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REV. DAN'L S. WATKINS.—A TEXAS PREACHER.
REV. E. L. ARMSTRONG.

In 1865 J. P. Rogers, now in charge of Kyle circuit, West Texas Conference, was assigned to the Jasper circuit. While making his first round Bishop Andrews removed him to Liberty circuit, and placed him as junior preacher with E. P. Rogers, and placed Rev. Dan. S. Watkins in charge of Jasper circuit. Bro. Watkins traveled the work in 1866 and '67. He succeeded well. The work was greatly strengthened and blessed under his earnest pastoral care. Many were led to renounce their sins, and gave their lives to the church.

In 1867 he was appointed presiding elder of the San Augustine district, by Bishop McTycire. He labored faithfully in that sphere for four consecutive years. In many particulars Bro. W. was a remarkable man. His father came to Texas while he was an infant and settled the Sabine country. There were no schools nor churches in those days. He was thirteen years old before he ever saw a preacher. In 1834 Sumner Bacon came to spend the night at his father's cabin. Before retiring the preacher read from his Bible, sang a sweet song, and invoked the blessing of God upon the household. The whole scene was new to the young Daniel, and impressed him so wonderfully that he never forgot it. He thought the preacher must be a citizen of another world. His deportment, his strange words and bewildering song led the young boy to reckon him a heavenly visitor. The missionary left, and the excited boy had no one to lead him out of the darkness about him until he heard the saint, Fowler. He was soon converted, and was received into the church by Bro. Woolam. It was not long until he felt moved to preach the gospel, and accordingly he was licensed. Making application for admission on trial, he was rejected on account of his inexperience and want of education. His failure did not deter him. He repaired to the Mississippi Conference in 1845, and was received and assigned to the Natchitoches circuit. He was returned the next year to the same work. He filled the principal circuits in his conference and was stationed at Minden one year and at Opelousas four years. He succeeded everywhere. When first starting in the work he could not read without spelling his words. This he did carefully and repeatedly before attempting to read his hymn and Bible lesson in the presence of the congregation. He secured a competent critic in each congregation to correct his pronunciation and grammar, and it is worthy of note that any correction made was never necessary to be made again. Continuing in the regular work unflinchingly until December, 1886, when he was supernaturally sick. He died in the summer of 1889 without sickness. Going to an appointment he stopped with a friend to get a drink of water, and while the water was being brought, he fell from his chair and died without a groan. He was a noble man, possessing strong native ability; a student of books, of nature and of men, he became a strong preacher, and did great good in the world. He passed through severe ordeals for several years, but his faith failed not, and the chastisements inflicted brought him nearer to God.

Bro. Watkins was a clear, logical and forcible preacher, possessing a fine voice, and being a good speaker, he attracted large congregations. He was a revivalist, and was instrumental in the salvation of many souls. Just after the war he held revival meetings in Sabine, Jasper and Nacogdoches counties, that resulted in great good. Near Melrose he was held up a meeting, attended by Col. David Rusk, brother of General Rusk. The Colonel was a gentleman, but very wicked. His daughters were converted, and the eldest, a beautiful and accomplished young lady, approached her father, threw her arms about his neck and said: "Papa, may I join the church." He consented, and soon followed her to the altar, fell on his knees and pleaded for mercy. The scene overwhelmed every one present. He was powerfully converted, and ever afterwards lived in the enjoyment of spiritual peace.

He first came to Jasper October, 1865, and conducted a meeting, the fruits of which still remain. A great many happy confessions and sixty five conversions were the visible results of ten days' service. May his influence continue long to bless the church. His widow, a son and two daughters, still live. May the God of peace keep them unto everlasting life.

RANDOM SHOTS FROM BEHIND THE ROUND ROCK.

The late session of the Northwest Texas Conference has been lengthily reported, yet one or two of the observations of the man from behind the Round Rock may not be out of place. The preachers got some good things at Belton. First, spiritual things. To use Sam Jones' expression, "They got their wagons mended," and are out on the road for another year's run. Yes, mended and greased, and we judge by the cluck since conference that they will make good time and roll into Abilene next fall loaded with good reports for the encouragement of the church, and gold and silver for the Lord's treasury.

As has been reported, this was a spiritual conference. The synovial fluid of love seemed to flow to all parts of the itinerant body, lubricating every joint, keeping down friction, and pre-

paring the servants of the King to run with patience the circle of another year. The preachers got some good things at Belton on another line—I mean carnal things. If all the members of the Northwest Texas Conference fared as well as the preacher from Round Rock, I am sure the various railroad companies had 2000 pounds more to haul away than they carried there. A preacher cannot fatten at conference—yes, though he feeds at Dr. Embree's table—unless he sleeps well. In order to sleep well he must have, first, a clear conscience, and second, a good, fair and impartial presiding elder. Judging from appearances the man from Round Rock had both of these ingredients this year.

All's well that ends well, and doubtless the appointments were as nearly satisfactory to preachers and people as it was possible to make them. I hope when the appointments were announced none of the preachers felt like the old negro who came to Round Rock a few days ago and entered a store to buy an article:

"What you say dat is worf?"
"It is worth \$10," said our genial merchant.

(Looking at his few rusty nickels, and placing them on the palm of his hand, he looked earnestly at the man behind the counter.) "Dat, sar, am clean out de suburbs of my possibilities," and left the store in disgust. The preacher is in a bad fix who receives an appointment "out de suburbs of his possibilities," either to reach or to fill acceptably after he gets there.

In regard to the delegation to the General Conference, an aged, venerable and level-headed supernatant preacher said: The delegation will be an honor to this conference, but the young man who received the highest vote as an alternate would have adorned that delegation.

When the committee on public worship announced Ragsdale, Putnam and ——— to preach to the colored folks, it was understood that said committee had tried to give to the dark sons of Ham the benefit of the best talent in the conference.

A visit to San Antonio was in order after conference, and a goodly number availed themselves of the opportunity of visiting the fair of that historic old city. It enjoys the distinction of being about the first incorporated city in the United States. It was first settled by the French and Spanish traders in the latter part of the seventeenth century, prior to 1690. Seven different flags have waved over the Alamo City, and almost every stone has been baptized in blood. Blood-thirsty savages, Spaniards, Mexicans, Americans, freebooters, royalists, Republicans, Confederates and Federals, have here contended, conquering and reconquering its hills and valleys.

The first Spanish settlement on the banks of the San Antonio river was called San Fernando, and in this name was granted a charter by the king of Spain in 1733. The narrow and crooked streets, ancient plazas and massive walled adobe houses looked down upon nearly two centuries and remained as originally planned.

The old missions are objects of curiosity to every visitor. Mission Concepcion was erected by the Franciscan Monks about 1716. Two miles below Mission Concepcion, on the river, Mission San Jose was founded in 1729, and a famous artist, Haica, by name, was sent over by the king of Spain and devoted several years to carving its various designs and ornamentations. A famous Parisian architect who recently visited the spot, pronounced it the finest carving in the United States. A part of the San Fernando cathedral is said to be over 300 years old. When Texas was given a Catholic bishop, he made San Fernando his cathedral, and so it remains. (There are 37 churches and missions in the city.) The Alamo was erected in 1718. Its name comes from the Alamo, or cottonwood trees, by which it was surrounded. These missions were necessarily enclosed by defensive works, and garrisoned by soldiers. Therefore, in 1836 when the little band heard of the approach of Santa Anna and his hordes, they resorted to this place for defense. At that time the outer walls of the Alamo enclosed about three acres of ground and required a garrison of at least one thousand men to defend it. The patriots numbered but 180 and held the fort against four thousand men for thirteen days, and then being overpowered, sold their lives dearly, killing five to one. Our guide showed us a ditch flowing with water just under the east window of the Alamo. The Mexican, Seguin, with the last dispatch from Travis, which was enclosed in a corked bottle, was lowered from this window, and getting in the ditch, with his head scarcely above water, went through the Mexican lines. Upon his return the Alamo had fallen; he joined Houston and was with him at San Jacinto. He is 87 years of age and now lives in the town of Seguin.

The names of those who fell in the Alamo are preserved in the State records at Austin. This is the only recognition that has so far been accorded the heroes of the Alamo by the people of this great State, but I am glad to say that the Alamo Monumental Association has been organized, Wm. Menger, treasurer, which proposes the erection of a monument on Alamo Plaza in commemoration of the men and of the day, to cost one hundred thousand dollars. In the Alamo

building there is a beautiful poem by Jas. D. Lynch, placed there by Gov. Ireland, from which we quote:

"Live on, grow old, thou glorious Alamo!
Grow old in age, for thou canst never grow
Too old for fame; its wreaths will cling to thee,
Thou new world's glorious Theraopyle!
And let thy ancient walls to Texas tell
How her immortal heroes fought and fell.
Speak on to sons roll their ages by,
And tell all Texans how to live and die."

The San Antonio river, rising from a number of boiling springs three miles above, flows through the city, with a fall of 107 feet to the southern limit, a rapid and beautiful stream. Many of the streets are irrigated, and when flower and bud put forth in spring must be very beautiful. San Antonio claims 60,000 inhabitants, and also claims that the taxable values of the city reach the enormous sum of \$21,182,980. They have some fine buildings. The Grand Opera House cost \$170,000. The government postoffice, now being erected, will cost \$250,000; also a city hall to cost \$150,000. There are plenty of saloons and gambling halls there, and I believe if the good Lord would give the devil the privilege of living a while on this earth he would choose San Antonio, for here he would find as much congenial company as anywhere on earth. She claims to be the prettiest place in the State, and doubtless is, our own home excepted. Does not the immortal Shakespeare say: "The man who will not brag on his own home is a natural born fool."

We dropped into Travis Park Church on Sunday at 11 o'clock and had the pleasure of hearing Bro. Pinson. We were glad to see that in this city of sin, where the power of Rome is strong, among her splendid cathedrals, hoary with age, there were many who did not bow the knee to B-a-l. Bro. Pinson has a nice church and had a fine congregation, and I may safely add preached a fine sermon. At night a good and attentive congregation heard the Word from a visiting brother.

The Methodists of Round Rock have just had their parsonage destroyed by fire, but that present indications we judge that they will soon have a house of five or six rooms, good well of water, outhouses, and all necessary conveniences for the use of the pastor. C. ROUND ROCK, TEXAS.

THE NEW HYMN AND TUNE BOOK.
JUDGE STERLING FISHER.

Why did the church put the tune to which "John Brown" was sung at the incipency during and since the war in the New Hymn and Tune Book? (No. 899.) Was it that there are no good tunes which have no association with the spirit of bloodshed, incendiarism and rapine with which that tune is so intimately and to the mind of the Southern soldier so inseparably associated in existence and that could be obtained? It certainly cannot be that it so far forgot the spirit of him who would "not break the bruised reed or quench the smoking flax" as to deem it necessary to arouse the spirit of hate that was imbued into his mind when he tramped the Northern prison floor with clanking chains and chafed ankles, while his conquering foe danced around him in tantalizing menace and sang to that tune:

We'll hang Jeff Davis on a sour apple tree,
We'll hang Jeff Davis on a sour apple tree,
We'll hang Jeff Davis on a sour apple tree,
While we go marching "round."

Oh, glory halloo-luh,
Oh, glory halloo-luh,
Oh, glory halloo-luh,
Oh, glory halloo-luh,
While we go marching "round."

in order for him to do penance before the Almighty in the house of worship? Could it be to make him say he was mistaken when he thought that the spirit of which John Brown was the exponent of carrying the torch and the sword to the homes of the South was wrong? and that he must do penance for having entertained such thoughts before he could render acceptable service to the one who could proclaim, "come unto me all ye that are weary and heavy-laden, and I will give you rest?" Was it to make him renounce the shed blood of his comrades who fell by his side upon the field of battle where he had unflinchingly laid his own life as a willing sacrifice and poured out his own blood as a drink offering unto the spirit of patriotism which he believed to be true, and born of the purest devotion? If it be true that all he did and believed and suffered was wrong, is it Christ-like to teach his children to taunt him by singing in the house of his God a tune that brings only to his mind mocking and taunt and derision of that he so steadfastly believed to be true that he was willing, coolly, dispassionately and unreservedly to lay his life as a sacrifice to this faith? Can it be expected that he can go into the house of God and render his acceptable worship while the notes of song ring in his ear:

John Brown's body lies mouldering in the ground,
John Brown's body lies mouldering in the ground,
John Brown's body lies mouldering in the ground,
And his soul goes marching "round."

Oh, glory halloo-luh,
Oh, glory halloo-luh,
Oh, glory halloo-luh,
Oh, glory halloo-luh,
His soul goes marching "round."

We'll hang all the rebels on a sour apple tree,
We'll hang all the rebels on a sour apple tree,
We'll hang all the rebels on a sour apple tree,
As we go marching "round."

Oh, glory halloo-luh,
Oh, glory halloo-luh,
Oh, glory halloo-luh,
Oh, glory halloo-luh,
As we go marching "round."

Oh, glory halloo-luh,
Oh, glory halloo-luh,
Oh, glory halloo-luh,
Oh, glory halloo-luh,
As we go marching "round."

Now, while I have never doubted for one moment that what I did in the

great struggle was right, and that it had accomplished for my land, the land I claim by the tie of blood I shed for it, what I did not hope or expect, the freeing of it of that which was the greatest curse to my own race, but which I am to-day firmly convinced was of the greatest good to the other race, and has purified it as by fire, and brought it to a position to be admired by the world, and through which it is moving steadily to the climax of enviable statehood, I have spanned the chasm of blood and taken the hand of the man in blue, as a brother of my blood, and owe him only that which is good; yet the fire of what I believe to be a just wrath is kindled in my breast when I hear the symbol of that spirit of assassination, incendiarism and rapine exemplified by the career of John Brown sung in the church of God.

It has been suggested that my position reflects upon our good bishops who have approved this book. None are further than I of laying aught to their charge, and I cannot imagine, that had they laid under the surveillance of the Federal camps as I have, and had the vilest of the vile (I mean not the heroic men of blue who fought to victory upon the field, but those who followed after and robbed them of half their glory), march around them with fixed bayonets, and with vulgar and profane dances taunt a helpless victim, and dance about them singing this tune to words I have written and others too vile to utter, they would have seen the impropriety of this tune being placed in any collection of sacred music.

