

The Texas Christian Advocate.

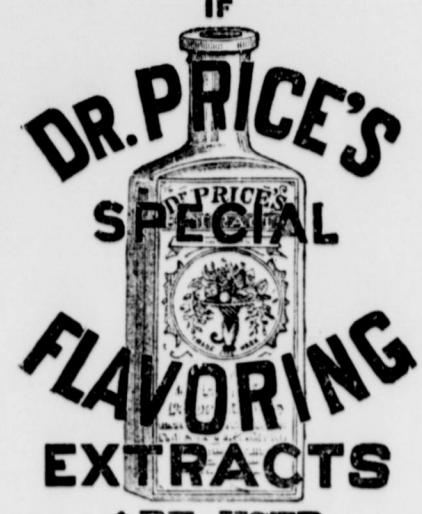
OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

VOL. XXXI.

GALVESTON, TEXAS, SATURDAY, NOVEMBER 22, 1884.

NO. 10.

NO POISON IN THE PASTRY



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North Texas Conference.

The eighteenth session of the North Texas Conference met in the Methodist church, at Sulphur Springs, Texas, Nov. 12, 1884.

In the absence of Bishop McTyeire, Rev. R. Lane was elected president, pro tem. Eugene C. DeBelmont was elected secretary, with Revs. Wm. M. Shelton and C. L. McWhirter, assistants. Eighty-seven members answered to their names at roll-call the first morning. Nothing special was done the first day except appointing the usual committees and reading and referring papers to them, from boards, schools, etc.

The preachers are a well-dressed, fine-looking body of men, and though, in many instances, they are ready to go again into the vineyard. Some people say preachers are not good financiers, but we submit that any man who can support a wife and six children on three hundred dollars is a regular Jay Gould.

The reports of the preachers are not full as a general thing, but it seems that there has been an unusual amount of money raised and expended for best purposes. There are ten applicants for admission on trial; it remains to be seen, at this writing, (Friday night), whether the conference will try them or leave them to try it again.

The Bishop took the chair on the morning of the 15th, at 8:30 sharp. In a brief speech he set forth the necessity of brevity in all speeches, and advised the brethren to simply touch the high places in their progress to a conclusion.

Having uncoupled himself from these old rattling "flats"—thereby disengaging himself from the "sleeper," also—the Bishop threw open the throttle-valve pulled it clear back—and is running the train of conference business at the rate of forty miles an hour. The four classes of undergraduates were passed before the conference during the first session after the Bishop's arrival, and the smallest of these classes consisted of six men.

The Bishop is very genial and pleasant—what you might call mellow. Some of the brethren thought him ripe enough to pull, but when they began the operation there was a crack in the atmosphere, and the lay—O where was his confidence voted to have presiding elder at night and hold anniversary meetings in the afternoon. A blind man can see through this, and if he will look closely he will discover the haggard remains of a bleeding patience and a paralyzed pocket-book.

There are some good-looking men transferred to us, prominent among whom I may mention the names of Revs. Wrenn Wootton, from the Texas, and Revs. Wagon and Carter, from the East Texas Conference. These brethren are welcome.

Drs. Withers, Kelley and Thompson are visiting us. L. D. Palmer and Blaylock are here.

Dr. Withers preached last night, and after hearing him, some of the boys thought that they ought to surrender their credentials and get license to exhort.

I am afraid I am defeated for presiding elder. My prospects seem to be good at the opening of the conference, and I have endeavored to keep up the boom, but there were others running on the "Independent" and "Free grass" tickets, and I think they are about to "fuse," and concentrate on one man, in order to beat me.

In the examination of character, the preacher used to retire; and the presiding elder either puffed or punched him on occasion required; but now the preacher, after reading his report, takes his seat, and the presiding elder simply says, "nothing against him, bishop." Ah! these are degenerate times!

The Woman's Missionary work goes on every afternoon, at the Presbyterial Church. Bro. A. H. Sutherland, of Mexican mission fame, addressed them yesterday. It is rumored that he called them "folly-sisters," but the report is not generally credited here.

The death of Dr. Wood cast a cloud over the conference. The friends of Christian education are poorer now. The conference will pay the necessary tribute to his memory at the proper time. Dr. McLean left for Georgetown yesterday.

There is a full representation of clerical members, and most of the lay delegates are present. Besides these, there are many visitors, all being well entertained by the whole-hearted people of Sulphur Springs.

Dr. J. E. Godby, editor of the *Southwestern Methodist*, preaches to-night at the Methodist church, Stump Ashby preached to the negroes last night, and carried off the palm, as the following dialogue between a colored leader and his friend Sam, who was a "night" "friend":—"Why, O' my man to meetin', and de great creation and Tom McKinner? if dat ain't de outpreachinest nigher I ever heerd."

The weather is fine, and the probabilities are we will get our appointments Monday.—GULLIVER. SULPHUR SPRINGS, NOV. 11.

The conference met Saturday 15th at the appointed hour, and dispatched business in great haste all day.

Afternoon sessions are not common in our conference; but such is our size, number of orators and amount of business, that we should have to sit two weeks, unless we doubled up on time. Great consternation spread through the conference when a telegram to Bro. Blaylock was read, announcing the injury and probable death of Dr. John. We are glad to learn at this writing that all is well.

We held our missionary anniversary Saturday night. Dr. Kelley absolutely "dug us up." He excelled himself and, though we thought we had paid all we could, some of the brethren went down for a little more. Methodist preachers are, undoubtedly, the most liberal, unselfish class of men on earth. They just give, give, give!

The people have no idea how closely the characters of our preachers are investigated, until they visit our annual conferences. Why, sir, a man against whom the presiding elder brings no

charge ought, as Brother Pierce says, sing the doxology.

Our preachers go before the people ordained, after their lives and official administration have been scrutinized.

The conference love feast was conducted by Rev. W. G. Connor. It was simply glorious. I thought my head and heart would burst; but when the bishop got through with his sermon, I was a great deal worse. O how the old hero did preach! I thought: "Gulliver you can't preach, you never will learn, you should go and hire yourself out to a colored church as sexton."

At 3 p. m., M. H. Neely preached the centenary sermon. I cannot describe it better than in the language of a quiet old listener. She said: "Talkin' about preachers, this man Neely is just as much bigger in heart as he is littler in size than the biggest of 'em. He keeps his mouth shut on the conference floor, but he lays it wide open when you put him on the stand."

Being appointed not to preach at this conference, I appointed myself, and on Sunday, at 7 p. m., I preached in the county at one of my old circuit appointments. The "sweet long ago" speakers have not space to say just how I preached. My absence precluded my attendance upon the Woman's Missionary Anniversary, but "they say" it was good. Four were made life members and a good collection was raised. We hope to get our appointments to-night.—GULLIVER.

APPOINTMENTS.

Jefferson District.

S. J. HAWKINS, PRESIDING ELDER.

Jefferson Station, C. E. Lamb, Collierville Circuit, W. A. Coppedge, Linden Circuit, J. S. Goodrich, Honey Grove Station, W. D. Montcastle, Lone Grove Circuit, F. E. Pierson, Queen City Circuit, J. W. Lyle, Dantzfield Circuit, J. L. Pickett, Mount Pleasant Circuit, E. S. Williams, Booneville Circuit, M. H. Moss, Boston Circuit, J. H. McDuffie, Texarkana Station, J. E. Walker, Texarkana Mission, P. H. Slaughter, Indian Creek Circuit, M. G. C. Ball, Gilmer Circuit, S. J. Ball.

Paris District.

T. R. PIERCE, PRESIDING ELDER.

Paris Station, J. E. Allen, Brookston Circuit, W. R. Manning, Honey Grove Station, W. D. Montcastle, Lone Grove Circuit, F. E. Pierson, Bold City Circuit, J. A. Wyatt, Ladonia Circuit, C. S. Weaver, Cooper Circuit, W. M. Carter, Bossom Prairie Circuit, W. H. Moss, Woodland Circuit, W. M. Croshaw, Rowlett Circuit, J. N. Woodward, Garkville and McKenzie Circuit, E. W. Anderson.

Sherman District.

J. M. BINKLEY, PRESIDING ELDER.

Sherman Station, W. M. Shelton, Sherman Circuit, T. E. Hill, Bell and Sassy Circuit, H. Reynolds, Bonham Station, J. W. Chalk, Honey Grove Circuit, M. H. Wagon, Paint Circuit, W. A. Gilson, Denton Station, A. J. Worley, Fort Worth Circuit, E. V. Wilson, Dallas Circuit, H. C. Rogers, J. B. Bull, superintending.

Waco District.

W. F. EASTLING, PRESIDING ELDER.

Gainesville Station, L. S. Ashburn, Mountain Springs Circuit, R. Williams, Dexter Circuit, W. R. Davis, Maryville Circuit, E. F. Palmer, Lone Grove Circuit, E. S. Williams, Denton Station, E. C. DeWitt, Deatur Circuit, R. N. Brown, Bolivar Circuit, S. Crutcher, Denton Station, M. H. Wagon, Denton Circuit, H. K. Azee, Abney Circuit, A. C. McDougal, Aurora Mission, F. V. Evans.

Montague District.

M. C. BLACKBURN, PRESIDING ELDER.

Montague Station, L. P. Smith, Lone Grove Circuit, W. E. Wilson, Dye Mount Mission, E. H. Bland, Henrietta and Bowie Circuit, L. E. Sherwood.

Dallas District.

W. H. HIGGINS, PRESIDING ELDER.

Dallas, Lamar Street Station, J. M. Lewis, Dallas, Floyd Street Station, W. Woodton, Dallas Mission, M. H. Wagon, W. F. Clark, S. Armstrong, superintending.

Terrill District.

E. M. POWERS, PRESIDING ELDER.

Terrill Station, M. H. Neely, Willis Point Station, T. W. Morton, Dallas Mission, M. H. Wagon, Galdo Mills Station, J. B. Minnis, Roberts Mission, J. B. Harris, Farmers Hill Circuit, D. J. Martin, Rockwall Circuit, W. S. May, Allen Circuit, G. S. Gatewood, Mesquite Circuit, J. F. Alderson, Lone Grove Circuit, C. L. McWhirter, Kaufman Circuit, O. P. Thomas, L. T. Lively, superintending.

