

# The Texas Christian Advocate.

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

VOL. XXX.

GALVESTON, TEXAS, SATURDAY, SEPTEMBER 13, 1884.

NO. 52.

## Revival News

Conversions, 1,026—Accessions, 972.

5 Conversions—4 Accessions.  
BURNETT, Lampasas, Sept. 4: Good meeting at Bee Branch, Brown county, 5 conversions, and 4 additions to the church Sunday night.

27 Accessions.  
M. E. BLOCKER, Garden Valley, Aug. 36: Our last meeting, held at old Mechanicsville, was a success in every way. Quite a number of conversions and twenty-seven accessions by ritual.

18 Conversions—15 Accessions.  
J. D. CROCKETT, Ocenaville, Sept. 1: Our meeting at this place closed last night, resulting in 18 conversions and 15 accessions. Bro. W. R. D. Stockton came in Friday evening and preached four able sermons. Bro. J. R. Nelson preached two good sermons. My local brethren did faithful service.

42 Conversions—33 Accessions.  
M. D. WILLIFORD, L. P., Blooming Grove, Sept. 7: We commenced a meeting at Mt. Zion, Dresden circuit, Aug. 25. It lasted twelve days. Results, 42 conversions, 33 accessions. A faithful band of brothers and sisters came to our help. Bro. Glass, of the Mt. Calm circuit, preached three sermons, of much power. Thanks. All the glory to God.

15 Conversions—12 Accessions.  
W. V. EVANS, Aubrey, Sept. 1: We have just closed our last meeting, which was held at Mustang. It resulted in 15 conversions, and 12 accessions to the church, and the church greatly revived. Many thanks to Bros. Paine and H. S. P. Ashby for their help. This closes the round of meetings. Another circuit is greatly revived. "Bless the Lord, oh my soul."

21 Conversions—14 Accessions.  
J. C. RANDALL, Wimberly, Sept. 6: Our protracted meeting at Hickory Plains resulted in 3 conversions and one accession. At Marren Valley, in 12 conversions, 9 accessions. At Lone Oak, in 6 conversions, and 2 accessions. We are now protracting at this place. Received two by ritual last night. Baptized 5 infants. Congregations large and attentive.

8 Conversions—5 Accessions.  
EUGENE T. BATES, Purnea, Sept. 2: Our camp-meeting on Spring creek, which was a union meeting of the M. E. Church, South, and the Methodist Protestant Church, has just closed. Results: 8 conversions and 5 accessions to our church. A good meeting under the circumstances. Thanks to the brethren for ministerial aid. To God be all the glory.

19 Conversions—22 Accessions.  
J. J. CANAFAX, Jewett, Sept. 3: Our camp-meeting at Belkland closed last Thursday night. We had a glorious revival. We had 19 conversions. Experiences all clear and very satisfactory. 19 accessions by ritual, 3 by letter and one infant baptized. Bros. Sandel and Wright helped me through the meeting. Bro. Sandel's able sermons will not be forgotten soon.

46 Conversions—50 Accessions.  
W. S. MAY, Campbell, Sept. 6: Sickness caused me to close my fourth protracted meeting Monday night, Sept. 1st. We had some glorious seasons. Sinners were convicted, mourners converted, and many Christians made shouting happy. We closed with 46 conversions and 56 accessions. I was assisted by Bros. Nangle, Duff, J. W. Adkisson, J. T. Davis and P. C. Archer.

5 Conversions—2 Accessions.  
H. YOUNGER, Thomas' Springs, Aug. 31: Have held a meeting at this place for one week, ending above date. The result was 5 conversion and 2 accessions, the church greatly revived. Bro. J. W. Apple and Bro. A. F. Bridges were present and did effective service during the meeting. The Lord was with us, and to him we ascribe all the praise for the good accomplished.

7 Conversions—19 Accessions.  
E. S. SMITH, Bastrop, and Hill's Prairie, Sept. 4: We closed last night a meeting at Hill's Prairie that continued one week. Conversions 7, additions by letter and ritual 19. The church was greatly revived. Several new subscribers obtained for the ADVOCATE, and old ones renewed. Rev. C. H. Brooks, presiding elder, was with us three days, laboring with his wonted zeal and success.

33 Conversions—29 Accessions.  
P. C. GRANGE HALL, Aug. 27: We have just closed a meeting at this place of ten days' duration; results, 33 conversion, 29 accessions. It was a blessed meeting. Many mature men and women professed Christ; some at home, some at the altar. Bros. J. C. Russell, of Dallas, and R. T. McBride did the preaching, which was full of the Holy Ghost and of power. We trust the good seed sown will produce yet more fruit to the honor and glory of God.

21 Accessions.  
SAMUEL WEAVER, Kosse, Sept. 6: I began a meeting at Hog Island Aug. 30. There had been but little preaching at this place for a long time. We had quite a number of conversions, church greatly revived, and 2 received into the M. E. Church, South, by letter, and confession 19. We baptized 6 children and closed with a large congregation and much interest. A prayer-meeting was appointed. Bro. Dimmitt preached twice good sermons, also Bro. Black, a Presbyterian, preached once for us.

66 Conversions—74 Accessions.  
W. J. BLUDWORTH, Bonham, Sept. 1: Our protracted meetings for Bonham circuit are over, except one. Up to date there have been 66 conversions, 74 additions, 5 children baptized. The local preachers of the circuit, Bros. Hendrie, Whaly and Rhea, did efficient work. Bro. Riddle, preacher in charge of Bonham station, Bro. Brooks from the Whitewright circuit, and Fenqua, from Savoy, visited us and helped a great deal. Praise God for his blessings. The churches worked well.

### 21 Conversions—21 Accessions.

A MEMBER, Malakoff, Sept. 1: Makkoff on a boom, religiously. A meeting has just closed conducted by Bro. Reese, of Navarro county. There have been 21 conversions and accessions to the church; about 10 or 12 infants baptized; members greatly revived; the whole church greatly renovated in Christ; many sinners are under conviction. May the power of God still manifest itself to us.

### 35 Accessions.

M. A. BLACK, Martindale, Sept. 3: My meeting closed at Pleasant Ridge Sunday night. The old members say it was the best meeting ever held in the church. There were 35 accessions and a great many conversions. Thanks to Bros. Thornberry, Vest, Lancaster, Rylander and Killough, for help.

The drought continues; cotton is light; not much money, but plenty of religion is the order of the day.

### 35 Conversions—29 Accessions.

J. T. SMITH, Longview, Sept. 3: Camp-meeting for Longview station and Hallville circuit closed Friday night, Aug. 29, with 35 professors and 20 additions to the church and 10 infants baptized. Bro. Adams, presiding elder, and Bro. Neal, from Cherokee, did all us valuable work, for which the Longview and Hallville preachers return thanks. We had our local help besides, good strong men; God bless them.

### 67 Conversions—49 Accessions.

W. H. STEPHENSON, Mesquite, Sept. 5: Our meeting closed at this place night before last, resulting in 49 conversions, 14 accessions, and the church powerfully revived. We were ably assisted at the last of the meeting by Rev. J. B. Adair, from Giddings, Texas. We have held three meetings, and note the following results: Conversions 68; accessions by ritual, 49, and several more will join our church before conference. I think every claim will be met before we leave for conference.

### 37 Conversions—42 Accessions.

J. C. RANDALL, Wimberly, Sept. 6: Our protracted meeting at Liberty, Quitman circuit, continued nine days. Our third quarterly meeting at Marren Valley, in 12 conversions, 9 accessions. At Lone Oak, in 6 conversions, and 2 accessions. We are now protracting at this place. Received two by ritual last night. Baptized 5 infants. Congregations large and attentive.

### 8 Conversions—5 Accessions.

R. F. BEASLEY, Gabion, Sept. 1: Our protracted meeting, which began on Bolivar, at Johnson's Bethel, on the 20th of last month, resulted in 3 conversions and 3 accessions to the church. We were assisted by the editor of the ADVOCATE, and by Bro. Savage, of the Cedar Bayou circuit. The meeting held at High Island, a short time before, resulted in the same number of conversions and accessions to the church. There have been 11 infants baptized up to date on Bolivar mission. There is much work for the church yet to be done on Bolivar.

### 34 Accessions.

J. C. CALHOUN, Cheeseland, Sept. 1: We have just closed a nine days' meeting at Mt. Hope. We had a most powerful revival. Every service seemed to be the best. It was almost a Pentecost. The hardest of sinners were moved; several backsliders were reclaimed, and the church is in a blaze of religion. Result: 34 by accession. We do not know how many were converted. Ten of these were members from other parts of the circuit; 3 infants were baptized. Bros. Lewis and Rodgers did good work. We have four other meetings to hold, but have decided to take a little recreation before commencing them.

### 43 Conversions—33 Accessions.

J. F. DENTON, Blanco City, Sept. 2: Our camp-meeting is over. We had the efficient help of Bros. Bennick and Preston Comer, of the Cumberland Presbyterian Church, and Bros. W. H. Killough and Brown, of our church, besides several of our local preachers and myself; but, better than all, God was present with us from the beginning, and we had a glorious revival. One old brother said to me, the day the meeting closed, that the church was in a better condition, spiritually, than it had been for ten years. Praise the Lord for his goodness to the children of men. I have received this year about 100, and still have almost two months for work.

### 50 Conversions—43 Accessions.

A. LITTLE, Mt. Enterprise, Sept. 5: Our camp-meeting at Wattis' camp-ground resulted in 29 conversions and 13 accessions. Our third quarterly meeting was held in connection with our camp-meeting. Brother J. W. Johnson, presiding elder, was in feeble health, but did efficient work. Bros. W. A. Sampy, T. P. Smith, John Helsenstell and Bro. Caraway did noble service. Our protracted meeting at Bethel continued five days, resulting in 21 happy conversions and 17 accessions to the church. We commenced a meeting at Mt. Enterprise Aug. 30, continued five days; results, 5 professions and 5 joined the church. At a regular prayer-meeting at Lockland Church last Thursday night there were 6 conversions. That people are getting ready for their protracted meeting. Pray for us.

