciate the higher literature of Methodism. To all interested we suggest that now, before the January number--which will open the next volume--is the time to renew old subscriptions and send in new ones--make themselves wiser, and make the Quarterly a power in the church. We are tempted to draw largely on some of these articles for the columns of the ADVOCATE; but our space will only allow one, which we take from REMARKS by the editor on the article on local preachers. It recognizes a melancholy truth with which the annual conferences are painfully familiar, and for which they have not, as yet, applied an effectual remedy. Here it is: It is well now to consider some other views of this grave matter. Every informed man knows there is a class of preachers in the itinerant ranks whom no charge wants, and on the ground of general worthlessness. These dead-weights are not often secular--have no taint of worldliness--they are in the ministry, as they would be anywhere, failures. Easily contented, they eke out a poor living on sterile fields, and often are well paid at that. They can not be induced to locate; for they know well, hard as their lot seems, it is easier than would likely be their condition in any other vocation. Some of them are disposed of by premature superannuation, to the great damage of the real superannuate, the most meritorious of men. Others are continued from

year to year--a worthless preacher sent to an unwilling people. Bishops are not to blame, and of all men they are most vexed by the facts in such cases. They are obliged by law to give every man of the effective list an appointment. The annual conferences fail to locate these inefficient, on account of pity and personal friendship--they are left ineffective. The weary bishop may groan, but there is no relief to him. Now, how much longer shall such a state of things be endured? Is there any remedy? We know of none. It is the greatest need of Methodism at the present time. Laws to meet such cases we have, and they are good; but laws never enforce themselves. Without an agent, they are mere declarations of abstract opinion. It has been proposed to remedy this difficulty by abolishing the local order of preachers, as such, making all ministers legally itinerants, and liable to serve on call. By so doing, there would be a constantly varying number in service; for as all in local positions must respond to order and take the field, so every itinerant not wanted, nor needed, would be placed for the time being in a local sphere. And it is argued that this has become necessary in all the old conferences, because there is a surplus of preachers who cannot be employed remuneratively. This last fact is very patent, and to a mathematical mind it suggests the approach of a time when none can be admitted except to fill vacancies as they may occur. We doubt, however, the wisdom of the proposed remedy; it would begin by calling all local, and end by making all itinerant. It is simply absurd to suppose that a local preacher, in fact, could respond, like a soldier, to the first tap of the church-drum; and it is equally evident an itinerant cannot retire at will, simply because some local brother is more in demand, and could do better service.

We must take things as they are, not as we conceive they should be, to make a perfect system. Many local preachers are every way more worthy than some itinerants; and if these could be transposed readily, the church would greatly gain. But it is impossible for a man who knows nothing but to preach, and not that well, to go into secular vocations with any hope of success. Some men are Admirable Crichtons--they can do anything, they fail in nothing, and succeed in everything. Such men are rare; the average itinerant must continue; the necessity is imperative. No worse calamity can befall a preacher, who is a predestined failure, than to be persuaded to enter the itinerancy. He might possibly have done something in a lower sphere, beginning in time; after delay of years, the little once possible to him has vanished, and the man is a forlorn-hope.

While discussing this topic, we will say that the difficulties in the way of our itinerant system are likely to diminish with increasing education in the Church and ministry. With advancing intelligence there will certainly be large gain in wealth, with proportionate liberality. The result will be greater satisfaction both of preachers and people. Chaplain Wilson has discussed his theme with evident intensity, and has said much worthy of serious thought. He has done but simple justice in giving local preachers great prominence in the early days of Methodism. They have made history of which they need not be ashamed. Indeed, the glory has not yet departed, nor has their occupation gone. Relatively, they are less prominent in Church-affairs now than in the dawn of Methodism. Perhaps they are not keeping pace in culture with the itinerants, nor with the country; if so, herein is found an explanation of any apparent indifference and neglect. Even here there is marked improvement. One advantage a local preacher has, which is very great: he preaches for nothing but the love of souls; for, not being paid for service, the most cautious must admit and admire his disinterestedness. This is a tremendous power for good, which cannot be well overestimated. An itinerant may be equally sincere and more consecrated; yet there is constant liability to seek the fleece, and not the flock. Our motto should be from Paul: "I seek not yours, but you."

The law provides a remedy against this great evil, but as the author says, law does not enforce itself. Let each conference look narrowly after this matter and duly consider the tremendous responsibility of sending out, annually, worthless persons--as pastors to burden and break down the spirit of the church.