Sulphur Springs District.

W. L. CLIFTON, PRESIDING ELDER.

Sulphur Springs Station, J. F. Sherwood, Sulphur Springs Circuit, A. H. Brewer, Sulphur Bluff Circuit, A. F. Hendry, Greenville Station, P. C. Archer, W. K. Kingdon, superintending.

Transferred.

W. L. GREST to West Texas; B. B. Sullivan, to West Texas; R. M. Shelton, to Northwest Texas; H. A. Bonham, to Northwest Texas; W. G. Helley, to Memphis Conference.

Algeron—Here's a house that seems as if it would suit us. Right close to Hyatt Park corner you know! What is his bosom passionate? You want to live near St. George's Hospital—and hear the shrieks from the dissecting room? Never!!!—Punch.

Letter From St. Louis.

St. Louis may fairly claim the title of Convention City. In the past forty days we have had six or eight representative assemblies, conventions ecclesiastical, sociological, sanitary, pharmaceutical, and what not.

First in interest to us was the annual session of the St. Louis Conference, under the efficient presidency of Bishop Hargrove. The year was one of great material and spiritual prosperity. There was a gratifying increase in membership, the finances were well up, and the centenary offerings large. The total amount reported on this last item was about \$77,000, though \$30,000 of this was subscribed last year to be paid during the centenary year. The Missouri Conference reported about \$90,000, and the Southwest Missouri nearly \$50,000 for ordinary purposes. This puts Missouri at the head of the column. We hope to reach \$250,000 by the end of the year.

After the conference came the Presbytery of the Northern Presbyterians, and the general Missionary Association of the Campbellites, which was a large and influential body.

The same week we had the National Convention of Charities and the National Health Association. The deliberations of the latter were especially timely in view of the threatened invasion of cholera next year. After these, the druggists from all parts met, and favored us, among other things, with their views on the prices of patent medicines. Though differing in politics, they agreed on a high tariff here.

Last, but by no means least, came Miss Frances Willard, and the Woman's Christian Temperance Union. There were six delegates, one delegate from the convention, ladies as wealthy, refined, and pious as can be found in the world. Some were present even from California. A lady from Maine led the singing with a concert. Miss Willard presided with dignity, readiness and efficiency. She was rather loquacious for a presiding officer; but she had no doubt caught the habit from chairmen of the opposite sex. The extension of the prohibition adherence to parliamentary rules, were quick to appreciate good points, and not slow to testify their approval by clapping hands and waving handkerchiefs.

I have not lately seen a more impressive sight than this large assembly of ladies from all sections of the country, South Carolina intermingling with Massachusetts, and Florida clasping hands with Maine, all exhibiting an interest in constitutional prohibition that was seldom in its intensity. Prohibition was the theme of prayer, song and speech.

I devoutly believe that in his own time may hasten the day, God will give to these consecrated women an answer to their prayers and a rich reward for their earnest labors. Already their work shows itself in Iowa, Kansas, Ohio and elsewhere.

The only decided difference of opinion arose on the proposition to form a prohibition party. Miss Willard favored. Mrs. Foster, of Iowa, who belongs to the law-firm of Foster & Foster, and who is said to be quite successful before juries, opposed. A large majority thought that the parties now in existence were controlled by lawyers and saloon-keepers, and the only hope of national prohibition was in a third party, and so it was voted. Every allusion made to St. John was enthusiastically received. The small number of votes he received for president may dampen their hopes, but I think not. I may also say that the ballots cast for St. John by no means indicate the prohibition sentiment of the country. The day will soon be at hand when every Christian will place principle above politics, and vote as they feel. True reforms cannot be hurried; but this movement will grow, under God's blessing, like the little cloud that arose out of the sea.

Many of the city pulpits were filled on Sunday by the temperance ladies, whereupon the presbyterial preachers resolved that such a thing was unscriptural and revolutionary. And so the convention adjourned, leaving a strong impression upon the social and religious life of our city.

We are to have next week a Convention of Cattlemen. Great preparations are making for it, and the attendance will be large.

Rev. J. E. Godby, editor of the *Southwestern Methodist*, is now visiting in your State and will be at one or more of the conferences. His paper has been a success from the beginning. He has strength as an editor, and his leaders are rich, readable and quotable. You will like him not only for his culture, but for his gentle and fervent spirit.—CHARLES O. JONES.

REVIVAL NEWS.

24 Conversions—21 Accessions. H. M. GLASS, Bowman Grove, Oct. 23: Protracted meeting at this place five miles from Hubbard City, is still in progress. 24 conversions and 21 accessions, and many old Christians built up and advanced. Praise ye the Lord. Good help from Bros. Bond, Pitman and Smith. Owing to short cotton crops we have not realized our hopes in our financial affairs. We are doing all we can in that direction.

17 Conversions—23 Accessions. W. M. ADAMS, Union, Texas, Oct. 21: Our camp and protracted meeting at Dearhollo, resulted in 17 conversions and 23 accessions to the church. We have been laboring with Bro. Patterson in a powerful revival on the edge of our circuit, about which he will write you an account when the meeting closes. Up to the present there have been 33 conversions and 42 have joined the church. We have added this church to our circuit, and have also baptized 19 children, during these two meetings. We magnify and laud the name of God.

55 Conversions—41 Accessions. H. C. ROGERS, Gordonville, Oct. 21: Just closed a protracted meeting at Gordonville, with the following results: Conversions 55; recommitments 30; perhaps more; accessions to the Methodist Church 41; to the Baptist 5; to the Presbytery 7. More that will join. During the year we have had on the

Gordonville circuit 171 conversions and 70 accessions. Bros. Trip, Sherwood, Rogers, York and Smith, rendered us efficient service at our meeting in Gordonville. May the Lord reward them.

9 Accessions. C. W. THOMAS, Eagle Lake: We commenced a meeting at Eagle Lake on the fourth Sunday in Oct., which closed Nov. 7, at night, with the addition of 9 to the M. E. Church, South. One had been received before. Some will join other churches of the church. Bro. Abbott, Baptist, preached twice. Bro. D. T. Hotchkiss, gave us eight very earnest sermons, and presiding elder T. W. Rodgers preached the closing sermon. The Holy Spirit was the motive power.

CONDENSED CORRESPONDENCE.

M. B. JOHNSTON, Coppers Cove, Nov. 11: An appreciative people always, in some way, show their appreciation of services rendered, and a grateful pastor takes this method of expressing lasting gratitude to the people of Kenamer and Coppers Cove, who have suited him so well the past conference year. The kind words accompanying the last suit will live in my memory forever and I trust the friendship thus far established between us may ripen into that Christian affection which characterizes every true life. May we ever be clothed with robes of righteousness and live in heaven at last.

G. H. PHILIP, Velasco Circuit, Rancho Prieta: Our new church at this place is finished. It measures 30x20 feet, is cased, and painted inside and out. We have ordered the seats from Chicago, and when we receive them we will dedicate it. The cost of the building complete is about \$600; which was collected by voluntary contribution. We rejoice with great joy that we did not have to condescend to church fairs, suppers, dances, festivals, or any other system of begging to raise the money. Such things are unknown here. Our membership is very small at this place, but we have the best outside help I ever saw. If we did not have it we could not have built the church. I never collected money to build a church with as little labor as at this time. Every dime subscribed was cheerfully paid, and if there should be any thing else connected with the church building, we can raise it without difficulty. God loveth a cheerful giver.

T. B. GRAVES, Mayfield, Nov. 12: For the pleasure and encouragement of those interested, I send you the result of my year's work on Mayfield circuit. Received by ritual, 47; by letter, 22. Infants, those received by ritual was one entire family, consisting of father and six children, all at the same time. This was one of God's wholesome answers to the prayers of a godly wife and mother, who had just a short time previously been transferred to the church triumphant, and who told me just before her departure that she had the assurance that God would save her family. Removed: by death, 2; by letter, 13. Infants baptized, 11; adults, 17. Finances behind—not from a willingness on the part of the people that it should be so, but from failure in the crops. The Mayfield people appreciate the privilege of having the gospel preached to them and are willing to pay for it, as God has prospered them. But for the shortness of the crop, every dollar of their liberal assessments would have been paid before this time.

SPECIAL NOTICES.

TEXAS CONFERENCE. AUSTIN, Nov. 12: The committee and class of the fourth year will meet at St. John's Church, Galveston, Tuesday, Dec. 2, at 9 a. m.—A. E. GOODWIN, Chairman.

BATHUR, Nov. 10: Applicants for admission on trial into the Texas Conference will please meet the examining committee, in St. John's church, Galveston, at 9 o'clock, a. m., on Tuesday, Dec. 2, at 9 a. m.—A. E. GOODWIN, Chairman.

The class of the third year, Texas Conference, will meet the examining committee in the pastor's study, St. John's church, Galveston, at 9 o'clock, a. m., Tuesday, December 2nd, 1884—H. M. DE BOSE, Chairman.

The committee and class of the first year in the Texas Annual Conference will meet at the pastor's study in St. James Church, Galveston, corner of Atlantic and Fourteenth streets, on Monday evening, at 7:30 o'clock, Dec. 1, 1884.

GALVESTON, Nov. 15: Delegates and preachers coming to the Texas Conference will please come to the St. John's Church, corner Rath Avenue and Broadway, except those coming on the train arriving at 10:25, who will be met at the train. The car on Mechanic street, two blocks from the depot, goes to the church door.—W. J. YONG.

SAN ANTONIO DISTRICT.—Notice to the Preachers.

As I expect to be absent from the State for several weeks, in attendance upon the Baltimore Centennial Conference, I request the preachers in charge to fix their own time for their first quarterly meetings, and hold them at the places designated at the last quarterly meetings. I hope all will do this and in due time notify me where the second quarterly meetings will be held on their respective circuits—H. S. TRIMBLE.

Bible distribution in Texas in September, 1884, by thirteen colporteurs of the American Bible Society: Days of service, 321; miles traveled, 4830; families visited by them, 3993; families found without a Bible, 25; families supplied by gift or sale, 273; destitute individuals supplied in addition, 204; number of books sold, 1598; value \$672.73; number of books distributed by gift, 399, value \$44.57; contributions received from churches and individuals, \$14.74. Returns were received from six auxiliary societies. Two mission churches were given pulpit Bibles. The fourth general supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to A. L. Taylor, Asst. Treas., Bible House, N. Y. City; or to W. B. Rankin, Dist. Supt., Austin, Texas.