### 30 Conversions—34 Accessions.

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### 61 Conversions—33 Accessions.

ROBERT J. DIXON, Douglassville, Sept. 2: Our camp-meeting at Jones' Chapel camp-ground, Queen City circuit, closed last Thursday night. It was held by Bro. Hays and myself, assisted by visiting brethren. We had just finished a beautiful new shed, and at 11 a. m. on Sunday the writer raised a collection that paid the entire debt on the building, after which we gave it to God as a centenary thank-offering. The meeting lasted six days. There were 61 conversions and 33 joined the church; many backsliders reclaimed, while preachers and people received such a baptism of the Holy Ghost as but few had ever received before. The powers of darkness are fleeing before the armies of the Lord, while from the hedges and highways recruits are falling into line and singing the songs of the redeemed.

### 70 Conversions—52 Accessions.

F. V. EVANS, Aubrey, Sept. 1: Our meeting closed at Oak Grove last Tuesday, with 70 conversions and 52 accessions and quite a number of reclamations. This was truly one of the best meetings I ever witnessed. Sinners were converted at home, along the road, and at church. Mourners were converted in all-parts of the audience, and some were converted on the roadside. The first night that we had any conversions there were 18, and the shouts of Christians over the new-born souls was enough to cheer the heart of anyone and especially a sick pastor. One peculiar feature is that most of the conversions were men and boys. To the Lord be all the praise. We are thankful to Bros. Martin, McDougal and Whitenburg, for efficient service. The young men have organized a prayer-meeting, which I think will be a great blessing to them in their new relation. May God keep them, is my prayer.

### 29 Conversions—36 Accessions.

FELIX A. KNOX, Lavaca Circuit, Aug. 30: Our third quarterly, with camp-meeting, was held at Utzville 2d and 3d Aug. Bro. Thrall was with me, looking after the interests of the church and preaching in the Spirit. Bro. Coulson, formerly an itinerant in Tennessee and Illinois, but now local preacher of San Antonio and president of the Local Preachers' Conference, was with me part of the time. I was left alone the second Sunday evening of the meeting, and continued until the third Sunday night,

### 3 Accessions.

T. S. ARMSTRONG, San Augustine, Aug. 29: On the night of the third Sunday in this month we closed a meeting of nine days, in San Augustine, with three accessions to the church. Brother Johnson was with us until Wednesday, and faithfully endeavored to awaken the sleepers with his soul-stirring sermons. Brother Dawson, of Nacogdoches, was with us and played well his part. We could not see why sinners were not made to cry for mercy under their preaching. We hope our labors will not prove in vain, but may be broad cast upon the waters, and the fruits thereof be gathered up in after days. We believe Methodism in San Augustine is rising.

### 75 Conversions—33 Accessions.

P. M. SHEDDOW, Dexter, Sept. 1: We closed the camp-meeting at Friendship last night. Results: Conversions 75; accessions 30; infant's baptized 15; adults 8. This was in some respects the best meeting that I ever attended. God so manifested his power that we did not have any preaching for two days and nights. The second Sunday of the meeting the interest in social meetings became so great that we called for mourners and the altar was crowded, and one professed. No preaching at 11 a. m. We had ministerial help, but to God be all the glory.

### 57 Conversions—89 Accessions.

H. M. GLASS, Dawson, Sept. 1: Our camp-meeting closed yesterday; 21 conversions and 11 accessions, and the church greatly revived. A united effort doubtless would have resulted in the good of many others. Far back in the history of the people of God the success of his cause crystallized about a few, and perhaps to the end of the world some few will bear all the burdens of the wrong. Up to date 97 conversions and 89 accessions. To God be all the glory.

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**Another Daniel Come to Judgment.**

To the Advocate.  
It is in the form of a newspaper—a religious weekly. Texas may have lacked in years past, her proper share of religious circulating literature, but the present is full of promise that this great want shall be supplied; at least, good brethren are determined that posterity, contemplating its patrimony, shall not accuse them of any lack of effort in this regard.

The *Christian Citizen* is before me, edited and aged by two valiant and able spirits, one from the ranks of the itineracy and the other from the noble and devoted band of local preachers.

It is pretty well understood by those who have had experience, that if a man once catches the disease of editing, owing or publishing a newspaper, he seldom survives the attack. All of us who sensible for the public are more or less impressed with the idea that the people are ravenous to devour our productions. This is emphatically an age of newspapers; they are fast shooting out of sight libraries, in fact all the olden sources of information, and one should not be surprised to hear them claim to be the only proper means for educating the masses, and regaling the academy, the college and the university to the company of other relics of a more barbarous age. These periodicals did not reach their assumed permanency in a moment; they did not attain to great influence without great effort and still greater expenditure of money.

A distinguished publisher was once asked, What is necessary to establish a successful newspaper? His reply was: 1st, the right location; 2d, professional skill; 3d, a good cause; and 4th, the ability to sink \$100,000 to give it a good start.

In Texas we have, at least, three good daily newspapers, but if their stock of vanity could be converted into cash, and that used to enlarge their facilities, what a benefit would accrue to their subscribers and what conservation of energy would be realized! Two of them, on opposite sides of the State, give us every morning a very satisfactory amount of the latest news from all parts of the world—from the regions across the seas as well as from our own country and State—telegrams and telephones bring all current information to their offices for the detection of their readers; but when one sits down to the editorial *menu* what dishes are served to the guests? Of late, under a substituted editorial management, we are getting from one of these a relash of stale jokes, once heard from stump orators, hotel loungers and street loafers, in times before the war. Listen: "His presence would put a damper on a funeral"; "there isn't any hope in his breast to spring with exultant wing"; "it is pleasing to note that the crop of July celebrations is about harvested"; "next in order camp-meetings"; "this reminds one of the old maid in the woods praying for a husband, when an owl near by hooted, 'who, who, who,' which she mistook for a response to her petition; and answered, 'anyone, good Lord, so it's man'." How fresh that sounds! Again: "Lay not that flatteringunction to thy soul"; then follows an old story about the rattlesnake in dog-days. He continues, "When that time comes it will be 'possum and sweet taters'; 'what is sauc for the goose is sauc for the gander'; 'alas, poor Yorick'." He talks of political "gripes," of catnip and "yarn" tea, I will not quote "cuss-words;" but now listen, "Johnny, if you'll give me a bite of your apple I'll show you my sore toe"; "and he played upon a harp of thousand strings." But I quote no further. One is carried back to the days of old Bob Wilson, in the Missouri legislature, before the booming canons of contending armies had made her prairies hot with the tide of battle—to old Bob Wilson who regarded the law-makers from the Blue Grass regions and the hemp fields of the Platte Purchase, from aristocratic Howard, Saline and Columbia, as well as from the free State of Pike, and that indefinable region known as Peninsular county, with his majestic conceptions of George Washington standing in heaven waving the star-spangled banner to welcome old Andrew Jackson, and his ideas of independence, by asserting himself as free as a "bob-tailed horse in dry time, fighting away his owls." In spite of all these things, which suggest the resurrection of another Big Van Winkle, I like the paper pay for it and read it every day. It is newsy, very, its editorials can be endured.

Of another, down by the "murmuring sea," one can scarcely say too much as a news gatherer, but for egotism it perhaps surpasses anything of modern times. Not long since some unthinking newspaper—some rural rooster said it was the greatest of all the newspaper fraternity, and our great daily reproduced it as a commendation. I could but think of the London *Times*, the New York *Herald*, and a few dozen more modest periodicals in the world, wondering if all this time I had been mistaken in my estimates of worth. One of the columns of this paper is frequently taken up in republishing the "taffy," so toothsome, given it by the country press.

When these, our small metropolitans, shall attain to real greatness, all such stuff will be banished from their columns.

I return to the *Christian Citizen*. Welcome to you, visitor! You are free to stay if you can; but the times are hot with progress, the way is dusty from many competing wheels, the race is long, the hills are steep and the spirit of the age is expressed by the word indifference.

But why may I ask, do we require another Methodist paper in Texas? I sometimes think we measure what we do by the size of the State rather than by the number of people in it. Does not the *TEXAS CHRISTIAN ADVOCATE* meet all the demands of our church? Is it anymore a paper for the traveling preacher than for the local brother? Where, in the Discipline, is there any distinction made whereby a need is gotten for a separate organization of these dear brethren? Are they not a part of the body of Methodism? Does not its polity provide for them? Are they not already represented in the quarterly, district, annual and General Conference? In the human body the nervous system is not an independent part of our organism; it is connected by the arteries with the heart and brain. It seems to return the blood to the fountain of life and thereby acts an indispensable part in the economy of life. So is it with our lay ministry. No, brethren, we are all one in Christ and in his church. What does the commission appointed to visit and petition the next General Conference hope to obtain? That is it impossible, for a moment, that body will subdivide itself? They cannot and will not admit that our lay brethren have such separate interests from the itineracy as to demand their erection into a representative body. What, then, would be the necessity for

representation in either the quarterly or annual conference? What traveling preacher, of any experience, does not know how strong a prop the local brethren are to the pastor? Let us attempt no such folly. Now that we are making progress in all our work in Texas, it will not do to turn aside after an illusion. Let us give greater impetus to the plans now in operation for securing our church paper a place in every Methodist family; the Southwestern University an endowment that will enable her to do for our local brethren all they now need. I suppose there are not less than four hundred local preachers in Texas. Let each of them, all of us, subscribe \$100 to endow, at least, two chairs in the Southwestern; the chair of Mathematics and the chair of English Language and Literature, giving to each \$20,000; the subscription in annual installments of \$20, without interest, and I will guarantee you a more certain result than any other now proposed. I would not throw a straw in the path of any one who may have a personal ambition, nor in the way of any town destined of fame, whose promises often far exceed its ability to do. I only know that it is no child's play to build up a newspaper or a college. The road of endeavor is strewn with tottering ruins of past blunders. When the first glow of enthusiasm is over, when preachers and people find out that more has been promised than could be complied with, then come quarrels, recriminations and bad blood every way. After such failures the church is held up to ridicule as a defrauder of the people, and many turn from her in contempt. Let me say it at once, people have but little confidence in the financial ability of preachers to conduct successfully any enterprise involving a large outlay of means.

