

Texas Christian Advocate. Family Reading.

The Minister's Surprise.

A portly sort of a man in a chocolate brown overcoat, opened the gate of parson Rowe's cottage one sharp, cold morning, when a heavy snow lay on the ground.

It was Squire Glover, one of the "pillars of the church," and he was coming to consult his parson, concerning some church matters. Just as he was about rapping at the door it opened, and Willie Rowe came out.

"Pa, just look at my shoe. It's all ripped." "I think it is, Laura," answered the parson's tones. "Let me see--perhaps it is too worn to be mended again."

"Well, pa, please, I'd like to have a new pair. Won't you get 'em for me?" "As soon as pa can, he surely will, daughter," said the father, in sad tones; "be good, and wait a little, Laura."

"I have waited over so long," said Laura, "and Willie's shoe is worse than mine, and he hasn't got any mittens either." "Laura," interrupted a voice which she knew was Mrs. Rowe's, "run and feed your chickens, and don't worry papa now."

"The child ran out, and the parson, never dreaming who was in the next room, hearing every word through the crack of the door, said: "They can't worry me more than I am worried, Mary. I don't say much, but for you and the children. It made my heart ache, a little while ago, to hear Willie ask if he could ever have meat for breakfast any more, and know there wasn't a pound of meat in the house."

"Nor any sugar, either, and hardly any flour, and not a dime in the purse, John! but for all that we won't starve," said the little woman, in a cheery voice. "Have you lost your faith, John?"

"Oh, Mary, I have not," came the answer. "But it does seem hard when my salary is so small, it can't be paid, so we could have a few comforts at least. Sometimes I think I must give up here, and try elsewhere. No, no, no, my dear, I don't mean to leave you. Not yet, my dear. Let's try a while longer, and maybe help will come."

"Well, I don't know from whence, Mary. I'm sorry to say so, but I've lost heart of late, until I'm really not fit to preach. If the Lord don't help up, and that soon, I don't know who will. Then there was a sound of a man's rising, and Squire Glover feeling a little better, he went to the door, and just now, got up and slipped out before parson Rowe came in.

salary in good new greenbacks, and a card, upon which was written: "Will our pastor accept the little surprise gift which accompanies his salary, with the love of a grateful people?" "Oh, what a pleasant, pleasant surprise!" cried Laura and Willie together.

"What a wonderful mercy, rather," said the mother. "John, didn't I tell you the Lord would help us?" "Yes, Mary," answered the pastor. "Let us thank Him for the mercies of this morning."

And in the little parlor they reverently thanked, and never a more fervent thanksgiving went up, than ascended from the little parlor in the parson's cottage that happy winter morning.

Medical Missionaries. Denver Tribune. People are very well acquainted with religious missionaries, and know their object and aim about them, but very few are aware of the fact that there are such people as medical missionaries.

A reporter had the pleasure of meeting two of them recently. They are very charming and handsome young ladies--Dr. Ella Gilchrist and Dr. Kate Bushnell. The prefix "doctor" is used, as that is the one they use in addressing each other.

They are graduates of the Chicago Woman's Medical College. Dr. Gilchrist is a small, well-built lady, not more than 25 years old, and Dr. Bushnell is a tall brunette, with pretty teeth, clear olive complexion, a winning smile, and very expressive eyes.

They said they were graduated in medicine, and had been sent to China to teach the Chinese their system of doctoring, and to assist the other missionaries in Christianizing the people. The Methodist Board of Foreign Missions sent them, and the Presbyterians also sent a few.

Women are sent as men would not be allowed to attend Chinese women. There were about 20 of these medical missionaries in that country, and they were accomplishing a great deal of good.

"Did the people receive your ministrations kindly?" asked the reporter. "Very kindly, indeed. We had all the work we could attend to. We had working with us a Bible woman and a teacher, and we were able to assist them in a marked degree. The people whom we cured were very easy to influence, and none disputed our authority."

"What systems of medicine do the Chinese doctors follow?" "No regular system. A Chinese doctor does not study and go through a course as we do. Any man becomes a physician when he chooses. An ordinary man, if he thinks he can cure any particular disease, hangs out his shingle, declares himself, and starts out to kill or cure, generally the former."

sufficient light they climbed by a roundabout path to the top of the precipice. The man was still holding on to the bush. Three of the rescue party, fastened together with cords, were then lowered to a ledge about 600 feet below. From this ledge a party of two of the three lowered the third to the bush. He found the man, who had been seated astride his precarious perch a day and a night, between life and death. It was a wonder how he had been able to hold on so long, for beside suffering from hunger and cold he had been hurt in the fall from the height above. He was a reserve man belonging to Sammons, on his way thither from Louisiana, where he had been working, to be present at a muster. Losing his way on the mountain between Thonon and Sammons, he had missed his footing and rolled over the precipice. He had the presence of mind to cling to the bush, which broke his fall, but if the two schoolmasters of the Advocate were to be believed, he would have perished miserably, had it not been for the timely assistance of the man who was lowered to him. He was safely accomplished. None of the man's hurts were dangerous.--Louisiana Times.

An Immense Diocese. The Bishop of Missouri, whose residence is at St. Louis, on the shores of Hudson bay, has arrived in Montreal from England, after an absence of 18 months. While in England he succeeded in raising \$100,000 toward erecting a new cathedral in his diocese, which is 120 miles long and the same number of miles broad. There are four great tribes of Indians in the territory, spiritually presided over by the Bishop, and these people have made considerable advances under the teachings of the missionaries of the Church of England in civilization and Christianity. The venerable Bishop has been 30 years in the Hudson Bay territory, acting as missionary at first, and in several years lately in the higher dignity of overseer of the work of a number of faithful missionaries under him.