A GOOD COMPARISON.

The Rev. William Bouliat, a well-known Methodist clergyman, residing at Naples, Florida, has the following amusing, but not unimportant, anecdote of the nature of the subject, prepared by Fleming Bros., of Pittsburgh, Pa., and a forerunner:

"A ferret when placed at the entrance of a rat-hole, enters the aperture, travels along the passage, seizes upon the rat, exterminates his existence, and draws the animal's distinct carcass to the light. And in like manner have found Dr. C. McLean's Vermifuge to operate upon worms, those dreadful and dangerous tormentors of children. This remedy, like the ferret, enters the aperture of the mouth, travels down the gullet, hunts round the stomach and lays hold of the worms, shakes the life out of the reptiles, sweeps clean their den, and carries their carcasses clear out of the system. This, at least, has been the effect of the Vermifuge upon my children."

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Monday Letters.--No. 4.

Theologies--Limits of Thought--Gnostics--Creeds--Methodism--Thanksgiving--Faculty of Enjoyment, etc.

BY H. M. DUBOSE.

One of the most fruitful sources of confusion and conflict in the evolution of the Christian centuries has been a misapprehension of both the object and scope of theological investigation. It is Eusebius who tells us that St. Bartholomew was credited by the early Christians with the remarkable phrase, "Theology is both large and very small, and the gospel broad and great and also compressed." This is a striking discrimination, and is entirely in keeping with the early sentiments of the church respecting the philosophical apprehension of religious truth. The first efforts to intellectually apprehend and systematize matters of faith gave rise to the heretical and extravagant ideas of the Gnostics. In the fourth century, however, the study and treatment of Divinity took on a distinctive, as well as reverent and catholic character. Distinguished from preaching and exhortation, in the latitude of methods and the peculiarity of language, it began to show more largely the human element in its thought than did previous treatment of the matter of the gospel. Intended, too, to meet the requirements of false philosophy and learning of the age, it inquired after and adopted the most logical and systematic methods of discussion. Thus early was given shape to a science that has made, wrecked and restored over and over the thought of the Christian world.

The New Testament contains no formulation either of doctrine or ecclesiastical polity. The four books of the Evangelists present a continuous, but unorganized, history of the life of Christ, touching most fully upon the illustration of great moral precepts, and looking toward the tragic details of his atoning death. The Pastoral epistles contain all the essentials of doctrine and faith, but as they appear in personal experience rather than as they would stand in systematic statement, they also occasionally intimate that a common rule of practice and discipline characterized the early church; but these allusions are always to be found in fragmentary and incidental statements, showing most conclusively the crowning importance of the former and the comparative non-essentials of the latter. Theology, in its true province, is the formulation and systematic arrangement of these facts. It proceeds according to the chart of the human intellect, or rather its conception of order. Theology is a cognitive act, it may be, in the act of experimental realization and thus the order disappears. Whenever theology is diverted from this channel it loses its legitimate ends and becomes speculative. Much of that which has been reverently received as incontrovertibly true has been developed in the realm of the speculative, yet lying so near the line of the practical in divinity as to deceive the most enlightened. One thing seems clearly evident, the New Testament anticipates and imposes the necessity of the adaptation and enlargement of many things merely intimated in its books. This opens the way for the purely human in theology. The New Testament further considers man in an imperfect state, yet in transition to higher states. In the application of its truths, then, this human element enters most naturally. Human exceptions are unavoidable and are by no means undesirable, if the proper limits be ascribed to their tendency. Thus "the primary and proper object of criticism is not religion, natural or revealed, but the human mind in its relation to religion." Define the limits of theology as a science and an enduring barrier will rise up between the truth and the dangers which have menaced her so continuously in the past. The work of revising the creeds and theologies of Christendom is simply to divest them of their serious technicalities and reduce them to a simple systematic arrangement and explanation of New Testament truth. A fixing of the limits of thought, or rather of statement in relation to spiritual phenomena, will be the work of higher theology--for, assuredly, the age knows of no more potent evil than that growing out of the effort to reduce to tangible outlines that which is clearly intangible, and to dogmatize about that which is manifestly beyond the reach of our faculties. That which gave colossal shape to the early results of the gospel and forged the beginnings of the world's greatest achievements was not overweening desire to reach out toward mere speculative views of God and his purpose, but an effort to carry thought into "the eternities," but rather unqualified acceptance and proclamation of truths and verities that carried conviction in their simplest presentations.

As an example of simple and systematic theological statement the twenty-five articles of our church are incomparable in the literature of Christendom. Simple, because there is in them a studied avoidance of whatever was dogmatic and speculative in the more ancient creeds, out of which they have grown. Systematic, in that they preserve the order of the truth most naturally, and as suggested in the unfolding of Scripture. These articles treat of four interlinking ideas that constitute our theology--a system consistent with the written and unwritten truth of God. These may be stated in general terms as follows: The articles from I to IV, inclusive, treat of the deity in church and in all his relations to mankind; Articles V and VI of Revelation as illustrated in the written Word. VII to XII, of the doctrine, both subjective and objective, of the Gospel, XII to XXII, outline the church, its sacraments, liberties and catholic usages. The remaining three articles treat of the sociology of the church and the incidental political obligations of its members, as for instance loyalty to the government of the United States. The season of the harvest is past; the hopes and fears of another year begin to range themselves behind us. The season of public thanksgiving comes on. This is well. Whether the times have more of shadows or more of light it is well to give thanks and take courage. Gratitude is the sublimest emotion of the soul, the loftiest sentiment of the heart. From the motives and associations that endear to man the loving care that guarded his helpless years to the swelling passion that cries out, "I love Him because He first loved me," gratitude is ennobling and self-loved. But it is not only an emotion, it is also an instinct. Men do not always have the emotion, but they always have the instinct of gratitude. One is innate, the other belonging to greatness of soul. We naturally ascribe the success and blessing of life to a power or a law outside of ourselves. It may be to a personal providence; it may be to fortuitous fact, genius or luck, and these we fancy. The ancients who had

no clear conceptions connecting deity with life and its blessings, set over each department of human endeavor a spirit of prowess and passion, and to these was ascribed the honor of every successful adventure. The worship of these called forth the idol but not the spirit of gratitude. There has never come into our midst a true conception of the intense readiness of God's providence over the works of his hands, specially over us who deserve nothing at his hand--

"God of the granite and the rose,
Soul of the sparrow and the bee,
The night this of being flows,
Thro' countless channels, Lord, from Thee."

Amidst these let it not be forgotten that one of the truest evidences of gratitude is the proper enjoyment and improvement of God's gifts. Enjoyment is intellectual. It is not sorrow alone that touches the chords of trust feeling in man. But that enjoyment and thankfulness growing out of suffering marks the loftiest of our possibilities. The lenient side of enjoying is its lowest use.

The faculty of enjoying is in a larger and more imperative sense moral. We often see men to whom has been given wealth, health, station, knowledge, and yet they are not the power to eat thereof. The secret is in the ignorance, blindness, weakness, and vanity of their heart. The education of the brain does not cover all the ground; the deeper education of the spirit itself is imperative if life is to be filled with noble content; it is only as we know and enjoy the highest that we enjoy all the rest. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." No external prosperity is to us of any real value except as the soul keeps pace with such prosperity--with outer aggrandizement must go inner vision, with exalted station ideas more exalted still, with health of body health of soul, and the robe of purple will prove a poisoned tunic except we wear beneath it an ever-whitening raiment of spiritual righteousness. It is God who gives the sublimity and power of all, the power so rare, the power so passionately desired, the power richly to enjoy; it is only as He touches the spirit into purity and freedom and blessedness that the thick clay of worldly treasure is transmuted into fine gold, rich essence, living bread, raiment which waxeth not old, for the delectation of the inward and immortal man. It is astonishing what a large world of felicity we realize out of most limited material resources with refinement of mind and heart. Blake, the pure-souled poet-saint, dwelling in a lowly cottage with scant fare, simple furniture, threadbare attire, gave his blessing to the richly-dressed child of a noble: "May you, dear, be ever as happy as I have been!" He was so rich and joyous in his own pure, noble soul that distinctions of circumstance were forgotten, and the poor child could wish the little heires no other benediction than that she might ever be as happy as he had been.

Another important principle is the church's attitude toward the matter of support. It is a church's attitude toward the matter of support, must be to that of a church--namely, that for his works' sake and in defence of the people themselves.

Outlines of Closing Sermons, 1884.

BY A TEXAS PASTOR.

Text: 1 Thess. v:13; "And esteem them very highly in love for their works' sake."

1. This is the Pauline rule relative to pastors. It is a good rule; just, religious. Observed, would result in great good to all.

2. Pastors are often embarrassed in preaching on certain subjects. They press upon heart and life, begging and urging utterance. Yet because in appearance they tend to their own defence, these themes are not used. To-day, this special theme is discussed from a sense of duty, and in view of its being the last.

3. Passages to be read in connection with text, John xiv:10, 11; John v:23; John xv:7, 8; 1 Tim. v:17; Hebrews xiii:7, 17; 1 Thess. v:12. These passages form comments, illustrations from the Master and Paul on the principle involved. One more passage completes the picture, 1 Peter v:2, 3.

4. We see the basis of church life as represented by pastor and people. They are essential to each other. Are to be a unit. The relation reciprocal.

5. Before entering upon an analysis of the more general features, would call attention to some special underlying principles. For the whole lesson supposes, as a logical necessity, the following:

(1.) That religion, represented by pastor and people, is every thing to us. Who can doubt?

(2.) That the life of religion--of God in the world--depends upon the real earnest co-operation of pastor and people in the perfect union of these forces.

(3.) That, therefore, anything--the least thing--tending to the separation of these forces, tends to the destruction of the life of religion in the world.

(4.) That, therefore, anything, in pastor or people, in the form of sin, or neglect of duty, destroying this union and consequent success, attains to the highest criminality.

None can question the logic of these things. Whether to be in lesson or not, they are, however, in this lesson and form its foundation.

Consider now some of the great living facts, expressed and implied, in the text and its associates.