When promises were made at Georgetown last year to the *ADVOCATE* and to the University, we pledged itinerant local and lay brethren alike. Our people, in the main, have stood by these pledges, and they will continue to do so.

In the copy of the *Citizen* before me, a large part of our working corps is called on to do its utmost for that paper and for Centenary College. If we obey this we are at once in conflict with previous solemn obligations. I quote a very singular passage from the leading editorial of the *Citizen*: let us read and ponder: "Let no one of the preachers be personated by any one unable to understand the analysis of this great movement, that there is herein a conflict with the educational movement projected by the church. There is not only no conflict, but a beautiful accord with these movements. Indeed, it is in every particular one with them. It is by the church and for the church, and through the church for the world at large. It is watched over, cared for, and worked for, by an earnest, self-denying, consecrated body of church members, loyal to their church and alive to the best interests of mankind."

Has Macbeth already met the witches on the heath? Has he listened too long to the weird sisters? Is he now disturbed by what may be?

Let us finish something in Texas. Let each man analyze carefully his motives and clearly discern what real desire for the public weal moves him. "Know thyself" is a trite maxim, but one worthy of our most careful consideration. This was the oracular response to the young and inquiring philosopher centuries ago. It is still a grave proposition, whether spoken by the Delphic oracle, or by the Sybil in her cave, or by the philosophy of Socrates and Plato, or by the Divine Spirit.

Now, already the June bugs begin to buzz, and I am warned that this will stir the wild winds and bring dark clouds of criticism; but the lightning rods are up and I hope to carry off in silence the forked bolt. It is safe to say of criticism generally what Mr. Ayliffe said to the king in his examination just before his execution: "You had better be frank with me, Mr. Ayliffe," said the King; "you know that it is in my power to pardon you." Mr. Ayliffe said in reply: "It may be in your power, but it is not in your nature."—OCCASUS VESPER.

**A TEXAN ABROAD.****MONTEAGLE.**

Aug. 18.—Our trip from Chattanooga to this point was by the Chattanooga and St. Louis railway, which traverses, for two hundred miles, the mountain region of East Tennessee. The objects of interest along this line are too numerous to even mention in a single letter; but chief among them are the lofty iron bridge that spans a mountain gorge about an hour's run from Chattanooga; the long tunnel under Swain Mountain and the heavy cliff known as Rockwall, around which winds the iron pathway until it reaches the summit of Cumberland Mountain. Looking back from this latter point, the railway hangs like a thread along the height, while far beneath lies the silent valley and the mining village of Cowan. Up these heights, under the shade of the mountain cedar, may be seen the cot of the mountaineer, swung like an eagle's elie in the cloud.

But here we are at Monteagle. The first object which strikes the eye is the magnificent hotel, with its hundred feet front, its fine dome and long verandas. The hotel grounds are spacious and well kept. The rooms are well filled, and a merrier, happier concourse of people than those gathered in its parlors and porches, is scarcely to be found. A walk of five minutes from the hotel brings the visitor to the Assembly grounds. These comprise one hundred acres under a wire fence, and are laid off in to a number of walks and drives. The plan of the grounds is finely conceived and is being carried out with vigor, though the visitor, at first, will experience slight disappointment at the unfinished state of the work; but it soon disappears in the thought that it is but eighteen months since this enterprise was conceived and planned. The buildings on the grounds are an amphitheater, capable of accommodating two thousand people, where the main services are held; a children's temple, by far the most attractive structure yet erected; a restaurant; headquarters of the Assembly, and numerous cottages and summer homes; among these latter is the Nashville home, built of polished poplar, two stories high and of beautiful architectural design. A number of charming families occupy rooms in the Home. This writer is domiciled beneath its roof. Some celebrities are present; some have come and gone. Bishop Wadsworth, of the M. E. Church, North, preached on Sunday at 11 a. m., and President McVoy, of the East Mississippi College, at night. The other exercises of the day were instructive and pleasing in a high degree. On yesterday Dr. Harrison, our book editor, delivered a notable lecture on the inspiration of the Scriptures. It gave evidence of

that profound research which the Doctor is known to have prosecuted so long. It was pronounced by all to be the crowning utterance of the season. A unanimous request was made for the early publication, in permanent form, of the matter presented in the several lectures which the Doctor has delivered during the week past. Among the other attractions of the day was a poetic lecture by Wallace Bruce, of New York. At times the recitation rose into fine poetic strain; but in the main the composition had that mechanical, forced expression which told too plainly that it was wrought out in view of the stipend the lecture was to bring. Professor Elliot, of the University of the South, Sewanee, lectured last night on "The Force Expended in the Human Body." The lecture was stilted and pointless throughout, with the exception of truisms interspersed here and there. It was announced at the outset that the Huxleyan Error of the wave theory of thought would be combatted, but the conclusion reached was unsatisfactory. The reasoning, however, was neither unsound nor strained; it only fell short of the object announced. Sunday-school, normal classes and Kindergarten exercises are carried on daily.

**SCENERY.**

The environments of Monteagle are scenic in a high degree. Many places of great interest are easily accessible in vehicles. The more important are the Palisades, two lofty columns of limestone, lifting themselves above the spray of waterfall; the Leaning Tower, Table Rock; the Giant's Coffin, and "The Rift," a wild cleft in the bosom of the mountain. These all repay one for the trouble of a visit, and are an enduring source of pleasure. But that which most delighted and instructed me was a visit to Tracy City, a mining town of some three thousand people, upon the highest point of Cumberland Mountain. While there I had the pleasure to stop in the home of Bro. Pinson, the accomplished pastor of our church in that place. The center of attraction is the Tracy coal mines, which employ many hundreds of the State's convicts. In company with Bro. Pinson and the superintendent of the mines, we made a visit to the interior of the works, going several miles down into the bowels of the earth, through a wild, dark shaft just wide enough to admit our crouching bodies. The trip was made on one of the company's tram cars, provided with seats for visitors. With only the aid of a flickering lamp, we went rushing down the long throat of the mine into the midnight darkness and silence below, the "black diamonds" dullly shining above and beneath. The atmosphere in the interior is wintry cold, and although the heat without was oppressive, we felt chilled and cramped when we emerged again. At a distance of perhaps two miles we came into a spacious chamber, made by excavation. Black, mossy columns of coal lifted above us an arch of greyish slate—a ceiling wrought by nature, and polished with more than human art. As I looked upon the grim faces of the hapless human beings that toiled and suffered there, it seemed a fitting place to hide their blighted lives and bury their ruined hopes. Thinking thus, I made bold to ask of one if it brought surcease of conscience. Alas! no. No darkness, neither the shadow of death, can hide from God.

Aug. 20.—Dr. Weyman H. Potter, of the *Wesleyan Advocate*, on the evening of the 19, delivered in the Children's Temple a lecture on "What a Christian Woman May Do." The lecture was a departure and advance in this field. The Doctor took strong grounds in favor of entirely emancipating the heart and mind of women. He did not dogmatize in any matter, but re-joined in the thought that the future promised to bring a true estimate of woman's work, and thought that the woman's missionary work of the churches was contributing more than angle toward breaking down the barriers of prejudice against woman and her work. The lecture produced a sensation and will put many people to thinking.

To-day at 11 a. m. Dr. R. C. Ward, of the Atlanta Medical College, lectured on "Science—Its Discoveries, Beauties and Relation to Religion." It was free from the pedantry and wordiness of the ordinary scientific disquisition—full of beautiful periods and apt presentations of scientific facts. The climax was a beautiful illustration in which the earth was represented under the figure of a mighty engine, making, with unerring regularity, its journey over its more than five hundred million miles of aerial railway. The whole audience rose up with enthusiastic applause. Dr. Ward will be on the programme next year, if Monteagle visitors are consulted. This evening the corner-stone of the Mississippi Teacher's Home will be laid. This is becoming a feature of the institution, and many States will no doubt hasten to erect homes at this delightful Mountain resort. To-morrow I will run over to Nashville to look in upon the doctors at Jerusalem, after which this Texan will turn his face homeward.—H. M. DUBOSE.

MONTEAGLE, AUG. 20.

**About Preaching.****To the Advocate.**

In the *ADVOCATE* of Aug. 23d I find an article over the signature of M. Nichols, laying perhaps more blame upon the pulpit than strict justice will permit. That the pulpit has many defects, and might be much improved, is readily admitted; but the sin of inattention to the gospel message, does not always lie at its door.

To sustain his position, that the pulpit has more attractions for the average sinner than the theatre, or the circus, he mentions the fact that on a certain occasion the celebrated Dr. Bascom attracted a much larger crowd than Jenny Lind; also that vast crowds attended the preaching of Munsey. These celebrities drew vast multitudes, and were worthy of all the fame that has been attached to their names. But, in all probability, the last day may show that some preachers unknown to fame, who have traveled the poorest circuits, who have been brushed by almost unnoticed, whose congregations have been comparatively small, have been the means of the salvation of more souls than many whose fame has spread far and wide.

In depreciation of the pulpit, Bro. N. states that on a certain occasion, while the preacher was delivering a sermon, some "jewd fellows of the boser sort" indulged in eating peanuts; of course no other class would engage in such unmannerly practice. He also tells us that he looked into the "amen corner," and saw its occupants taking a social rest in the arms of Morpheus. But what caused all this? He tells us that the preacher was hammering on a theolog-

ical knot. As theology signifies the Word of God, I suppose the preacher was elaborating some doctrinal point. Bringing out the pure doctrines—teachings of the divine Word—is offensive to some, uninteresting to others. As Bro. N. refers to the great apostle of the Gentiles, permit me to bring out his opinion upon this point. Writing to Timothy he says: "Take heed to thyself, and to the doctrine. Hold fast the form of sound words. Preach the Word. Look at his instructions to Titus, "speak thou the things which become sound doctrine. For this cause left I thee in Crete, that thou mightest charge some that they teach no other doctrine." Preaching doctrine, hammering theological knots, if you please, by Wesley, Fletcher, and their co-laborers in England, followed by our American fathers, gave Methodism the broad basis and firm standing it now occupies. We would maintain our position, and enlarge our borders, we must still preach and defend our denominational dogmas. Salvation offered to every man in good faith—experimental religion—holiness of heart and life—these are the peculiar doctrines of Methodism—of the Bible. These doctrines are to be freely, fully preached. Hammer theological knots, rub them, furnish them well. Bring out divine truth in its clearest light; some may misbehave, others may sleep, but hammer on.