The difficulty of getting to his episcopal seat will be understood when it is stated that 500 miles of the latter part of the journey is made in a canoe. The isolation from all means of communication is so great that a mail from Canada and the outside world generally, only reaches the settlement three times a year. One ship per annum arrives at Moose Factory from Liverpool with supplies for the Hudson Bay Company's stations. There are six ordained missionaries laboring in the diocese, to which there will be an addition of one more, who is coming out shortly from England. Two of those now engaged are natives.--Chicago Tribune.

A Wonderful Fortress. Fortress Monroe, Va., is the largest single fortification in the world. It has already cost three millions of money. The water battery is considered one of the finest pieces of military construction in the world. Colonel Lord, the instructor of the military school, has invented and perfected some apparatus for supplying the water. The building, which is made of iron, will be of immense value in handling them. In one of the casemates inside the fort is his office. He can sit in it, and with an electric appliance, cause all the guns in the fort to be fired simultaneously. He has perfected another apparatus by which the exact distance of a ship from the shore may be accurately determined, the velocity and direction of the wind, the consequent deflection of the ball, and the precise point at which the ball will strike the ship. The guns are fired by electricity.--Chicago Tribune.

Children's Department. FIVE LITTLE CHILDREN. Said the first little chicken, "With a queer little squeak, I went to bed last night, and I was a fat little worm."

Said the second little chicken, "With an odd little chirp, oh, I wish I could find a fat little worm."

Said the third little chicken, "With a sharp little squeak, oh, I wish I could find a fat little worm."

Said the fourth little chicken, "With a small little chirp, oh, I wish I could find a fat little worm."

Said the fifth little chicken, "With a wee little chirp, oh, I wish I could find a fat little worm."

Now, see here, said the mother, "From the green garden patch, if you don't want any more worms, you just come and eat 'em."

Answers to Letters. Adella must keep on till she is through the Testament, and then she must begin again, or commence reading the Old Testament. We are glad to have the names of Cora and Frank. Uncle Ike hopes the lessons they find in the Bible will be a blessing to them all their lives.

Uncle Ike was glad to receive George Ann's letter. We hope she will always find something in the Advocate that will help her to be a good girl. We must not only read, but try to profit by our reading.

Of course we had not dropped Linna's name from the list, nor Ella's name either. Uncle Ike hopes all Linna's neighbors will take the Advocate. If he ever comes to Sulphur Springs, he will be sure to inquire for Lone Star Church, and if the preacher will let him, he will talk to the little folks, and perhaps preach to the old and the young in the congregation. He is very grateful to have a kind place in the hearts of the children of Texas. They must all pray that Uncle Ike may be a good man, and he may meet all of his little people in the good world.

As some of the boys in Uncle Ike's class may wish to be preachers, he will give them another true story, which shows what the preachers in Texas have to go through.

A Scene in the Itinerary. After visiting the Lampliss District Conference at San Saba, and spending a pleasant time with the kind people of the town, we started back to our work. We found the San Saba rising, and my "batter-hill" being so afraid of deep water, we waited about half an hour, when we saw three men cross, and so we ventured through; but Jack, the mule, became frightened at the trash coming down and tried to run up stream, but by pulling hard and using our whip freely we reached the opposite bank. We found the Colorado ford, which kept us from our appointment in Big Valley that night. After three days, and our meeting being near at hand, we concluded to attempt to cross by some means, so Bro. Morgan and Roberts agreed to pass the bridge at night, which Bro. L. J. Dunagan would row us over in a canoe. The canoe rocked, and Bro. D. bowed, and we were reminded of Peter when he was on the water, although we suppose the waters were more quiet in our case. In the dark we landed safely and walked in the bank to learn of the adventures of our brethren. As the waters became too deep for Jack--running over his back--and finding it difficult to pull against the current, and preferring to go down stream, we turned in the bank, and Bro. R., seeing that all was about to go wrong, hurried to the bank to get hold of the valve, then returned, roped Jack, fastened the other end of the rope to the horn of his saddle and dragged all safely to land. I wish to thank to those brethren.--Williams Record Mirror.

Tony. "Hear about little Tony?" asked Jake Muggins, the bootblack. "No business to be ashamed of, Tony," replied the stranger. "Why, 'twas his regular beat. He's cleared 'nuch a dollar there some days. 'Twas his fault that the biffin heeked. An' he's got a lame mother and two little sisters to grub for."

"He's got a lame mother and two little sisters to grub for," said the other, roughly. "That's so," was the response, as Jake looked up his much-patched trousers; "but, then, we ain't smashed up by an influe and make him a good boy, as he's bent to brush a horse, and he's got a gentleman."

"He was hit by the influe and knocked clear across two tracks, and he said his horse was broke, a black horse, and he's broke, I guess, all over."

"Who's that?" asked the stranger. "That was his name, was it? A fine light fellow, he's? Well, he's now, can I trust your boys?"

"I'll do it, sir," was the quick response. "Say, Jake, 'spose we take the money now?"

It, and we boys, too--all on us. We give it to little Tony; we liked Tony. Then they turned, with blurred eyes, and blinny fell for the door, and went down stairs.

"What'd up! He's cryin'!" exclaimed one of the boys. "Well, what'd he say?"

"Nothin'," muttered Jake, drawing his sleeve across his eyes. "Nothin'," they cried indignantly. "Nothin'! The ain't no Tony up thar; he's dead!"

A hush fell upon them. They stood silent a moment. Then, without asking what had been done with the money, with hushed voices they expressed their surprise and rough sympathy, and turned and went back to the busy streets.

Death had cast its shadow upon them. But their hearts had felt the thoughtful tenderness of human sympathy and love, and death's solemn hand had fixed the memory of it there forever. Youth's Companion.