I. The fact of the human element in the work of salvation--the living human ministry.

1. Men called of the Divine Spirit to the work of the ministry.

2. The church endorsing the work of the Spirit. Acting for God. Confessing the call. Co-operating in the appointment.

3. The recognized work. To feed the flock. Be examples. Go in and out in "the stead of Christ." So Jesus teaches. So Paul.

II. The second fact recognized is that in a large sense the personality of the ministry is lost in the office. "For their works' sake."

1. Under the dispensation of types, the priests wore special garments--God's clothing. The badge of consecration and of service. Revealing the sacredness of the office and its divine institution.

2. All partisanship destroyed. "Know nothing among you save Jesus Christ."

3. Not for personal connections, name, or fame; but "to be esteemed very highly in love for their works' sake."

III. The fact expressed. The prescriber's spirit and feeling towards this human ministry--the love and reverence, etc. "And esteemed them very highly in love."

Not as men doing the work of men, but as men, in their spiritual garments, concealed, filling a high and holy place, doing the work of God.

IV. The fourth fact implied is that the temporal wants of this human, personal ministry are at the charge of the church.

Several things to be considered:

1. An ambassador from one country to

another, for his works' sake, not on personal grounds, has all his wants fully met by that government from the people. These are: (1.) Personal--in the way of his own life; (2.) Representative--growing out of his position; (3.) In the way of his place, the work, the talent.

2. These wants are in proportion to the place, the work, the talent.

3. So on the other hand, the real ability, work, etc., is in accord with the pay. This is the philosophy of all life, business, etc. It is a law of being that, violated, will average itself.

Applying these principles:

1. The one referred to, who is to be esteemed very highly in love for his works' sake--the true pastor is God's ambassador.

2. His temporal wants--personal and representative--are at the charge of the people he serves.

3. These are great or small according to the people he serves, the place he fills, the talent he has and the work he does. None can question this principle.

4. The provision made by the church for his support, must be in the way of reputation, name, etc., but for his works' sake and in defence of the people themselves.

5. No true man of God is moved by an earthly consideration--in the way of a salary--yet it is true a church is served in ratio with support. Not so much in the support itself as in the condition of things out of which the support comes.

Another important principle is the church's attitude toward the matter of support, must be to that of a church--namely, that for his works' sake and in defence of the people themselves.

7. A church may bring upon itself the spirit of little-ness, of covetousness, in this matter as well as the individual.

8. Beginning at the wrong end. A gentleman in a certain Texas city said, not long since, "If we had the Rev. Dr. we could pay him \$2500." That church was able to pay \$2500. As a matter of justice and right to the pastor, it ought to have paid it. He needed it to do the work and represent God in that community. He was half-starved on the spirit of little-ness, of covetousness, in this matter as well as the individual.

9. The usual rule by which the question is settled is not what ought to be paid, but what are we able to pay. In settling the question of ability, the estimate is by what has been paid heretofore. "We have for years paid only so much. We are unable to pay any more. If it had been paid he would have been equal, if not really superior, to the Rev. Dr. -- or the Rev. Dr. -- would have been sent."

10. The true rule--not man's, but God's rule. Not by the law of human ability, but by God's ability. Not what are we able to pay, but what ought we, in God's name, to pay. The workmen are his, also the people and the money. In the first, we narrow him down to our own margin; we allow him no liberty of action. In the second, we get out of his way, and he fills his own margin.

11. As a matter of justice, right for the good of all, a membership of 500 had better pay one dollar more each than for the workman to pay the deficit, or if not able to pay it, go through the year, depressed, cramped and cowed.

Now recall the four principles laid down as the foundation. Then recall the four great facts mentioned, as placed on the foundation. Then start the inquiry:

V. What are the means to be used to bring about the desired end? "And to esteem them very highly in love for their works' sake."

1. Whoever your pastor may be, regard him as sent in God's providence. You know the process of the annual conference appointments. (1) To regard your pastor as sent according to God's will, is in harmony with Methodist theory. (2) It will give you confidence in his work. He may not be the man you would have selected. But, thus regarding his appointment, you will feel that God has a work for him that no one else can do. (3) It will give you a love and sympathy for him that you could not otherwise have.

2. Thus accepting him fully endorsed to you as a man of God, you will not feel that any given time is necessary in making up your mind concerning him personally. Listening to him as a judge, a critic, to decide in reference to him personally, disqualifies for proper hearing or preaching. (1) It is dishonoring to the word of God. (2) It is unjust to your pastor. (3) It is hurtful to you.

3. Never glory in your pastor, except as a man of God. Not for learning, reputation, fame, eloquence.

4. Never burden your pastor with your personal difficulties, new or old, or seek to make them part of his. Many do this, and decide to be the preacher's friend or not, according to the stand he takes for or against.

5. Never talk to your pastor about your former pastors--their mistakes, wrongs, etc. (1) It will do no good. (2) It will do much harm. (3) If he is a true man of God, it will be a pain to him. (4) He will know that if you talk about others to him you will talk about him to others. (5) On the other hand, never remind your new pastor of his failures or shortcomings by the perfections and successes of former ones.

6. Never talk to your pastor to any one, and that "for his works' sake." A good rule on general principles in reference to all if you can't say something good, say nothing; specially so in reference to your pastor. Only two reasons that could give you the shadow of a reason for evil speaking of him: (1) A wrong done you personally. (2) Wrong to the church. If to you, personal, kindly interview will correct it. If to the church, there is a tribunal at which it can be corrected.

7. When he visits you, don't destroy all his life, peace and comfort by complaints of past neglect--about how long he has been in coming, etc. Never admit that you can be slighted, even by your pastor.

8. When he does come, if possible, call children together to greet him, and request family prayer.

9. If you have sickness in your family, first of all, (1) Send your pastor word. (2) If he can visit you, say so. (3) If you do not thus notify him, do not feel that he has neglected you and talk about him. Never take it for granted that some one will tell of sickness in your home.

10. Encourage your pastor by a kind word. Visit him and his family.

11. Pray for your pastor daily by name. He needs ten prayers to the ordinary Christian's one. (1) For himself as an

individual. (2) As a pastor "for his works' sake."

13. Never willingly misconstrue his words or acts, and think he is personal, especially in his official life, and acts never personal. (2) If a man of God, or a gentleman he will never prostitute the sacred desk. (3) A word in private and in love, will always remedy the supposed evil.

14. Never desire your pastor to visit you out of mere complacency--in a social way, as a distinction above your peers. (1) If so, it will be to you a curse. (2) If he makes it so, to him it is a crime.

15. Don't expect your pastor to visit you as often the second year of his pastorate as the first. (1) For many reasons he cannot. (2) It is not necessary.

16. Never justify yourself in the neglect of duty or in wrong doing by an imagined neglect in your pastor. (1) The pastor says or does something--or little in this. (2) There is a bad moral effect on you. Idle curiosity should not prompt us in hearing the Word. There is such a thing as dissipation in hearing. (2) In effect, it is saying that you are not fed at home. (3) It is depressing and painful to your pastor. He may have thought of you in the preparation of the sermon you did not hear. (4) If the pastor of another church you go to hear, is a real man of God, it will be no pleasure to him to see you in congregation, if he is not, you ought not to want to listen to him. (5) There is great pleasure and profit often in hearing others. The opportunity will be given you without your sacrificing a true church principle.

17. When your pastor is away, 2. When there is an exchange of pulpits, 3. In revival meetings, in your own or other churches.

18. Never allow any other pastor to come between you and your pastor--not your own minister to do for you what your own pastor ought to do. In baptizing your children, visiting your sick, or burying your dead. There is a principle, not a mere fancy in this.

19. Do not fall out with a brother and take spite out of the Lord and your pastor by staying away from church and neglecting duty.

20. Be slow in opposing your pastor in his methods and work. Not that he is always right, or that all he does is to be accepted without a word. But he proposes a matter and there is no sacrifice of principle to you in doing it, always act with him. (1) He thinks and prays over these things more than you do or can. (2) It may be he has a special experience or a wise precedent in the matter. (3) This being true or not, follow his lead. Your refusal will have a bad moral effect--on you, on him, on the people. Then if you differ from him in opinion about the matter talk with him privately. The chances are that he will give you good reasons for your view, and matter will be well adjusted. You will be nearer your pastor and he will be nearer you.

21. We are prepared to secure results. And esteem them very highly in love for their works' sake, and be at peace among yourselves. The aggregated fruits were hinted at, rather than fully stated, in the last clause, "And be at peace." etc. Practically the statement is, that if we do not thus "esteem them very highly in love for their works' sake," involving all the principles as above stated, we will not be at peace among ourselves, but will be in the way of the great success--the glorious results, contemplated. The truth is, the fruits growing out of such a state of things are beyond all human computation. They are limitless. The promises of God are beyond measure great. He calls upon us to "prove him," etc.

1. In the first place a revival state would be, as it ought to be, the normal state of the church. Think of such a state in its effect upon the pastor in all his work--upon the members and through them upon the world.

2. Conversions would be the rule and not the exception.

3. Your homes would be filled with peace and joy--family altars would be places of power.

4. Your temporal concerns would have direct, Divine supervising and care. God would be honored with our substance and the first fruits of all our increase, and our hearts would be filled and our presses bursting out with new wine.

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To the Advocate.

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LAMPASAS, TEXAS.

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The First Annual Session of the College will begin September 8th, 1884.

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Think of This.

One Cent from each member of the Church, for each year of the organic existence of the Church in America, will secure the one hundred thousand dollars. Surely, this sum, in this historic year, for this grand work, can be secured. Let every lover of the cause of Christian education, especially every Methodist and every lover of Methodism, help to establish

This Great Institution

For a great Church, in a great State, at the wonderful Springs of Lampasas.

HELP! Help now! NOW! WHILE YOU READ, determine that you will help to build this splendid edifice that is to stand through the ages, a historic monument and a source of imperishable good to Church and State. Oh, how we need this College! How we need ALL that we can build and equip, to save our children to the Church and to Christ.

Send your contributions to the Financial Agent, and have your name enrolled on the list of Centenary Contributors to the establishment of this School.

R. H. BURNETT,
Financial Agent.

MARSHALL McILHANY,
President.

Notes of Travel to the Republic of Texas--No. 3.