A telegram from Dallas, dated the 28th to the ADVOCATE, reads as follows: DALLAS, TEXAS Oct. 26, 1882. The meeting at Floyd street has closed. There were ninety-two conversions.--JAS. W. HILL. Two pages of each issue of the Advocate of Missions is devoted to church extension. At the last year's session of the Pacific Conference, a committee was appointed to select time, speakers, etc., for the conference anniversaries. This is the English plan. It is worthy of thought.

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ROYAL BAKING POWDER Absolutely Pure. This powder is for every purpose. It is made from the finest quality of flour and is not adulterated with anything.

TUTT'S PILLS A NOTED DIVINE SAYS! I have been a martyr to Dyspepsia, Constipation and Piles. Last spring your pills were recommended to me.

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THE GREAT HEALING REMEDY. Cures Rheumatism, Neuralgia, Sciatica, Gout, Quinsy, Sore Throat, Sprains, Burns, Scalds, Pains in Back and Neck, Tooth Ache, Head Ache, and all other bodily pains and aches.

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To the Texas Christian Advocate. Fireside Sunday Reading. BY W. H. ANDERSON, D.D. "Like precious faith with us"--2 Pet., 1:1. These expressive words have been written on the nerve and force of their author, Peter, the apostle. They present a beautiful picture of true piety, of experimental religion, the great principle and feature of the Christian life.

the embodiment of all that we can think, imagine, or hope, is bestowed on the believers in Jesus who are "faithful unto death." As nothing can be more precious than heaven itself, with death destroyed, sin an eternal prison of hell, nothing permitted to harm or disturb, eternal life enjoyed by the intellect as God offers to educate and fill it with himself forever, the holy angels and the redeemed our companions, the soul turned loose to enjoy itself in the soil, and yet with ever-increasing appetite and capacity for still higher enjoyment--what can be more "precious" than the Christ who bestows this, and the faith which adores him as "the Lord?"

not have one feature of it changed, I only wish I could induce all the people to subscribe for and read it. A. P. HIGHTOWER, Granbury, Oct. 18. Our fourth quarterly conference is over. Our presiding elder was present, but called home by a sick family. Sickness has reduced our congregations, but collections, I think, will be up. We are working for the ADVOCATE. Those who take it say they "can't do without it."

Married. HAMILTON--HENSELY--At the residence of the bride's parents, October 19, 1882, by Rev. D. M. Proctor, Mr. J. H. Hamilton, of Lampasas county, and Miss Jennie J. Hensley, of Hamilton county, Texas. BARTON--SMITH--At the residence of the bride's father, October 5, 1882, by Rev. M. B. Johnston, W. T. Barton, Jr., of Bosque county, and Miss Fannie Smith, of Hill county.

Dr. CLARK JOHNSON'S INDIAN BLOOD SYRUP. Cures all diseases of the Stomach, Liver, Bowels, Kidneys, Skin and Blood. MELLONS testify to its efficacy in healing the above named diseases, and pointing it to be the Best Remedy known to Man.

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Texas Christian Advocate.

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Every housekeeper has her "recipe-book" in close contiguity with her Bible, and it is frequently as much read and consulted in her sacred guides.

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MOSS, DESSANS claims to have converted oxygen into ozone by the direct action of intense light.

Obitaries.

The space allowed obitaries, twenty to twenty-five lines or about 150 words.

HIGHTOWER.—Father Elisha Hightower died at the residence of his daughter, Mrs. Mollie Hightower, in Henderson, Rusk county, Texas, on the 20th of July, 1882, aged 87 years, 2 months and 21 days.

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An Article that Will Make the Hair and Gray Rejoice.

Of all the compounds which the chemist has given to the world, for hundreds of years, for the purpose of restoring the hair to its natural growth and color, there has been perfect failure.

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CHURCH NOTICES.

To the members of the Park District. The services will be held on the 29th of October.

Northwest Texas Conference.

Class second year, Northwest Texas Conference, will meet at the Methodist church in Dallas, Texas.

North Texas Conference.

Presiding elders, please send names of delegates to meet in Cleburne, Texas, October 28th.

Prohibition.

Permit me to offer a practical suggestion to the Methodist preachers of Texas relative to the above subject.

REMEMBER!