A New Weighing of the Earth. Popular Science Monthly. Prof. von Jolly, of Munich, has recently employed a new process for the determination of the mean density of the earth. He placed a pair of scales in the top of a tower and attached to each plate of the instrument a wire which reached, passing through a zipline, to twenty-one metres below. To the lower end of the wires other scales plates were suspended, which thus hung within a little more than a metre of the ground. Under one of the lower plates he put a ball of lead, a metre in diameter. The fact that a body at a certain elevation gains in weight as it is brought nearer to the ground was verified by weighing bodies first in one of the upper balances and then in one of the lower ones. Furthermore, these bodies varied in weight in the lower plates according to the mass of lead remaining under them or was taken away. The difference in these weights showed the degree of attraction exercised by the mass. The value thus obtained, compared with the attraction exerted by the earth alone, furnished a means of ascertaining, according to the laws of gravitation, the ratio between the density of the earth and that of the lead, and, the latter being known, of determining the mean density of the globe.

M. von Jolly's experiments give this density as 5.592, with a probable error of plus 0.008, a figure that agrees quite well with other determinations, particularly with Balley's of 5.67.

SOME of the politicians in Texas and out of it are being exercised over the possibility of prohibition becoming a factor in politics and disturbing the places of partisan leaders. Others regard morality as a factor in politics, and meet the issue squarely. The Lewiston, Ill., Democrat speaks out in the following style:

Let the battle come. This paper--Democratic, first, last, and forever, in every fiber, sinew, and drop of its blood--this paper begs to be counted on the side of United States civilization as distinguished from European civilization, on the side of American Sunday as distinguished from Continental Sunday; on the side of American homes, schools, houses, and churches, as against its whisky bells, saloons, and jails. But we are not against the Germans, or Irish, or Swedes--we are against none of the foreigners who come to America to be Americans. We respect every one here who rests on this soil, and we respect every one who is unswerving Europe, we are against him, and would perpetually interfere with the course of his sojourn.

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TRINITY COLLEGE, N. C. Fall Term will begin Sept. 6, 1882, and end Jan. 2, 1883. Spring Term will begin Jan. 3, 1883, and end June 1. The College has eleven schools, and three courses of study: Bachelor of Arts, Bachelor of Philosophy, and Bachelor of Theology. In addition, Law, Theology, and a Business Course. We have a full extension Faculty. Less expense than most colleges; a healthy location, five miles south of High Point, on the N. C. R. R.; and society noted for its freedom from youthful dissipation and extravagance. Expenses: Tuition, Board and all necessary expenses, \$100.00; books and clothing, \$25.00; \$125.00; Spring Term, \$100.00; Board and all necessary expenses, \$100.00; books and clothing, \$25.00; \$125.00.

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Texas Christian Advocate.

I. G. JOHN, D. D., Editor. Associate Editors: H. S. Finley, H. S. Thrall, J. D. Shaw, S. J. Hawkins, E. S. Smith.

THE Nashville Advocate estimates the Methodist population of Nashville at one to every nine white persons in its limits. But few cities North or South can show a like proportion.

It is announced that Archbishop Patrick A. Fehan, of Chicago, will be made a cardinal at the next Papal Consistory. The church of Rome is intrinsically itself on this continent. She is as wise in her generation as the children of this world.

Dr. Young is out in the field as Missionary Secretary. Let the entire church unite with him in the effort to meet all outstanding claims against our missionary treasury, and extend our work in the missionary field as rapidly as the great Head of the church opens the way.

DR. McFERRIN is raising money to build a monument to the memory of Rev. Fountain E. Pitts. There are Tennessee Methodists who would be glad to take an interest in such a token of respect to the greatest revivalist known in the history of Tennessee Methodism.

RECENT accounts from Bishop Paine state that his health is about as it has been for several months. He is calmly lingering amid the scenes of mortal life awaiting the hour when he shall put on immortality. What a glorious reunion he will share when he meets his brethren who have already won the crown.

SOME English papers, seeing an account of the gathering in Ohio of 20,000 Dunkards--an excellent body of Baptist Christians--understood them to be drunkards, and were very much distressed over American demoralization. That is about as near the truth as many other stories of American life that are told in English circles.

If prohibition is a failure in Kansas, why is it that the liquor interest of that State are making such strenuous efforts to prevent the nomination of Governor St. John. From present indications, his nomination is assured. If nominated, the people will give him an endorsement that will settle the question as to the alleged unpopularity of the law.

France has adopted what is styled a "lay oath"--that is, an oath in which the name of God is not invoked. The formula is: "Upon my honor and conscience I swear." To a man who does not believe in God, the maker and ruler of the universe, that oath is as binding as any other. The question, however, is, will any oath be binding on a man who does not believe in God, to whom all moral agents are accountable?

A WHOLE day was given recently to the Salvation Army at the Alexandrian Palace, London. The side of liquor was stopped, and the army, four abreast and half a mile long, marched around the race course. Thirty thousand people attended the services during the day. A letter was read from the Queen commending the work the army had accomplished, but declining to subscribe for the purchase of the Grecian Theater. A movement that converts thieves, drunkards, and abandoned men and women into sober, honest, and pious people, must derive its power from God. "The tree is known by its fruit."

If men would spend for the moral elevation of their race as much as they waste on their appetites, how soon would the world rise out of the mire of sin. More money is spent in one day for whisky than is given in twelve months for the spread of the gospel; and more is spent for tobacco pipes every year than in building churches. We expect it could be demonstrated that members of the church alone pay more money every year for cigars and chewing tobacco than they do for the support of Sunday-schools. Should not every Christian pay at least as much for the supply of his own spiritual wants and those of his family, and for the salvation of the world, as he spends on his own appetite?

NOTHING BUT LEAVES.