But be this as it may, this tune has been dedicated in blood to a theory that has no place in civilized government, and it matters not what may have been its former standing, tainted as it is by sacrificial blood of a cause so diabolical and vile, it has no place in sacred song, and can only come into it to defile it. And I am at a loss to see how any Southern man, who above all men, believe in right government, can allow their sons and daughters to sing in the precincts of their God that tune which suggests to the mind of every one who knows its history, only defiance to good government, hate to justice and mercy, and scorn and derision to whatever is sacred and pure. I cannot see how it can engender other than feelings of hate, malice and disgust in patriotic hearts, when only the spirit of love and devotion should prevail. It has no more place in a volume of sacred song than meat offered to idols had in the sacrifices of the living God. "But the Word of the Lord came to me, saying, thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." If David, a man after his own heart could not build a house to the name of God because he had shed blood and made war, can it be that this tune which is the symbol of blood-shedding is acceptable to God as a song of praise and thanksgiving? God asks not that you bring the rubbish and that which is tainted and stinking into his service, but demands that which is without spot or blemish—the first fruits, the best; that which is noble, true and pure. "If meat cause my brother to offend, I will eat no more meat while the world standeth." Can the church afford to offend by flaunting in the ears of the men on whom the South was wont to depend in the hour of its greatest calamity, the peon of contempt with which their foe was wont to taunt them in the time of their helplessness? It is such songs as this that is educating the young to irreverence, and to believe there is nothing sacred or nothing vile. That no matter how vile a thing, if used in the name of that which is good, may be used with impunity. It breaks down the partition wall between good and evil. It rends the vale of the temple of righteousness and lets in the priests of Belial to offer upon the altar of purity the wine of Bacchus and Nadab and Abihu with strange fire to burn the incense of rebellion.

It has been suggested, as a justification for the introduction of secular tunes into sacred song, that "we should turn the weapons of the devil against himself," which thing is now too often being attempted, and I am not certain that the new hymn and tune book is entirely guiltless of this offense. Now, I pray that the church may not be deceived in this matter. God will not; neither your children. They know too well when the parent establishes the altar of Satan in the sanctuary of the Most High, and are only too ready to worship the brazen serpent instead of the Living God.

In vain did Saul attempt to appease God's wrath by taking the best of the herds and flocks of the Amalekites to offer in sacrifice. See that you offer not "polluted bread" upon his altar, or that which is "lame," or "blind," or "ill-favored," for "cursed be the deceiver" who "sacrificeth unto the Lord a corrupt thing." Beware, lest the church be asked, "What meaneth this bleating in mine ears," and "the lowing which I hear?" and shall bear the judgment pronounced: "The Lord hath rent the kingdom from thee;" and it shall be necessary that a Hezekiah shall be raised up to cleanse the house of the Lord, and have the filthiness carried forth out of the holy place.

Though a layman, I cannot see the worship of the great and pure God whom I (however imperfectly) serve, as

I conceive, thus desecrated without a protest, and I say this tune, at least, if not others, has no place in the service of sacred song.

To satisfy the popular demand for something new in music, some have been so unwise as to not only invade the pale of harmless secular music and the realm of negro plantation melody, but the very doubtful precincts of patent medicine vendors and traveling minstrels. We can only say, God have mercy on those who have such mistaken ideas.

"Sing unto the Lord a new song." Yea, and amen. But do not, I pray you, make the mistake of supposing that the remodelling of secular song is giving to God a new song.

Many of the greatest musical composers of the world have given the first fruits of their services to the production of "new song" for the worship of God, and there are those now living devoting their best days to this service. The world is full of good music composed for God's worship alone, and there is absolutely no necessity or excuse for invading the domain of doubtful propriety in seeking for sacred music, and in this book there is a large and grand collection of this kind. Then, I beseech you, fathers and brethren, eschew that which is even doubtful, or likely to cause thy brother to offend.

A WORD TO THE METHODISTS IN THE BOUNDS OF THE WEST TEXAS CONFERENCE.

BRETHREN—Some things have come under my eye from time to time at the annual conferences, which, in my opinion, demand a reformation. The faithful, weary itinerant comes to conference with a few dollars in his pocket, and before the session is over, he lays almost his last dollar on the table for the benefit of some object near and dear to his heart. Sometimes he is forced to borrow money to get to his work.

At your recent conference held at Seguin my heart was pained to see some of these brethren rob themselves of their meagre salaries in answer to calls for help. They not only help to swell the collections for missions, and supplement the fund for the "Preachers' Aid Society," but also respond liberally to a call for money to build a West Texas Cottage at Georgetown, for a helping hand for the benefit of young men attending the University from our portion of the State.

Brothers, sisters, these things ought not so to be. The cottage is a necessity, we must have it; but the money ought not to be furnished by our itinerant ministers.

How many church members we have who could pay \$25.00 or \$50.00 and not feel it. But let me tell you that amount from the light purses of the noble ambassadors of the cross in the Methodist conferences means a degree of self-sacrifice almost unknown to any other class of men. I want to see our ministers liberal. It is their right, but believe me, it is first our duty to place them in an attitude where they can afford to dispense their free-will offerings. Please allow me just here to make an earnest, and I wish I could say, emphatic appeal to every charge in the West Texas Conference to add at least \$100.00 extra to your pastor's salary, to enable him to respond to all of the Lord's calls without bringing himself and family to want.

And, brethren, don't let's wait long before we make a payment on these debts; our pastors need money, and ought to love it at once.

We should not require the steward to hunt us up and remind us of our duty in this line. We have the Lord's money, and the sooner we deposit it in his treasury, the more comfortable we will feel.

These words will, as well, apply to the other conferences as our own.

I do hope the time has come for a general awakening to a keen sense of duty on this important subject.

MRS. A. M. IRELAND.
SEGUIN, TEXAS.

MORAL CULTURE OF CHILDREN.

MRS. MARY H. LENSEN.

"Shall we teach our children creeds?" There seems an absurdity in this question. What! Shall we believe with all of our minds and souls certain doctrines, certain articles of faith, and not instill the same into our children? Will we get in the fold ourselves and luxuriate in the cozy, comfortable feeling of protection, and leave the lambs without? Shall we answer the appeals of the little tenderlings as they ask us: "Why do you not take me in?" by saying: "I don't want to influence you, child. I want you to be at liberty to come in or stay out, to come into this fold or to go to that other fold away from the hills?" We know that the wolves are out there, and we know that the great enemy of souls is always on the alert, and yet we do treat our little lambs just that way some time. We say let's lead them along those still waters that we find in union churches, and union Sabbath-schools, and into the green pastures of union literature.

What kind of religion is it that prompts a father to say: "Well, I belong to my church, and I'll stick to it, but there's my son out there; I'll not bind him with my creeds; he's free to choose for himself." Don't we know that young people are all the time imbibing beliefs from those with whom they mingle, and if we think honestly that we are not in the best church, and that there are better creeds than ours, why that's a very good way to treat your children if you

are sure the wolves are not going to get them while they are making up their minds on these matters, but if we are not sure about the wolves, and are sure that we have the best church and the best doctrine, don't let's leave the lambs out in the cold if we can get them in. Don't let's send our daughters to Catholic convents, and our sons to universities that are not sectarian, and our little children to union Sabbath-schools when we can get plenty of schools, from universities down in the pale of our own church. Too much of this sort of thing has already been done. Half-hearted is just what our sons and daughters will call the religion at home that says, indeed, we don't care whether they come into our church or not.

It is not best to indoctrinate our children with our creed at as early an age as we can? If in after life, in the maturity of their judgments, they differ with us, then we can say: "According to your faith, be it unto you."

How is it with children left out in the cold, left with liberty, large liberty, to choose for themselves?

Many become sneerers at holy things; many are imprisoned in Doubting Castle, many get into the Slough of Despond; some, of course, we find carried along by favoring currents who drift into right channels, but many, ah! so many, get away, so far away, from all good influences, and come to the felon's cell, or the despicable life, or the hangman's rope.

Results: What are the results if we give our children all the moral culture within our power? So far as our own consciences are concerned, the results are of the happiest kind. A sense of duty fulfilled, a feeling of divine approval will fill us with a joy unspeakable.

How with the children? Not as we wished and hoped for always. But we must not despair. We cannot convert our children. Only God's spirit meeting with each individual heart can do that. We can only lead them to the threshold of spiritual life. The new birth must conduct them through the portal.

We may have earnestly tried to sow only the good seed, and yet we find the evil as well as the good in these little beings. Let us look into our own hearts. No human heart is a sanctuary. Then let us not be discouraged. If we have put in the good seed let us not lose our hope. Carlyle tells us of his father's teaching him division when he was only five years old. His mother said he would forget it. "Not so much as they that have never learnt it," the father answered.

Young people may forget the good home teaching they had in childhood, but not so much as they that never learnt it." Dante expresses the same idea in the words:

"As one, who from a dream awakened, straight
All he hath seen forgets; you will retain
Impression of the fading in his dream;
For such an it; for all the vision dies.
As 'twere a way; and yet the sense of a sweet,
That sprang from it, still tries in his heart."
A sense of sweet will trickle in the heart, from a mother's or a father's teachings as long as the life-blood courses through the heart valves. The teachings may seem obliterated. They are not. They will come back and bring that sense of sweet, or, as the old Scotch father expressed it, they will not forget as they that never learnt it. They are at the threshold.

A few days ago a young, blooming girl of thirteen years, realized that she was dying. She said: "Papa, promise me that you will not bury me."

Very calmly he replied: "I cannot promise that, my child; there is nothing here that we can do with a lifeless body, but your soul will live on and be so happy." A change swept over the face, a smile lit it up with a heavenly beauty. She talked no more of the grave, but of the mansion fair that her parents had taught her about, and as the last struggle swept over her being, she smiled back upon the weeping group. She had joined the church at ten. Many times no doubt in her short Christian life she forgot the good teachings; but in the dark hour they served her well. They came back as the sense of sweet indeed, giving her that beautiful, trusting faith that smiled in death, that was victorious over the grave, and bridged the crossing at the river with such a resplendent, triumphal arch.

What a religion is ours! How glad we are that the children grasp it, receive it, understand it, and love it. Let us live more under its benign influence and lead our little ones by example as well as precept.

And now, in conclusion, let us look once more at the picture of the mothers bringing their babes to Christ, which I said in the commencement of these papers was representative of motherhood. Was there doubting? Was there half-heartedness? Ah! no. Each face in that group of Judean women must have beamed with a holy faith. Did they pause to question what the result would be? No. With persistent effort they sought Jesus and obtained the blessing for their children. So can we.

It seems that the eye of all the Christian world is now turned upon the children as the great hope of bettering the world and hastening the coming of our Lord. Our secular and religious journals have a trend in that direction. Many excellent books are written on the subject. Christian Cradlehood, by our grand Southern theologian, Dr. Abney, should be read by all parents

(Continued on eighth page.)

COLUMN OF NORTH TEXAS FEMALE COLLEGE AND CONSERVATORY OF MUSIC, SHERMAN, TEXAS.

Edited by Members of the Senior Class. FLORENCE HENDERSON, Editors for November. NOLA K. SMITH.

Examination.

For a week, in ominous tones, the warning has passed from mouth to mouth, from hall to hall, examination is coming.

The announcement of an approaching northern winter has the Texas farmer at his greatest activity, and the coming show through the small boy into a "We're excited."

Yes, those who have five to ten cents to five wise owls, five empty lamps to five trimmed and burning. Some of the seed will fall on stony ground, and some will produce a hundredfold.

Examination is coming, and there will follow such resting and relaxing to and fro as is seen among the young men and women who are to be examined.

The week had an examination, but it was rather a contest, a comparison of the training and skill of one individual with these questions as possessed by another.

When I went to school to Miss R. in the country, we had examination at the close of school. It was an oral examination.

The boys knocked down all the spider-webs and the doblers' nests and white-washed all the stone trees. We were covered with a house of snow.

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multitude in the market place. Clay need no longer cross the Allegheny, nor Prentiss join a menagerie to secure an audience.

About the Lesson.

LESSON X, SUNDAY, DECEMBER 8.

SOLOMON AND THE QUEEN OF SHEBA. I Kings 10:1-13

GOLDEN TEXT. "She came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

MEMORY-VERSES, G.S. "The queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

QUESTIONS ON THE LESSON.

1. What is this lesson about? Solomon and the Queen of Sheba.

2. What is the Golden Text? "She came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

3. Where was Sheba? In Southern Arabia.

4. Who came to visit King Solomon? The Queen of Sheba.

5. In what manner did she come? With a very great train.

6. What did she do when she reached Jerusalem? She communed with Solomon of all that was in her heart.

7. What did Solomon do? He "told her all her questions."

8. What house is referred to in verse 4? Not the temple, but a royal residence.

9. What is said of Solomon's table? When she had seen the meat of his table, the sitting of his servants, and the attendance of his ministers, there was no spirit left in her.

10. What is meant by this? She was overwhelmed by his magnificence.

11. What did she say she had heard? "A true report that I heard in mine own land of thy acts and of thy wisdom."

12. What does she say about her former beliefs? "Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me."

13. What did she say about Solomon's servants? "Happy are thy servants."

14. What did she say of God? "Blessed be the Lord thy God, which delighted in thee."

15. How much gold did she give Solomon? One hundred and twenty talents.

16. What else did she give him? Of spices very great store, and precious stones.

17. What is said of the navy of Hiram? And the Navy of Hiram brought gold from Ophir.

18. Who was Hiram? King of Tyre.

19. What are almond-trees? Sandal-wood.

20. What use did Solomon make of them? He made pillars and harps of them.

21. What did Solomon give the Queen of Sheba? Whatever she asked.—Illustrated Lesson Paper.

LESSON SURROUNDINGS.

Interesting Events.—The building of Solomon's own house occupied thirteen years; and the visit of the queen of Sheba immediately followed.

The second appearance of the Lord to Solomon probably occurs after the temple has been dedicated, and the palace of the king built (I Kings ix:1). Presents were interchanged between Hiram and Solomon, and many other works carried on by the latter (I Kings ix:10-25), among them a house for Pharaoh's daughter outside the City of David (see II Chron. viii:11). A navy was made at Ezion-geber, at the head of the eastern arm of the Red Sea (I Kings ix:26-28), and thus the fame of the king reached Sheba.

Places.—Jerusalem; Sheba, in Arabia (Yemen), on the Red Sea.

Time.—Thirteen years after the temple was finished—twelve years after its dedication, about B. C. 992 (in the margin of our English Bible) or 994.

Persons.—Solomon; the Queen of Sheba; attendants of Solomon and the queen.

Incidents.—The queen comes to Jerusalem; plies Solomon with questions; sees his grandeur; is overwhelmed by what she hears and sees; blesses the king; makes costly presents to him; the navy of Hiram returns with treasure; Solomon gives the queen whatever she asks, and she returns to her own land.

Parallel Passage.—II Chronicles, ix:1-12.

LESSON SUMMARY.

True wisdom is worth seeking; and, when found, it is always better than it seemed before. This is the plain teaching of the lesson of Solomon and the queen of Sheba.

Such wisdom as Solomon's was worth traveling the world over in search of; and when it was found, it was sure to have more in it than could be conceived of until it was attained to. The queen of Sheba showed a measure of wisdom in being willing to seek wisdom. It was because of her wisdom that she was willing to make such effort to gain more, and that, having gained more, she saw in it so much to appreciate and admire. The more one knows, the more he wants to know; and the wiser one is, the more value he perceives in wisdom. It is only the man who knows little or nothing who thinks he knows as much as he needs to know; and it is a proof of one's lack of wisdom when one thinks that wisdom

has less in it than it is generally reputed to have.