The Advocate will print, in FULL, the proceedings of the five Texas conferences. Keep the members of the church posted by inducing them to subscribe.

Texas Christian Advocate.

(Continued from 1st page.)

the work more or less difficult, and only beginning to take shape; yet the work has been marked falling away—no serious breaking out. The missionaries have borne themselves with modesty, propriety and grace. The people, though in most instances, far out upon the border, have heard with joy the news of salvation, and submitted themselves to the spiritual direction of these young shepherds of the flock. But, best of all, God has himself given the increase. The fruit is in sight. Those who have gone forth weeping, bearing the precious seeds of eternal truth, have come again rejoicing, as though they had never toiled in vain, nor labored in vain. A brief review of the work done will demonstrate the truth of this statement. Let us consider the following facts:

- 1. More than six thousand souls hear the gospel from their lips, whom we have sent forth in the name of God.
2. There are 920 members of the church within the above limits.
3. The increase in eleven months is 213 members.
4. There are 15 Sunday-schools.
5. Five hundred and seven children receive religious instruction every Sabbath day.
6. There have been 31 adult baptisms.

7. Sixty-eight infants have been baptized.
8. The people served have paid their minister the sum of \$1877 95.

9. All these people are being indoctrinated, instructed in righteousness, and trained in the grace of systematic beneficence.

Now these are the round numbers, the mere surface facts and figures; but to us they are full of encouragement, thrilling our hearts like a divine inspiration. Who can tell the power of the truth, or anticipate the gracious results of a faithful proclamation of the divine word? Doubtless the day of eternity alone will reveal the infinite value of the gospel of the grace of God.

We shall gather as we go, and from these facts we can only see that the "angel reapers shall descend and harvest the harvest home." Among our Mexican brethren there are 15 missions, included in two presiding elders' districts. Without pausing to consider these facts in detail, your earnest attention is invited to the following summary: Whole number of Mexican members of the Methodist Episcopal Church South, as given by the missionaries, 865; whole number added during the year, 206; number of Sunday-schools, 35; number of pupils, 841; number of adult baptisms, 179; number of infant baptisms, 119. This work has been done at a cost to the Board of Missions of \$5,000, and the people themselves have paid \$1877. If anything be inspired as to the character of the work done, let the answer be given that by every token it is spiritual—divine. These Mexican converts live right, and do right, which two facts are enough to convince any man a child of God and heir of heaven. There is no mere change of opinion, no mere surrender of an old superstition for a new idea. It is not the giving up of one issue for another. It is more than that. It is a turning from darkness to light, and from the power of Satan unto God. They live in truth; they fly to Christ; they invoke the indwelling of the spirit of God; they rejoice in hope, and "what they have seen and heard with confidence they tell." Thus the true light shineth, and darkness receiveth. And so the work goes on. This is the whole secret of their success. An indwelling Christ; the presence and help of the divine spirit—these will bring success any where, and without them there is nothing left but sad defeat.

Very respectfully, J. S. GILLET, Sec. B'd.

FIFTH DAY. MONDAY, OCT. 23. Conference met, with the Bishop in the chair. Opening religious service by J. T. Gillett. Minutes read and approved.

After the adjournment of the conference Saturday intelligence was received of the death of Bishop Paine, D. D., senior bishop of the M. E. Church, South. In opening the morning service on Sunday Bishop Parker paid a fitting tribute to the memory of his deceased colleague. Dr. Kelley, during the service at night, also touchingly alluded to the sad event.

Bishop Parker reported ordinations as follows: On Sunday morning, Oct. 22, as deacons—S. G. Kilgore, Bush McDonald, J. W. Montgomery, P. P. Norwood, Ignacio Sanchez Rivero, Litoraco, and John A. Garrison and Henry Hunt, local. As elders—W. J. Young, J. Farner, J. B. McPherson, Isaac K. Waller, Elias Robertson, Wm. H. Killough, A. de Leon, Jose P. Rodriguez.

The following annual statistics are given as answers to questions 21, 22, 23, 24, 25, 27, 28 and 29: Number of local preachers—349; "Members—1418; Infants baptized—162; Adults—529; Num of Sunday school—219; Sunday-school teachers—579; Amount appropriated to the superannuated preachers, and the widows and orphans of deceased preachers—990 00.

The amount collected was \$875 70. It was apportioned as follows: Supt Davidson—\$75 73; Sister Lafferty—94 63; Sister Hard—75 73; A. A. Killough—94 63; J. W. Brown—94 63; R. H. B. Davis—115 57; J. W. DeVilbiss—130 47; Thos. Myers—130 47.