It has been but a short while since the international text called the attention of the Sunday-school world to the lessons of the "Fruitless Fig-tree." That barren tree long ago has decayed under the withering curse of the righteous Christ; but to this day it remains a teacher, from whose lips not only children, but adults, may learn useful lessons. How impressively does it teach us that fruit is the supreme aim of fruit-bearing trees. For this end the seed is planted, the soil prepared, the dews distill, the clouds pour out rain, the sun shines, acids and gases are manufactured in nature's laboratory, the bud opens, the flower blossoms, the trunk and branches grow. If it fails at this point, its very existence is a failure. But this is no less true of a church than a tree. Moral or spiritual fruitage is the chief and divine end of its institution. The aim of colleges and universities is to turn out men of finished education; of hospitals, to take care of the sick; of asylums, to provide for the orphans; but the object of the church is to develop Christian men and women whose lives shall be rich in the fruit of the Holy Spirit.

One rich cluster of fruitage that God has a right to expect of every church is a sanctified membership. This is the striking peculiarity of God's people. It is a fruit that ripens only on trees of divine planting. It is of the same quality as that which hangs from the boughs of the trees of life on the banks of the river of life. A solemn consecration of our all upon the divine altar, an uncompromising discharge of duty, a courageous stand for Christ in the presence of a worldly spirit, a large and holy commerce with God, an enthusiastic and ardent devotion to the work of the Lord--these are fruits that do not grow upon trees planted in the world's soil. They belong to the divine orchard. But suppose Almighty God should walk among our churches as he walked by the road side more than eighteen hundred years ago, hungry for spiritual fruit, would he find a banquet sufficient to satisfy the divine appetite? We are afraid that in many instances he would "find nothing but leaves only." Leaves are beautiful. The graceful curve, the exquisite finish and the lovely emerald, are pleasant to the eye. They are useful also, as furnishing protection to the embryo fruit, shielding it from fierce winds, from the sun's scorching rays and other blighting influences; but at the same time the only use of leaves is the promotion of fruitfulness.

So it is with a church. An orthodox creed, religious emotion, denominational zeal and imposing externals, may be both beautiful and useful to the spiritual life of a church, but they are "leaves only," and we should always remember that "leaves" do not satisfy the hunger of Christ.

That fruitless tree by the roadside which Jesus cursed was diseased through the operation of its false life. It exhausted itself in the rank luxuriance of a surplussage of foliage. The gases, acids, and sunlight which it should have transformed into fruit it had converted into an overgrowth of leaves. This is the difficulty with many of our churches. They are so occupied with externals, with outside pomp and ceremony, that their soul-saving capacity is absorbed by these things. The spiritual power of a church which ought to ripen into the fruit of a sanctified membership may be turned from its proper channels and expend its vitality in clothing itself with the rank luxuriance of denominational respectability and ecclesiastical formalism. This is a great danger in church life to-day. We are more enthusiastic in the cultivation of spiritual foliage, more carried away with admiration for moral leaves, than with the fruit of the Eternal Spirit.

Better, far better, to have no leaves than to have leaves without fruit. It was this want of correspondence between outward appearance and inward reality that our Savior cursed in his judgment pronounced against the fruitless fig tree. It was not what it seemed. That tree was a hypocrite, and hypocrisy was the one sin against which Jesus Christ hurled his severest anathema. Those dreadful "woes" which he uttered against the high churchmen of his day

were based upon the concealed hypocrisy of their hearts. Their religious life was beautiful in its garniture of leaves, but barren of all spiritual fruitage. We hear much of "unconscious prophecy," and of "unconscious influence." Is there not much of unconscious hypocrisy in the heart of the Christian church? Men and women, with the holy vows of baptism, and of a good confession before the world, are not conscious of intentional deception, but there is such a marked disparity between their profession and practice that they can not escape the charge of hypocrisy. The branches of the tree of life in their hearts are covered with the foliage of Christian profession, but no luscious fruit gladdens the eye and feeds the hunger of the world.

Christ is inexorable in his demand for fruit; with good reason, too. He knows that the reproductive power of the tree is lodged in its fruit. Neither leaves nor blossoms can reproduce fruitage. So the spiritual power of a Christian man or of a church to reproduce its kind is lodged in the fruit of the Spirit. There is no power in external forms, in splendid appointments, in outward organization. Inward piety, faith, and love--these are the repositories of the fecundity of church life. If these are wanting, no matter what else may be present, that church is a moral fig tree, barren of all celestial fruitage. At different periods Jesus Christ passes along the pathway of Christian history, seeking fruit from trees of his own planting. What a divinely beautiful doctrine it is, that there is in the heart of Christ a hunger for that fruit which ripens on the tree of a Christian life! There is an appetite in him which can be appeased only by the fruitage of a regenerated humanity. The worship of cherubim and seraphim, the *te deum* of nature, and the grand diapason of all worlds celebrating his praises, still leaves unsatisfied a divine craving, which brings the Son of God from heaven to earth hungry for human worship. Let us beware, lest, as he walks among our churches, and treads along our carpeted aisles, and listens to our artistic music, he should lift the beautiful foliage and reach forth his hand to pluck the fruit and find--"nothing but leaves." There may come a time when a cloud will gather upon his brow, and from his lips shall fall words that strike the roots of church life like a crashing thunder-bolt: "Let no fruit grow on thee henceforward forever."

ONE of the richest men we ever knew lived in a log cabin, worked in his field during the week, while his wife and daughters performed all the household work. He was rich in faith and good works, and had that which money can not buy--a contented mind. To him the house of God was a delight, and a prayer-meeting far better than the theater with a star actor on the boards to the pleasure-seeker in a crowded city. Christ was his Savior, God his friend, and the Holy Spirit his comforter; and having the promise of the life that now is, and that which is to come, "he was not afraid of evil things" while he lived, and met death with a smile of welcome as the stern messenger opened the gates of heaven and introduced his glorified spirit to the society of angels.