November 29, 1838.—When we crossed the Sabine river, the dividing line between the United States and the Republic of Texas, my feet stood on a strange soil, my feelings were peculiar, my heart motions indescribable.

December 1.—Bro. Strickland preached in the forenoon and Bro. Williams at night. Much interest was awakened. We had good sermons and a good time.

December 2.—Bro. Fowler preached at 11 a. m., the interest growing. The writer preached at 3 p. m., and some came to the mourners' bench.

December 7.—This was a sweet day. I preached to a good congregation from these words: "This man receiveth sinners."

December 8.—We rode four miles to a school-house, where I preached to a good congregation from a part of Isaiah xxxv.

December 9.—The evening of Dec. 8th we came into San Augustine, and were received and cared for by Bro. Fowler and his wife.

December 10.—At San Augustine we held what we choose to call the first Texas Conference. The members present were Littleton Fowler, president; Samuel A. Williams, Isaac L. G. Strickland and Jesse Ford.

December 11.—We left the city and went to a country settlement, where religious services were held both in the forenoon and afternoon.

December 12.—I was still quite prostrate and could not start for Houston. I rested here for a few days.—JESSE FORD.

SPIRIT OF THE SOUTHERN METHODIST PRESS.

Pray for Them.—(From the Nashville Advocate.) You have not remembered to pray for those who bear the burden of direct and heavy responsibility in arranging the work of the church for the coming year.

Will Work and Pray.—(From the Southwestern Methodist.) As much as all good people have felt the evil of intemperance in our land none have felt it so deeply as Christian women.

Political Preachers.—(From the Central Methodist.) When we look out over that muddy pool called politics, and see a slick hat and fine-looking face just above its filthy surface, and hear one say, "That is a preacher, neek deep in this filthy business," sadness overcomes us, and we feel like going off to some solitary place and weeping.

Alert Men.—(From the Episcopal Methodist.) We want alert men in the pulpit, and be good enough, O! ye good people, to give us music which will stir and enliven. Plenty of the old sort, mixed in with the new, and sung with spirit as to be enjoyed. And let us have alert laymen: men who will watch for the interests of Zion as they would over their own affairs.

Love Your Enemies.—One bright December morning, Patty, the poor cobbler's only daughter, was busy as usual sweeping out the small shop.

Alert Men.—(From the Episcopal Methodist.) We want alert men in the pulpit, and be good enough, O! ye good people, to give us music which will stir and enliven. Plenty of the old sort, mixed in with the new, and sung with spirit as to be enjoyed.

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growing in grace, and never seemed happy unless their faculties were in vigorous employ. We have entered into their labors, and seem to content with past achievements.

Methodist brother, whose little daughter was attending the Sunday-school of another denomination, remarked that in such matters he thought children ought to choose for themselves.

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brave Patty kept it to herself and would not grieve her old blind father, who sat cheerfully but painfully over his work.

Toward night, when it was getting almost too dark to see, Patty suddenly heard a terrible cry, and catching up her blanket shawl, she ran to the door, when what should she see but Margot, running up the street with loud screams, and the front of her dress all on fire.

For a moment some very wicked thoughts came into Patty's head, but they were as swift as a flash of lightning, and in another moment Patty found herself running right up to poor Margot, with her shawl all spread out.

With all her strength she threw Margot on the ground, and pressed the shawl tightly down all round her, and before the other neighbors could get to her, the flames were quite smothered in the thick woolen folds, and Margot was taken home, very much frightened, but with only a few trifling burns.

As for Patty, she was folded in her father's arms, and they laughed and cried together. Then the neighbors came in, and called her a brave little girl, worth a dozen Margots, for Margot was no favorite in the neighborhood.

Then one of the boys who had plagued her came timidly and said: "Please forgive me, Patty, for what I did to-day. I don't think you are ugly at all, and when you smile, I think you look sweeter than any girl I know."

"Yes," said a neighbor, "the plainest face in the world looks pretty when a beautiful soul shines through."

"How God has blessed my daughter!" whispered the cobbler. "Every one must love her."

And Patty was very happy, and longed to get away to her own little room and pray to God to give her a beautiful soul.

True to His Flag.—"Going? of course I'm going!" "I wouldn't miss it for a dollar; say it's his going to be the best one that has ever been here," said Hal Seldon in reply to one of a group of boys who had inquired if it were his intention to attend the circus the following day.

"Please don't go, Hal!" exclaimed Willie Wentworth in a pleading tone. "Have you forgotten?"

"That I joined the church three months ago? Not a bit of it; but am happy to say it didn't make a milk and water niny out of me. Simply because I put my name on the church book is no sign that I am going to be engaged for the balance of my life."

"You don't see any harm in the circus then?" remarked Gus Lindon, whose father was the most successful merchant in town; and paid such excellent salaries to his clerks that the boys whom he had employed felt that they had reached the acme of success.

"Harm? no! where's the harm? But as Parson Wentworth here can dive into subjects more deeply than I, perhaps he can fish out some harm for you. Come, Vicar, give Lindon and the balance us a little before you do the ministerial dignities."

"Wentworth!" shouted several of the boys in a mocking tone. "Willie's face flushed slightly as he said: 'A circus is either right or wrong. If right, you would not object to seeing your father the manager of one, and your sister riding in the ring. If it is wrong, and has an evil tendency, we should not encourage in others that in which we would dislike to see those near and dear to us engaged.'"

"That's poor logic and I can't see the point," retorted Hal, impatiently, as Willie turned away from the crowd.

"Of course my father wouldn't run a circus, and the idea of my beautiful sister riding in one. Bah! Willie's a whining milksop."

"I think he got the best of you any way," said Gus Lindon, "and it seems to me your own words have proven it."

"Unspited from the world," thought Willie, as he walked slowly homewards.

"I am glad I heard the sermon from that text last Sunday. How I wish Hal could have heard it too."

ROYAL BAKING POWDER



ROYAL BAKING POWDER

Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight,atum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 110 Wall St., N. Y.

TUTT'S PILLS

"THE OLD RELIABLE." 25 YEARS IN USE. The Greatest Medical Triumph of the Age: Indorsed all over the World.

SYMPTOMS OF A TORPID LIVER. Loss of appetite, Nausea, bowels constive. Pain in the Head with a dull sensation in the back part. Pain under the shoulder-blade, fullness after eating, with a disinclination to exertion of body or mind. Irritability of temper, Low spirits, Loss of memory, with a feeling of having neglected some duty, weariness, Dizziness, Fluttering of the Heart, Dots before the eyes, Yellow skin, Headache, Restlessness at night, highly colored urine.

IF THESE WARNINGS ARE UNSHEDDED, CHILDREN WILL DIE OF IT. TUTT'S PILLS are especially adapted to such cases, on dose effects such a change of feeling as to restore the system. They increase the Appetite, and cause the body to take on flesh, thus the system is reinvigorated and their Tonic Action on the Digestive Organs. Regular Stools are produced. Price 25 cents.

TUTT'S HAIR DYE. GRAY HAIR or WHITENESS changed to GLOSSY BLACK by a single application of this DYE. It imparts a natural color, acts instantaneously. Sold by Druggists, or sent by express on receipt of \$1. Office, 44 Murray St., New York.

A Skin of Beauty is a Joy Forever! Dr. F. F. Fox's Oriental Cream or Facial Beautifiers. Beautifies the Skin.



Removes Tan, Pimples, Freckles, Moth-Patch and every blemish on beauty, and defies detection. It has stood the test of thirty years, and is so harmonious in taste it to be sure the preparation is properly made. Accept no counterfeit of similar name.

PICTORIAL NEW TESTAMENT, NEW REVISION, WITH NOTES BY Rev. JOHN S. C. ABBOTT, D. D., LL. D., Rev. JAMES ABBOTT, D. D., Rev. LYMAN ABBOTT, D. D.

ILLUSTRATED NEW TESTAMENT, KING JAMES VERSION, WITH NOTES BY Rev. JOHN S. C. ABBOTT, D. D., LL. D., Rev. JAMES ABBOTT, D. D., Rev. LYMAN ABBOTT, D. D.

CORNS. WHY WILL ANY ONE SUFFER FROM CORNS? It is because they use the "GERMAN SOAP" which is not good for the skin.

FITS STOPPED FREE. Insane Persons Restored. Dr. KLINE'S GREAT REMEDY FOR INSANE AND MENTAL AFFECTIONS.

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Portland and Rosendale Cements. Lime, Laths, Plaster, Hair, White Sand and Marble Dust, Fire Brick, Tile and Clay, Blue Crocks, Drain Pipe, Stoneware, Flower Pots, etc. Agents for Wright's and Epperson's & Smith's Crocks, Bayou Brick Yards. No. 11 Mechanic Street, bet. 25th and 26th, Galveston, Texas.

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REMITTENT, INTERMITTENT and REMISSIONS, NEURALGIA, and ALL MALARIAL DISEASES. CHILLARINE is sold on a POSITIVE GUARANTEE by the Proprietors and Druggists who sell it. If used according to directions, with the Liver Medicine, it does not cure the Chills, you can take the bottles back to your druggist, and he will refund the money. NO CURE NO PAY OUR MOTTO, hence the Unparalleled success of CHILLARINE.

DRUGGISTS DON'T LIE-READ: A Chills fever, like a storm, does not from the north blow, but from the east. M. F. Wood, Charleston, S. C. Chillarine is all it is recommended to be. A young lady who had suffered with Ague, for twelve years, was cured by one bottle of M. F. Wood's Chillarine. Chillarine is a "Dead Shot" every time. I guarantee every bottle I sell that it does not cure Chills to take back the bottle and I will refund the money. It has not failed in any case, but three several cases of Chills cured by the best Chills Cure, Chillarine and M. A. Simmons' Liver Medicine are as simple as does what is sold for it. M. A. Simmons' Liver Medicine. Thousands of Testimonials proving its value have been received from thankful sufferers.

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DEM. A. SIMMONS' LIVER MEDICINE. CURES: INDIGESTION, BILIOUSNESS, GICK-HEADACHE, CONSTIVENESS, DYSPEPSIA, OEDUM, LOSS OF APPETITE, BROWN PROTRUSION, FOU L BREATH, LOW SPIRITS, ENLARGED SPLEEN.