If, indeed, we had reason to believe that to-day in some far-off land there was one person who had such wisdom as to be able to answer all the hard questions that have perplexed us from the time we first began to think; to solve all the doubts that have beset our minds in bewildering by day and night year after year; to unveil all the mysteries that have baffled our searchings and barred our progress in knowledge; to make clear to us the reasons for all that seems inexplicable, and the purposes of all that seems to have no right to be; to throw light on life and death, and beyond them both—would it not seem worth our while to cross land and sea in search of all that he could give us? Would any cost or any effort seem too great for such a prize as was thus held before us?

Would it? Would it? Jesus says: "The queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." An apostle of Jesus adds: "If any of you lacketh wisdom, let him [here and now] ask of God, who giveth to all liberally and upbraideth not [for any lack]; and it shall be given him." Are we ready to accept wisdom when it is proffered us from one who is greater than Solomon? There does seem a peculiar force in the suggestion of Dr. McLaren, when he says: "In our days, the easier the attainment, the less the appreciation. The Queen of Sheba had no books, and she traveled far to get wisdom. We are flooded with all appliances, and many of us would not cross the road to get Solomon's wisdom, but would do much to get invited to the meat of his table, or to secure some of the queen's camels' load."

It will, indeed, be well if this lesson brings home to scholars and teachers a new sense of the worth of wisdom, and of the ease of obtaining it. Why should any of us be less ready to gain wisdom than was a heathen queen in the days of Solomon?

ADDED POINTS.

Asking hard questions would seem to be easier than answering them; yet it takes some wisdom to ask a question that is worth asking. It is a pity that scholars generally, in our Sunday-schools, do not give enough study to their lesson to be full of questions that they would like to have answered.

There is a rare satisfaction in finding ourselves with a person with whom we can commune concerning all that is in our heart. If we do not speak out thus freely, it is because we have not found the person who inspires us to this confidence. If others do not speak thus to us, the lack is on our part, rather than on theirs.

Character is shown in one's possessions and belongings. It can be read in the parlor, the dining-room, and the kitchen of one's house. It can be seen in one's dress and personal bearing. It stands out in all that one has, and in all that one is. If we have character, we cannot hide it. If we lack it, it can never be supplied in our house by an architect or an upholsterer.

"Seeing is believing." It is hard for us to comprehend a truth that goes beyond our own experience and observation. The best we can do, when we are told of that which seems too good to be true, is to follow the thing up until we know the truth for ourselves.

It is God who maketh men to differ. All that we have is from God, all that others have is also from God. This ought to make us contented with what is ours from God; and it ought to free us from envy of those to whom God has given more.

We may not be always cunning over the same lesson; but a lesson once learned ought to abide with us in its inspirational and influences. We may be obliged to turn away from an impressive scene that has been to us as a revelation; but we ought never again to be as we were before that vision was granted to us.—Sunday School Times.

Old and Young.

WHO WAS TO BLAME?

It was recess.

The children were playing "Old Mother Gray, may I go out to play?" Mollie Canfield was "Old Mother Gray." She had just let her children out to play, and now came the deeply interesting part. She told them to come in, and they refused. Then she said: "I'll send a bear after you."

"We don't care," shouted back the children in chorus.

"I'll send a lion after you."

"We don't care," came the prompt answer.

"I'll send a rattlesnake after you."

"We don't care."

"I'll send a snapping turtle after you."

"We don't care."

"I'll send myself after you," cried Mollie, at last, and flourishing a long willow whip, she started after her playfellows almost before they had time to scream in great excitement: "We don't care!"

Such running and racing round the big oak tree, down by the pump, and back of the school house! Mollie made a very fine Mother Gray! She could run so fast even the best dodgers could hardly get away from her.

The teacher at the window laughed heartily as Mother Gray caught and whipped her naughty children.

"Let's play it again," they all said as soon as they got their breath.

"Mollie, do be Mother Gray. You make the best one of all; don't she."

Tommy?" said Lillie Mason, panting very hard.

"Yes, do," urged the other. "All right," said the little girl, good-naturedly. So Mother Gray let her children out to play again, and as before they boldly defied her.

"I'll send an elephant after you," threatened Mother Gray, grasping her whip firmly.

"We don't care," cried the children in delight. Just then a mocking voice across the road echoed, "We don't care!"

The play stopped instantly, and all looked indignantly over at a small boy sitting on the fence in front of a large yellow house.

"That's that horrid Jack Stone," said Louise Alford. "I just wish he'd stop." "Let's not take any notice of him," said Harry Snow. "Go ahead."

"I'll send an Indian after you," called Mollie, fixing her black eyes sternly on the disturber.

"We don't care," replied the others, facing Jack, and watching his every motion.

"We don't care," echoed Jack provokingly. "I'll send a policeman after you," came fiercely from Mollie.

"We don't care," the children answered. "We don't care," repeated Jack. "This was more than flesh and blood could stand."

"Jack Stone, you'd better stop if you know what's good for you," ejaculated one. "You just mock us again if you dare."

"You're a coward and you'd get down off that fence and come over here where we can get hold of you."

"We don't care," mimicked Jack softly, leaning in an aggravating way against the gate post.

Just then the bell rang, and the boys and girls hurried in discussing Jack's meanness.

"He feels his oat-meal," remarked Tommy Brick impressively.

"What do you mean by that?" asked Mollie.

"Why, don't you see, when a horse feels high we say he feels his oats; when a boy feels high, why can't we say he feels his oat-meal? The Stones have oat-meal for breakfast every morning," Jack said so. I guess that's what's the matter with him."

"I shouldn't wonder," said Ned White, looking very wise. "I mean to fix him just the same when I catch him alone."

The next recess was just the same. Jack perched himself on the gate-post and plucked the children all he could. The girls were indignant; and called him "mean." The boys said they'd fix him. But it made no difference; he kept it up, never seeming to get excited over any thing they said, but talking great delight in teasing them.

"We must stop him some way," said the boys; "he just spoils our fun."

"If you'll do just as I tell you, we can stop him, I think," said Tommy Brick.

The others agreed. Tommy walked over to the fence. Jack eyed him distrustfully, but did not move from his place. After a few minutes' whispered conversation the children heard Jack say:

"Do you give me your word that the fellows won't pitch into me?"

"Yes, I do," said Tommy, and he held out his hand.

Then, much to the surprise of the other children, Tommy and Jack marched over to them arm-in-arm. There was a winning smile on Jack's good-humored face.

"I didn't do it on purpose at first," said he. "It was lonesome, you know. I have to study with a tutor, and I don't have any one to play with, and when I first said, 'We don't care,' I said it 'cause I thought you'd see me and ask me to come over and play. That's all I meant at first."

The explanation made it all right, and they all had another game of "Old Mother Gray." Mollie was Old Mother once more, and when she sang out: "I'll send the minister after you," Jack's voice joined happily with the others in the well-known chorus: "We don't care!"

"Tommy Brick has got a mighty level head," remarked Ned White, as he was going home from school that night.

"Yes," returned Harry Snow, "and he's so square in playing any game."

"And Jack Stone is a real nice boy," put in Mollie Canfield. "I don't blame him a bit more than I do ourselves."

"A soft answer turned away wrath, but grievous words stir up anger," added the teacher, gently, as she bade the little ones good night at her gate.—Belle S. John Pearson, in the Little Christian.

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THREE LITTLE CHICKS

Three little chicks Got into a fix. Would you like to know what about? Well, listen a minute. There's something in it. It is well for you all to find out.

Hear the old hen say, In an old hen's way. That each little chick understood, "O dear! O dear! I dreadfully fear. You are all very naughty and rude!"

But they stretched up their necks, And continued their pecks, As they wickedly fought with each other. And the hen saw beside her A hairy, fat spider, And then she knew what was the bother.

It hung by a thread From the rafter overhead, And Whitley and Speckle and Grey Each wanted the bite. And you see how the fight Began in the usual way.

Whitley crowded off Speck, And gave Grey a peck, And said, "Go away! It is mine!" But Speckle and Grey Said, emphatically, "Nay! I am bound on that spider to dine!"

And now would you see Just which of the three Secured the prize he was after? While they were fighting, And scratching and biting, The spider went home to the rafters.

And each little stinner Had lost a good dinner, And the spider might chuckle and say, "Ha, ha, my fine chicks, That is one of my tricks, And I gain and you lose in that way!"

The old mother hen Turned soberly then, And said to her children three, "You may see, if you choose, How you always will lose, By acting so selfishly."

"You go hungry to bed, With each a sore head, While the spider sits up on the rafters To enjoy your defeat In taking his meat, And is shaking all over with laughter."

From this little fable I am sure you are able To learn what you all ought to know— That selfish contention, As I hardly need mention, Will never a good thing bestow.

THE FEET.

A skillful anatomist says that if we wore shoes day and night our feet would become permanently and hopelessly diseased, but the aching and change they get while we sleep keep them in tolerable condition.

"The human foot is merely a hand modified for a base of structure to support the body." It is longer and thicker and narrower than the hand. Its solid parts are firmer than the corresponding parts of the hand; the movable parts less movable than those of the hand.

The foot has two arches; one from front to rear composed of eight bones, and another from side to side composed of four. These arches, on account of the cartilages interposed between the segments that compose them, are flexible and give elasticity to the step and gracefulness to the gait. The largest bone in the long arch of the foot is the heel bone, and to this is attached the largest tendon in the body. In this tendon the three muscles which compose the calf of the leg and which are of the greatest value to us in the act of walking unite. The more nearly the shoe approaches the form of the foot, the easier it will be to walk in. High heels are nothing but an injury, not to the foot alone, but to the whole body. They flex the three muscles in the calf of the leg that give erectness to the body, throw the weight of the body onto the ball of the foot, throw the knees forward, and put the whole mechanism out of poise. This is well understood by lovers of field sports and athletics, whose shoes have hardly any heels at all.

The earliest form of foot cover was the simple sandal, secured to the foot by thongs, and often by a button, coming between the first and second toes. The material used for shoes and sandals is various, chiefly the skins of animals. Wooden shoes are much worn in Europe, and are becoming common in this country. The Japanese wear sandals of straw, and South Americans, in some localities, sandals of plaited hemp. The early Greeks went barefoot, or wore simple sandals; the Romans wore buskins, similar to the moccasins of the American Indians.

The skillful shoe-maker or shoe-fitter should understand the anatomy of the foot as well as the art of making shoes, and he should be able to fit each shoe to the foot that is to wear it, but probably not one shoe-maker in a million

ever dissected a human foot with a view to learning how shoes should be made.

We never think of working with our hands when they are gloved, and all we ask of a glove is that it fit neatly the hand when at rest. But we never think of walking any distance in unshod feet, and what we want of shoes is not covering only but aid in locomotion. Many a shoe is comfortable enough when one is setting still that becomes execrating when one walks in it. Room is not given for the play of the various muscles of the foot, the arches are pressed out of shape, the circulation is obstructed, and the exercise of walking, which should be delightful, becomes intolerable, and the gait which should be graceful and easy becomes limping and awkward.

Judging from the number of misshapen feet one sees when traveling on the horse-car and crossing the ferries, where the feet of wayfarers are exposed to view, there is a great deal of suffering that is not much talked about, and is probably considered incurable. But it might all or nearly all have been prevented by the ill-fitting shoes. And a great deal of this suffering might be escaped if misshapen feet were provided with shoes fitted to them and conforming to their present necessities.—New York Advocate.

THE BOY WHO SAYS "WE."

Don't laugh at the boy who magnifies his place. You see him coming from the post office with a big bundle of his employer's letters, which he displayed with as much pride as if they were his own. He feels important and looks it. But he is proud of his place. He is attending to business. He likes to have the world know that he is at work in a busy concern. One of the Lawrence's, of Boston, once said: "I would not say much for a boy who does not say 'we' before he is with us a fortnight." The boy who says "we" identifies himself with the concern. Its interests are his. He sticks up for its credit and reputation. He takes pleasure in his work, and hopes to say "we" in earnest. The boy will reap what he sows if he keeps his grit and sticks to his job. You may take off your hat to him as one of the future solid men of the town. Let his employer do the right thing to him, check him kindly if he shows signs of being too big for his place, counsel him as to his habits and associates, and occasionally show him a pleasant prospect of an advancement. A little pride does at least buy a heap of good. Good luck to the boy who says "we."—Springfield Union.

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TEXAS ANNUAL CONFERENCES.
BISHOP KEY.
East Texas Conference, at Rusk, Texas, Dec 12

THIS IS A HORSE.

Mark Twain tells how, when in his journey abroad he had reached some small islands in the Pacific, he saw a large painting representing Jeff. Davis and a Southern army. Mark saw that there was something very strange about the picture, and on slight examination discovered that the soldiers were all Germans. The explanation was that a German had made the picture. Mark says that he saw in his travels many pictures of the Virgin Mary, but never saw one have the peculiar characteristics of a Jew. He observed the same peculiarity about the painting of Christ. The explanation is that no Jewish artist had undertaken portraits of these personages, and the artists making the pictures always portrayed the peculiar traits of their own people.

We all know how the heathen in their attempts to discover God without revelation, always put their own characteristics into their gods. It is the natural method.

No one, perhaps, has failed to notice the same strange peculiarity in the pen-pictures of many writers. When they undertake to draw pictures of others, they often portray their own peculiarities. No one can so well describe a bigot as a bigot, or an egotist as an egotist himself.

It is not only amusing, but often extremely ludicrous, to behold such an artist attempting to cartoon some one of imperfect character, really drawing a picture of himself, and while he seems to be unconscious of his freak, the whole world is laughing at his performance.

Seeing that these things are true, therefore, dearly beloved brethren, you should be very careful how you draw pictures.

ROME PLAYS WITH PROTESTANT CARDS.

Miss Caldwell, who gave the \$300,000 which was the foundation of the \$1,100,000 secured to build the Roman Catholic University at Washington, is a granddaughter of the celebrated Presbyterian divine, Dr. Breckenridge. The young lady was sent to a Catholic convent to be educated and was converted to Roman Catholicism. It is said that men never get too old to learn, and there are those who never get old enough to learn. Protestant parents who send their children to Roman schools certainly have but little mind to learn the lessons of history and to discern the marks of character, or else they are criminally indifferent both to the welfare of their children and their country. The Roman church of the dark ages is the Roman church of today. Those who condone their support under the impression that the old woman in scarlet has reformed, are simply deceived. The church which made the history of the dark ages has neither changed in character nor parted with her cunning. Her lips may drop as a honeycomb, and her mouth may be smoother than oil, but her end is as bitter as wormwood, sharp as a two-edged sword, and her feet go down to death. With her university at the capital, as the center of her school system, and her control of the saloon, and her grasp upon the daily press, with her thousands of Protestant patrons aiding and abetting, she holds a strong hand and expects to play a mighty game for the temporal power. Her history written with blood and fire is known and her cunning manifest, and yet Protestants are filling her convents with children and her coffers with

money. Will they never get old enough to learn? Will they never cease to furnish the cards with which Rome expects to win the throne?