It has been asserted, both by speakers and papers opposed to prohibition, that in Europe the people would not submit a single day to such a restriction of their liberty. It seems, however, that prohibition is spreading on the continent. Even Holland, the land that gave its name to gin, has a stringent liquor law. Dealers are prohibited selling to any persons holding office, and only to persons who have a license from the government permitting them to take a dram. What a weeding out of office-holders that law would make in Texas!

ABOUT ninety years ago, when the first English missionary presented himself for the work, good and pious men then beheld the movement with distrust. Many church wits sought to arrest it by ridicule. To-day every evangelical church is represented in the mission field, in which there are at work five thousand foreign missionaries and a host of thirty thousand native helpers of all classes. The Pauline fire is burning in the hearts of the people of God.

THE QUARTERLY REVIEW OF THE M. E. CHURCH, SOUTH.

The July number of this highly prized periodical came to hand three days since, and after carefully reading each article, notice and query--covering 191 pages--we are prepared to place it along by the side of its predecessors and label it "Satisfactory." It was prepared by Dr. Summers before his death, and may be regarded the last work of his busy hands. There is, therefore, an interest which attaches to this number which can not fail to linger in melancholy cadence in memory's sanctuary, and will be cherished by his many surviving friends and admirers in time to come. In this number the gifted, venerated editor waves an adieu to the readers of the Quarterly, drops his busy pen for the victor's palm, and "ceases at once to work and live." He lost but one day in dying. Happy man! Victorious saint! "My Father, my Father, the chariot of Israel and horsemen thereof." His successor, Dr. Hinton, will now take the helm and guide the ship on its future voyage. The following is the caption of the seven articles comprising the body of this number: Apologetics; The Religion of the Druids; Christian Culture; The Genuineness of the Book of Daniel; The Rev. Thomas Osmond Summers; New English; Lessons from the Life of St. Peter; Literary Notices; Notes and Queries; Editorial Salutations. The new editor in his salutatory gracefully bows himself into position, and pledges time, talents, and energy to the future of the Quarterly Review, and appeals to the church--especially to the ministry--for an extended patronage. A preacher can not afford to be without the Review. A mind that does not lift itself to the acquisition of knowledge is out of place in the pulpit. Every preacher should be a student to the day of his death. It is God's command: "Study to show thyself approved"--"a workman that needeth not to be ashamed." A quarterly, such as one as heads this notice, helps a preacher up to a higher plane of useful thought, and not infrequently introduces him into fields rich in the fruitage of wisdom and grace, where he may luxuriate in the very elements that adorn, intensify and render luminous the pulpit message of life. The Quarterly may be denominated a treasury of wisdom, in which the great leading minds of the church grapple with great subjects on which they shed the increased lights of the learning and the discoveries of the age. As illustrative the article in this number on "The genuineness of the Book of Daniel."

Let every preacher in Texas subscribe for the Quarterly, and not only read but study and master every number, and no one will complain of the price. Remit to J. B. McFerrin, Nashville, Tenn., \$5, and get it. The present number of the Quarterly was run through the press by Prof. A. B. Stark, and many of the literary notices were written by him. He is a layman of culture, and one of the very best educators of our church, and we acknowledge a debt of gratitude to him for having done his work so well. Still, we can not endorse his preference for the New Version of the New Testament over the old. He says: "As a lover of good strong English, I admire the version of 1611; but as a lover of the truth I prefer the version of 1881." As an offset to the opinion of this learned layman we insert the late deliverance of the book editor, the Rev. W. P. Harrison, D. D., taken from the Christian Advocate, Nashville, Aug. 5, 1882. Dr. Harrison, as a linguist in both ancient and modern languages, has but few superiors: Debunking the Bible. The book editor desires to say that he has no sympathy with those who are agitating the subject of "Revising the Revision" of the New Testament. In our judgment a vast amount of damage has been done already by the Canterbury revisers. They have done much to unsettle the opinions and disturb the faith of plain, English-speaking people. They have given encouragement to every self-constituted translator to ventilate his abilities, upon the principle that if twenty-four unauthorized and self-appointed men can undertake to change the text of the Bible, any one man who has, or thinks he has, as much knowledge of Greek, may do likewise.