Best Liver Medicine in the World. While thousands of Liver remedies have run their course and died, this, by Dr. S. P. MERRILL, has continually acquired public confidence. It has more certificates of Cures, made than any other Medicine in the world. No debility or bad feelings follow its use. It does not drug, but assists nature. Purely Vegetable. Entirely Harmless. Unequalled for Children.

READ THE TESTIMONY. I have used M. A. Simmons' Liver Medicine for several years, and I can say that it has cured me of all my ailments. I have suffered with Biliousness, Indigestion, and Constipation for many years, and I have never found a better medicine than M. A. Simmons' Liver Medicine.

CONSTITIION. The removal of waste portions from the body, which has served their purpose, being absolutely necessary to health, a failure to remove them regularly causes much suffering.

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These Glasses are chemically treated in the process of manufacture, and possess the property of keeping your eyes in good condition, as when first you use them. They have been carefully examined and analyzed by American and European oculists, who claim that the MEDICATED GLASSES have no equal, and can in some cases restore the sight if used in time, but in no case can the eye become impaired by their use for the following reasons:

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WE DON'T SELL TO PEDDLERS. Dealers Supplied Wholesale at Liberal Discount. ALL EYES SUITED. Persons residing at a distance who may wish to procure these Spectacles can send for a circular containing description, prices, etc., and directions for insuring a perfect fit, and have them sent by mail, by addressing: Here, Housar, CRESCENT CITY SPECTACLE COMPANY, 56 St. Charles Street, near Gravier, New Orleans.

Texas Christian Advocate.

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Joint Board of Publication of the Five Texas Conferences. TEXAS CONFERENCE.—T. W. ROBERTS, N. F. LAW, J. F. FOLIN.

In a sad accident which occurred on the Houston and Texas Central, in which many were killed, the editor was badly bruised about the face, but not dangerously hurt. He will be at his post in a few days.

IN the disastrous wreck which occurred on the Central Railroad the past week, Dr. John, editor of this paper, had a very narrow escape from death.

For generations Protestants have ruled the South, even now it is the dominant religion among the whites of the South.

BEHIND THE TIMES. The above extract is from an article in the Texas Monitor, the official organ of the Catholic Church, published in Galveston.

Before the late war the Methodist Church, South, not only had an extensive mission work among the colored people; but every pastor gave them special attention in connection with his labors among the whites.

At the conclusion of the sermon the congregation sang the 121st hymn. "O, what hath Jesus bought for me?"

THE Baptists and other churches are also doing a great work among the colored people. In addition to the efforts of the Southern Protestant Churches, the Freedmen's Bureau, under the charge of the Northern Methodist Church, has expended in the education of the colored people since 1861 the sum of \$5,250,000.

Our neighbor the Monitor is perhaps not aware that we are now living near the close of the nineteenth century, and that the world is moving on.

REV. F. A. MOOD, D. D.

Funeral Ceremonies.

At half past four o'clock p. m., Thursday, Nov. 13th, the faculty and students of Northwestern University met at the University chapel, and marched to the depot to receive the remains of their beloved and lamented regent, Dr. F. A. Mood.

On passing through the public square it was observed that every business house was closed, and the immense throng assembled at the depot testified to the esteem in which Dr. Mood was held in the community.

At about three o'clock p. m., Nov. 14, the University bell began tolling, and the students formed in double line, reaching from the chapel to the residence of the family.

Then followed the funeral discourse delivered by Rev. J. H. McLean. His subject was taken from Mark xxi. 8: "Whoever shall lose his life for my sake and the gospel's, the same shall save it."

At the meeting of the Board of Curators, held June 2, 1884, the following resolution was adopted: "Resolved, That in the event of the death or resignation of the Regent, the Faculty are instructed at the earliest practicable period to elect one of their number."

At the meeting of the Faculty, Sept. 1, 1884, Dr. Mood presiding, Prof. J. H. McLean was elected chairman, receiving every vote except his own. It will thus be seen that the Curators wisely provided for the emergency that has befallen us in the lamented death of our Regent.

WHEREAS, In the providence of God we are called to mourn the death of our honored regent. Therefore, be it resolved by the Alamo and San Jacinto Societies, now in joint session assembled.

In Our Sister Republic.

Having been called into Dinmitt county, to perform the pleasant duty of uniting in the holy union of matrimony my excellent young friends, Thomas Crider and Miss Annie Votaw, I availed myself of a day's leisure to cross from Eagle Pass over to Piedras Negras, State of Coahuila, Mexico.

There was a kind of Siamese-twin connection between Coahuila and Texas, the two States having but one legislative body, to which Coahuila sent ten delegates and Texas two.

At a joint meeting of curators, trustees, and faculty of Northwestern University, with visiting ministers and laymen, held on 14th instant, the following preamble and resolutions were adopted:

At this point the river is crossed by a superb iron bridge of five spans, resting upon substantial stone pillars. Fifty years ago Coahuila was in a revolutionary state with two capitals, two governors and two legislative assemblies; one at Monclova, on the line of the railway leading from this point to the interior of Mexico, and the other at Saltillo, on the line of the railway leading from Laredo toward the City of Mexico.

Resolved, That in the peaceful death of Francis Asbury Mood, Doctor of Divinity, and Regent of Northwestern University, we recognize the divine hand laid upon his church in one of those inscrutable providences which prove that though the workmen fall the work will still go on.

Resolved, That the unfoldings of eternity alone will properly disclose the mighty forces for good set in motion and operated by this man of God.

Resolved, That not only his church, but the state of his adoption, in its every institution which looks to the happiness and welfare of the citizen, has sustained in this death a loss which cannot be estimated by any known methods of computation.

Resolved, That Christian education, the field to the cultivation of which our deceased friend has given in a most liberal manner his whole life, even unto his very death, has here met a loss which God alone can repair.

Resolved, That to his bereaved family, our precious sister and her orphaned children, we tender our Christian sympathy, praying the blessing of God upon them in this their hour of bereavement and sorrow.

Resolved, That copies of this preamble and resolutions be forwarded to our church papers, and the family of our deceased brother.

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Prohibition.

Synopsis of sermon preached at St. John's Church, Galveston, Nov. 9, 1884, by Rev. W. Young.

No one could deprecate more than myself the part which has been taken in the late canvass by the preachers of the North. With purely political issues the pulpit has no right to interfere; too sacred is the trust committed to the man of God to be laid aside for what belongs to the politician and the daily press.

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Resolved, That copies of this preamble and resolutions be forwarded to our church papers, and the family of our deceased brother.

Resolved, That in the peaceful death of Francis Asbury Mood, Doctor of Divinity, and Regent of Northwestern University, we recognize the divine hand laid upon his church in one of those inscrutable providences which prove that though the workmen fall the work will still go on.

Resolved, That the unfolds of eternity alone will properly disclose the mighty forces for good set in motion and operated by this man of God.

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Soule College—An Explanation. To the Advocate. I left Chappell Hill, having made my arrangements to reopen Soule College on the 19th inst., and so it was advertised.

Church Notices. ABILENE DISTRICT—FIRST ROUND. Caddo Peaks mis. 4th Sun in Nov. Bell Plains and 3rd Sun in Dec.

American Bible Society. The stated meeting of the Board of Managers was held at the Bible House, on Thursday, October 20th, at 10 o'clock, A. M.

BURN R. M. McINTOSH Professor of Vocal Music in Emory College, and music editor of "The Liberator," "Hymns and Tunes," "The New Hymn and Tune Book," "Gospel Tidings," "Annals," "Emerald," "Good News," "New Life," "Light and Life," "Prayer and Praise," will visit Texas this fall and winter for the purpose of teaching choir and congregational singing.

EUPHON, THE FAMILY SAFETY OIL! This space is reserved for IRION & GIRARDET, The Jewelers of Louisville, Ky. LOOK! Look! Look! Out for their Display Advertisement of HOLIDAY JEWELRY! Send for Catalogue. Southwest Corner Fifth and Market Sts. Louisville, Ky.

Southern Methodist Personal. At the recent session of the Kentucky Conference, Rev. J. W. Wightman withdrew from the Methodist Church. He has united with the Southern Presbyterian Church.

VICTORIA DISTRICT—FIRST ROUND. Victoria mis. 1st Sun in Dec. Middletown, at Middletown. 2d Sun in Dec.

WAXAHACHIE DISTRICT—FIRST ROUND. Waxahachie mis. 1st Sun in Dec. Emory mis. 1st Sun in Dec.

Memorrhage and Asthma. Extracts from letters of persons who were cured with East India Balm, and who were cured after the Cannabin India. Fifteen years ago it cured my daughter of the Asthma; she had it for several years, but was cured.

CATARH in the head. Not a douche, snuff, nor patent medicine. Dr. S. W. BEALL, Columbus, O.

Bishop Bangrove passed through St. Louis recently, on his way to the Indian Territory. Bishop Granbery will preside at the South Carolina Conference, Dec. 17.

WAXAHACHIE DISTRICT—FIRST ROUND. Waxahachie mis. 1st Sun in Dec. Emory mis. 1st Sun in Dec.

CHOICE BOOKS. YORKSHIRE, England. "I am anxious to get a copy of the 'Cyclopedia of the World's History,' published by the 'Historical Wonder-Book' and the 'Journals of the World'." Will you do me the favor to say how much money I must send?

The Literary Millennium. BATTLE OF THE BOOKS. The nature of the conflict which is being so successfully waged in the interest of choice books for the millions may be briefly stated as follows: THE OLD WAY.—Charge all the customer will stand, and competition permit.

WHAT IS THE WORLD COMING TO? The poor man is now on an equality with the richest as far as books are concerned.—CHRISTIANITY IN THE WORLD.

Dr. C. C. Mason of Louisville, Ky., a member of the M. E. Church, South, recently observed his one hundredth birth anniversary. Bishop Wilson continues to improve. Our people in Texas will regret to read the sad news contained in the note from W. H. Anderson.

BROWNWOOD DISTRICT—FIRST ROUND. Brownwood mis. 1st Sun in Dec. Center City mis. 1st Sun in Dec.

CHOICE BOOKS. SIERRA LEONE, Africa. "Please send me a descriptive catalogue, as I am in need of some good books."—E. A. McKim, Boston, U. S. V. and U. S. Gen'l.