With regard to the teaching of our divine Redeemer, Bro. N. suggests to my mind a new idea. I had read, "Never man spoke like this man." But it had not occurred to me that the peculiarity consisted in pouring upon the people a torrent of eloquence. I read the sermon on the mount. I find there the morals of the decalog set forth in the clearest light, in the spirit as well as in the letter; a higher type of morality being taught than ever understood before. We read his conversation with Nicodemus, with the woman of Samaria, and his teachings on various other occasions; always admiring the "gracious words" that proceeded out of his mouth, without any thought of eloquence.

Bro. N. tells us again that no hour gave Christ rest from labor and toil. Did his human nature need no rest? Look at the facts in the case. We read of our divine Master taking rest in sleep; of his leaving the multitude, and with his disciples retiring to secluded spots; here he rested, and recuperated for the great work that lay out before him.

Let us as preachers go forth in the spirit of the Master, "Taking heed to ourselves, and to the doctrine, whether we can pour torrents of eloquence upon the people or not, for in so doing we shall both save ourselves and them that hear us."—JNO. C. HUCKABEE.

**A Centenary Thank-Offering from Every Member.**

What now can we do to give the people a chance to make their thank-offering. Our Centenary plans, carefully based as they were upon those so successfully worked in England in 1839, and in America, 1856, need for their full success, giving the people a chance. The price of the ticket, however, depends upon the number of persons who go to the service. We are to keep the Centenary of American Methodism before the public, and has received strong commendations from leading minds of other churches. Our methods are being held up by the press of the M. E. Church to every enthusiast in the land. Their papers have not found a home, and every one who has offered to help has been turned away. We have been informed as to the nature of our Centenary celebration, and have been making ready for their thank-offering.

The year has been one of great advance in every interest of the church—conventions, schools, camps, meetings, etc., more and more money, more for church extension, more for education than in any former year of our history. This is as it should be. Our growing needs require it all. Our increased opportunities demand that we preach the gospel to more souls and lead more to Christ than ever before. At no time since the conferences of 1851 but what some section of the church has been visited by the outpouring of the Holy Ghost.

A people thus blessed will not fail to make a Centenary thank-offering. It is the experience of all that the people and their pastor never give so cheerfully to any cause. In various instances the aged have laid their hands upon the pulpit before the service began; unable for months to attend other services they have come with all their hearts to this. As a rule the charges which have given most to local Centenary committees have given most to connectional objects.

Let every past in the Methodist Episcopal Church, South, give his people a chance, following up the public thank-offering by private contributions. Those whose names are not on the records taken in the pulpit services and the result will be a cause for universal thanksgiving. Let us have faith in our people, and above all, faith in the church, which has so signalized our nation. The only men who hold loose notions on total depravity and the atonement are those who have ceased to do with heartiness what is known in Methodist parlance as *other work*. We know that the members' hearts are given up to all good, and we trust that the pulpit will defend these points. No, do not give it up. Call the people to the altar. Put your arms around them. Tell them with fervent eyes and trembling voices, of the Savior's love. Linger till the last, and sing songs of hope and faith. And don't be ashamed of it in the city or at the camp-meeting. In this way you will save others and save yourself.

**Altar Work.**

(From the Alabama Advocate.)

Now and then we preachers begin to realize the true Methodist statement of the doctrines of the atonement and depravity. They do not think our nature is quite as bad off as it has been said to be, and that Jesus did not die to save man from God's wrath. Almost to a man they have adopted the old dead-line theory. They have no time to stay all night and weep with a mourner. They think it an unnecessary tax upon the precious time they should devote to *theological* studies, and within a course of work which their cultivation should exceed even from the pulpit. They do not see that these men need to work at the mourners' bench. The only men who hold loose notions on total depravity and the atonement are those who have ceased to do with heartiness what is known in Methodist parlance as *other work*. We know that the members' hearts are given up to all good, and we trust that the pulpit will defend these points. No, do not give it up. Call the people to the altar. Put your arms around them. Tell them with fervent eyes and trembling voices, of the Savior's love. Linger till the last, and sing songs of hope and faith. And don't be ashamed of it in the city or at the camp-meeting. In this way you will save others and save yourself.

**France and China.**

(From the Alabama Advocate.)

A Shanghai dispute to London, August 23, says: Admiral Compton, commanding the British force at Foo Chow, August 23. The French consul in Shanghai has lowered his flag. Advises from Pekin says the governors of Yunnan and Omangsi have imperial orders to march their forces into Tonquin. A dispatch to the *Times* (21st), the 23rd says: "Hostilities began this afternoon at 2 o'clock. It was started, since the fall of Paris, that impeached as France has not declared war, neutrals going to China will not be subjected to the restrictions imposed in actual war. The Foo Chow arsenal was destroyed the 2d, after three hours' bombardment. In the afternoon, seven Chinese gun boats were sunk, and the latest reports state that several Chinese gun boats maintained fire for about a quarter of an hour, but owing to the superior French artillery, it was not a fight but a massacre, and dead and wounded floating down the stream were terrible. The arsenal destroyed cost 42,000,000 francs

**BISHOP THIEL**, the exiled bishop from Costa Rica, says he was sent out of the country through Masonic influence. He caused the Pope's encyclical letter against the Free Masons to be read in the churches, and he insists this is the cause of his exile. Whether this be true or not, it is well known that there is, in all Catholic countries, strong antagonism between Masonry and Catholicism. The Catholic Church acknowledges no secret order except that connected with its confessional. As the Catholic Church has trained her members to harsh and oppressive measures in the suppression of what it styles heresy, and in securing absolute submission to its authority, it is not strange that the people, as they free themselves from priestly authority, should repudiate the church with the treatment it has administered to others. It is in Protestant lands alone that freedom of conscience is the recognized birthright of every man. There the Catholic and Free Mason, Jew and Gentile, American and Pagan, can worship God according to their own convictions. We may not approve such violent measures as the exile of a bishop because in this the opposition to Masonry, but in this the Catholic Church is only reaping the harvest its own hands have sown.

**CHRISTIAN LIFE.****Humility.**

What is Christian humility? Is it not an abiding consciousness of one's absolute unworthiness in the sight of God? of shamefacedness in the presence of Infinite Purity? of utter helplessness apart from God? of innumerable personal imperfections? and of one's claim to no higher than the lowest place in Christ's kingdom? Can this consciousness arise out of that unrenewed nature which of itself is inclined to pride, self-will, self-indulgence and self-rule? Nay, nay. The apples of Sodom cannot be found on the trees which grow by the River of Life.—*Northern Advocate*.

**Mores and More.**

Mr. Inskip once said in my pulpit, "Sanctification means a good deal more religion of the same kind than we received in generation." Think of a dark room. Open little crevices, and you have a little light. Open the shutters more and you have more light. Open all the shutters fully, and the room is flooded with light. This is not different light; it is the same light, but vastly more of the same. Regeneration is the new-born soul partially lighted with grace; sanctification is the same soul flooded with the same grace. Beloved, open all the shutters, that your souls may be filled with the light of the knowledge of the glory of God, in the face of Jesus Christ! All we need is more religion.

**Self-Sacrifice.**

In a recent gathering in the Jerusalem Chamber, at Westminster Abbey, it was stated, after a discussion of "The Teachings of the Apostles," that the life of self-sacrifice there described needed only to be reproduced to give Christianity its ancient power. Never was a truer word spoken in a more appropriate place. Christian self-sacrifice bears the same fruit to-day as in the apostles' time. The story of a life of sacrifice thrills all hearts. So far as the church fails to inspire this readiness to do and die, she fails to do Christ's work. To be comfortably placed is not a Christians' ambition. To count all things loss for the knowledge of Christ is still the spirit which wins the world.—*Christian Advocate*.

**You Don't Pray.**

A Christian brother, who had fallen into darkness and discouragement, was staying at the same house with Dr. Finney one night. He was lamenting his condition, and Dr. Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and, with a voice that sent a thrill through his soul, said: "You don't pray! that is what's the matter with you. Pray—pray four times as much as ever you did in your life, and you will come out."

He immediately went down to the parlor, and taking the Bible, he made a serious business of it, stirring up his soul to God as did Daniel; and thus he spent the night. It was not in vain. As the morning dawned he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken, and ever since he has felt that the greatest difficulty in the way of men's being emancipated from their bondage is that they "don't pray." "Pray without ceasing." Men ought always to pray, and not to faint.—Selected.

**"Papa is Running the Engine."**

One beautiful morning in the spring of 1863, I was on board a passenger train, on the Baltimore and Ohio railroad, crossing the green glades from the Alleghany westward. At that time this railroad was held alternately by the Federal and Confederate armies, and travel was neither safe nor pleasant. On the occasion of which I write the train was behind its time, and was running at a very high speed, and as we were whirled around sharp curves, over fields and across bridges, nearly every one on board manifested some anxiety at each jerk and jar of the train. All eyes were turned to the windows, and many faces wore a look of uneasiness.

I was thinking of the probabilities of the train being hurled over an embankment, and the fearful scenes that must follow, when I observed a bright little girl of four or five summers approaching me, and, as she extended her little hand and bade me "Good morning" in a sweet, clear voice, I engaged her in conversation by asking her if she were not afraid to ride on the cars. To which she replied:

"Sometimes, but I am not afraid this morning." "Why?" I asked, "are you not afraid this morning? Everybody else seems to be afraid; and, besides, we are running very rapidly." "Oh, there is no danger at all," she replied, "papa is running the engine."