From the Colvin bequest additional appropriations were made, to-wit: Sister Davidson—\$5 00; Sister Lafferty—2 25; Sister Hard—2 25; Sister Gillett—69 26.

The above includes \$50 appropriated to this fund by the Conference Preachers' Aid Society. Contributed to missions during the year: Foreign—\$1,228 27; Domestic—1,953 22. The amount assessed for Bishops' Fund was \$216; there had been collected, and paid over to Bishop Parker, \$223 16. There had been collected for the cause of education \$186 60. The amount was equally divided between the Southwestern University and Colonial Institute.

Question 17 was resumed, and W. H. H. Biggs, for the Committee on Conference Relations recommended that C. M. Carpenter be granted a superannuation relation. Agreed to.

Question 18 was resumed. The committee recommended, and the conference granted, a superannuation relation to Joseph Norwood.

A. C. Biggs, for the Committee on District Conference Records, presented a report. A copy of only one district conference record was presented—that of the San Marcos district. The committee reported that it had been admirably kept.

A. F. Cox, for the Committee on Church Extension, presented a report—including a constitution for conference auxiliaries, which was adopted. W. J. Joyce and J. W. Vest were added to the Board of Church Extension. Dr. Kelley addressed the conference on the subject, and the report of the committee was then adopted as a whole.

NIGHT SESSION. Conference was opened with religious service, conducted by O. A. Fisher. Under question 19, "Who have died this year?" the answer was: No members of this conference. This was deemed an appropriate time for the introduction of a report touching the death of Bishop Paine. W. H. Seat and Bishop Parker delivered appropriate addresses, giving the large audience some of the strong characteristic points in the life and labors of this great man.

Then was presented and adopted a report which will be published hereafter in these columns. The Bishop announced the following as the Joint Board of Finance: SAN ANTONIO DISTRICT—Wm. T. Thornberry, Henry H. Powe, SAN SABA DISTRICT—J. T. Graham, Thos. S. Shugart. SAN MARCOS DISTRICT—H. G. Horton, T. G. James. TEXAS DISTRICT—W. H. H. Biggs, G. Onderdonk. CORPUS CHRISTI DISTRICT—A. C. Biggs, M. N. Shive. SAN ANTONIO MEXICAN DISTRICT—J. P. Rodriguez.

The missionary appropriations were announced by J. S. Gillett, as follows: San Antonio District—\$100 00; Del Rio Springs and Cotulla—250 00; Corpus Christi—100 00; Camp Wood Mission—75 00; Laredo Mission—200 00; Bandera—250 00; Bexar—75 00; Uvalde—175 00; San Saba District—100 00; Rio Grande Mission—50 00; Boerne Mission—200 00; Junction City Mission—75 00; Benaud Mission—75 00; Mason—75 00; Concho—150 00; Llano and San Saba Mission—50 00.

Total—\$1,610 00. Hymn two hundred and seventy-eight was sung. "And still our melodies part." Prayer by Dr. Kelley. Bishop Parker addressed the conference, read the appointments as found below, the doxology was sung, the conference adjourned, everybody said "good-by" to everybody else, and before night of the following day the preachers were en route toward every point of the compass, covering a territory from the Texas coast to the center of Mexico, full of zeal for the work of the coming year.

APPOINTMENTS. SAN ANTONIO DISTRICT. H. S. THURALL, PRESIDING ELDER. San Antonio—W. J. Young, Cibola Circuit—W. T. Thornberry, Medina Circuit—W. M. Adams, Pearisall Circuit—J. C. Russell, Carizo Springs and Cotulla Mission—J. H. Tucker. UVALDE DISTRICT. O. A. FISHER, Del Rio Mission—F. A. Knox, Camp Wood Mission—To be supplied by Sumpter Brown. SABA DISTRICT. To be supplied. Laredo Mission—To be supplied. BANDAERA MISSION—G. W. Killough, Mountain Mission—G. W. Killough.