"THE COMING KINGDOM."

The caption is the title of a book by Rev. Willard W. Wadsworth, Atlanta, Ga. The Kingdom is the reign of Christ over all the nations of the earth after that they have been subjugated by the preaching of the gospel. The word "coming" indicates the author's confidence in the power of the gospel to convert the world. He tells us in the beginning that his heart in earlier years yearned to carry the "Word of Life" to the heathen, but having been hindered hitherto, this book is the result of the missionary impulse and his offering to the great cause. Who knows but that this is providential, and that the author has done the greater work for missions by remaining at home than in going abroad? Evidently the great battle of missions is at home. The conversion of the church at home is ever the great work to be done for missions abroad. Whenever the church is fully converted to the cause of missions, and embodies the principle that "no man liveth unto himself" the conversion of the nations will be assured. The evidences of this assurance, however, are already becoming manifest. There is a growing interest at home and a corresponding success abroad. The book under review is a thorough discussion of the foreign missionary question. Our author begins by laying a broad and strong foundation in the divinity of Christ and Christianity. He then gives a general view of the various heathen populations, comprising an account of their countries, resources, intellectual and religious conditions, together with the result of missionary effort among them. This book will both instruct and enthuse. Such books our people need, and those who circulate them will do a work only less greater than the authors.

THE COLLECTION.
We must insist on the brethren complying with our obligatory regulations. If we were to publish long notices of all who are worthy, there would be but little space left in the paper. It requires considerable of the editor's time to cut long obituaries down to the allowed space, besides he cannot decide which parts the authors would prefer to remain.

THE FRATERNAL DELEGATES OF THE M. E. Church to the General Conference of the M. E. Church, South, appointed at the late meeting of the bishops of that church at Kansas City are Rev. Frank M. Briston, D. D., of the Rock River Conference, and the Hon. Robt. E. Patton, ex-Governor of Pennsylvania.

WITH pleasure we publish Brother Sutherland's explanation. We differ with him, however, on one point: We think the TEXAS CHRISTIAN ADVOCATE a holiness paper and a believer in perfection, and though it may not have already attained, it is pressing on with all its power to reach the goal. But as Bro. A. says our difference of opinion may be only a misunderstanding, and charity covereth a multitude of faults, Amen.

THE Fort Worth Gazette is still dealing with the Brown-Squard elixir, and whether or not the result of that life-generating fluid the Gazette has grown, the dimensions of its growth being a column to the page. It is now the biggest daily in the State.

We acknowledge the receipt of a copy of the minutes of the seventy-sixth session of the Tennessee Conference, with Bishop J. C. Keener as frontispiece, W. M. Leftwich, secretary, published at the Southern Methodist House. We are obliged.

THE preacher who circulates religious literature, builds churches, etc., is paid better than the one who fears that these things will shorten his salary.—Bishop Wilson.

THE Richmond and Raleigh are still advertising each other "free gratis." If both get a corresponding return in subscribers their lists will be very much enlarged, otherwise they will have furnished each the other a great deal of very cheap space.

EVERY person who attended the meeting of the General Missionary Committee wonders that the experiment of assembling in different cities had not been tried for sixty-nine years.—New York Advocate.

THE season for poundings and brilliant receptions in Methodist circles is now at hand. We hope every preacher will report to the ADVOCATE. Such news is interesting to our readers and very suggestive, and therefore valuable to the brethren. Our space however will not allow long reports, besides length is burdensome to the reader. We suggest the avoidance of wornout attempts at wit:

such as a man was "watched" when pounded with a watch, or "caned," or "pounded," but not with a club, etc. Nor is it necessary to count the hams and the eggs, or enumerate all the good things by name. Now, beloveds, it is presumed unnecessary to knock you down with a hint, but be sure to give us all the good news.

HISTORY OF METHODISM IN TEXAS.—Rev. Dr. W. G. E. Cunningham, in the December number of the Sunday-school Magazine, gives the following appreciative notice of this new history just sent forth from our Nashville Publishing House:

The author says in his "Prefatory note:" "In this little volume the reader will find a condensed history of the rise and progress of Methodism in Texas, with brief sketches of leading preachers, and also of the organization of local churches and the erection of church buildings; the formation of circuits, districts, and annual conferences, especially in the Methodist Episcopal Church, South." Attention is also given to the literary institutions of the church in Texas, and to the history of the TEXAS CHRISTIAN ADVOCATE. The book is well written. The style, matter, and manner are such as those who know Dr. Thrall would expect from his pen—accurate, concise, and eminently Christian in spirit. Texas is a great country—an empire within itself—and the "History of Methodism in Texas" is exceedingly interesting. Dr. Thrall has condensed this history into a comparatively small volume, packed full of fact and figures from beginning to end. It will be very valuable to the future historian of the church. We have seen no local history of Methodism that we like better.

A FEW MINUTES WITH THE PRESS.

What the Papers Think and say.

The Florida Advocate gives other reasons for the want of unity:

It is generally supposed that the unity of religious people is prevented by the number of different denominations that call themselves Christian churches; but a greater cause than this exists in the fact that the claim to be the only true church is made by so many of these bodies. There were many churches in the days of the apostles, as the Scriptures abundantly show; and yet there was unity among individual Christians, and there might be unity now if it were not for one church disowning other churches and trying to get their members. The irritating and separating cause is exclusiveness, the assumption on the part of each one of several denominations that it is the only true church of Christ; and this assumption arises from the supposition that one church was originally organized upon a definite plan; and from the further supposition that the original church was to organize others in connection with it and under one jurisdiction; and from the still further supposition that church validity depends upon tracing succession and being in the jurisdiction established at first.

The Southwestern Methodist thinks that the layman is not required to quit business in order to be religious:

The preacher is the only man in the church who is in a situation to labor for the church as men labor in temporal things. His service is claimed for the church alone. His time, his thoughts, his constant, earnest efforts are expected, paid for and demanded by the church. To Christians at large we must concede that their time must be given chiefly to obtain the meat that perisheth. It is the true ideal of Christianity, its highest aim, to carry the spirit and example of a holy life into all the sphere of daily toil, and without calling men from the shop, or store, or field, to make their examples there a living gospel. They must indeed seek first the kingdom of heaven, but they are nowhere taught in the gospel that daily toil of daily food is incompatible with godliness. In these toils their examples may preach. In this regard we confess that much is to be done. Not forgetting that church activity may be aroused and pews filled, and the number of church members increased without the cause of Christ or the salvation of souls being in any sense promoted thereby, it is certain, on the other hand, that an increase of personal zeal and piety would be a quickening of church activity. It is upon this line that we long to see a revival of church work, and to see that promptness and alacrity in church work which characterizes secular business.

The Richmond Advocate thinks that a bad heart generally precedes a bad creed:

A writer, referring to a preacher and a professor, taking to heresies and indulging in broad theology, remarked that investigation disclosed the fact that the man's private habits had become morally ulcerous before his preaching, writing and conversation took on the German "high criticism." The root of skepticism grows out of a soul that has a hidden "pus sac" of secret sin. It is corroborated of this diagnosis to refer to the sermon preached by Beecher on the Sabbath following his "ragged-edge" letter. Dr. Granbery, Rev. B. F. Woodward and one or two other Virginia brethren were in New York and heard it. The discourse was a rejection of future punishment. The back-slidden heart is restless. Solomon discovers to us his moral condition by his reasoning against providence and immortality is clearly as the inspired historian who details the orgies and vices of his palace of cedar. Dark and dirty conduct, default in chastity and buried wrong have resurrection and revenge. They come forth and steer with phantom hand and confused compass, the victim far from the safe soundings of the seas. There is disarray in character. Presently it emerges in a disorderly creed. Lapses

in moral life among ministers and cultured laymen display themselves in criticism of fundamental tenets of Christians.

The Methodist Recorder makes a difference:

The doctrine of the "preservation of the saints" is a "most wholesome doctrine and very full of comfort" when rightly interpreted. But the faith of the saints is best preserved by keeping alive the vital spirit which God breathes into the truly converted soul. That variety which is preserved by being put into pickle is not far removed from the sort that is left to decay through its own lifelessness. Antiseptics in religion are of but little service. Faith must be preserved through its own inherent life, or it is not worth saving. The life that God gives is its only salvation. Artificial preservation in outward forms and external ceremonies can be of no value if the life within has departed.

SOUTHERN METHODISM.

News, Views and Personals.

—Southwestern Methodist: Last week Dr. Matthews delivered his lecture on "The Vagaries of the Age," at Centenary church. It yielded in money \$550, and immense delight to the audience. The proceeds were applied to a subscription by the church for local Church Extension.

—Delegates elect from the Arkansas Conference: Clerical—B. H. Great-house, John W. Boswell and P. B. Summers. Reserve delegates—Geo. W. Hill and S. H. Babcock. Lay—B. T. Crews, (L. P.), Frank Parke and A. S. McKinnon. Reserve delegates—W. M. Clifton and A. J. Dyer.

—Delegates elect from the North Alabama Conference: Clerical—W. C. McCoy, S. M. Hosmer, T. G. Slaughter, A. B. Jones and Anson West. Alternates—Z. A. Parker, A. G. Haygood and J. B. Stevens. Lay—M. F. Jackson, T. J. Watkins, N. M. Rowe, I. S. Mason and A. C. Miller.

—Delegates elect from the Virginia Conference to the General Conference: Clerical—J. E. Edwards, R. N. Sledge, P. A. Peterson, Paul Whitehead, J. J. Lafferty, A. G. Brown, J. Powell Garland. Alternates—L. A. Reed, W. E.

Edwards, W. F. Tillett. Lay—E. E. Jackson, W. W. Smith, J. P. Petty, John. E. V. White, R. W. Pentross, W. T. Chandler, J. O. Shepherd. Alternates—J. W. Broadbury, C. W. Vawter, L. L. Marks.

—Delegates elect from the Memphis Conference: Clerical—A. R. Wilson, W. T. Harris, R. H. Mahon, J. H. Evans, J. H. Witt. Reserves—W. C. Johnson, Warner Moore. Lay—S. W. Hawkins, A. D. Bright, L. D. Mullins, G. W. Martin, Prof. Calloway. Reserves—J. R. Pepper, R. W. Haynes.

—Delegates elect from the South Carolina Conference: Clerical: A. Coke Smith, W. D. Kirkland, Samuel B. Jones, John O. Wilson, R. D. Smart, Samuel Lander. Alternates: J. Marion Boyd, William C. Power. Lay: James H. Carlisle, William M. Connor, J. W. Quillian, A. C. Dibble, L. D. Childs, W. L. Gray. Alternates: A. B. Stuckey, I. Y. Westervelt.

—Southwestern Methodist: Recently the pastors of the charges of the West St. Louis district, lying within Franklin county, and the pastors of a contiguous charge, the Meramec circuit, held a conference with a view to the pledge of mutual aid, and to adopt a plan of work with a schedule of times and places of protracted meetings. One of the meetings with excellent results has been held at Bethel church in the Meramec circuit, Rev. J. H. Brendle, pastor, and assisted by Rev. J. F. Goldman, of Washington station. Another is in progress at Washington. Last week there had been six valuable additions and the prospects of the meeting most encouraging.

When a great Baldwin engine is side tracked and the safety valve opened, there is a rush of escaping steam, and a noisy waste of energy. No one would say "side track all the trains. To escape through the safety valves is the true use of steam." Its true use is to carry freight and gladden homes with its precious burdens. Some Christians make emotion the chief object. Schools, and various details of church work, are to them necessary evils. Any call for money is especially distasteful to them. They do not see that the conversion of the world is the Christian task, and that his energy should be felt in the work. The shout should be an incident, not a chief end.

The Pacific Methodist proposes a solution to the question:

We venture to suggest that the true solution of the problem is this: Let the bishop have an opportunity to understand his work. He is appointed to his field of labor in May—why should it be thought the proper thing for him to stay away from it till September? And then, after consoling some circuit rider who has been four weeks in moving his family in a wagon a hundred miles to his new work, why should he hasten home to remain there the remainder of the year? Why should not a bishop go to his work as soon as possible after he receives his appointment?

The question has received too little attention, because in the Southeastern corner of Southern Methodist bishops are thick. If a bishop is wanted there at any time, he is within call. As you go west, however, they become less frequent, and on the Pacific Coast a bishop is the "long felt want." How is the want to be satisfied? By choosing some man from among us as a candidate for election to the episcopacy at the next General Conference? That would do no good. If we cannot have a bishop among us without choosing a man from our midst for that purpose, then by all means let us have none.

When the people of any town take it into their heads that they want a Methodist preacher to reside and labor in their midst, they find a very simple solution for their problem. They let the conference know that they are ready for a preacher, and they will provide for him when he comes; and that is all they have to do. The preacher receives his appointment takes his family and lives and labors with those Macedonians for a year. He must. Yet a whole section of our church may prolog the cry for years: "Send us a bishop, let him stay with us the year through," and now our friends begin to say: "Let us see whether they have a man out there that would make a good bishop; if so, we will elect him and let him live in that western country." Yes, brethren, we have at least half a dozen men out here that would make good bishops. Elect as many as you please; but our problems are not to be solved in that way.

We do not accuse our bishops of idling away their time; on the contrary, we think they are very industrious men. Like other preachers they are the servants of the church, and so they must respect not only the laws, but also the customs of the church. If those laws or customs need mending it is the business of the General Conference to mend them. Let the General Conference enact that each bishop, on receiving his appointment, shall go to his field of labor and reside and labor in that field till he is appointed to another, and the problem will be almost solved.

One of the pleasant episodes of the session was the visit of the body clerical and lay to Randolph-Macon College on the second afternoon of the session. Many of the visitors also attended, making in all over three hundred. Arriving about 3 o'clock, the afternoon was spent in inspecting the buildings and roaming over the grounds and witnessing the athletic sports in the gymnasium. At five o'clock was served by the ladies of the town, and at 7:30 p. m. the company filled the church. Bishops Wilson and Granbery made admirable addresses on Christian education, and were followed by President Smith and Professor Smith, of the University of Virginia; Dr. Tillett, of Vanderbilt, and Principal Vawter, of the Miller Normal Labor School. All were in fine taste and were well received. The Glee Club enlivened the occasion with college songs. The large crowd returned to Richmond highly delighted, and voted it the greatest success ever enjoyed at the college. At least half of the ministers of the conference were educated at the college, and they, with all the brethren, take great interest in it.

The accessions to the conference this year by admission on trial and re-admission were about fifteen. Deaths, five. Increase in membership, over two thousand. The latter item was especially gratifying, considering that

there had been a most heated political canvass, terminating only one week before the conference assembled.