Her father was the engineer, and she had such implicit confidence in his ability to protect her, that she felt perfectly secure and happy.

I shall never forget the lesson of faith and trust I learned from that dear child. When clouds and storms and darkness surround my pathway, and I almost feel that I must perish, I remember that it is my Father in heaven that watches over me, and if I will only take His proffered hand, He will lead me in paths of peace, beside the still waters. Oh, bless His name forever!—Selected.

**The Birthday Gift.**

There are often wells of thought and feeling in childhood of whose depths parents little dream. We are so accus-

tomed to think of our children's tastes, desires and will as being reflections of our own that we too often forget to study their natures, recognize their individuality and treat them as sentient beings. With such reflections I listened to the relation of the following incident:

A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the girl remarked:

"Your birthday is near; perhaps your mamma will buy it for you for a birthday present."

A tinge of sadness rested on the sweet young face as she quickly answered:

"She could give me something else I would rather have, something I would rather have than anything else in the world."

"Well, I'm sure," said her aunt, "your mamma will get it for you, if it does not cost too much."

"It will not cost money," replied the girl.

But she could not then be persuaded to tell what it was. After a long time the shrinking little spirit said:

"Auntie, I will tell you part; it is something she gave me before little brother came. It is just to do something for that day; now don't you know?"

The discerning auntie drew the little one to her and asked,

"Is it that mamma should not send you on your birthday?"

"How lovely!" said Gertie, and she thought about them much that evening; and her card was almost her first morn-

ing thought.

"Who is that polite old gentleman who brought home my game for me?" asked the young man of a bystander.

"Oh," said he, "that was Judge Marshall, Chief Justice of the United States."

"Who did he bring home my game?"

"He did it," said the bystander, "I suppose, by way of teaching you not to be above attending to your own business!"—*Truth in Life*.

**Work for Hands.**

"Here is a card to work by to-morrow." This was what Gertie's cousin Harry said as he held open the gate for her to pass in. They had been to Young People's meeting, and both had taken part, and promised to try to do something for Jesus the next day.

Gertie said "Thank you," and seized the card gratefully. Harry was but three years older than herself, but he always had such nice thoughts and helped her so much.

This was what the card said. It had a picture of two hands clasped as if in prayer, and printed on them the words:

Take my hands and let them move.

At the impulse of Thy love.

"How lovely!" said Gertie, and she thought about them much that evening; and her card was almost her first morn-

ing thought.

"I mean to try," she said; I mean to work for Jesus all this day, with my hands. There are nice things to do. I have that invitation card to carry around, asking the people to come to the meeting to-morrow, that is work for Jesus; and this afternoon is the Mission Band, and we sew for the children in Alaska, that is work for Jesus; and I can print that hymn for papa with my stencils—more work for Jesus. How queer that almost everything I have to do to-day is to be done with my hands!"

She went down to breakfast happy, not forgetting to read her verses for the day, and to ask Jesus to bless her, and keep her hands moving at the impulse of His love."

Let me tell you something that seemed very strange. She did not do a single thing that she had planned that day. To begin with, the second girl was sick and she had to help with the dishes, and then to dust the parlor, and in the afternoon when she was getting ready for her Mission Band, her mother called:

"Gertie dear, I am sorry, but I find you will have to stay with Little Ned this afternoon; Mrs. Barnes is not so well, and they have sent for me." Gertie answered not a word, but turned slowly away and began to take off her new blue dress. In her heart, she wondered why Aunt May could not take care of little Ned, just for once; but being a girl who really wanted to do right, even if her own plans were spoiled, she came down stairs in a short time, and in everyday dress and a pleasant face, and gave herself up to little Ned.

Now little Ned had ideas of his own, and had not yet learned to give up any of them. All that afternoon he kept her busy. His ugly boy-doll had to be dressed in a green suit, and a red suit, and a sailor suit, and a sailor suit. His wooden horse had to have a leg mended with glue, and then his picture drawn on a slate, by Gertie's patient fingers. The last bright thought was to build a wall of Gertie's doubled-up fist, then his own clumsy ones, then another of Gertie's, and each to pull out one in turn, clapping it back again, of course, making a tumbling ruin built up all the time by magic.

This was fun, and little Ned shouted, and commanded, and was happy. Gertie, continually putting back the hands and pulling them out again, thought sorrowfully of her card:

Take my hands and let them move.

At the impulse of Thy love.

She had asked God to take her hands that day, and she had had no time to work for Him. It was rather hard, but she could not help it, and must wait for another day and try again. So when Ned wearied of the hand-play, she dragged the little girl-dolly towards her, and dressed her in purple and gold, for a queen, and kept the baby good and happy until the shadows began to fall, and the mother came home.

That evening as she sat in the back parlor studying her Sabbath-school lesson for the morrow, she heard something that astonished her. "That child," said Aunt May, "has just amazed us all day. I never believed very strongly in the religion of young people; but hers evidently means something. She was telling me this morning of her plans, and they have just been upset all day long. That little Ned kept her tongue and her hands busy all the afternoon, and her tongue was kind, and her hands patient the whole time. She wanted to go to the Mission Band, too, but she was perfectly good-natured. She actually made me feel ashamed of myself! I wanted to read Roe's last book, but I finally put it away and finished that dress for the box to Alaska that I promised months ago; I didn't think I should ever finish it, but thanks to Gertie, I have. Is she always unselfish and patient at this?"

"In little labor, little are our gains;" Man's tortures are according to his pains." Not long since a young man was asked to carry a small package of written paper to his sick relative, but he turned up his nose with the answer, "No you don't; send it by an expressman."

One evening, near the hour for closing a store in Philadelphia, a bundle of prints were ordered in haste by a house not more than a block distant. The carts and porters had gone. The merchant requested one of his young men to deliver the bundle, but as he did so he perceived a look of disgust in the clerk's face, and without saying another word he turned to his desk, put on his hat, picked up the bundle, and walked off to deliver it himself, leaving his proud clerk dumb with mortification as well as with fear of losing a good position.

There are some city-bred boys who act as if they were above carrying a market basket home." Even when mother is bearing a heavy load for their sakes, they think it "degrading" to be seen doing such service. They soon get too big to wait on themselves. They grow up to be of less use in the world than butterflies.

The following story of one of the greatest men of America is worth impressing upon each generation of youth: Chief Justice Marshall was a great and good man. Good men are not proud men, for pride is an indication of a little mind. Chief Justice Marshall was not too proud to wait upon himself. He was in the habit of going to market himself, and carrying home his purchases.

Often might he be seen returning at sunrise with poultry in one hand and vegetables in the other in the most homely fashion.

On one of these occasions a fashionable young man was swearing violently because he could find no one to carry home his game. Judge Marshall stepped up, gently rebuked him, and asked him where he lived.

When he heard the reply he said, "That is in my way, and I will take your game home for you."

When they came to the house, the

young man inquired: "What shall I pay you?"

"Oh, nothing," said the judge. "You are welcome; it was all in the way, and it was no trouble to me."

"Who is that polite old gentleman who brought home my game for me?" asked the young man of a bystander.

"Oh," said he, "that was Judge Marshall, Chief Justice of the United States."

"Who did he bring home my game?"

"He did it," said the bystander, "I suppose, by way of teaching you not to be above attending to your own business!"—*Truth in Life*.

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NORTH TEXAS CONFERENCE.—S. J. Hawkins, W. F. Easterling, J. H. McLean.

EAST TEXAS CONFERENCE.—R. S. Finley, Jno. Adams, R. W. Thompson.

OFFICERS OF THE BOARD.

R. S. Finley, - - - - - President.

R. S. Finley, - - - - - Secretary.

Sam'l P. Wright, - - - - - Treasurer.

This Board has control of all the funds issued by authority of the Five Annual Conferences of the M. E. Church, South, in Texas.

### Notice.

Some of our readers have not understood the dissolution notice recently published in these columns, and hence the firm of W. A. Shaw & Co. is receiving mail intended for Shaw & Blaylock.

The firm of W. A. Shaw & Co. have nothing to do with the ADVOCATE. All mail intended for the Business Department of the ADVOCATE should be addressed to SHAW & BLAYLOCK. There has been no change in the firm as publishers of the ADVOCATE, except that, by co-partnership agreement, Mr. Blaylock has entire management of the business of the firm of Shaw & Blaylock.

### SHAW & BLAYLOCK.

### GATHER THEM IN.

In our revival reports, as a rule, the conversions are in excess of the accessions. The ADVOCATE of Aug. 30 we reported 128 conversions and 85 additions to the church. This disparity in numbers finds explanation, in part, in the fact that many of the penitents converted at Methodist revivals go into other churches. Methodism does a work in building up the membership of other evangelical organizations which places them under weighty obligations to the followers of John Wesley. Were the roll of every church in Texas to be called, and the question asked, "Where were you converted?" a very large per cent. would answer, "At a camp-meeting, or protracted meeting held by our Methodist brethren." We have yet to hear of any of our sister churches question the genuine character of the work of grace at a Methodist revival when the converts presented themselves at their gates as applicants for church membership. Methodism is doing a great work for the other branches of the church which fails to find due credit in their statistical reports.

While many of our converts find a home in other churches, many, we fear, fail to identify themselves with any branch of the church, and, neglecting to make that public confession which Christ has enjoined, they lose their religious enjoyment and return to the wickedness of the world.

Many preachers fail to press this duty on the converts for fear the people may suppose it is an increase of church members they are seeking, and not the salvation of souls. Sometimes this complaint is made by members of other religious bodies. We have never known it to be urged by a member of another church who was not exceedingly willing to see converts coming into his particular communion. We doubt, in the presence of the responsibilities which rest on the preacher, whether he has the right to be influenced by such considerations. The church is the place where every convert should be, and it is the duty of the preacher to hold out the invitation at every opportunity. The question is not whether he should open the doors on certain occasions, but has he the right ever to close them? They should stand open night and day, and the preacher should be ready at any time to welcome the wanderers who seek an entrance into the fold of Christ.