SAN MARCOS DISTRICT. J. S. GILLET, PRESIDING ELDER. San Saba Station—R. McDonald, San Saba Circuit—J. M. Shuford, Rio Grande Circuit—J. W. Vest, Llano Springs Circuit—Jus. F. Conner, Valero Circuit—W. H. Killough, Round Mountain and Rockvale Circuit—J. T. Graham. Boerne Mission—To be supplied. Kerrville Circuit—J. H. Hill, Junction City Mission—A. G. Nolan, Mound Mission—J. W. Montgomery, Mason Mission—J. Farmer, Concho Mission—W. T. Burk, San Saba Academy—A. J. Potter, Agt.

TEXAS DISTRICT. J. T. GILLET, PRESIDING ELDER. Texas District—W. H. H. Biggs, Bexar Circuit—W. M. Swockley, Hallettsville Circuit—L. Kingsberry, Moulton Circuit—T. W. Glass, Concrete Circuit—L. K. Waller, Victoria and Cuero—J. B. DeBell, Clinton Circuit—To be supplied. Sauties Circuit—Geo. W. Walker, Leesville Circuit—To be supplied by L. G. Watkins.

CORPUS CHRISTI DISTRICT. W. MOSE, PRESIDING ELDER. Corpus Christi—George Hinson, Rockport Circuit—J. B. McPherson, Espana—100 00; San Marcos—100 00; Bexar Circuit—E. Y. Seal, Hlave Circuit—A. Y. Seal, Flores Circuit—A. F. Cox, Rainsville Circuit—P. P. Norwood, Goliah—W. H. Seat, Banquette—To be supplied.

SAN ANTONIO MEXICAN DISTRICT. A. H. SUTHERLAND, PRESIDING ELDER. San Antonio Mexican Mission—Algarro de Leon. Medina Mexican Mission—Jose M. Guzman. Lodi and Graytown Mexican Mission—Jose Acosta. Bandera Mexican Mission—Jose P. Rodriguez. Brackett—Eduardo Chavez. Eagle Pass Mexican Mission—Peter C. Byles. Piedras Negras Mexican Mission—Gregorio A. Rodriguez. Sargata Mexican Mission—Vaello Soto. Guerrero de Cordoba Mexican Mission—Jose Chavez. El Paso Mission—J. R. Carter. El Paso del Norte Mexican Mission—Eman V. Palmaras. Laredo Mexican Mission—Ignacio S. Rivera. Villahuma Mexican Mission—David Alva. Lampazos Mexican Mission—Manuel Trevino. Monclova Mexican Mission—Elias Robertson and Andrea San Miguel. Santa Rosa Mexican Mission—Samuel G. Kilgore and Manuel Flores. San Buenaventura Mexican Mission—Manuel F. Cisneros.

San Diego Mexican District. JAMES TAPOLLO, PRESIDING ELDER. Corpus Christi and San Diego—Cruz Martinez. Rio Grande City and Roma—Gamerindo Paz. Mier and Camargo—Juan M. de la Vina. Hidalgo—supplied by Ignacio Villarreal. Reynosa—Mudillo Trevino. Cerralvo—Trinidad A. Mendez. Concepcion—Felipe Saldaña.

MEMORANDA. On Sunday the Bishop ordained three nationalities: Bosch, the American, Henry Hunt, a colored local preacher, and several Mexicans. This was Bishop Parker's initial conference. The first itinerant preacher ordained by him as elder was, therefore, S. G. Kilgore, who is an active young missionary. His appointment the ensuing year is Santa Rosa, Mexico.

W. J. Young, of San Antonio station, can cherish it as a pleasant recollection, that he was the first preacher ordained elder by Bishop Parker. In his very touching address, Bishop Parker alluded to the fact that he was ordained deacon and elder by Bishop Paine, and consecrated to the work of a bishop by the same venerable and holy man.

Bishop Parker, in his closing address, complimented the West Texas Conference as the most orderly conference he had ever attended, and thanked them for their consideration of him personally in his initial duty as a presiding officer.

In the interim before the assembling of the Northwest Texas Conference, Bishop Parker will go first to San Antonio, where he was to hold service last Thursday; thence to Milan county. Dr. Kelley will make a trip to Laredo—a view at least a part of the missionary landscape. The Doctor, in one of his speeches, said it seemed that men never died in West Texas. It looks as if the conference so thinks. H. S. Thrall, the oldest effective itinerant in Texas, was made Secretary, and was set as presiding elder to one of the largest districts in the South. The manner in which he discharged the duties of Secretary, and the cheerfulness with which he accepted the appointment, would indicate that he thinks with Dr. Kelley. The good humor with which Sister Thrall alluded to Bro. T. as provisional governor of a new territory, would indicate that she, too, believes so.