In this election the colored ministers were sought to be used as active agents to rally their congregations, but it seemed to have been a failure in large measure. In Virginia the negroes generally make it a part of their religion to vote the Republican ticket, but sometimes they are lukewarm and indifferent.

While at conference, which convened its session on the 13th inst., I saw a magnolia tree in a gentleman's yard, on Grace street, in full bloom. I mentioned the fact to my hostess. She told me that this tree bloomed from May till December every year. In a number of visits to Florida, in December, I do not recollect having seen one, among the thousands I saw, in bloom. So this must be a rare specimen of this grand flowering tree.

The experiment of assessment for the entertainment of the conference was tried this year. It was only partially successful. Not quite half were assigned to hotels, the balance having been entertained at private houses, as before. The plan was modified, in the selecting of its place of meeting by the conference, instead of leaving the selection to a committee.

Trusting you and your grand constituency may have a happy and successful church year, I bid you good night. RICHARD IRBY. ZENLAND, VA.

HOME CONFERENCES.

Personals.

—The Rev. B. A. Thomasson made us a pleasant visit this week.

—The address of Rev. W. D. Robinson is 208 E. Overland street, El Paso, Texas.

—The address of Rev. Wesley Smith, after December 15th, will be Abilene, Taylor county, Texas.

—The fourth quarterly conference of Crockett station passed resolutions appreciative and complimentary of the Rev. B. R. Bolton, who is closing his fourth year in that charge.

—Rev. D. F. Fuller and wife will soon move to Phoenix, Arizona, where Mr. Fuller will take charge of missionary work. Their many friends wish them health and a life of usefulness in that far off land.

—We are pleased to note the marriage of the Rev. J. M. Adams, of the Texas Conference, to Miss Earlie Millican, by the Rev. J. M. Wesson. Much happiness to the couple.

—The Rev. W. B. Patterson, transferred from East Texas Conference to the Northwest, and stationed at Oak Cliff, has arrived, and made us a pleasant call this week.

—Greenville Herald: The minister assigned to Greenville for the ensuing year, Rev. J. L. Pierce, is a brother of Presiding Elder Pierce, of the Dallas district, and a nephew of Bishop Key. He has been stationed the present year at Henrietta. He is said to be one of the ablest young ministers of the conference, and we are satisfied that our people will be well pleased with him.

—We are obliged to the following brethren for calls this week: Revs. Jerry Reece, E. L. Armstrong, O. S. Thomas, and Dr. Elton Foster, of New York Conference, M. E. Church, North, who is making the rounds of our conferences in the interest of his books.

—Greenville Banner: Rev. J. L. Pierce, who comes to Greenville for the ensuing year, has been stationed at Henrietta the past year. He is son of Presiding Elder Pierce, of the Dallas district, and a nephew of Bishop Key. He is said to be an able young preacher.

—Just as we go to press we received the following from brother J. M. Barcus, at Fort Worth: "Please announce in this week's ADVOCATE, if possible, that Rev. E. J. Williams, a supernumerated member of the North Mississippi Conference, died in great peace, at his residence, in Fort Worth, Texas, at 7:30 o'clock p. m. Dec. 2, 1889. An obituary will be furnished later."

—Oct. 10, at Lorena, Texas, by Rev. Sam P. Wright, Sr., Mr. Sam P. Wright, Jr., and Miss Mabel B. Doak were united in the holy bonds of wedlock. The congratulations of the ADVOCATE are no less sincere because so late coming; nor are its wishes for the happiness and prosperity of the young couple less ardent. May God's blessings ever be with them.

—The following glad tidings from Bishop Key will be received with thanksgiving by our readers: "CUTBERT, Ga., Nov. 29.—After a rapid run to this place I find my wife better. She has had a fearful attack, resembling apoplexy, but reaction is complete and she is now able to walk around the room. A good providence has spared her to me. I start immediately to the Texas Conference."

—A reporter to the Dallas News from Brookston says: The Methodist conference which closed its work at Greenville has torn from this place a man who was not only beloved by his flock, but by every citizen. Rev. W. H. LeFevre has been here one year, during which time he has won the love and admiration of all who met him. He presented one of the best reports that was presented to the conference. He preaches his farewell sermon Sunday and leaves for Denton the early part of next week. Denton may be proud of securing such a man as W. H. LeFevre to fill its Methodist pulpit and the church is certainly assured of success.

Hamilton.

W. E. Caperton, Nov. 11: I enter upon my second year on the Hamilton circuit under favorable circumstances. A cordial welcome has been accorded us, and a warm reception by the good ladies in what they call a "donation party" filling our pantry with nice things to eat (accompanied by a pretty

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Texas Christian Advocate

An authority says that fish sauce should always be thick enough to adhere to the fish. It is better to be too thick than too thin.

Quick, safe and sure. This is said of Serravallo's Tonic. It is the remedy of Serravallo, the great Italian physician and greatest of our age for pain. Price 25 cents a bottle.

Your copper wash boiler, if well rubbed with a cloth dipped in cast oil, will be clean and bright.

Casuarina is a powerful remedy for kidney disease. It banishes the pain usually felt in the small of the back and cleanses the whole system.

We can truthfully say that no tonic has done more for the human system than Serravallo's Tonic. We have cured every case of it, and have never had to refund on a single bottle sold.

Wash irons in dish water after washing skillets, will make them smooth and prevent rusting.

The only reliable vegetable substitute for animal which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Magnesia Cundurango.

The number of Indians in the United States who can read Indian language is 10,027.

Indispensable to the Toilet. Darby's Prophylactic Fluid cures chafing, eruptions and inflammation of all kinds; cures itching or sore eyes; relieves pains from bites or stings of insects and sore feet; destroys all taint of perspiration or offensive odor from the feet or any part of the body; cleanses and whitens the skin.

Casuarina is purely vegetable, a home product, strictly Southern remedy, and is especially adapted to diseases of this climate.

The number of Indians in the United States who wear citizen's dress is 31,021.

CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an English physician the formula of a simple vegetable remedy for the consumption, phthisis, Catarrh, Asthma and all throat and lung affections; also a positive and radical cure for Nervous Debility and all nervous complaints. Having tested its wonderful curative powers in thousands of cases, and finding it to be a most reliable and safe remedy, he has decided to offer it to the public free of charge to all who wish it, this receipt in German, French or English, with full directions for its use, and a list of the names of the agents, by mail, by addressing, with stamp, naming this paper, W. A. Novak, 839 Powers' Block, Rochester, N. Y.

Let the convenience and comfort of others come first, your own will follow.

When suffering from sick and nervous headache, take a few doses of Casuarina and be cured.

No man can ever succeed in life except on the broad platform of honesty and truth.

PATTERSON, TEX. May 9 1887. I handle all kinds of Ague Cures, but Morley's T-X-S-Ague Tonic has the lead, because it never fails to give satisfaction. I sell more of it than all the rest combined. I sell more of it than all the rest combined.

The first business he is the poorest investment that can be made.

Over Forty Years has Burt's Extract been used by the people and profession as the best remedy for Pain, Sores, Catarrh, etc.

Do not expect honesty in others when it does not exist in yourself.

A ray heard on a man under 40 makes him look older than he is. The best dye to color hair or beard is Buckingham's Dye for the Whiskers.

There are ten training schools in different parts of the Union.

James T. Gott, Carmel, Ill., says: He paid thirty-one dollars doctor's bill for his wife in one year, and one bottle of Bradfield's Female Regulator did her more good than all the medicine she had taken before.

Write Bradfield's Regulator, Atlanta, Ga., for particulars. Sold by druggists.

The number of Indian church members in the United States is 28,963.

Those disgusting skin eruptions will quickly disappear if Lascap's is used.

The number of Indians living on and cultivating lands is 9,912.

In Holland they take the calf from the mother as soon as it is dropped. But, says the Western Rural, "the calf should be allowed to suck the first few days. The milk is then good for nothing else and it possesses medicinal value to the calf, too."

"We Point With Pride" To the "Good name at home," won by Hood's Sarsaparilla. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold than of all other medicines, and it has given the best of satisfaction since its introduction ten years ago.

Milk curdled with rennet and served in pretty cut glass dishes with sugar is an easily prepared dessert in hot weather.

Pains in the small of the back are indicative of disordered kidneys. Casuarina will restore their healthy action.

A teaspoonful of ammonia in the water in which silver is washed reduces the labor of keeping it bright.

The Indian agencies are sixty-one in number.

DR. GEO. WILKINS, THE DENTIST. He captured the first premium on Artificial Teeth and everything else pertaining to Dentistry at the Texas State Fair and Dallas Exposition, 1887.

P. CHEANEY, D. D. S., DALLAS DENTAL PARLORS. 306, 711 Elm St., DALLAS, TEX. Specialty - Preservation of the natural teeth. Telephone 310.

Church Notices. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900.

VERNON DISTRICT-FIRST ROUND. Margaret m. at Vernon, Dec 11. 1889. Benjamin m. at Vernon, Dec 11. 1889. Cassid and Quannah, Dec 11. 1889. Vernon m. at Vernon, Dec 11. 1889. Amabile m. at Vernon, Dec 11. 1889. Frazer m. at Vernon, Dec 11. 1889. Mungus m. at Vernon, Dec 11. 1889. Seymour m. at Vernon, Dec 11. 1889. Parson m. at Vernon, Dec 11. 1889.

BROWNWOOD DISTRICT-FIRST ROUND. Brown m. at Brownwood, Dec 11. 1889. Irwin m. at Brownwood, Dec 11. 1889. Santa Anna m. at Brownwood, Dec 11. 1889. Brown m. at Brownwood, Dec 11. 1889. Brown m. at Brownwood, Dec 11. 1889.

FORT WORTH DISTRICT-FIRST ROUND. Abbott m. at Fort Worth, Dec 11. 1889. Grandview m. at Fort Worth, Dec 11. 1889. Fort Worth m. at Fort Worth, Dec 11. 1889. Fort Worth m. at Fort Worth, Dec 11. 1889.

WAXAHACHIS DISTRICT-FIRST ROUND. Brown m. at Waxahachis, Dec 11. 1889. Brown m. at Waxahachis, Dec 11. 1889. Brown m. at Waxahachis, Dec 11. 1889.

JEFFERSON DISTRICT-FIRST ROUND. Brown m. at Jefferson, Dec 11. 1889. Brown m. at Jefferson, Dec 11. 1889. Brown m. at Jefferson, Dec 11. 1889.

ABILENE DISTRICT-FIRST ROUND. Haled m. at Abilene, Dec 11. 1889. Haled m. at Abilene, Dec 11. 1889. Haled m. at Abilene, Dec 11. 1889.

CORPUS CHRISTI DISTRICT-FIRST ROUND. Brown m. at Corpus Christi, Dec 11. 1889. Brown m. at Corpus Christi, Dec 11. 1889. Brown m. at Corpus Christi, Dec 11. 1889.

EL PASO DISTRICT-FIRST ROUND. Brown m. at El Paso, Dec 11. 1889. Brown m. at El Paso, Dec 11. 1889. Brown m. at El Paso, Dec 11. 1889.

WATERFORD DISTRICT-FIRST ROUND. Brown m. at Waterford, Dec 11. 1889. Brown m. at Waterford, Dec 11. 1889. Brown m. at Waterford, Dec 11. 1889.

RUPTURE AND PILES. CURED BY Drs. Dickey & Scobey. No knife used in curing RUPTURE or PILES. No detention from business. NO CURE NO PAY and no pay until cured.

WATERFORD DISTRICT-FIRST ROUND. Brown m. at Waterford, Dec 11. 1889. Brown m. at Waterford, Dec 11. 1889. Brown m. at Waterford, Dec 11. 1889.

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WACO DISTRICT-FIRST ROUND. Corvina m. at Waco, Dec 11. 1889. Corvina m. at Waco, Dec 11. 1889. Corvina m. at Waco, Dec 11. 1889.

GATSVILLE DISTRICT-FIRST ROUND. Brown m. at Gatsville, Dec 11. 1889. Brown m. at Gatsville, Dec 11. 1889. Brown m. at Gatsville, Dec 11. 1889.

CELEBRATE DISTRICT-FIRST ROUND. Brown m. at Celebrate, Dec 11. 1889. Brown m. at Celebrate, Dec 11. 1889. Brown m. at Celebrate, Dec 11. 1889.

SAN SABA DISTRICT-FIRST ROUND. Brown m. at San Saba, Dec 11. 1889. Brown m. at San Saba, Dec 11. 1889. Brown m. at San Saba, Dec 11. 1889.

CURRO DISTRICT-FIRST ROUND. Brown m. at Curro, Dec 11. 1889. Brown m. at Curro, Dec 11. 1889. Brown m. at Curro, Dec 11. 1889.

SAN ANTONIO DISTRICT-FIRST ROUND. Brown m. at San Antonio, Dec 11. 1889. Brown m. at San Antonio, Dec 11. 1889. Brown m. at San Antonio, Dec 11. 1889.

TERRELL DISTRICT-FIRST ROUND. Brown m. at Terrell, Dec 11. 1889. Brown m. at Terrell, Dec 11. 1889. Brown m. at Terrell, Dec 11. 1889.

SALENTINE DISTRICT-FOURTH ROUND. Brown m. at Salentine, Dec 11. 1889. Brown m. at Salentine, Dec 11. 1889. Brown m. at Salentine, Dec 11. 1889.

MAIRSBALL DISTRICT-FOURTH ROUND. Brown m. at Mairball, Dec 11. 1889. Brown m. at Mairball, Dec 11. 1889. Brown m. at Mairball, Dec 11. 1889.

TYLER DISTRICT-FOURTH ROUND. Brown m. at Tyler, Dec 11. 1889. Brown m. at Tyler, Dec 11. 1889. Brown m. at Tyler, Dec 11. 1889.

SAN AUGUSTINE DISTRICT-FOURTH ROUND. Brown m. at San Augustine, Dec 11. 1889. Brown m. at San Augustine, Dec 11. 1889. Brown m. at San Augustine, Dec 11. 1889.

EAUMONT DISTRICT-FOURTH ROUND. Brown m. at Eaumont, Dec 11. 1889. Brown m. at Eaumont, Dec 11. 1889. Brown m. at Eaumont, Dec 11. 1889.

JEFFERSON DISTRICT-FIRST ROUND. Brown m. at Jefferson, Dec 11. 1889. Brown m. at Jefferson, Dec 11. 1889. Brown m. at Jefferson, Dec 11. 1889.

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SULPHUR SPRINGS DISTRICT-FIRST ROUND. Brown m. at Sulphur Springs, Dec 11. 1889. Brown m. at Sulphur Springs, Dec 11. 1889. Brown m. at Sulphur Springs, Dec 11. 1889.

MONTAGUE DISTRICT-FIRST ROUND. Brown m. at Montague, Dec 11. 1889. Brown m. at Montague, Dec 11. 1889. Brown m. at Montague, Dec 11. 1889.