Very often, when the preacher reports the accessions at a revival, he adds: "There are others who will join us." Some, no doubt, are gathered in some future time; but we fear that the larger portion of this number disappoint the hopes of the pastor and the church. Their hesitation at that hour, when such gracious influences impel them to find a refuge in the sanctuary, has in it an element of peril. Now and then a convert desires to examine the doctrines and usages of the church before he becomes a member, and in some instances this act is judicious; but in many cases they hesitate because they recoil from the cross, or are unwilling to give up the world. It is an hour of peril with them, and the preacher and church should help them at this important crisis. Reaction from the influences around them will, in many cases, land them in doubt and sin. The preacher should be earnest in his appeals. They need help to bring them to the decision, and every argument and plea that their peril and God's commands can suggest should be urged to impress them to immediate action.

If the preacher presses the invitation to join the church in a listless, indifferent manner, he need not be surprised at his failure to gather them in. He should press this duty as earnestly as he makes the appeal to the penitent to bow at the altar. We have known a brother, whose soul was all aflame when he was inviting mourners forward for prayer, who would content himself with the remark: "While we are singing another hymn, the doors of the church are open, and any who may desire come in." With such an invitation they must be very much in earnest if they accept the call. "Go out into the highways and hedges, and compel them to come in, that my house may be filled," is the command of the Lord, which should be the inspiration of every servant of Christ when he would gather guests into the house of God. He should urge them as the angel urged Lot when he was flying from the doomed cities in the vale of Sodom to the mountain for safety. They will need all the help the church can give to enable them to maintain their profession. The convert who says: "I can stand alone; I need no help," is already in a perilous position. A man who is fleeing from the wrath to come should take no risks, but should gladly avail himself of all those aids and safeguards Divine forethought has provided.

The church needs their help. Its mission is the salvation of souls, and in this field there is work for every one who will join its ranks. Christ demands the testimony. He says to all who share the blessing of pardoning love: "Ye are my witnesses." Let the preacher open the gates and gather them in.

### RAILROADS AND PROHIBITION.

The Chicago and Northwestern railroad system, which embraces in all its roads 5645 miles, makes prohibition its stern and inflexible law. Each employee is placed under a pledge to abstain from the use of malt or distilled liquors, and the violation of the rule is followed by his prompt discharge. All persons in their sober senses approve this rule. A large army of men are required to run that road, and a blunder committed by a conductor or engineer, a brakeman or fireman, a switch tender or telegraph operator, may result in a catastrophe in which lives are lost or human bodies hopelessly maimed for life. Each one must have a clear brain and steady nerves. The head of the switch tender must not be muddled by beer when he sees the distant headlight of a crowded train, and the nerves of the engineer must be as steady as steel when his hand rests on the throttle-valve of an engine. Political platform builders may cling to their plank about summary laws when they are maneuvering for votes; but they want the conductor to be a sober man when they are seated on a crowded train as it thunderers over its iron track. The distiller demands the largest liberty to manufacture the liquor that disorders the brain and brutalizes the heart, but he wants railroad corporations to be careful that none of it is drunk by employees who run the trains or guard the roads he may have occasion to travel. The brewer foms like his own beer over any limitation the law may place on its manufacture and sale, but he would hold the railroad company responsible even if his own liquor had made the conductor drunk and caused a wreck in which his life was endangered or the person of his wife or children placed in peril. What the railroads are compelled to do, in order to ensure the safety of their property and the lives of their passengers against the dangers that result from the use of beer and whisky, the State must do to save society from the terrible consequences that always flow from the manufacture and sale of malt and spirituous liquors.

We have a poor opinion of a man who can make fun of a corpse. The dead man may have lived a fool and died one; his personal appearance in his winding-sheet may not be attractive, for disease has robbed his cheek of its roundness and death placed a ghastly stare in his eye; his limbs have lost their agility, his hand is cumbrous, and his tongue its power of speech, and from this time the dead man will play a very insignificant part in the drama of life; but still he is not a proper subject for sport, and the man who can make either his taking off, whether by natural causes or by the hand of violence, or his present condition a matter of jest, has an aptitude for horrible things that we do not care to cultivate. We know of but one man who reveals such ghoulish tastes. It is the newspaper man who gets up all the funny head lines and smart sayings about the murdered men and suicides whose untimely deaths they chronicle almost every day. A miserable woman in a Texas town is involved in a shooting affray at a place and amid surroundings so shameless and shameful that they cannot be named in decent circles, and in the story of this woman's ruin and violent death the newspaper man tells how she "let her pop go," and then follows the details of a scene that will send sorrow into the home of more than one of those who participated in the disgrace. A desperado dies on the gallows, defiant to the last, and in broad head lines the paper tells of another called to "climb the golden stairs." A ruined girl, betrayed by a man in whom she trusted, dies by her own hand; and the paper reports "another planted by poison." There is an element of moral cannibalism in the man who can find something to relish in such ghastly scenes. Life is a sacred thing and suicides whose untimely deaths they chronicle almost every day. 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for not being efficient. The legislation that starves public schools is discreditable to those who are responsible for it. The Southern States can and ought to put more money in the public schools to last longer terms and better teaching.

**National Help.** The subject cannot now be discussed, but I express the opinion that the exigencies of the case in the Southern States require, and that popular demands of our education problem demand, more than the States can now furnish. By every consideration of sound public policy, and by every principle of justice the nation ought to help the Southern States make a better school system.

**More Needed than Money.** But surely as it is needed, more money is not the only need of our common schools in the South. Above all, they need that the people should take more interest in their schools. The parents should keep themselves thoroughly informed about them; the people in communities that make their opinions should visit the schools and study their workings. Patrons should take an active and controlling interest in our common schools. Superintendents in the counties; competent teachers in the community; competent teachers in the school. If parents manifested the interest in the public schools that their relation to them makes them naturally fit, difficulties would vanish, needed appointments would be made; there would be efficient management and faithful and competent instruction.

But, after all, the public schools in the South are doing a world of good, considering their difficulties. They have done their work under most paralyzing embarrassments; they have done it well, though not always perfectly, while those who have had no substitute to offer have, without pity for the poor, imposed them at every step.

Finally, whatever theories we may entertain as to the fitness of state and church let us understand quite distinctly this one thing, that ignorance is a source of weakness to both church and state. And this, moreover, neither the church nor the state can afford for the masses of the people to remain in ignorance. To be willing for us to remain in ignorance—to say nothing of the sin and meanness of such as seem to prefer this sort of bondage for the poor—is both unchristian and unchristian.

Haste to become rich is the bane of the age. New Brunswick, N. J., last Monday, was shaken to its center by the report that the National Bank of New Jersey had failed, and then followed the news that its president, Mahlon Runyan, on discovery of its condition, had cut his throat and thus evaded his earthly responsibilities. The cashier, Hill, had been operating heavily; his risks had been failures; for a time the facts were hid from Runyan, an honest and confiding friend of the cashier; then came the crash, as comes it ever will to wrong-doers, and one man suicides, scores are ruined, and depositors are frantic over their losses. Public sentiment is fast failing to discover the difference between gambling in stocks and gambling with cards. The black-leg stakes his own money on the turn of a card, but the stock gambler offers risks money committed to his trust, and is thus involved in double guilt. When people call things by their right names, and make gambling of every shape a felony, weak but honest men like Mahlon Runyan, and unexperienced youths, such as throng the club-rooms of Galveston and other cities, will not become the victims to the gambler's arts.

#### TALK WITH CORRESPONDENTS.

MRS. J. C.—True; the pasting and cutting apparatus does prevent the use of the Advocate for wrapping purposes. Nor is the paper in its present form useful for scalloping and adorning shelves. The paper should not be used, however, for those purposes. It should be filed away carefully, and bound at end of the year.

R. J.—Your choir must be composed of bad material if they left you, without warning, to conduct your singing. "But," you say, "the congregation joined heartily in the hymns, and we got through finely." If that's the case, it would not be a bad idea to reorganize that choir and insist on such music as can be participated in by the congregation. Congregational singing is getting to be one of the wants of the Methodist Church. Try it.

A. C.—What do you think of the propriety of the preacher administering public rebuke to disturbers of a congregation? This I think should be done only in extreme cases. It is true the minister can procure order by this means; but it is apt to drive the young people from the church. If one of your stewards had gone quietly to the parties, order would soon have obtained. Yes, Bro. Potter had to resort to harsh measures in some instances; but he held in all parts of our connection and are resulting in the conversion of thousands of souls.

The N. O. Advocate of Sept. 4th, reports a revival in Corinth, Mississippi, resulting up to that date in 150 conversions. The Southern Christian Advocate says one of the best stewards in the bounds of the Columbia district is a blind man. He goes for the people and gets the money." It also mentions a venerable local preacher in the same district who holds a prayer-meeting every week in his church. "Though he takes his horse out of his plow to go, his crop does not suffer; and yet it would be all the same to him if it did."

Dr. Kelley in the Advocate of Missions for July, acknowledges the receipt of the following letter: "A saintly woman, whose life is drawing to its close, sends me \$400, to be divided equally between my mission and church extension. This is her centenary offering. She desires her name concealed. Inclosed find my check for \$200. Yours, for the cause."

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SOUTHERN METHODIST PERSONAL.

Mrs. Mary Helm, assistant corresponding secretary of the Woman's Missionary Society, calls on the conference secretaries to send in their quarterly reports promptly at the appointed time.

Prof. Lufton, of Vanderbilt, has been in attendance upon the meeting of the British Scientific Association, at Toronto, Canada. This is the first time it has met on this side of the Atlantic. Prof. Lufton is an honorary member.

Rev. W. H. Wilson, of the Baltimore Conference, died a few days ago at his home in Washington City, in great peace.

The Brother in Red announces the death of Father Walker. He was born in 1801; was the father of Rev. Jesse Walker, of the Indian Mission Conference; was a preacher of the old-time order, and left the world in triumph.