In our opinion the "Revised Version" is the most signal failure that has ever disturbed the Church. It is a failure, tried by the rules which were adopted for the government of the revisers. It is a failure, because they have suffered themselves to be strangely deluded in regard to the character and merits of the preferred Greek text. It is a failure, in that it is a poor translation from a corrupt text into execrable English. These are strong words, we admit, but there is a way to put them to the proof if need be. For the present, we give publicity to the following note: A REVISED REVISION? "The undersigned respectfully requests your aid in constructing a list of specialists in N. T. Greek, outside the seminaries, and of other persons known to be particularly interested in Bible revision. A memorandum of such names as readily occur to you would greatly help. Fraternally yours." If the writer of the above wishes to obtain the names of men capable of judging the work of the Canterbury revisers, we are ready to aid him. If he desires to obtain lectures for lyceum speeches, or essays upon the subject, we have no objection. But if there is a proposition seriously entertained to revise the new Revision, we have no interest in it. The new revision is not worth the trouble of revising. And if it were, this is not the way to attain the end in view. If we want a new version of the Scriptures in the English tongue, let all the Protestant churches, by their competent authorities, provide for such a work. Until that is done, we have no expectation of seeing a better version than the one now in use. F. To the Texas Christian Advocate. Methodist Nomenclature--No. 2. BY W. H. ANDERSON, D. D. It was a marked providence of God that Methodism was born at classic Oxford, and that the Wesleys were educated at so honored an educational school. They came to their great work of reform with thoroughly trained minds, ornamented with the grace of correct and thorough scholarship. When they were truly converted to God, we see Charles giving the Gospel in song, and John is beginning his career as the preacher and writer, but especially the wise, prudent instrument for laying down the doctrine and policy of the broadest, mightiest system of religious organization the world has ever known. God has as much use for the logical, philosophic, far-seeing Paul as the founder and trainer of churches, as he has for a fiery Peter, a loving John or an eloquent Apollas, or a matter-of-fact James, to build up those churches or to establish others. John Wesley exhibited the philosopher, the religious statesman, building his new organization prudently but firmly on the stable foundation of religious knowledge, experience and practice. Christianity was inculcated as a living principle of gracious bestowment in the heart of faith and love, and imitating the example of its founder, exhibited its true nature, its consecration to human good and the divine honor. Spiritual life was taught in contrast with ritualism, and religion had a holy "power," as well as a beautiful "form." How expressive those terms, "received on trial," whether applied to the candidates for membership or for the ministry. The "trial" was mutual, the individual and the church; the former studied and experimented on church doctrine, polity and usage; while the latter studied the industry and fidelity, growth in grace and adaptation for usefulness. When the "trial" was ended, how rich with meaning, how grand with privilege, was "received into full connection." Doubt and uncertainty gone, the welcome into the father's house was complete, the recognition of a brother or sister in Christ was decided and hearty. Or the minister in the school of practical man-developing itinerancy, amid its toils and privations, its joys and its honors, had settled the question for life, to be a traveling preacher; and now old age and sturdy manhood and hopeful youth give him "the right hand of fellowship." That rich term "love feasts," received from the early Christians, was presented in a new dress and with richer spiritual relations and benefits. The "love feast," in its true spirit and results, was one of the rich training schools of the church, a splendid exhibition of flowers and fruits of different degrees of beauty or excellence. Leaving figures out, old Christians, just on the verge of heaven, were witnesses that religion, like wine, improved by age; that as we approach the gates of heaven the joys are sweeter, more full of divine fragrance, and more mellow in the celestial sunlight. What a body of divinity is an old Christian, fifty years on his way to heaven, converted in childhood and with a half century of communion with God interwoven with his spiritual being. His Christian life is a grander epic than Homer's Iliad. How beautiful manhood or womanhood in its prime adorned by graces and rich in good works! What power for God in that consecrated mind and heart. There is power for the conversion of souls waiting for employment in the Master's vineyard. That smitten, tear-stained child of sorrow, shipwrecked but cast on a beautiful island, and with rich visions akin

to those of John on Patmos. How the soul thrills to hear of the sweet grace of God binding up the saddened soul as property takes wings and death takes away our dear ones, and earth seems to wear sackcloth as its every-day dress. Above the darkest hour promise sets her stars; on the blackest storm-cloud God sets his bow. Then that "young convert," just able to speak in broken but sweet accents the name of his Father, his Jesus, and his heavenly home. Beautiful babe in Christ, with "life's journey just begun," it tells of its little joys without a fear--a holy contrast with some sinner just ready "to depart," or some Stephen just gazing into heaven and at his Jesus.

Among the many terms expressive and modest and truthful is that of "superintendent." Mr. Wesley saw its exact adaptation to express the work and the office. A spiritual overseer--nothing more. A brother only an elder in order, but "a superintendent" of his brethren. It is a pity that Mr. Wesley's rebuke at the use of the word "bishop" had not been heeded. The simple, true, and old-timed idea of a bishop in the church of God, it is feared, is passing away. Excellent as they are as preachers and presiding officers, church pride is quietly investing them with the idea of a superior rank to their brethren, and giving them, and their work, and their presence an odor of sanctity. We should respect and honor them for themselves and their responsible work of "care of all the churches," but this more modern man-worship is neither Methodist nor scriptural. How timely and beneficial were those words of wisdom of our dear Bishop Kavanaugh at the recent ordination of bishops at Nashville. He most distinctly affirmed the old and true idea that our bishops were only different in "office," not in "order," from the ministers who elected them. While the tendency is to formalism and ritualism, it is well enough to return to the study of old Methodist nomenclature, and preserve not only the truths our fathers held and loved, and practiced and enjoyed, but even the dear old vernacular should be pleasant to ear and heart. This we may do without any bigotry, and in full sympathy with the progress, and intelligence, and refinement of the nineteenth century. The memories of childhood, and where we were born, and the trees, and all the dear surroundings, are as pleasant in the spiritual world as in the world of nature. We conclude with these words, which find an echo in the experience of every true Christian: "No man having tasted the old wine, straightway desireth the new." NASHVILLE, KY.

WE are much indebted to the brother who reported forty conversions last week at his camp-meeting, and who added: "The Advocate is a great help in converting souls to God." Sometimes, when shut up in the office, far from the open battle-field, as we read of the victories won and souls converted, we long to be in the midst of the fight. Each one has his work, and each should abide in his appointed place. If any man has a place that good men may covet without sin, it is that of the pastor who is permitted to see the immediate fruit of his labors in the salvation of souls. If we can not share the joy of battle we are glad to help our brethren from any post the Master may assign us. It is encouraging to know that the Advocate is indeed a helper in this work. If we can cheer the heart of the preacher, rally the church to his support, point the children of his charge to the Savior, or say a word which will help the penitent to the cross, we realize that this life is worth living.

A TREE begins to grow by sending its roots into the soil. Just so religion must root in the heart before it will reveal itself by healthful action in the life. We see the same law in the church. A living membership will soon attract sinners to the cross. We find another illustration in the mission field. The work spreads slowly until native preachers are raised up to tell to their people the story of redeeming love. This mark of genuine growth is the most encouraging feature of modern missionary labor. We see it in our Mexican work. The work is spreading, as one of the missionaries said on a certain occasion, "like fire in dry stubble." Mexican preachers present themselves as rapidly as the church supplies means to send them forth. God's hand is in this work.