CELEBRATE DISTRICT-FIRST ROUND. Brown m. at Celebrate, Dec 11. 1889. Brown m. at Celebrate, Dec 11. 1889. Brown m. at Celebrate, Dec 11. 1889.

PARIS DISTRICT-FIRST ROUND. Brown m. at Paris, Dec 11. 1889. Brown m. at Paris, Dec 11. 1889. Brown m. at Paris, Dec 11. 1889.

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TERRELL DISTRICT-FIRST ROUND. Brown m. at Terrell, Dec 11. 1889. Brown m. at Terrell, Dec 11. 1889. Brown m. at Terrell, Dec 11. 1889.

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The committee and class of the fourth year will meet at the Methodist church, Rusk, Texas, Tuesday, Dec. 10, at 10 a. m. We hope all of the class will meet us promptly at the appointed time.

The class of the first year will please meet the committee at the Methodist Church in Rusk, Texas, at 8 o'clock, a. m., Wednesday, December 11, ready for examination. Brothers, come all together. We don't want to spend three days of the conference session in the committee room, as we did last year.

Oct. 31, 1889. Rev. J. T. Smith, Rusk, Texas: DEAR SIR - Replying to yours 28th ult., to Col. F. H. Bessler, Receiver, referred to this office for attention.

We will place on sale round-trip tickets to Jacksonville at rate of four cents per mile, account East Texas Conference, M. J. Church at Rusk, on Dec. 9, 10 and 11, good until Dec. 31 for return.

I am authorized to say that the T. & N. O. Railroad will sell round-trip tickets to persons attending conference at Rusk at reduced rates by special excursion.

Yours truly, D. J. PRICE, A. G. P. & T. A. For Large Excursion-schools, 50 cents. Extra size, for two years use, \$1.00.

PARIS DISTRICT-FIRST ROUND. Paris, Lamar Avenue, Dec 11. 1889. Paris, Lamar Avenue, Dec 11. 1889. Paris, Lamar Avenue, Dec 11. 1889.

GAINESVILLE DISTRICT-FIRST ROUND. Gainesville, Denton Street, Dec 11. 1889. Gainesville, Denton Street, Dec 11. 1889. Gainesville, Denton Street, Dec 11. 1889.

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THREE WONDERFUL SEWING MACHINES. The NEW SINGER Automatic. (Single Thread) It runs with a breath.

The NEW SINGER Vibrator. More modern, lighter running and simpler than any other.

The NEW SINGER Oscillator. Scientifically and mechanically perfect.

Every successful machine ever built contains one of these principles. Whichever you prefer you can own the means of your choice at any of our 100 American agents.

5,000,000 Ladies are doing Sewing on SINGER FAMILY SEWING MACHINES. Because a Singer possesses every good quality necessary for a sewing machine and is unequalled for perfection of work, range of work and ease of operation, speed and durability.

Why should you buy a SINGER in preference to any other machine? Because a Singer possesses every good quality necessary for a sewing machine and is unequalled for perfection of work, range of work and ease of operation, speed and durability.

Needless for all makes of sewing machine and parts for the Singer. Sew Send for Catalogue and price list.

The Singer Manufacturing Co. Dallas, Galveston, Houston, San Antonio, or Waco, Texas.

R. B. GARNETT. MANUFACTURER OF CISTERNS. Write for Revised Price-List.

At the request of a number of members who have gotten up a collection card, the following is published: COLLECTION CARD.

1888 It Originated!



Remember There is no other genuine Simmons Liver Regulator.

\$7 FOR A Double Breech-Loader

Reflector Chandeliers 840 STYLES OF REFLECTORS.

BAILEY'S REFLECTORS. A wonderful improvement in the art of reflecting light.

CARTER'S LITTLE LIVER PILLS. Sick Headache and relieve all the troubles incident to a bilious state of the system.

CURE SICK HEADACHE. Ache they would be almost precious to those who suffer from this distressing complaint.

ACHE. is the basis of so many evils that have in them we make our great boast. Our pills cure it while others do not.

MRS. MARION WALKER. I wish to employ a few ladies to make up and pack my medicine.

PERUNA THE THING TO TAKE FOR NEURALGIA. When Neuralgia attacks the forehead it is called as on Mrs. E. Kanner, of New Orleans.

BRADFIELD'S FEMALE REGULATOR. IS A SPECIFIC FOR PAINFUL MENSTRUATION.

BEECHAM'S PILLS FOR A WEAK STOMACH. 25cts. a Box OF ALL DRUGGISTS.

CANCER. The Cancer Cured. No matter how long it has existed, it can be cured.

Pastor's Memorandum Book. PRICE TWENTY-FIVE CENTS.

Devotional.

MUSINGS.

W. A. HAWKINS.

The moon was rising in splendor O'er the Eastern hills, Casting a halo of glory O'er valley and rippling rills.

aglow with excitement.

The joy of a great discovery illumined every feature. "O come!" she exclaimed, "come out quickly to the lawn, and see what beautiful things have appeared in the sky!"

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words.

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent.

REV. T. G. GILMORE.

The following is a brief biography of Bro. Gilmore, as kept by himself before he lost his mind, and I send it for publication at the request of his children, and doubtless it will be peculiarly interesting to those with whom he has been associated who may be living yet.

CAIN—Charles Q. Cain, son of L. I. and M. J. Cain, was born in Caldwell Parish, State of Louisiana, March 23, 1820; moved with his parents to Harrison county, Texas, in 1848, and then to Panola county in December, 1857, and died with the assurance of a better home in the beautiful beyond, November 7, 1889.

CRAWFORD—Edward E. Crawford, son of A. N. and M. J. Crawford, was born in Jasper county, Texas, Feb. 23d, 1873; died, in 1889, in Jasper county, Texas, Nov. 24th, 1889.

WINTER—Wm. Winter was born in Alabama, June 22, 1835. His parents moved to Mississippi soon after, where he grew up until he was twenty years of age, and has resided here the greater portion of the time.

COX—Ramsay March Cox was born in Pickens, S. C., March 1, 1808; when a boy moved to Alabama, and after a short time to Mississippi. He was married to Mrs. Sherill, a devout Christian, through whose influence he was led to Christ and into the Methodist Church in 1825.

WEEKS—Sister Sarah Weeks (nee Pritchard) was born in the State of Illinois in the year 1813, September 14, and moved with her father, while an infant, to Louisiana, where she remained until she was grown and born of the Spirit and joined the M. E. Church in the fall of 1835 and was married to Wm. Weeks March 23, 1840, and removing from Louisiana with her husband to Jasper county, in 1850, where she lived a uniform and consistent Christian, and member of the M. E. Church, South, until God called her.

HYDE—Little Cecilia C. Hyde, the daughter of Daniel and Josephine Hyde, was born on the 1st of February, 1826, in Tyler county, Texas, and died on the 21st of November, 1889, by being burned to death.

MORNING OF THE RESURRECTION.

A beautiful picture of the meeting of the dead with Jesus and of his eternally lovely ways is to be found in a painting, called a fresco, on the wall of the chancel of Lyndhurst Church, in the New Forest. The sunshine that comes in through the church windows casting their many colors upon the floor—the green forest glades around it, and their million flowers, not even the high sky above, and clouds and swallows in it, can be compared with it for preciousness, for it conveys a knowledge of the Spirit of Him who rules our world, and tells the good news of the way in which he will judge us.

It was a still summer noon, some years ago, when I went into the church, tired, to rest and think. I may have forgotten some details of the picture, but its impression remains with me yet. In the center of it is a representation of the figure of Jesus. But his Spirit, which is Himself, no paint has ever been able to represent. That can only be given in the doing of some deed. So it is given here. It is in his bearing to a figure before him that to me Jesus is seen.

It is the morning of the resurrection. Ten figures approached him. The streets they used to tread are behind them, and the visions of a new heaven are before them, out of which Jesus has come to meet them. Behind him and beyond a low wall the glow of the beautiful city of God may be seen. Going up to him, and turning back from him, on his left hand are five people (the five foolish virgins of his parable). They are not ready to go in, and they are sad and pitiable indeed. At the other hand are five other people (the five wise virgins of the parable). The moment is a sacred moment to them all; their lamps are all lighted, and they are ready to go in. Some of them are very beautiful to look at.

One of the finest of them, all jubilant, holds her lamp aloft in a passionate welcome of her Master, speaking of a long godly life in holy surroundings. But Jesus is not looking at her; he does not see her. But she is not checked or nor miserable. She sees the more reason to love his most beautiful soul and to be jubilant; for the love of his lovers lives through his loveliness, and his loveliness alone. Behind her comes a figure unexpectably contented and adoring; and other approaching figures are full of peaceful adoration and joy; but these are not the point of the picture. One figure, a poor girl, is standing well forward, yet shrinking, and seemingly timid and dazed at finding herself among such beautiful strangers. She holds in her hand a little lamp that has been bought probably at a second-hand shop, with probably very hard-earned savings. It is alight, but the flame is so feeble that it is little more than "a smoking flax." If it were possible, the timid girl would cry. Though there is something encouraging to her, she seems almost to wish to go away. So Jesus has sent his ministering Spirit to her—he feels for her—to take her by the hand and lead her, with her clipped lamp, to be presented to him first, and we say as we look what that jubilant virgin is saying: "Thou art the King of glory, O Christ!"

It is a beautiful picture, and the religion of Jesus is the only religion of the world that could put such a scene upon its walls. It is the grandest and noblest conception of God, that he was in him who had such a heart for the helpless and the poor.—Sunday Magazine.

THE HARVEST YET TO COME.

A few days ago I went into Epping Forest in the morning. The wind blew from and strong through a cloudless sky, but a faint, fine mist was on the ground. The air was full of leaves that fluttered to their rest on the wet earth and the dark green pools scattered through the woods. The grass was silver sown in the frosted dew, and the birds sang cheerily but quietly. Things were just brushed with the breath of decay. One knew that the time of mirth, that even the harvest time, had gone away; but the light was too fresh and the sky too bright for sadness. There was an inspiration of work in the air, of quiet, hopeful work, though the ingathering of the year was over. Looking through the thin red foliage of the trees, beyond the skirt of the wood, I saw two dark fields of rich earth, the upturned ridges just touched with the bright foot-prints of the frost. On one, looming large through the light mist, two horses drew the plow and tossed a darker ridge to the light, and in the other a sower was sowing.

It is not enough to have produced a harvest, we must make ready for a new harvest for men and for ourselves, and more for men than for ourselves. To begin with one's self is to end in fruitlessness. Begin, on the contrary, your work of sowing with the motive of Christ: "I do this for the love of men," and you will then find, without knowing it, that you have plowed and sown in the noblest way for yourself. As you follow your plow or sow your seed in the frosty morning air of later life, dreams of the harvest yet to come will visit you and make you happy. You will hear in your ear the songs of the future, the pleasure of men and women, as they gather into the garner of humanity the pteous produce of the truth you have sown, the gratitude of those who will know you and love you when you are with God.—The Rev. Stopford A. Brooke.

Our fireside conversations, our thoughts as we pass along the streets, our spirit in the transaction of business, all have some amount, small though it be, of moral value.—Goulbourn.

When thou shalt have laid aside thy body, thou shalt rise, freed from mortality and become a god of the kindly skies.—Pythagoras, B. C. 582.

God is truth, and light his shadow.—Plato.

Marriages.

CRAWFORD—Cox—By the Rev. H. A. Bourland, at the home of the bride, Nov. 19, 1889, Robert F. Crawford and Miss Margie E. Cox, all of Bell county, Texas.

ATKINSY—FRUITTE—In the Methodist Church, at Brenock, Texas, Nov. 24, 1889, by Rev. W. Wootton, Mr. C. W. Atkinsy, of Marlinton, Texas, and Miss Annie Fruitte, of Brenock, Texas.

SHARP—LENDREY—At the residence of the bride's stepfather, on the evening of the 21st of Nov. 1889, by Rev. J. C. Calhoun, Mr. W. H. Sharp and Miss Ella Lendrey, all of Craigville, Texas.

REDDIN—THURDOLL—By Rev. C. H. Brooks, Mr. J. H. Reddin and Miss Florence Thurdoll, all of Marlinton, Texas, Nov. 23, 1889; both of Marlinton, Texas.

WILCOX—JOHNSON—In the Methodist Church, Trinity, Texas, on Nov. 23, 1889, by Rev. A. J. Frier, Mr. E. D. Wilcox, of Palestine, Texas, and Miss Minnie L. Johnson, of Trinity, Texas.

FERRY—GARDNER—At the residence of the bride's father, Nov. 30, 1889, by Rev. J. P. Mussel, Mr. W. C. Ferry, of Kinnis, Texas, and Miss Carrie A. Gardner, of Corsicana, Texas.

ROBINSON—JONES—At the residence of the undersigned, by the Rev. R. O. Brazelton, Mr. W. T. Robinson and Miss Nellie Jones.

HOLCOMB—FRITLEY—At the residence of the bride's father, R. S. Fritley, Jr., November 21, 1889, by Rev. J. I. Booth, Mr. C. F. Holcomb and Miss Mary H. Fritley, all of Cherokee county, Texas.

BRUNER—TATE—At Wootton Wells, by Rev. W. Wootton, Mr. A. M. Bruner, of Reagan, Texas, and Miss M. E. Tate, of Wootton Wells, Robertson county, Texas.

A VETERAN.

I was wounded in the leg at the battle of Stone River, Sept. 1862. My leg was amputated from the effects of the wound, and the swelling to double its natural size, and remained so for many years. The pain rendered me almost my whole system, and I suffered a thousand deaths. Nothing did me any good until I took Swift's Specific, which took the poison out of my system, and enabled me to feel myself a man again. S. S. S. is the remedy for blood and skin diseases, which took the poison out of my system, and enabled me to feel myself a man again. S. S. S. is the remedy for blood and skin diseases, which took the poison out of my system, and enabled me to feel myself a man again.

McGILL—Genie May, only daughter of W. H. and A. McGill, born April 15, 1874, and died of black jaundice, Nov. 4, 1889. Genie was remarkably bright and intelligent, sweet with winning and affectionate ways. The death of her father, the clearing of the way for her eyes, her head of faultless beauty, her calm, sweet, happy nature, attracted attention everywhere. Her sufferings were so alluring that they drew the sympathy of all to her heart. But her power of endurance, her patience, her fortitude, were far beyond those of those of her years. May God comfort and lead the parents and the many friends to their loved one in heaven.

LOWERY—Garric F. Lowery, wife of E. H. Lowery (children born), was born Nov. 27, 1867. She was left an orphan and was raised by her uncle, G. K. Goss. She was educated and joined the church in childhood, and lived a consistent Christian life, beloved by all her associates. She was married to E. H. Lowery April 27, 1887. She died in full view of a living God, near her home, on Palmy, Hood county, Texas, Nov. 10, 1889. She calmly met death without fear, requesting her husband to raise up her children to the same faith in God, and to be true to the Lord and was peace. She leaves a husband and two little children to mourn her loss, besides her relatives and many friends.