The Nashville Advocate of Sept. 6th, says: "Bishop Hargrove's once familiar face is seen in Nashville after a most energetic and laborious summer campaign. He has attended twenty-six district conferences, presiding, preaching, and helping on the work of the Lord in many ways. He is a little worn down, and needs rest before entering upon the work of the annual conference. A good report followed him everywhere.

The last he heard of Dr. McFerrin was traveling toward the Rocky Mountains in his Master's work. He is now on the Pacific Slope—or in the better world.

The death of Bishop Pierce was an appropriate close of his long and pious life. He returned Aug. 13 from Calverton camp-meeting, where he preached with his characteristic earnestness and power. His work was done. Stricken with fever his wasted form was unable to resist its force. His death chamber was a scene of peaceful triumph. He was conscious that his end was near. A few hours before his death he asked his physician, "How long will I have to wait?" "Not long," was the answer. With a smile on his face he settled back upon his pillow and waited for the gate to open. He was rational to the last moment, and greeted each friend who approached his bed side with characteristic courtesy. He said:

"Brethren, we might have a glorious harvest this morning, but my strength is almost spent, and if I don't talk much, as you think, I ought, don't think my Heavenly Father is angry with me for He is not. Everything is perfectly clear and bright."

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PERSONAL.

It is stated that Bishop Mallon will take up his residence in New Orleans in November.

The Pittsburgh Advocate intimates that Dr. Newman is likely to re-enter the regular ministry of the M. E. Church, North.

Gen. Grant is to be paid \$10,000 for twenty war articles to be written by him for the Century.

Hon. William Daniel, prohibition candidate for Vice-President, is canvassing Illinois in the interest of prohibition.

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Dr. George Nugent, of Philadelphia, left nearly his entire estate of about \$400,000, to found a home for aged and disabled Baptist ministers.

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Wm. A. Slater, of Norwich, son of Geo. F. Slater, has given \$100,000 to build a memorial hall, to be used for a museum, art room, other purposes, by the Norwich High School.

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## BEST BAKING POWDER.

### INTERESTING TESTS MADE BY THE GOVERNMENT CHEMIST.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of Baking Powders.	Strength Cubic Inches Gas per each ounce of Powder.
"Royal" (absolutely pure).	127.4
"Patapsco" (alum powder).	125.2*
"Rumford's" (phosphate) fresh.	122.5*
"Rumford's" (phosphate) old.	32.7*
"Hanford's None Such," fresh.	121.6
"Hanford's None Such," old.	84.35
"Redhead's".	117.0
"Charm" (alum powder).	116.9*
"Amazon" (alum powder).	111.9*
"Cleveland's" (short weight $\frac{1}{4}$ oz.).	110.8
"Sea Foam".	107.9
"Czar".	106.8
"Dr. Price's".	102.6
"Snow Flake" (Groff's, St. Paul).	101.88
"Lewis'" Condensed.	98.2
"Congress" yeast.	97.5
"Pearl".	93.2
"C. E. Andrews & Co.'s" (contains alum).	78.17*
"Hecker's".	92.5
"Gillet's".	84.2
"Bulk".	80.5

\*In his report, the Government Chemist says:

"I regard all alum powders as very unwholesome.

Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

#### A Prominent Minister Writes.

Dr. Mozley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great mental prostration, depression, loss of appetite and kidney and constipation, I have been cured by four bottles of your Lemon Elixir, and am now a well man.

REV. C. C. DAVIS, Elder M. E. Church, South.

No. 28 Tattnall St., Atlanta Ga.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir, I can walk half a mile with great comfort, and never vomit.

Mrs. R. H. Brownworth, Griffin, Ga.

Dr. Mozley's Lemon Elixir, prepared at his drug store, 116 Peachtree Street, Atlanta, Ga., cures all forms of bilious, constitutional, headache, malaria, kidney disease, fever, etc., impurities of the blood, loss of appetite, debility and nervous prostration by regulating the action of the liver and kidneys.

Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liquors, cathartics, aromatic stimulants and bitters.

Fifty cents for one-half pint bottle, \$1 for pint and half bottle. Sold by druggists generally.

Southern Methodist.

The Central Methodist says on one Sunday recently, there were about 20,000 people at the various camp-meetings of Kentucky. Camp-meetings are still important auxiliaries in the evangelistic work of Methodism. They are being held in all parts of our connection and are resulting in the conversion of thousands of souls.

The N. O. Advocate of Sept. 4th, reports a revival in Corinth, Mississippi, resulting up to that date in 150 conversions.

The Southern Christian Advocate says one of the best stewards in the bounds of the Columbia district is a blind man.

He goes for the people and gets the money."

It also mentions a venerable local preacher in the same district who holds a prayer-meeting every week in his church.

"Though he takes his horse out of his plow to go, his crop does not suffer; and yet it would be all the same to him if it did."

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THE TEXAS CHRISTIAN ADVOCATE: SEPTEMBER 13, 1884.

#### BURN

# EUPION,

## THE FAMILY SAFETY OIL!

Choral Worship, L. O. Emerson's new book for Choirs, Singing Classes, and musical Conversations.

A large, first-class new book, of 300 pages, with fresh spirit, simple music, 100 pages of Elegies, 75 pages of Hymn Tunes, 100 pages of Anthems, and a large number of fine Greek and Concert Pieces.

Price \$1 or \$9 per dozen.

Song Worship, a new and bright collection of Songs, Sunday-school Hymns, by L. O. Emerson & Son.

The hymns and tunes are by the best talent, and the book is one that fulfills fully the requirements of the most advanced taste. Do not fail to examine





## Brooklyn's Great Chemist.

This is to certify that I have made a careful analysis of Dr. Price's Cream Baking Powder and also of the Royal Baking Powder."

"I find that Dr. Price's Powder is made of pure materials and mixed in the best chemical proportions for the object to be attained."

"It contains no Carbonate of Ammonia, but one-half as much starch as the Royal Baking Powder, evolves more carbonic acid gas, both by analysis and by a practical test in the preparation and baking of biscuits, makes a lighter, better flavored, and, in my opinion, more wholesome article of food."

"I regard the Price Baking Powder as superior to the Royal Baking Powder for the following reasons:

1. It contains no Ammonia, a substance which is not advisable in articles of food, and unnecessary, if it is not positively injurious.

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3. It evolves more carbonic acid gas and therefore more efficient, as shown by analysis and by experiment with a weighed quantity of biscuit dough.

4. The ingredients are mixed in better proportions, so that there is less free alkaline carbonate remaining in the dough to impair digestion by neutralizing the gastric juice.

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May 29, 1884.]

Hospital Medical College.

**Do not take our Word for it. Let every Housekeeper Prove it.**

PLACE A CAN OF THE ROYAL, TOP DOWN, ON A HOT STOVE UNTIL HEATED, THEN REMOVE THE COVER AND SMELL.

## PRICE BAKING POWDER CO.

### Texas Christian Advocate

Entered at the Postoffice at Galveston, Texas

13 second-class matter.

#### SUBSCRIPTION.

ONE YEAR.....	\$2 00
SIX MONTHS.....	1 00
THREE MONTHS.....	50
TO PREACHERS, [half price].....	1 00

#### Publishers' Department.

M. P. Hennessy,  
Hardware, and sole agent for Grand St. Louis  
Charter Oak, Buck's and Bull's Buck's part  
ent, Bride of Texas and Southern Home Cook  
ing Stoves. Send for price list.

DR. J. T. MATRIS.

OCULIST AND AURIST.

Oculist to the Blind Asylum.

Keeps Artificial eyes.

Austin, Texas.

A man in Switzerland announces guilelessly: "You will find herein excellent bread, meat and wine, provided you will bring them with you."

As a Blood Purifier L. X. L. Sarsaparilla with Linseed of Patch has no equal. \$1.00 all druggists. M. D. Conklin & Co., Proprietors, Houston.

She was admiring herself and a \$2 spring comb. "Do you think it is becoming, dear?" she asked of her young husband. "Yes, I do," was his response; "I think it is becoming very decidedly dear."

As a tonic take L. X. L. Chill Cure, one teaspoonful in a wine glass of water, three times a day. It will give strength and remove all Malaria. M. D. Conklin & Co., Proprietors and Wholesale Druggists, Houston, Texas.

"Well, I do hope," said Mrs. Parvane, as she strolled across the elegant lawn in Clinton, "that the church will come this way. It won't accept an episcopal form," and she fanned herself till her haughty chin stuck out above her neck at an angle of 89½ deg. — *Memorial Traveler.*

**Gray as any Old Rat**  
In the wall yet not forty years of age? Get back boyish's color by using Parker's Hair Balsam. 50¢.

Wife—"Oh, by the way, George, I have featherplumes make out his little account against me today and send it up. Did you foot the bill?" Husband (savagely)—"I didn't! I footed the man that brought it."

If you have Chills and Fever, Ague, Bilious, Malaria or Intermittent Fevers, take L. X. L. Chill Cure, and if 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.

Hamburg has advises from Africa announcing that two flag-staffs, raised by Mr. Nachigal, the German commissioner on the gold coast, have been cut down—one by an English official and the other by negroes of the Togo tribe. Gen. Buchner, provincial governor of Cameroons, has been forced by the negroes to take refuge in a German factory. Germany does not like it.

An American clergyman, making a tour through Spain with his daughters, died at a hotel at a watering place in Northern Spain. He was attended by a Spanish physician, and a post-mortem examination showed he died of heart disease; yet the local authorities ordered the furniture of the room to be burned with all his effects, allowing the daughters to keep nothing but a few letters. They protest against this inhuman treatment and will demand damages for the loss they have suffered.

There is a rupture in the relations of the Vatican and Costa Rica. Valverde, the papal nuncio, about to proceed to Costa Rica, is ordered to remain at Rome.

A note has been forwarded from the Vatican to the French government declaring the recent legislation on the subject of divorce at war with the doctrines of the Catholic Church. An encyclical will be issued on the subject.

The English army contains 63,050 Englishmen, 14,215 Irishmen, and 2,855 Scotchmen.