THE temperance people presented Mrs. R. B. Hayes a beautiful painting of herself, and it hangs in the green parlor of the White House, in Washington City. If reports in the papers can be credited, there is more wine drunk at the entertainments given by the President of the United States than perhaps in any house, except a regular liquor saloon, in the United States. This indicates a change in administration so far as temperance and morality are concerned, even if parties remain unchanged.

RELIGION AND THE SCHOOL FUND.

In the Galveston News of August 15 we find a communication under the above head, which will commend itself to every man of sense. The thinking men of Texas are beginning to understand the real issues involved in this question. The politicians have been singularly slow in comprehending the fact, that when the law-making power assumed the right to legislate the Bible out of the schools, it was usurping an authority over the religious opinions of the citizens that does not belong to the State. While in a condition of chronic distress over the possibility of Church and State union, they themselves forced precisely that condition of things on the nation whenever they enacted laws in any way impinging on the religious liberties of the people. We give our readers an extract from the communication in the News. It is a clear and strong statement of the question:

But what is the real status of this public school question as touching the various religious, commercial, and benevolent organizations? Does it not seem that the only people who have just cause of complaint are the religious people? They are the only people legislated against in this public school legislation, and the Bible the only book proscribed. Nothing is said, in our constitution or law, or by any school board, against Masonic schools, commercial schools, infidel schools; but the people who desire their children educated in religious schools are alone, by express provision, prohibited any benefit from the school funds. It may strike a just juror that it is not the advocates of free thought who gyrate about the O. A. at Austin who have the moral right to kick up a row about this issue, but the religious people. They have no right, perhaps, to complain, their special interest; but they can complain that they alone have been singled out as objects of aggressive legislation. Our constitution prohibits Congress making any law respecting an establishment of religion, or prohibiting the free exercise thereof. That is to say, the spirit of our institutions is against any legislation touching religion. And yet a Texas constitutional convention, a Texas legislature, and a Texas school board, assume the right to prohibit by express law the free exercise of religious conviction, and attach a penalty for infraction of their dictum. They have made more noise with their religious law and anti-religious decisions than have the metaphysical shamming and banging of the gates of hell in their efforts to prevail against the laws established by God Almighty himself; and now, when a nominee for governor casually remarks that religious people ought to have about as many privileges as the people, everybody outside "a narrow circle" and inside a big Austin political ring undertakes to stultify the country with the announcement that a fell design is afoot for the churches to capture the State government! I am really alarmed at the Democratic clamor at Austin will "come to a head and burst" about this thing. Perhaps Mr. Ireland is just Democratic enough to believe that if there is to be any legislation at all in the premises, it will be about the square thing to treat all classes alike. Then, again, if you will get away down to the hard-pin of his position, he may entertain the still more Democratic opinion--Democratic bed-rock--that there should be no legislation at all on the subject. This isolation ought to suit the religious people. They should be willing that the matter be left to adjust itself. It is just. The religious people do not demand laws excluding the works and sentiments of Paine, Gibbon, Hume, etc., from the schools; and, there is no reason why a demand should be made by legislation that the Bible shall be excluded. To remedy the evil it will be necessary to expunge the constitutional folly which says: "No part of the permanent or available school funds or money shall be appropriated to or used for the support of any sectarian school." It will be necessary for the legislature to hide the still greater folly which enacts that "no form of religion shall ever be taught in any of the public free schools in this State, and no school in which any sectarian religion (whatever that is) is taught, either directly or indirectly, in or out of school hours, shall be entitled to the school fund."

Finally, it will be necessary for the School Board to have into their mind if it is possible to destroy so ludicrous a procedure--its ruling that "no religious instruction or ceremony, as an opening exercise of the school, either by reading the Bible, or by prayer, can be permitted in any of the public free schools." In other words, to destroy the constitutional provision touching this matter, and all tortuous and absurd legislative and executive interpretations of it, and you will resolve an irreligious chaos into something like common sense and secular order.

Bishop Parker. It will be seen by the letter of Bro. Alexander of Kilgore, that Bishop Parker has commenced his work in Texas. He is announced in connection with several central conferences. He will meet a central conference at both preachers and people. We would be glad to welcome the bishop to the columns of the Advocate.

E. F. BOONE, Rusk, Aug. 11: I send three subscribers. This is the result of canvassing at one protracted meeting.

It is by such efforts as the above that the Advocate can be placed in every Methodist family in the State, and its influence for good be multiplied fourfold. Many members of our church have a very dim knowledge of the existence of their church paper; others fail to take it through thoughtlessness. "I would have subscribed before if I had been reminded of my duty," is the remark we have frequently heard at a camp or protracted meeting. While each preacher kindly consider the suggestion. The Advocate is a co-worker with the pastor in every part of his field of usefulness. It enforces his preaching; acts as a steward, encouraging pastoral support; pleads the cause of missions, and works with him among the heath of the flock. Will each preacher aid us in placing the Advocate in every Methodist home?

The trustees and alumni of Dickinson College, Carlisle, Pa., have determined to add \$100,000 to the endowment fund, besides spending \$50,000 for new buildings and other apparatus. Next year occurs the centennial anniversary.

Texas Christian Advocate. Business and Secular.

Patronism: Monselet and Jundt were dining at a table at the... The Frenchman gazed anxiously at the fish...

Mothers! Mothers! Mothers!!! Are you sick and broken of your rest by a child suffering and crying with the excruciating pain of cutting teeth?

A STRONG ENDORSEMENT. Miss Rose, of the... I have used your HOME SANATIVE CORDIAL for my child...

Agents can now grasp fortune. Ould worth ten dollars... Agents can now grasp fortune. Ould worth ten dollars...