HENDERSON—Little Mattie Iola, infant daughter of W. H. and L. M. Henderson, was born March 27, 1887, and died April 28, 1889. Little Mattie is gone to join the many little boys and girls that have gone this year from this county, Cherokee. In the home beyond we know that she is bright and happy in the new home. No schooling had, no favored brow, no blurs to mar her little face. But in the radiant cheer, the sweetest lounge, the dimpled cheek, we can never forget. But thanks to him who said, suffer little children to come unto me, farewell, Mattie, but forever. May God use this affliction as a means in bringing father and mother to heaven, is the prayer of M. M. VAUGHAN.

GANDY—Miss J. Beatrice Gandy, daughter of Daniel and Mary Gandy, was born in Morgan county, Alabama, Sept. 10th, 1853. She embraced the religion and joined the Methodist Episcopal Church, South, in 1880, under the administration of Rev. C. H. Maloy, of the West Texas Annual Conference, who was her pastor at that time. After being afflicted with a combination of diseases for the past three years, she fell asleep in Jesus, at 3 o'clock Sunday morning, Nov. 27, 1889. She died at the residence of her brother, Tip Gandy, with whom she made her home. Sister Beatrice never married. She was dearly loved by all who knew her. She bore her long and painful affliction with Christian fortitude. They were sanctified to her good. God sometimes leads us through the furnace of affliction, and thereby purgative us for heaven. She leaves three brothers and one loving sister, and other relatives and a host of dear friends, to mourn their loss. E. G. DUVAL, P. C.

BOXVILLE, TEXAS.

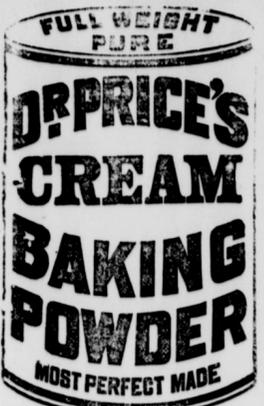
For the Family Wash, For House Cleaning done by mistress or servant; for china; glassware, fruit jars; nursing bottles; windows; silver; oil paintings; paint brushes; straw hats; wool hats; bead trimming; sinks; closets; wastes pipes, and a thousand other things—in fact, for anything washable—Use Pyle's Pearline.

Makes white goods whiter Colored goods brighter Flannels softer Paint last longer

Pearline means perfect cleanliness—quicker—better—with more ease and comfort than anything known; makes a saving all around—no soda-eaten holes in linen; no frayed edges; no buttons and strings rubbed off. Millions use it. Do you? JAMES PYLE, New York.

SILVER-PLATED WARE. Our New Illustrated Priced Catalogue of best quality Silver-plated Ware is now ready. It shows a variety of Silver-plated Cups, Casters, Butter Dishes, Syrup Stands, Pickle Stands, Ice-cream Servers, Goblets, and Waiters, Tea Sets, Coffee Urns, Communion Services, Knives, Forks, Spoons, etc., giving prices of each and directions for ordering. Catalogue sent free to any address. Our new silver-plated Owl or Bear Pepper Box sent to any address, by mail, postpaid, on receipt of \$1.00. C. B. BARKLEY & BROS., Jewelers, No. 640 Main Street, Louisville, Ky.

PASTOR'S MEMORANDUM BOOK 25 CTS. SHAW & BLAYLOCK. 25 CTS.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. It is selected by the heads of the great Universities as the strongest, purest, and most healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in cans. PRICE BAKING POWDER CO., NEW YORK, CHICAGO, ST. LOUIS.

Fischer Pianos. OVER 78,000 MANUFACTURED.

Will. A. Watkin & Co., 737 MAIN STREET, DALLAS, TEX.

Bermuda Bottled. You must go to Bermuda. If you do not I will not be responsible for the consequences. But, if you do not, I can save you the time and money. Well, it is that impossible, try.

SCOTT'S EMULSION OF PURE NORWEGIAN COD LIVER OIL. I sometimes call it Bermuda Bottled, and many cases of CONSUMPTION, BRONCHITIS, Cough or Severe Cold.

I have CURED with it, and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Mycodermic, which it contains. You will find it for sale at your Druggist's, but see that you get the ORIGINAL SCOTT'S EMULSION.

Publishers' Department.

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MORAL CULTURE OF CHILDREN. (Continued from first page.)

who desire the moral culture of their children. In fiction, "Ben Hur" and Little Lord Fauntleroy are among the most popular works of the day, proving that the minds of the reading masses love to revel, even in imaginary scenes, where childhood is depicted.

Motherhood should be very happy. The name should be a synonym for happiness, for it is not mother love well springing of joy always in the heart? And it would be a synonym for happiness if we could keep the petty trifles of every-day life from stealing our serenity and joy.

Oh! if our souls could do noise and swing. Like the compass in its brazen ring: Ever level, ever true, To the toil and task we have to do.

If we could make up our minds in the outset that the toil and task we have to do is the proper training of our children, it would tend to poise our souls, and the dust of trifles would not steal so many of our pleasures. Said one lady to another: "Your floors are so spotless and white. There are no tracks on them." "Ah! those that made the tracks are gone," was the answer as a sign escaped the lips. Let no mother neglect her child or wound its feelings with impatience, or irritability, for all the Prudence Prims in the world.

The rose of motherhood, along with its sweetness and brightness, has its many thorns. Let the thorns be regarded as but the tax levied by our wise Father on all the good things of this life. And, oh! mother enjoy the fragrance while you may. Remember the old mother's wail, "Ah! those that made the tracks are gone." And remember, too, that the only way to bring these little buds to that high culture that will bring us fragrance continually is to commence in the cradle.

Malaria is an unseen poison in the air and is inhaled into and affects the entire system. Cascarine effectually destroys it. Don't forget the salt in water in which the potatoes are put to boil.

Obituary—Texas.

DEED—Mrs. Jennie Conkrite, Dallas. Mrs. Chris. Peterson, Dallas. Mrs. Kosa Hanks, Dallas. Mrs. Bertha Paul, Dallas. Infant of G. S. Lechman, of Dallas, at Marshall. Mrs. Joseph Summers, Rock. Little son of H. C. Phanstiel, Greenville. J. H. Urquhart, Jefferson. Robt. Inglish, Bonham. Little Charlie Bell, Marshall. Mr. E. G. Collins, Weimar. Mrs. Sarah Slack, Henrietta. Mrs. Will C. Hinkle, Lancaster. Mr. Jack Lacy, Ferris. Mr. Louis F. Siedelman, Brenham. Miss Emma Stevens, Cooper. Mrs. Rebecca Harris, Houston. Miss Belle Steele, Denison. Miss Mollie Sutton, Junction City. Mrs. A. E. Fisher, Junction City. Mrs. Alexander Ferris, Seymour. Mr. Rufus McCarty, Newell's Prairie. Mr. Charles W. Turner, Brownwood. Mrs. Ann Snyder, San Marcos. Miss Siddle Johns, Alto. Mrs. Martha Clark, Rockwall. Mrs. T. U. Wade, Rockwall. Mrs. Elizabeth Hamner, Galveston. Mrs. Edmund Ker, Waco. Mr. William A. Ford, Houston. Mr. William Boatwright, Beeville. Mrs. Wm. Cleland, Marble Falls. Mrs. Sallie Vickers, Cleburne. Mr. Fred W. Hucziak, Cleburne. Mr. Lucien Edgar Croft, Corsicana. Mrs. Marie Eunice Hoop, Houston. Mrs. H. E. Hurdle, Winnsboro. Infant of R. D. Green, Elmo. Rev. Dr. Christian Blinn, Brenham, in Kansas City. Mrs. W. S. Smith, South Belton. H. Kay, Blue Ridge. Infant of J. W. Dillon, Kosse. G. W. Pope, Kosse. Mr. Spooner, Cleburne. Mrs. S. B. Hopkins, of Nashville, at Dallas. J. Hines, Dallas. E. S. Sanderson, Texarkana. J. T. Manson, Rockwall. James Amburn, Mesquite, at Dallas. Mrs. Aaron Cohn, Dallas. Clinton Goggin, Dallas. John T. Hay, Dallas. Capt. J. W. Berry, Grapevine. Finney Farrell, Mesquite. E. L. Burns, Marshall, at Bethany, La. G. J. Koshey, Rockwall. Arch Wilkerson, Grapevine. Dr. T. C. Stanley, San Angelo. Little Johnnie Wade, Quannah. Grandma Lowrance, Clarksville. Sam Blanton, Becknell's Prairie. Mrs. D. P. McNair, near Overton. Thos. Mitchell, Corinth. Little Lottie Pierce, near Weimar. Little George Whitehead, Whittville. Little child of W. B. Owens, Grapevine. Mrs. Mattie Goforth, Kigoro. John C. Landers, Blossom. Little Daisy Pattilo, Lone Oak. James Lanin, Greenville. John Terrell, Greenville. Little Jenny Scollard, Oak Cliff. Mrs. M. J. Simmons, Weatherford. Mrs. Sarah F. Croker, Weatherford. Mrs. Martha Brock, Weatherford. E. W. Tielton, Dallas. C. C. Stulting, Gozales. Mrs. Elizabeth Tyler, Gozales. Mrs. Minnie Post, Gozales. Frank Larzan, Hillisbro.

TAKE home a box of Colman's Tasty Tolu Gum. Perfectly delicious.

TEXAS OBITUARIES. P. T. Black, Jacksonville, Nov. 28th, had \$750 stolen from his safe by burglars. Dr. A. E. Garrett and wife, and Mr. Jas. Murray, Sulphur Springs, poisoned mouse for supper, Nov. 28. In a little while they were quite sick and sent for a doctor who, assisted by a gentleman friend, had hard work to restore them.

On the 28th of Nov., in Paris, Mrs. Sam Houston gave her little grandchild, the infant of Mr. Bolivar Knight, a dose of carbolic acid instead of cough medicine. Fortunately the child had refused to swallow it and was completely prostrated but is recovering from the shock.

A broken rail wrecked the south-bound Santa Fe passenger train near Lometa. The baggage car, smoker, first-class coach and chair car left the track. No one was hurt. Dr. R. Russell's fourteen-year-old son, at Van Alstyne, Nov. 28, while cleaning out his gun put his mouth to the muzzle and blew into the barrel. It went off and the upper part of the boy's head was blown off. He lived fifteen minutes.

W. M. Fine, a farmer near Jintown, Indiana Territory, was sandbagged in Gainesville, Nov. 26, and robbed of sixty-five dollars. His head was badly bruised and a piece of his ear cut off.

A number of people of Rockwall were poisoned recently by eating fresh meats. Some recovered, others were dangerously ill. In McKinney, on the 21st of Nov., Mrs. Wilson's little child swallowed rough on rats, but recovered.

Wm. Coe's cotton gin, at Farmington, was recently burned, containing thirty bales of seed cotton and thirty of forty bales in the yard. The fire is supposed to have been caused by a match running through the gin.

R. N. Hubbard, a carpenter, in Dallas, while crossing the street, was knocked down and run over by a wagon, which fractured his skull. He died a few hours afterwards.

On the 24th of Nov., head brakeman Robinson was knocked from the train, between Axtel and Mt. Calm, by tramps. His wrists were sprained and his face badly bruised. Fortunately when the train returned for him they found him not seriously injured.

D. L. Carry, near Audubon, while walking by his wagon slipped and the wagon ran over him and broke his leg.

Miss Marietta Andrews, a popular young lady of Marshall, fell in the fire November 27, and the next morning was found there dead and badly burned. The brother, the county clerk, thinks her fall was caused by an apple pie fit.

Bob Jones, colored, near Marshall, November 27, accidentally shot himself while hunting rabbits. The load entered his mouth and blew off the top of his head.

Mrs. A. J. Reasoner, near Santo, Nov. 23, while busy with household duties, was badly burned by the explosion of a coal oil lamp she held in her hand. The husband threw a bucket of water on her. Recovery is doubtful.

Little boy from the wagon, but not seriously injured. Jim Croser, East Dallas, broke his leg Nov. 23, by falling off an embankment. The night watchman at the Rio Grande yard, Fort Worth, Nov. 28, was run over by a switch engine and crushed. Daniel Irvin, of Dalnegu, had his hand caught in a gin and badly lacerated to the shoulder, rendering amputation necessary. Nineteen bales of cotton in the Allamce cotton yard at Weatherford, were damaged by fire Nov. 30. The origin of the fire is unknown. Loss \$5,000.

Gratifying to All. The high position attained and the universal approval of the pleasant liquid fruit remedy, SYRUP OF FIGS, as the most excellent laxative known, illustrate the value of the qualities on which its success is based and are abundantly gratifying to the California Fig Syrup Company.

Texas Incidents. The Dallas Shortland Society have arranged a monthly type writer contest for a gold medal, to be the property of anyone who wins it three times in succession. McKinney streets are now lighted with electricity. Miss Alice Wood, Hillsboro, has been elected a member of the faculty of the college in Poughkeepsie, N. Y., where she has been attending school.

The statements made a few weeks ago about C. J. W. Johnson, walking with his wife and two children on the bay, in Galveston, and falling in and drowning, turns out to be a very pathetic fraud practiced on the people. He did not fall in the bay, but threw a piece of pill, with a piece of iron attached to it, in, and slipped away in the darkness. He was arrested in New Orleans, for trying to secure money under false pretenses. The mystery was cleared and his whereabouts discovered through the unconscious influence of a little girl who mailed and received letters for Mrs. Johnson. Mr. Johnson is now in prison, in Galveston, while his wife earns a living at the bagging factory. His excuse for this course is poverty, and a desire to secure \$5000 from a company in which he was insured. He has a baggy that he wanted to get a patent for, and used this method of securing the money. Dr. Carter's horse, while hitched to a ring opposite a drug store, in Dallas, Nov. 27, became restless, began to paw the ground, and fell down into a cellar about two sizes too small for him. The question arose, "How shall we get him out?" A crowd gathered, and finally one proposed to dig up the sidewalk and let him walk up some old stone steps that had long been unused and buried from sight. This was done, and the noble animal walked up the steps, assisted by some of the men, unhurt.

John L. Richardson and two other gentlemen, on Ocala Creek, near Waxahachie, heard a tinkling overhead, and looking up saw a buzzard with a bell on, flying westward. A new town to be called Bradford, four miles north of Salisbury, on the railroad, has been laid out by Major Parks, of Clearendon. Buildings are going up rapidly. Gov. Ross received a letter recently from Yarboro, Edgecombe county, North Carolina, stating that thousands of cotton growers wanted to come to Texas because of the difficulty in making a living on their worn out cotton lands.

A meeting was held in the Grand Opera House at San Antonio, Nov. 23, for the poor of their city. Over \$200 were collected. A column recently cast at the Dallas Foundry weighs 35,000 pounds.