Rev. T. S. Garrett was called away during the session of the conference by the very serious illness of his wife. Rev. J. W. DeVilbiss was called home the first day of the conference by the illness of his daughter. A resolution passed asking the bishops, at their next meeting, to set off the border Mexican into a separate annual conference.

NEWS NOTES. Iusian thieves murdered a mail postilion near Ocala, and secured a half million rubles from the letters. General Wesley has ordered the closing of gambling houses in Cairo. Gambling is said to be almost as prevalent in Cairo as it used to be in Chicago.

One of the largest butchers in New York have decided to transfer their slaughter houses to Cuba, and send the meat east in refrigerator-cars. Captain Webb, the English swimmer, completed at midnight his feat of remaining 12 1/2 hours in water. He was rather austrung from loss of sleep.

The Masonic Grand Lodge of California passed resolutions endorsing the refusal of the Grand Lodge of Utah to admit upholders of Mormonism. Russian Jew refugees at Ward's Island, New York, had a row yesterday, which required a large force of police to quell, two officers being slightly injured.

Henry George, the labor reformer, who has spent the past year in Europe, arrived in New York yesterday, and was welcomed by a large number of representative citizens. The Vanderbilt party, in a special train of six cars, will be run from Burlington to Chicago in four hours and eight minutes, which equals fifty-nine miles per hour when allowing for stops.

During a storm on the 14th at Fairfield, Iowa, a child gathered around the electric lights in the tower and put out all buttons, breaking several globes. Nearly two hundred dead birds were picked up in three hours. Ashbury University, at Greensville, \$1,600,000 from Hon. W. C. DePauw, on condition that it assume his name and occupy with some peculiar requirements.

A new army of Egypt will number 11,900 men and cost \$368,000 per annum. Baker Pasha proposes that the field-officers be half British and half native, the gentlemanly to be officered by Egyptians. Mayor Harrison vetoed the ordinance passed by the Chicago council providing for the punishment of miners who procure liquors in licensed saloons, and made several suggestions as to its amendment. The desired changes were made and the ordinance passed.

The thief perpetrated by Ellis P. Phelps in the Philadelphia almshouse are now stated to have been \$50,000, and to have continued for nine years. He kept fifteen families supplied, and in 1876 paid out \$10,000 for cigars to scatter in electroplating. Toronto lawyers have made a motion for a writ of habeas corpus in the case. The school board of Cincinnati is just now being unmercifully scored for permitting a child of the janitor of the Eighth district school to lie ill and perish of scarlet fever in the building. No less than thirteen hundred children were exposed to the disease all last week.

The Grand Division of the Sons of Temperance of Virginia met in annual session at Petersburg, Va., October 18. There was a very large attendance of delegates from Richmond, Norfolk, Portsmouth, Lynchburg, City Point, Petersburg, and other towns of the State. The reports of grand officers show the condition of the Order throughout the State to be promising. The Division adjourned until Oct. 19. The programme of the Irish national conference includes the abolition of

the office of lord lieutenant. In view of this gathering, half the available military force in Dublin is to be retained in the barracks, and the soldiers have orders to walk out only in couples. Marwood, the English hangman, has been threatened with assassination if he begins to go to Ireland to perform executions.

NOTICE. Much of the grosser rubber clothing is now made by convict labor. The ratable value of all the parishes and districts of London is stated to be £27,872,398. Complaint comes from Florida that the orange crop is turning out poorly, and will be short about one-third. Boxes of petroleum and gunpowder were found in the Imperial theater at Riga, Russia.

A Paris cablegram announces the death of Count Napoleon Ney, a son of the famous marshal, at the age of 70. A sulphur bed near Whinnemucca, Nev., which caught fire three or four months ago, is still burning, and is said to resemble a volcano. In India the principle of the division of labor is carried to such an extent as to separate a servant to keep almost every branch of domestic service.

The vociferation of a San Francisco parrot caught attention to a fire, preventing what might have been a serious conflagration; but the parrot was suffocated by the smoke. It is estimated that the cost of the Egyptian war to England will be more than \$1,000,000,000, which \$2,500,000 was provided for by the vote of credit before the adjournment of parliament.