The skill of Dr. Price, we have now for our cakes, puddings, pies, cream and pastry the most delicious Fruit Flavors. Those who wish to make their delicacies palatable and enjoyable will use Dr. Price's Sustaining Food Extracts—Vanilla, Lemon, Orange, etc.—not only on account of their nice flavor, but for their safety.

Ruskin has only recently been convinced that a woman can paint. Ruskin is not as observing a man as we took him to be.

If you are suffering with Dyspepsia, Indigestion, Constipation or any such disorder of the stomach and bowels, take MORLEY'S T-X-S LIVER PILLS, a pleasant, entirely safe and reliable cure.

The French Ministry of Agriculture publishes some statistics which show that the increase in population has fallen off by a third since 1872, and that the rate of infant mortality is fifteen per cent.

**IMPORTANT.**  
When you visit or leave New York City, save Baggage Express and Carriage hire, and stop at the Grand Union Hotel, opposite Congress Ave., where you will find comfortable rooms, fitted up at a cost of one million dollars, reduced to \$1 and upwards per day. European Plan. Elevator. Restaurant supplied with all kinds of food. Families can save railroad to all depots. Families can save better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

## HEPATOZONE !

### DR. TOBIN'S GREAT

## Liver Medicine!

CURES

DISEASES of the LIVER

IN ALL ITS

Various Forms.

SUCH AS

DYSPEPSIA, HEADACHE,

NEURALGIA, WATER BRASH,

OR ANY CONSTIPATION,

IRRREGULARITY OF THE BOWELS

THIS IS A COMBINATION OF Saline and Vegetable materials, and contains no Morphine, any drastic vegetable cathartics, such as Mandrake and Aloes, and is far superior in its actions as well as in its properties or production of any unscientific effects. It will cure all diseases incidental to a disordered state of the liver and is therefore recommended in all Liver Complaints, to be thoroughly taken twice a day for four weeks time, and does not produce nausea or griping pains in the bowels.

Dr. Tobin having suffered for years with liver disease, and having tried many remedies without success, has succeeded in preparing this remedy—and by its use alone restoring his health—now offers it to the public for the cure of Liver diseases. Its use is guaranteed to give a good antiseptic effect, and satisfaction is not given, you can have your money refunded by returning the bottle and wrapper.

HEPATOZONE has, since its introduction, proved one of the most valuable medicines discovered. Its merits and success have been as great as the popularity of its effects. It has proved beneficial to those using it; almost daily testimonials are received, speaking in the highest terms of its efficacy in its action on diseases of the liver. It is a safe, simple, and effective medicine, and satisfies the patient that after taking three or four doses of the medicine, and satisfaction is not given, you can have your money refunded by returning the bottle and wrapper.

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COFFEE—Steader; whole coffee grocer's quotations.

COFFEE—Ordinary, Half; fair, Dec; prime, 12½; extra, 13½; per pound.

COFFEE—Decaf. 12½; per pound.

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SUBSCRIPTION.  
ONE YEAR ..... \$2.00  
SIX MONTHS ..... \$1.00  
THREE MONTHS ..... \$0.50  
TO PREACHERS, (half price) ..... 1.00

### Publishers' Department.

M. P. Hennessy,  
Hardware, and sole agent for Grand St. Louis  
Charter Oak, Buck's Brilliant, old Buck's pat-  
ent, Brite, etc., and various Home Cook-  
ing Stoves. Send for price list.

J. T. MATHIS,  
OCULIST AND AURIST.  
Oculist to the Blind Asylum.  
Keeps Artificial eyes.

Austin, Texas.

As far as Switzerland announces guile-  
ously: "You will find herein excellent bread,  
meat and wine, provided you will bring them  
with you."

As a Blood Purifier I. X. L. Sarsaparilla  
with Iodide of Potash has no equal. \$1.00  
all druggists. M. D. Conklin & Co., Propri-  
etors, Houston.

She was admiring herself and a \$25 spring  
sofa. "Do you think it is becoming? I don't  
think it is becoming, but I will buy it." "What  
was his response?" "I think it is becoming very  
decidedly dear."

As a Tonic take I. X. L. Sarsaparilla  
in a spoonful in a wine glass of water, three  
times a day. It will give strength and remove  
all Malaria. M. D. Conklin & Co., Propri-  
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"Well, I hope," said Mrs. Parvane, as  
she took her husband's coat by using Parker's Hair  
Brush.

Wife:—"Oh, by the way, George, I had  
gathered up my son's little account  
against me today and sent it up. Did you  
get the bill?" Husband (savagely):—"No,  
I did not—I took the man that brought it."

If you have Chills and Fever, Aque, Billows,  
Malarial or Intermittent Fevers, take I. X. L.  
Curil, Cure, and if it does not benefit you, the  
Aque, Billows, Malarial or Intermittent Fevers,  
by all druggists. M. D. Conklin & Co., Propri-  
etors and Wholesale Druggists, Houston,  
Texas.

Higland preacher (excitedly relinking the  
string)—"You are on the way to the bottomless  
pit, and if you can't take care and stop  
short, you'll go down and you reach  
the very bottom!" Glasgow Bell.

Are you still? Are you troubled with  
yourself, pain?—You are on the way to the bottom-  
less pit, and if you can't take care and stop  
short, you'll go down and you reach  
the very bottom!" Glasgow Bell.

The English army contains 14,315 English-  
men, 2,836 Scotchmen.

By the skill of Dr. Price, we have now for  
several months, new cream and pastry  
the most delicious Fruit Flavors. Those who  
wish to make their delicacies palatable and  
enjoyable will make use of Dr. Price's Spec-  
ial Fruit Flavors. Vanilla, Lemon, Lime,  
orange, etc., not only on account of their nice  
taste, but for their safety.

You are suffering with Dyspepsia, Inflam-  
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Baggage Expressage and Carriage, Hire, and  
Grand Central Union Hotel, opposite  
Grand Central Depot.

Attention is directed to the advertisement  
of Prof. J. W. Maian, the principal, enjoys the  
confidence of the community in which his  
school is located, and has the endorsement of  
the leading business men of Tyler as to his  
qualifications as an instructor in the leading  
branches of a business education.

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Dr. Tobin having suffered for years with liver trouble, after many trials, he succeeded in preparing this remedy, and as it uses alone restoring its health, it is a great service in the high-  
est terms. Its efficacy in action is a guarantee for it which is recommended. There is no doubt of its power to remove all diseases of the Liver and through in its action, and there is no<sup>t</sup> day a medicine which can equal it as a reg-  
ular medicine. It is a safe, simple, safe, and  
as an indication of its worth, we will state that though every bottle is guaranteed to give satisfaction, we have sold over 100,000 bottles, and have had only two bottles returned to us. We append a few unsolicited testimonials of its value:

DEAF AND DUMB ASYLUM, I. AUSTIN, Tex., May 8, 1882.

Drs. J. J. & W. H. Tobin:

Dear Sirs—Your Hepatozone has had a rather extended trial, and the results are most satis-  
factory. It has proven a safe and certain  
cure in nearly all diseases of the Liver. It is  
also a valuable and cheap appetizer. It pro-  
motes the appetite in a safe, simple, safe, and  
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use in all cases involving a derangement of  
the stomach and bowels.

True yours,

JOHN FORD, Sup't.

Letter from the Hon. Ex-Comptroller:

AUSTIN, Tex., Mar. 20, 1883.

DEAR SIRS—During the past year  
we have used the remedy prepared by you, known as  
Hepatozone, I take pleasure in stating that it  
has proved to be what its name implies, a  
safe, simple, safe, and effective medicine, and  
purges more certain or freer from unpleasant  
effects, and more so efficacious in arousing a torpid liver to the performance of its proper functions.

W. M. BROWN.

Letter from Hon. A. W. Houston, President  
pro tem. of the Senate:

SAN ANTONIO, Tex., Jan. 30, 1883.

Drs. J. J. & W. H. Tobin:

Gentlemen—Your Hepatozone has been used  
here for the past year, and the results are  
most satisfactory. I can assure you that it is  
no trifling matter to be rid of a liver trouble,  
and I can take at any time without any bad effect.

I cheerfully recommend its use in all cases  
involving a derangement of the stomach and  
bowels.

Very truly yours,

W. H. W. TOBIN.

From our prominent bankers:

AUSTIN, Tex., April 9, 1883.

I have thoroughly tested the merits of your  
Hepatozone as a remedy for any liver trouble,  
and can assure you that it is a safe, simple, safe,  
and effective medicine and the best remedy for  
any liver trouble. I could not say it is the best  
remedy, but it is the best I have found.

FRANK HAMILTON.

From the Rev. Dr. Whipple:

AUSTIN, Tex., Nov. 19, 1883.

Drs. J. J. & W. H. Tobin:

I take pleasure in recommending your  
Hepatozone as a remedy for any liver trouble,  
and can assure you that it is a safe, simple, safe,  
and effective medicine and the best remedy for  
any liver trouble. I could not say it is the best  
remedy, but it is the best I have found.

J. W. WHIPPLE.

From April 22, 1883:

I find it to be a very medicine I have been  
using for a number of 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 wait for a single day.

FRANK HAMILTON.

From Z. T. F. Palmer:

AUSTIN, Tex., June 20, 1883.

I have tried your Hepatozone as a remedy for  
liver trouble, and it has been most satisfactory.  
I have tried many other remedies, but none  
have been so good as this.

Z. T. PALMER.

From Rev. Dr. Sharpard, Superintendent of  
Deaf and Dumb Asylum, Austin, Texas:

March 26, 1884.

I have been using Dr. Tobin's Hepatozone  
for about eighteen months, and have found it  
so much better than any other medicine I  
have ever tried, that I would not part with it  
for twice the price. It is a safe, simple, safe,  
and effective medicine, so much so that as soon  
as the last dose at once from one bottle with  
I procure another.

W. SHAPIRD.

From Rev. Dr. Sharpard, Superintendent of  
Deaf and Dumb Asylum:

March 26, 1884.

I have been using Dr. Tobin's Hepatozone  
for about eighteen months, and have found it  
so much better than any other medicine I  
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