Miss Marian Smith, Fort Worth, has been appointed stenographer and type-writer operator in the Census Bureau at Washington. Some Dallas, Fort Worth and East Texas prizes have completed arrangements for a new National bank in Dallas with a capital of \$500,000. Bremen is preparing for an ice factory. Messrs. Kinko and Engelo have received most of the machinery for a pulp factory. In a short time will begin to manufacture crude paper material made of cotton seed hulls. This pulp will then be shipped to the mills and converted into paper.

The meeting of wool growers of Menard, Schleicher, Kimble and Sittka counties was held at Fort McKavett Nov. 29. A resolution was passed recommending a scale of duties similar to the tariff of 1867; an advance in the tariff on woolen and worsted manufactures to a point that will protect the American manufacturer; that the duty on live sheep be advanced from the present duty of 25 per cent to a special duty of 50 per head. Wm. McKelvey, of 0'Neil, was recommended as speaker of the House of Representatives.

On the 30th of November the engineers appointed to report concerning deep water had not done so in time to have it go in with the reports of the other officers. Enquiries in Washington are made on all sides concerning it. Everything is in readiness to telegraph to Texas as soon as the bill is read.

Mrs. Smith and family, Terrell, were put off a Pullman car at the Texas Pacific railroad track recently and had to wade through the mud to the town. Mrs. Smith was taken sick and Mr. Smith brought suit against the Pullman car company for \$200 damages and received judgment for \$200. It is likely other ladies will bring suit.

Cotton Reports. Stephenville, 9 cents; Jeff. 03; 9 to 9 1/2 cents; McKinney, 8 1/2 to 9 1/2 cents; G. Hillsville, 8 1/2 to 9 1/2 cents.

LEAVENING POWER

Of the various Baking Powders Illustrated from actual tests.

- ROYAL (Pure) 100
Gran's 100
Rumford's (when fresh) 100
Charm (Alum Powder) 100
Davis' and O.K.' (Alum) 100
Cleveland's 100
Pioneer (San Francisco) 100
Oscar 100
Dr. Price's 100
Snow Flake (Graft's) 100
Hacker's 100
Gillet's 100
Rumford's (Nose Such), when not fresh 100
Pearl (Andrews & Co.) 100
Rumford's (Phosphate), when not fresh 100

Miscellaneous. Mannington Wool Mills, West Virginia, were destroyed by fire recently, with a loss of \$20,000. King Carlos, of Portugal, has had the Necessidades Palace fitted up for his great uncle, Dom Pedro, the exiled emperor of Brazil. The National Silver Convention met in St. Louis, Mo., Nov. 27. A resolution was presented asking the Senate and representatives in Congress be requested to establish a unit for the coinage of silver with South American states that shall make silver coin pass current on par with gold in all the Americas of the Western Hemisphere, and that they be requested to open negotiations with the congress of all the Americas now in session in Washington, D. C., for the building of a railroad from the United States to and through the States of South America. This resolution was referred to the Committee on Resolutions. Millard Powers Fillmore, son of Millard Fillmore, thirteenth President of the United States, died in Buffalo, N. Y., last week of apoplexy. Ex-Minister Pendleton died in Brussels, Belgium last Sunday. While walking near the Chicago and Northwestern road at Jefferson Park, Ill., recently, a little girl of ten years lost her hat, which was blown on the track. In attempting to recover it she fell. Before she could rise the train came rushing along, and realizing her danger, she lay flat between the rails and three cars passed over her. She raised her head a little too soon and was struck by the brakebeam of a caboose, but not injured. The Imperial Royal Agricultural Society, of Vienna, will hold a general forestal and agricultural exhibition in that city, from May 15 to Nov. 1, 1890. Greenough Walker, of Liverpool, represents a syndicate that proposes to buy up all the leading springs and health resorts in the United States. Already an option has been obtained on Saratoga, Hot Springs, Waukesha and Blue Licks Springs. It has a capital of \$25,000,000. They propose to control the mineral water trade of the United States. A destructive cyclone passed over a portion of Buford county, N. C., Nov. 28. Houses were blown down, trees torn up by the roots, and a general destruction was the result. A farmer's house, near Washington, was blown to atoms, and the family, consisting of father, mother and four children, were instantly killed. A factory was blown down, killing two persons and injuring twelve others. Miss Mattie Ciove was blown away, and has not been found.

The Knights of Labor convention, at Atlanta, Ga., on Monday night adopted the following resolution: "That land, including all the natural sources of wealth, is the heritage of the people, and should not be subject to speculative traffic. Occupancy and use shall be the only title to the possession of land. Taxes upon land should be levied upon its full value for use, exclusive of improvements, and should be sufficient to make for the community all the unearned increment."

The mercury dropped to three degrees below zero in St. Paul, Minn., Nov. 28. Samuel Kuehoffer, cashier of the Great Western Type Foundry, was arrested, Nov. 28, for embezzling from \$400 to \$9000 of the foundry's funds. He was committed to jail in default of \$500 bond. There was a terrible storm on Lake Michigan, November 28. On the 25th November, a fire broke out in Lynn, Mass., destroying \$1,600,500. Three hundred and thirty buildings were burned. Dr. Domingos Preto, of Rio Janeiro, has demonstrated that yellow fever can be prevented by inoculation. His investigations were made under the patronage of Dom Pedro. The municipal council of Rio Janeiro have appropriated \$900 a month for the maintenance of depots for yellow fever virus in that city.

Four little girls, children of Hugh Dunn, at Hillsville, Va., found a keg of powder, November 28, which accidentally exploded. They were blown to pieces. The mother has gone crazy. A fire broke out in Boston, Mass., Nov. 28, and destroyed \$15,000,000 worth of property. It was the most destructive fire Boston has

had since the \$100,000,000 conflagration of 1872. Two firemen's coats were found amid the rubbish and it is supposed they were burned to death, or crushed by falling timbers as their bodies cannot be found. Later—F. Whiting, the fireman rescued from the flames, died November 30. Last week \$100,000 worth of Sea Island cotton was destroyed by fire at the warehouse of A. B. Hart, Lake City, Fla. A revolution in Cuba is threatened. The Tribuna building, Minneapolis, Minn., was burned Nov. 29, with a certain loss of seven lives—perhaps twenty-five. It was an eight story house, mostly occupied by newspaper offices. Total loss, \$309,600. Two men shot themselves, preferring that death to burning. The Typographical Union met and passed resolutions severely condemning Gen. A. S. Nettleton for not having proper fire escapes in the building. He wrote a letter exonerating himself from blame, saying that for two years past he has had no connection with the house. The fire began on the third floor. The American steamship, Chesebore, was wrecked Oct. 30, by running on the rocks off Liuchu, Hainan, China, and nine men of her crew were drowned. She was bound from Hokedate to San Francisco with a cargo of Sulphur. Twenty-three of the crew were saved. The news of her fate arrived Nov. 30. The Fifty-first Congress convened at Washington, D. C., Monday, Dec. 2. As soon as Dom Pedro, the deposed Emperor of Brazil, arrived in Portugal, a message was sent to the King. The ex-Emperor thanked the King for preparing a residence for him, but declined it, and went to a hotel. After resting a few days he will go to Nice. When the Emperor went ashore a royal salute was fired. Jefferson Davis was clear of fever Dec. 1, but is still very weak and unable to take nourishment.

A Lafrance man proposes to be one of 100,000 persons to make a New Year's gift to the Confederate Home of one dollar.

Fever and ague, bilious fever, dyspepsia, affection of the liver and bowels, and other ailments, after a few doses of Price's Bile Beans, if your baby needs medicine buy a bottle of Dr. Bull's Baby Syrup. It contains nothing injurious, and helps the baby when teething.

Secretary Elihu, Washington, D. C., has been quite ill with lumbago, but was better Nov. 29.

MANLY PURITY AND BEAUTY. CUTICURA REMOVES CURS OF SKIN AND BLOOD DISEASES FROM PUPPIES TO SENIORS. NO PEN CAN DO JUSTICE TO THE RETURN IN WHICH THE CUTICURA REMEDIES ARE held by the thousands upon thousands whose lives have been made happy by the cure of acne, zits, humulizing itching scaly, and pimply eruptions of the skin, eczema, and itching, and itching of the scalp, the great Skin Cure, and CUTICURA, an exquisite Skin Beautifier, prepared from the most refined and purest ingredients, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease from pimples to scrofula. Sold everywhere. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, \$1. Prepared by THE POTTER DRUG AND CHEMICAL CO., NEW YORK. Send for "How to Cure Skin Diseases."

KNABE PIANO FORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO. BALTIMORE, 22 and 24 East Baltimore Street. NEW YORK, 115 Fifth Ave. WASHINGTON, 817 Market Space. A good gift you can order to any address. Wide Awake, Babyland, The Pansy, \$240 a year. 50c a year. \$1.00 a year. OUR LITTLE MEN AND WOMEN. \$1.00 a year. Samples of one, 5 cts., of all, 15 cts. D. LOTHROP COMPANY, Boston.

C. H. EDWARDS' MUSIC HOUSE. The Best Makes of PIANOS, including the Popular WHELOCK. Also the Chickering, Decker Brothers and Mathushek. BEST STOCK IN THE STATE. Send for prices before purchasing elsewhere. 733 and 735 Main St., Dallas, Texas.

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Catarrh. Is a constitutional and not a local disease, and therefore it cannot be cured by local applications. It requires a constitutional remedy like Hood's Sarsaparilla, which, working through the blood, eradicates the impurity which causes and promotes the disease, and effects a permanent cure. Thousands of people testify to the success of Hood's Sarsaparilla as a remedy for catarrh when other preparations had failed. Hood's Sarsaparilla also builds up the whole system, and makes you feel renewed in health and strength.

Catarrh. "I used Hood's Sarsaparilla for catarrh, and received great relief and benefit from it. The catarrh was very disagreeable, especially in the winter, causing constant discharge from my nose, ringing noises in my ears, and pains in the back of my head. The effect to clear

my head in the morning by hawking and spitting was painful. Hood's Sarsaparilla gave me relief immediately, while in time I was entirely cured. I can never without Hood's Sarsaparilla in my house as I think it worth its weight in gold." Mrs. G. B. Ginn, 1022 Eighth Street, N. W., Washington, D. C.

Hood's Sarsaparilla. Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

MONEY for WOMEN. Money can be earned to dress yourself and your children in fashionable clothing without asking your husband for what he can not afford,—by doing a little pleasant work at your own home for the LADIES' HOME JOURNAL. You can aid your husband in paying off a mortgage, refurbish your rooms, or start housekeeping. We offer profitable employment to women, and want to correspond with such as desire to make money.

Liddell, Hunter & Co. JOBBERS AND DEALERS IN Machinery and Machinery Supplies. Engines and Boilers, Gas and Water Pumps, Vitriol Sewer Pipe and Fittings, Brass Goods and Fittings, and Plumbing Goods. General Agents for Texas Cotton Press Co. MANUFACTURERS OF "BOSS" PRESS. Office and Showroom, 437 Main St., - Dallas, Texas.

ORGANS. \$35.00 to \$500. Local Agents and Dealers must sell you an inferior instrument or charge you double what we ask. WE SEND FORTNIGHTLY IN YOUR OWN HOME BEFORE YOU BUY AND EXAMINE EVERY INSTRUMENT FOR YEARS. The excellence and durability of our instruments was established years ago. ABSOLUTELY PERFECT. BEAUTIFUL AND COMPLETE OUT-FIT SENT WITH EACH INSTRUMENT. ESTAB. 1853. CATALOGUES FREE. 1889. 1897. THE MARCHAL & SMITH PIANO CO. 238 East 21st Street, New York. \$150 to \$1500.

Many Witnesses. 100,000 witnesses testify to the virtues of Dr. Tutts Pills. Wherever Chills and Fever, Bilious Diseases or Liver Affections prevail, they have proven a great blessing. Readers, a single trial will convince you that this is no catch-penny medicine. Twenty years test have established their merits all over the world.

Gains Fifteen Pounds. "I have been using Tutts Pills for Dyspepsia, and find them the best remedy I ever tried. Up to that time everything I ate disagreed with me. I can now digest any kind of food; never have a headache, and have gained fifteen pounds of solid flesh." W. C. SCHULTZ, 525 Columbia, S. C.

Tutt's Liver Pills. GIVE STRENGTH AND HARD MUSCLE. SANGER BROS. Dallas, - Texas. DRESS GOODS. The season is waning. A retrospect has proved instructive and we hope its results will prove advantageous. When taking a view of the rush that is past we find that this department has shown more styles, finer styles, and has been all round more comparatively attractive than any other Dress Goods Stock as the figure 10 stands to the figure 1.

Stand experience told us we would get appreciation, and we got it. We can afford to make some losses now, and we will do it. All-wool Colored Drap de Alma, sold all season at 75c, now 55c. Brilliant Mohairs, not the low price, heavy stuff, but an extra fine quality; we sold quantities of them at \$1, now 75c. Heavy All-wool Biarritz, made for durability; sold readily at \$1.25, now 88c. 40-inch Pine Silk Warp Henrietta, a better quality was never sold at \$1.35, now 98c.

We have a specialty in Printed Side-Band Henriettas, 46 inches wide, light colors, suitable for house robes, tea gowns, etc.; we will close the balance at 75c, would be \$1.25. Novelty Dress Patterns are again marked down. This means that what are left not many but some good ones—have been marked down from the marked down prices. In many cases this makes quite a loss on cost of importation, but we must sell them this month.

SILKS. As usual Black Silks remain reduced for the month of December. A Black Silk Dress is such a handy holiday present that an announcement of this nature always increases the sales. Do you want to buy a Colored Silk? We'll make selection easy for you. We have just put up a lot of desirable patterns at extremely low prices, or will sell you the trimming Silks in any quantity you desire. They are new and pretty fancies. At 79c Goods that are worth \$1.25. At \$1.25 Goods that are worth \$1.75. And extra novelty fancies at \$1.75 & \$2.25, embracing goods worth \$3.50. We have plain goods to match at the same low prices we advertised recently, or in other words, the only advances we recognize in Silks is the marked advance in the quantity of sales. We've paid no higher prices for Silks, nor do we expect to.

SANGER BROS. Mention Texas Advocate.

PIANOS. \$150 to \$1500. ESTABLISHED 1853. WE SELL DIRECT TO FAMILIES. By avoiding Agents you save their enormous expenses and profits which double the cost on every precious Piano they sell. We send fortnightly in your own home before you buy and examine every instrument for years. The excellence and durability of our instruments was established years ago. ABSOLUTELY PERFECT. BEAUTIFUL AND COMPLETE OUT-FIT SENT WITH EACH INSTRUMENT. ESTAB. 1853. CATALOGUES FREE. 1889. 1897. THE MARCHAL & SMITH PIANO CO. 238 East 21st Street, New York. \$150 to \$1500.