The prehistoric foot-prints promise to become a source of revenue to Carson, Nev. Tourists formerly passed directly through the city, but are now induced to lie over twenty-four hours to view them. The excavations for a lock on a canal which is being made near Mons, in Belgium, have brought to light the bed of an ancient river, in which have been found bones of mammoths and other animals.

Old Carliss, at a meeting in Madrid, have decided that in consequence of Don Carlos' course of life, his son, Prince James, shall be proclaimed the head of the Spanish legitimist party. The last vestiges of old Bordeaux are fast disappearing. The making of the new road called Le Cours d'Alsace Lorraine has caused the destruction of many habitations of the thirteenth and fourteenth centuries.

A visitor to a baby-show down in Maine thus sums up his conclusions: "For pure unadulterated foolishness about a baby, a father can't out-foolish all the rest of the family—and I will throw in the grandmother on the mother's side, too." "A 'Bismarck pearl' is now being exhibited at Baden-Baden. By some freak of nature the outline of the jewel curiously resembles the great chancellor's profile, and the owner intends to present the pearl to Prince Bismarck.

The Italian army and navy cost the State \$91,000,000 per annum, or 30 per cent. of the whole amount of the general expenses of the State, including the cost of public works, and exclusive of public debt interest, railway subsidies, and the like. Judge Eldridge, of Holmes county, Mississippi, is getting out of patience with a fruit tree on his plantation which has returned a plentiful crop of peaches, and which this year produced a bountiful crop of plums. He wants it to decide upon something and stick to it.

A man living at Simmons' Gap, Va., is living with his ninth wife. The patriarch is 80 years of age, has fifty-three children, and at a recent reunion over 300 of his descendants were present. He does not know all of his children, and makes no effort to keep up with his grandchildren.

The committee of the Royal Humane Society of London recently concluded the investigation of an unusually large number of cases of saving or attempting to save life in various parts of the world, and rewards of more or less value have been conferred on upward of 70 persons. A man named Parker took up a little dog in the street at New Orleans about six months ago, to save it from a lot of boys who were abusing it. In return for the kindness the animal bit Parker in the hand, and Monday night he died of hydrophobia, after suffering untold agony.

A marriage announcement in the Philadelphia papers of Tuesday was followed next day by a card signed by a woman claiming to have been previously married to the groom, and alleging that he was still lawfully her husband. The newly-married pair have separated to await developments. Little Georgia Moberly, of Richmond, had seen her mother using chloroform, and was struck with the inspiration to try it for herself. Unseen by her mother, she saturated a handkerchief with the deadly drug, and was soon in bed with the clothes over her head and the handkerchief to her nose. She was discovered in time to save her life.

A young man of Kenton county, Kentucky, has applied for a patent for a device to telegraph a train, running at the rate of 30 miles per hour, on the track. He is also at work on a self-lock, to be operated by electricity, and which will require no key-hole in the door. A burglar could by no possibility open the safe by operating on the lock.

Miss Burke, the sister of the late British under secretary for Ireland, does not recover her health. The effects of the shock which the news of the assassination gave have never left her, and at present her health is declared to be very feeble. She is living at Hfratcombe, in Devonshire, with a brother, who is an artist. The family estate has been inherited by Col. Burke, but he does not yet live upon it.

Life and Letters of James O. Smith, by the Rev. Geo. G. South, North Georgia Conference. We are the agents of the above work, which will be issued about the 15th October. Few works have more features of interest than this. It gives an account of John Andrew, the first Georgia Methodist preacher; sketches of Hull, Russell, Myers, Sanford, Pierce, Longstreet; accounts of travel; views to Texas in 1843, 1848, 1865; views of General Conference. Gives full account of 1844; gives the letters of the bishop to his father and mother, to his wife and children. Gives sketches of him from the pens of Bishops Pierce, Keener, Wightman, Dr. Summers, Kennedy, Andrews, etc. It is largely from the bishop's own pen, and derives additional interest from this source. Price, \$1.50; usual discount. Agents wanted. Address SHAW & BLYSLOCK.

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When you visit or leave New York City, save baggage expressage and carriage hire, and stop at GRAND UNION HOTEL, opposite Grand Central Depot, 450 elegant rooms, fitted up at cost of one million dollars. Reduced to \$1 and upward per night. European plan. Elevator. Restaurant supplied with the best. Horse cars, stages and elevated railroads to all depots. Families can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

"Only Sure and Reliable Cure." R. H. Kline, M. D., 931 Arch St., Philadelphia, Pa.: I had been afflicted with "Epilepsy" for a number of years. Your "Great Nerve Restorer" has done more for me than all the doctors I have ever tried, and their number is not few. It is the only sure and reliable cure for Epilepsy or "Falling Fits." Sears, Roebuck Co., Mich.