375 TONS. WONDER-BOOK!—This is the greatest wonder-book in the world. It is a library in itself, and can be sold at any price. "Methodist Liberator," Pittsburgh, Pa.

NOW READY. COMFORT FOR THE HUNGRY.—"I am a young man of 25, and living on a claim some 150 miles from the nearest railway. Your catalogue came to me like a godsend. My mother sent me five dollars to buy some comfort in the shape of food, and this is the use I made of it, sending my mother a few dollars, and I have thinned your catalogue overnight after trying to make a choice of five dollars' worth of your excellent works. My heart fairly jumps when I see the extraordinary low prices put on such good books. In fact, I would not buy a single one of them for the price you ask for them. I am delighted with the books. They are marvellous of cheapness, beauty, and utility. Indeed, I feel that I have done a good deed in buying your catalogue. I have done it for a good cause. I have done it for my mother. I have done it for my mother. I have done it for my mother."—REV. M. W. PUGLEY, Chester, S. C.

WACO DISTRICT—FIRST ROUND. Waco mis. 1st Sun in Dec. Central Institute mis. 1st Sun in Dec.

FAIR TERMS TO BUYERS. BOOKS SENT TO ANY PART OF THE UNITED STATES for Examination Before Payment. WEST BERMUDA.—"You will find enclosed \$10 draft. Please send books named. Please send catalogue as well as what more."—J. G. MANSOURI, Southampton, England.

CHOICE BOOKS. SOUTH WALES.—"You may kindly send me the following books. I have just ordered for the sale of \$1.00. On receipt of the books send me your order."—W. E. Williams, Cardiff, South Wales.

100-PAGE CATALOGUE FREE. I mean to publish a great work for the people of this country. It will be a "Wonder-Book" in the true sense of the word. It will be a "Wonder-Book" in the true sense of the word. It will be a "Wonder-Book" in the true sense of the word.

EXAMINATION BEFORE PAYMENT. pleasure to look, I can't resist—alas, dear beloved! Please send my order. I have just ordered for the sale of \$1.00. On receipt of the books send me your order. I have just ordered for the sale of \$1.00. On receipt of the books send me your order.

ARCHITECT. 167 Market Street, Galveston, Texas. Plans, estimates, and superintendence furnished on short notice for any description of public or private buildings. References given if required.

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HOLMES' SURE CURE. MOUTH WASH AND DENTIFRICE. For all kinds of sore throats, sore mouths, sore gums, and all kinds of sore parts of the throat.

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NOT SOLD BY DEALERS—PRICES TOO LOW—DISCOUNTS TO YOU ARE SAME AS TO BOOKSELLERS. ADDRESS JOHN B. ALDEN, PUBLISHER, 393 PEARL ST., NEW YORK, P. O. BOX 1227.

New Music Books!

THE SONG GREETING. By L. O. EMERSON. For High and Normal Schools...

CHILDREN'S SONGS. AND HOW TO SING THEM. For Common Schools...

DOW'S COLLECTION OF RESPONSES AND SENTENCES for Church Services.

X-MAS MUSIC. Carols, Cantatas, Services, Anthems. OUR CHRISTMAS CAROLS FOR 1884.

BEAUTIFUL SERVICE. Prepared by Miss Nettie A. Williams...

CHRISTMAS ENTERTAINMENT. 16 pages, elegantly printed in colors...

THE CENTENNIAL DAILY. The Episcopal Methodist will publish a DAILY PAPER...

GRATEFUL PRAISE. And represent the opinions of Ministers, Superintendents, Christian Workers...

THE CENTENNIAL DAILY. The Episcopal Methodist will publish a DAILY PAPER...

CHRISTMAS MUSIC. Santa Claus and Family, a Cantata by J. H. Fillmore...

THE AMERICAN. Publishes Sunday 8 Front attention given to the needs of the people...

SCHOOL UNION. Each Cistern is first set up at the shop, and hooped...

"PERFECTION" Glass Fountain Student Lamp. Combining with our Self-Acting Valve and Non-Heating Burner...

NEW CARDS 20 Hidden Name. The National School of Elocution and Oratory...

MILLERS AND FARMERS. Send for the catalogue of our Water Wheels and Milling Machinery...



CURE SICK HEADACHE. Sick headache and relieve all the troubles incident to a bilious state of the system...

ACHE. In the home of so many lives that here is where we make our great boast...

CARTER MEDICINE CO. New York City.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND. IS A POSITIVE CURE. For all of those Painful Complaints...

THE AMERICAN. Publishes Sunday 8 Front attention given to the needs of the people...

SCHOOL UNION. Each Cistern is first set up at the shop, and hooped...

"PERFECTION" Glass Fountain Student Lamp. Combining with our Self-Acting Valve and Non-Heating Burner...

NEW CARDS 20 Hidden Name. The National School of Elocution and Oratory...

MILLERS AND FARMERS. Send for the catalogue of our Water Wheels and Milling Machinery...

CATARRH. Avo Dulcine is the best remedy for Catarrh of the Bladder, Uterus, Vagina, etc.

CHRISTIAN LIFE.

A Rebuke From a Child. A bright, playful little boy of about five years of age...

Christian Gentleness. A heathen who stood in a crowd in Calcutta, listening to a sermon...

Faith A Reality. Said one who was about to undergo an operation, whispering softly to a friend...

Not wanted. Did you ever have a period in your life when you felt as if no one wanted you?

John Randolph. From the appendix to Bishop Mead's 'Old Churches and Families of Virginia'...

My Father's House. A minister had noted among the most regular attendants at church...

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OBITUARIES.

Brill. Today, Oct. 22, we expect the remains of brother Willie Brill, who died at Seymour, Texas...

Ward. Little Eddie, infant son of J. F. and M. E. Ward, was born Oct. 3, 1884...

Gregory. Dessie A. infant daughter of Wm. E. Gregory, was born Oct. 15, 1884...

Mobley. Sister Ida Mobley, was born 1828, and was married to E. G. Mobley...

Vance. Mrs. Nancy Brandon Vance, nee Collette, was the widow of Rev. Robert Vance...

McMahon. Mrs. Annie Dalton McMahon, died Oct. 18, 1884, aged 79 years...

Sell. Lloyd L. son of J. M. and T. P. Sell, an grandson of the late J. C. and M. W. Hutcheson...

The True Elixir of Life

AYER'S SARSAPARILLA. A high concentrated medicine, substantially composed of the genuine Haidarus Sarsaparilla...

AYER'S SARSAPARILLA. This is the best blood purifier among all others, and is in hundreds of the most reliable testimonials...

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AGENTS WANTED STOCK-DOCTOR FOR THE PICTORIAL COMPLETE. The National School of Elocution and Oratory...

Texas Christian Advocate.

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

SUBSCRIPTION. ONE YEAR \$2 00 SIX MONTHS 1 00 THREE MONTHS 60c TO PRORATE. (Half price) 1 00

Publishers' Department.

M. P. Hennessy. Hardware and contractor for Grand St. Louis Charter Oak Buck's Brilliant, old Buck's patent, Bride of Texas and Southern Home Cooking Stoves. Send for price list.

DR. J. T. MATHIS. Oculist and Aurist. Oculist to the Blind Asylum. Keeps Artificial eyes.

Reeps Artificial eyes.

Austin, Texas. The potato crop of the United States was 100,000,000 bushels in 1883, against 108,000,000 bushels the previous year.

As a Tonic take I. N. L. Chilli Cure, one tea-spoonful in a wine glass of water, three times a day. It gives strength and removes all Malaria. M. D. Conklin & Co., Proprietors, Houston.

There are thirty-one woman-students at the University of Zurich, of whom twenty are studying medicine, ten philosophy, and one chemistry.

IN THE PRACTICE OF MEDICINE. For coughs and liver troubles, dyspepsia and rheumatism, Parker's Tonic is the best remedy I know of," writes Dr. W. Haddock, of Pine Hill, Ala.

It is estimated that there are now in this country 500,000 manufacturing establishments, employing 6,000,000 workmen and \$4,500,000,000 capital.

As a Tonic take I. N. L. Chilli Cure, one tea-spoonful in a wine glass of water, three times a day. It gives strength and removes all Malaria. M. D. Conklin & Co., Proprietors, Houston.

The number of persons who have emigrated from Germany this year up to the end of September is 111,225, as against 172,049 during the corresponding period of last year.

FOOT relieving and curing all forms of Conge-stive and Nervous Headache, Bilious Headache and Sick Headache, leaving the bowels free and preserving the system in a healthy condition, MORLEY'S TONIC LIVER PILLS stand head.

A line of railway cars, to be drawn by camel, will shortly constitute one of the peculiar features of travel and transportation in Central Asia.

If you have Chills and Fever, Ague, Bilious, Malarial or Intermittent Fever, take I. N. L. Chilli Cure, and it does not benefit you, the dealer will refund amount paid for it. Sold by all druggists. M. D. Conklin & Co., Proprietors and Wholesale Druggists, Houston, Texas.

A recent estimate made by means of a very intricate apparatus has shown that a telegraph wire at 15,000 miles per second.

Dr. Price's Special Flavoring Extracts are without question the finest of their kind manufactured in the world, and they will eventually be used as a luxury from one end of our country to the other. We believe that the safe and use of such pure and wholesome articles should be encouraged. The flavor they impart is as natural as the fruit.

The Jews in Russia own and work more than 1,250,000 acres of land, and rent from the crown more than 1,500,000 more.

Are you Bilious? Are you troubled with Sick Headache, Indigestion, Costiveness, Torpid Liver or Jaundice, if so I. N. L. Liver Pills will cure you. One bottle, 25 pills, for 25 cents. All druggists. By mail on receipt of price. M. D. Conklin & Co., Proprietors, Houston, Texas.

The San Francisco Board of Education has refused to abolish corporal punishment in the schools of girls in the grammar and primary grades.

A FEW spoonfuls of KAY'S KENTUCKY KIDNEY PILLS mixed with meal and fed to poultry once or twice a week will cure them of gapes and cholera and make them thrive. Be sure and get the K. K. K. Pills. They excel all others.

Elementary work is now taught in the industrial schools throughout France. Paris alone has seventy school-teachers, mechanical trades, against one when France first started industrial education.