The thing now for city girls rusticated in the country is to whittle miniature lay-lids out of white wood...

C. H. Lewis, freight, off color Vale, Kansas, writes: "I have used Prickly Ash Bitters for the past seven or eight years, and consider them one of the most reliable proprietary medicines I handle..."

From eminent Dr. C. C. Clark, Oswego, N. Y. "Colden's Liquid Extract of Beef and Tonic..."

Slippers: A sleeper is one who sleeps. A deeper is that in which a sleeper sleeps. A deeper is that in which a sleeper sleeps...

Babies of Humours. Babies of humours are those who are afflicted with various skin diseases...

"I would like a position," said a narrow-faced youth to a merchant. "You would, eh? Well, just so long as you are in Alexandria, and you'll find the Egyptian situation still open."

Every woman who suffers from Sick Headache, and who dislikes to take bitter doses, should try Carter's Little Liver Pills. They are the easiest of all medicines to take.

A superannuated vine in the Tokay vineyard, near Fayetteville, N. C., bears 100 bushels of grapes a year.

To those who are suffering from general weakness we would recommend the HOME SANATIVE CORDIAL, as they possess those properties so necessary to regain health and strength.

The Texas Marriage Aid Association, of Dallas, Texas.

This is one of the best organized associations, and simplest in its construction of any now known. It is doing an immense business, and is extending its work into all of the States.

As the population of the country increases, the ordinary receipts of the government will increase. The receipts in 1878 amounted to \$27,000,000...

Medicinal Preparation of Beech Tonic, the only preparation of Beech containing the medicinal properties of the Beech bark...

The Rev. Henry Landsidel, who wrote "Through Siberia," visited St. Petersburg recently on his way to central Asia.

Loss of appetite, headache, constipation, disordered nervousness, etc., is frequently caused by impaired digestion, and those who suffer are strongly advised to use the HOME SANATIVE CORDIAL.

A certain young man brought his affianced down from the country to see the sights. One day, while they were passing the confectioner's, the swain noticed in the window a placard bearing the announcement, "Ice cream, \$1 per gal."

It is a thing of beauty to be forever, the possession of a good thing must give corresponding comfort, and as we may not have the power, we can secure the latter in that valuable tonic, HOME SANATIVE CORDIAL.

Conrad Stevens writes from China that the chain pump, which was sold largely in this country not many years ago, has been in use in China for over 2,000 years.

John's Sulphur Soap purifies the skin. "Hill's Hair and Whisker Dye," 50 cents. Pike's Toothache Drops cure in one minute.

Of the 12,000,000 sheep in the United States, it is estimated that fully thirty-fifths are of fine-wool breeds, mostly Merinos. In long wools and medium wools the great English mutton breeds lead the world.

There is no one article in the line of small lines that gives so large return for the money as good porous strengthening plaster, such as Carter's Smart Wash and Balaheena Balaheena Plaster.

It is not infrequently happens in both houses of Congress that members use language toward each other which, if indulged in by the boys in any well regulated family, would send them to jail without their supper and with the seal memory of a leather strap.

The Heated Term. The use of Poin's Extract for complaints which particularly prevail at this season has always been attended by the happiest results.

Babies of Humours. Babies of humours are those who are afflicted with various skin diseases...

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To those who are suffering from general weakness we would recommend the HOME SANATIVE CORDIAL, as they possess those properties so necessary to regain health and strength.

The Supreme Court of Missouri had a case recently concerning written contracts and parol evidence.

For the relief and cure of the distressing condition known as Simmonds Liver Regulator.

Indigestion lost Napoleon at least two important battles, those of Leipzig and Borodino. He ate almost as rapidly as a Wall street broker.

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DR. C. W. BENSON'S SKIN CURE. Is warranted to cure Eczema, Tetter, Humors, Inflammation, Milk Crust, All Rough Scaly Eruptions, Diseases of Hair and Scalp, Scrophulous Ulcers, Pimples, & Tender Itching on all parts of the body.

Southern Standard Cotton Press. Patented March 10th, 1874—May 14th, 1880. Can be operated by either STEAM, WATER, HORSE or HAND POWER.

HOME SANATIVE CORDIAL. PURIFIES THE BLOOD. ERADICATES MALARIAL POISON, REGENERATES THE SYSTEM, PHLEGIN AND CHLORIC CHILLS, FEVERS, DYSPEPSIA, SICKNESS, FEMALE AND LIVER DISORDERS. Recommended by the best physicians.

Surprising Cures. SCHOTT'S Chill and Fever ANTIDOTE. The most efficient and reliable Chill and Fever Remedy in the Market.

Moeller's Tonic. Berlin. A Certain Cure for Monthly Irregularities. A powerful Womb Tonic and Female Regulator.

THE WILLIAMSON CORSET & SHOULDER BRACE. Should be worn by Every Lady. It adds grace and beauty to the form, keeps the chest expanded, prevents and cures round shoulders, supports the back and spine, & equalizes the shoulders.

DR. BROWN'S Compound. A certain cure for the distressing condition known as Simmonds Liver Regulator.

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CELERY AND CHAMOMILE. NERVOUS SYSTEM AND DIGESTIVE ORGANS. AS INVARIABLY PRODUCED BY DR. C. W. BENSON'S Celery & Chamomile Pills.

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Health is Wealth. Dr. C. W. Benson's Nervous and Digestive Remedies. A certain cure for the distressing condition known as Simmonds Liver Regulator.

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TEXAS HEADQUARTERS. HOTEL BROWN, CENTRALLY LOCATED. Cor. 12th and Olive Sts., St. Louis, Mo. Rent rates, 25 cts per day; \$1.50 per week; \$10.00 per month.

DR. BROWN'S Compound. A certain cure for the distressing condition known as Simmonds Liver Regulator.

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