Dr. Pusey was buried in the same vault where the body of his wife was placed forty years ago. "We are persuaded that the ancient Hermes with all the subtle art and natural resources of the Alchemists, was a very poor doctor compared with Mrs. Lydia E. Pinkham, of Lynn, Mass. Her medicine has been after all only a clever practitioner of the Black Art; but we know there is no limit to the pharmaceutical chemistry of Mrs. Pinkham's Vegetable Compound.

Punctuality is the soul of business, said the proverb. Hence it is naturally followed that punctuality is not material. THAT HACKING COUGH can be quickly cured by Shiloh's Cure. We guarantee it. Sold by C. W. Preston & Co., Druggists, Galveston.

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CATARRH CURED, health and sweet breath secured by Shiloh's Catarrh Remedy. Price 50 cents. Nasal Injector free. Sold by C. W. Preston & Co., Druggists, Galveston. For lame Back, Side or Chest use Shiloh's Porous Plaster. Price 25 cents. Sold by C. W. Preston & Co., Druggists, Galveston.

SHILOH'S COUGH and Consumption Cure is sold by us on a guarantee. It cures consumption. Sold by C. W. Preston & Co., Druggists, Galveston. SHILOH'S VITALIZER is what you need for Constipation, Loss of Appetite, Dizziness and all symptoms of Dyspepsia. Price 10 and 75 cents per bottle. Sold by C. W. Preston & Co., Druggists, Galveston.

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Exchange and Coin. Official quotations of the Cotton Exchange are revised as follows: Commercial, Bank. Selling sixty days—47 1/2; 45; New York sixty—47 1/2; 45; New Orleans sixty—47 1/2; 45; Silver, American—48; nominal.

Quotations for Spots—Galveston. The Year—Last. This Week—Friday. Low Ordinary—82; 82; Good Ordinary—95; 95; Good Middling—105; 105; Good Middling—105; 105.

Live Stock Quotations—Galveston. Receipts. Cows, Calves, Sheep, Hogs. This Week—271; 131; 177; 196. Stock in pens—85; 85; 112.

Gross-fed cattle, choice, 3 1/2 cts. per lb. gross; common 2 1/2 cts. per lb. gross; two-year olds, \$14 1/2 per head; calves, \$5 1/2 per head. Mutton—choice, \$1 1/2 per lb. gross; 3/4 cts. per lb. gross; 1/2 cts. per lb. gross. Hogs—choice, 10 cts. per lb. gross; common, 8 cts. per lb. gross.

THE GENERAL MARKET. All quotations represent wholesale prices. In making up small orders higher prices have to be charged. Announcements. Flour—Superfine, 6 1/2 cts. per bushel; Extra, 5 1/2 cts. per bushel; Good, 4 1/2 cts. per bushel; Family, 3 1/2 cts. per bushel.

Vegetables—Cabbages 15 cts. per bushel; Green beans 10 cts. per bushel; Lima beans 10 cts. per bushel; Peas 10 cts. per bushel; Potatoes 10 cts. per bushel; Tomatoes 10 cts. per bushel; Onions 10 cts. per bushel; Carrots 10 cts. per bushel; Turnips 10 cts. per bushel.

Wool—The receipts are ninety seven bags; the world's crop is 2,425,000. The following are the extreme prices of 1 1/2 cts. per lb. for medium, from 20 cts. to 25 cts. for fine, from 25 cts. to 30 cts. for extra fine, from 30 cts. to 35 cts. for superfine, from 35 cts. to 40 cts. for extra superfine, from 40 cts. to 45 cts. for superfine, from 45 cts. to 50 cts. for extra superfine, from 50 cts. to 55 cts. for superfine, from 55 cts. to 60 cts. for extra superfine, from 60 cts. to 65 cts. for superfine, from 65 cts. to 70 cts. for extra superfine, from 70 cts. to 75 cts. for superfine, from 75 cts. to 80 cts. for extra superfine, from 80 cts. to 85 cts. for superfine, from 85 cts. to 90 cts. for extra superfine, from 90 cts. to 95 cts. for superfine, from 95 cts. to 1 00 cts. for extra superfine.

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