A lame back is a torment. It is usually caused either by a strain or rheumatism. Nine times out of ten it is kidney disease. Be wise in time, take HENRY'S (Kidney and Liver) REMEDY for your lame back and avoid the dangers of which it is the warning.

81 - "Chief" \$20.00 - "Defender" \$19.00 - "Charger" \$20.00 - "Ambulance" \$19.00 - "Savior" \$19.00 - "Brilliant Finisher" - "Pittsburg Chronicle Telegraph.

When the Mason & Hamlin Company announced the accomplishment of a great improvement in Upright Pianos, which they would soon give to the public, none were more pleased because of the vast improvements which had been effected by them in need instruments and the mechanical perfection of their organs. These expectations are fully justified by the pianos which they are producing, which have secured the highest prizes and treatment of tone. Every mechanic will see that the peculiarities of their construction and great facility of repair and the capacity of their organs to keep in good tune. This company have as great a future in their pianos as they have in their organs, which are confessedly unequalled among such instruments. -Boston Traveller.

Scientists propose to employ as a source of emergency power for ships of war furnaces into which petroleum is sprayed along with superheated steam and hot air.

ENTERPRISE MANUFACTURING CO. READ IN THE WORLD! BEST IN THE WORLD! NEW MEAT-CHOPPER GUARANTEED TO CHOP NOT GRIND THE MEAT. CAPACITY: No. 10 Chops 1 lb. per minute \$20.00 No. 12 Chops 1 lb. per minute 25.00 No. 14 Chops 1 lb. per minute 30.00 No. 16 Chops 1 lb. per minute 35.00 No. 18 Chops 1 lb. per minute 40.00 No. 20 Chops 1 lb. per minute 45.00 No. 22 Chops 1 lb. per minute 50.00 No. 24 Chops 1 lb. per minute 55.00 No. 26 Chops 1 lb. per minute 60.00 No. 28 Chops 1 lb. per minute 65.00 No. 30 Chops 1 lb. per minute 70.00 No. 32 Chops 1 lb. per minute 75.00 No. 34 Chops 1 lb. per minute 80.00 No. 36 Chops 1 lb. per minute 85.00 No. 38 Chops 1 lb. per minute 90.00 No. 40 Chops 1 lb. per minute 95.00 No. 42 Chops 1 lb. per minute 100.00 No. 44 Chops 1 lb. per minute 105.00 No. 46 Chops 1 lb. per minute 110.00 No. 48 Chops 1 lb. per minute 115.00 No. 50 Chops 1 lb. per minute 120.00 No. 52 Chops 1 lb. per minute 125.00 No. 54 Chops 1 lb. per minute 130.00 No. 56 Chops 1 lb. per minute 135.00 No. 58 Chops 1 lb. per minute 140.00 No. 60 Chops 1 lb. per minute 145.00 No. 62 Chops 1 lb. per minute 150.00 No. 64 Chops 1 lb. per minute 155.00 No. 66 Chops 1 lb. per minute 160.00 No. 68 Chops 1 lb. per minute 165.00 No. 70 Chops 1 lb. per minute 170.00 No. 72 Chops 1 lb. per minute 175.00 No. 74 Chops 1 lb. per minute 180.00 No. 76 Chops 1 lb. per minute 185.00 No. 78 Chops 1 lb. per minute 190.00 No. 80 Chops 1 lb. per minute 195.00 No. 82 Chops 1 lb. per minute 200.00 No. 84 Chops 1 lb. per minute 205.00 No. 86 Chops 1 lb. per minute 210.00 No. 88 Chops 1 lb. per minute 215.00 No. 90 Chops 1 lb. per minute 220.00 No. 92 Chops 1 lb. per minute 225.00 No. 94 Chops 1 lb. per minute 230.00 No. 96 Chops 1 lb. per minute 235.00 No. 98 Chops 1 lb. per minute 240.00 No. 100 Chops 1 lb. per minute 245.00

HEPATOZONE! DR. TOBIN'S GREAT Liver Medicine! CURES DISEASES OF THE LIVER IN ALL ITS VARIOUS FORMS. SUCH AS DYSPEPSIA. HEADACHE. NEURALGIA. WATER BRASH. CONSTIPATION. OR ANY IRREGULARITY OF THE BOWELS. THIS IS A COMBINATION of Saline and Vegetable materials, and contains no Mercury or any other deleterious cathartic... DEAF AND DUMB ASYLUM, AUSTIN, TEX., May 30, 1882. Dear Sirs - Your Hepatozone has had a rather extensive trial at this Asylum, and the results are most gratifying. It is a reliable and cheap aperient, it relieves the bowels, relieves indigestion, and can be taken at any time without any bad effect. I cheerfully recommend it to all those who are afflicted with the various diseases of the liver, and in many cases, where the stomach and bowels are involved. Truly yours, JOHN FORD, Sup't.

Letter from Hon. E. C. Comptroller, Austin, Tex., Mar. 30, 1882. Dear Sirs - Having, during the past year used the remedy prepared by you, known as Hepatozone, I take pleasure in stating that it has done for me what no other medicine could do. I feel myself much improved in health, and my liver troubles, such as indigestion, have been relieved. I have found no alternative and purgative more certain or free from unpleasant effects, and more efficacious in removing a torpid liver to the performance of its proper functions. W. M. BROWN.

Letter from Hon. A. W. Houston, President of the Senate, SAN ANTONIO, TEX., Jan. 1, '83. Dear Sirs - Your Hepatozone has been used in my family for over a year, and I unhesitatingly say it is the best remedy I have ever known for the various diseases of the bowels. I would not be without it. Respectfully, A. W. HOUSTON.

From our prominent bankers, AUSTIN, TEX., April 9, 1883. Dear Sirs - I have used your Hepatozone as a remedy for my liver troubles, dyspepsia or constipation. It is indeed a wonderful medicine and the best remedy for liver ailments I have ever known. I could not do without it. Respectfully, FRANK HAMILTON.

From the Rev. Dr. Whipple, AUSTIN, TEX., Nov. 19, 1883. Dear Sirs - I have used your Hepatozone in my family for over a year, and I unhesitatingly say it is the best remedy I have ever known for the various diseases of the bowels. I would not be without it. Respectfully, J. W. WHIPPLE.

Mrs. M. H. Newton, Milano Junction, writes April 22, 1883. I find it is the very medicine I have been needing for fifteen years. I have tried many remedies for sick headache but found nothing that benefited until I tried your Hepatozone. Please forward two bottles at once, as I don't want to be without it a single day. FRANK HAMILTON, Sup't. Institution.

From Z. T. Fulmore, County Judge, AUSTIN, TEX., June 30, 1882. I have tried your Hepatozone as a sort of last resort to prevent the frequently recurring headache to which I have been subjected for eight or ten years, and unhesitatingly pronounce it more beneficial than any medicine I have ever tried. Its results upon my system are all and more than claimed for it. Yours, etc. Z. T. FULMORE.

From Rev. Dr. Shepard, Superintendent of Deaf and Dumb Asylum, Austin, Texas, March 26, 1884. See how it sells: BREHMAN, TEXAS, March 5, 1884. Messrs. J. J. & W. H. Tobin, Gentlemen: We were induced by one of our esteemed customers to order one dozen Hepatozone on the 27th day of January, 1883, merely for trial, he assuring us that we would find ready sale when once introduced, and beyond our greatest expectations we have to renew our order on February 17th, making it one gross, the demand being so great, and so on to the present time we have sold SIX AND A HALF GROSS. It is a valuable medicine, so much so that as soon as the last dose is out of one bottle forthwith I procure another. W. SHAFER, Deaf and Dumb Asylum, Austin, Texas, March 26, 1884.

Crawford's Baking Powder, TEXAS COFFEE, TEA & SPICE CO., HOUSTON, TEXAS. This Powder will be used by every consumer who tries it. It is sold by all dealers who once handle it. It is the best and most satisfactory, to both consumer and dealer. Send for price-list.

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A \$25.00 Breech Loading Shot Gun for only \$12.50. RETAIL PRICE, \$25.00. Good Till February 1st, 1885, Only. The "Phoenix" Double Barreled Breech Loading Shot Gun. WARRANTED TO KILL AT 100 YARDS. PHENIX MFG. CO., 41 Barclay St., N. Y.

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The Great Eastern. The N. O. Times Democrat says: "A recent cable dispatch states that an announcement has just been made in London to the following effect: A syndicate of rich Englishmen have chartered the Great Eastern ship, by many thousands the largest ship in the world, to carry English and French tourists to the great Cotton Exposition at New Orleans. The most extraordinary stories have been told of the manner in which the vessel is to be fitted up. All her apartments are to be those of a first-class hotel, with drawing-rooms, dining-halls, billiard parlors and bowling-alleys, in addition to the usual card and smoking rooms. A concert troupe and a theatrical company are to follow in the wake of the chaplains of different denominations will be surely provided. The idea is to keep the people on board while in port. It is thought that a large number of the passengers will be women. The provisioning will be on the largest scale, as the trip will last for two months. One order is for 50,000 bottles of Bass' ale. The great ship will leave England by the end of November." The Last of the Pamunks. Within 25 miles of Richmond, Va., is an Indian reservation, on which live the last of the once proud tribe of the Pamunks. Although there are some of the best hunters, warriors, and chief men left, after fifteen years and thirty-two women-eleven of the latter are widows-the death-rate among the men having been very great during the last few years, the chief is Thomas W. Lamston. They live upon their reservation, situated in King William county, on the York River railroad, between the Pamunky river and the White House station and Lester Manor. The land comprising this territory is almost an island, being bounded on at least three sides by the Pamunky river. There are said to be about two thousand acres. The tribe pay no taxes whatever to State, or county, or Federal Government. They are protected in their rights, however, by the Federal and State laws. They seldom have recourse to the law, their community being very peaceable and orderly. All their differences are settled by their chief and peacer, having charge not only of their spiritual, but of their temporal welfare. They follow the Baptist religion, and their chief is at times assisted in the care of his flock by Baptist ministers. They have built a very nice church. It was completed December last. They are now seeking contributions to have it completed. These Indians are generally regarded in the vicinity as good, law-abiding citizens. They give a yearly tribute to the Governor of Virginia, in the way of furs and buckskin and game of different kinds. They do not vote, though they are allowed to vote for President of the United States.

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