TO PREACHERS, \$1.60.

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THE PRESS.

Among our Exchanges.

The Presbyterian Banner, Pittsburgh, looks upon some of the "Higher Life" publications as "queer affairs." Of one of these, the Vanguard, published in the Southwest and bearing the motto, "Radical in Holiness," the Banner says:

cal in Holiness," the Banner says:

This superlatively good paper, as its pretentions claim, in speaking of a minister who has said something it does not like, and of a paper that contained an article it does not approve, calls them, "rationalistic, holiness-hating, heresy-hunting prelates," their words having "the hiss of the scrpent;" charges one of them with having "a morbid and wolfish spirit"; calls a minister "a brazen bigot," a "Pharisee," "flourishing ignorance and conceit"; and says in one of the articles that physicians are a "mercenary class of men, most of whom are blasphemous foes of Christ, who will for pay prolong the needless affletions of their fellow-men"; and closes the article by professing entire santification!

Zions Herald, Boston, has a good article this week on "Holiness-a Personal Study," which we print in full on this page. We find in the same paper the folson's article: "Shall we Change the Name of our Church-an Alternative:"

An ingenious and sanguine writer in the Texas Christian Advocate of July 18, opposes any change in the name of the Methodist Episcopal Church, South, as failing to accomplish the object desired—to relieve it from the supposed odium of being a sectional church. The writer affirms that whatever distinguishing name might be chosen for the body would simply perpetuate the incident of its separation from the original church. He thinks, however, that he has fallen upon a plan to relieve the difficulty. He argues that, after the legal separation by order of the Supreme Court, in accordance, as he affirms, with the amicable "plan of separation" on the part of the General Conference, the remaining portion of the church had no longer a right to the original name; that we should have appended the term "North" to it, as they did the term "South" to their co-ordinate body. Now this writer proposes that, as this ought to have been done and we had no right to the name, we should in an "equitable and legitimate manner" assume the appropriate title belonging to us. The two churches then, he thinks, would have equal rights in their previous united history, and neither be sectional. Providing the church that has remained loyal to their traditions refused magnanimously to do this, the writer proposes that an appeal be Providing the church that has remained loyal to her traditions refused magnanimously to do this, the writer proposes that an appeal be made to the courts to enforce the act and thus secure their rights. Considering how warm it is at this hour in Texas, this is about the coolest proposition, under the circumstances, to which we ever listened. We heartily advise the writer to pursue his plan. Nothing is more certain than that the M. E. Church will not make an addition to its name. It is more than possible, also, that in an appeal to the Supreme Court of the United States as now constituted a different opinion in reference to the "plan of separation" might be announced. When that judgment was originally delivered, it was an obiter dicta of the court that the black man had no rights that the white man was bound to respect. Sentiments have widewas bound to respect. Sentiments have wide-ly changed since then, and the Supreme Court has changed also.

Yes, "sentiments have changed since then," and to judge from the following do we are at a loss to know, for every clipping from the St. Louis Republican, other religious paper in the American sentiments are still changing:

Watering place society in the North is growing fastidious. A few years ago an edict was issued forbidding Hebrews as guests at one of the largest hotels at Saratoga because they were offensive to the "best" society of the metropolis, who were in the habit of spending the summer there. And now we have at Asbury Park in New Jersey an outbreak of the anti-negro feeling that would do credit to a community in Mississipni. The hotels at this sea-beach resort are filled with colored waiters, and in addition there are enough negroes living there and attracted thither to make an African population of 2,000 in the support ing there and attracted thither to make an African population of 2,000 in the summer season. It has been the custom, we are told, at this resort to "allow the negroes considerable social liberty"—such as "mingling freely with the throng of promenaders on the beach listening to the music in the pavilion, swimming in the surf, skating in the rinks and rolling baby carriages on the avenue." But the complaint is that the Africans have abused these privileges; they "overstep the bounds" which limit the rights of black people and "intrude themselves in places where abused these privileges; they "overstep the bounds" which limit the rights of black people and "intrude themselves in places where common-sense should tell them not to go, and monopolize public privileges to the exclusion of the whites." Colored women, after the day's work is done, "lock to the beach by the hundreds, jostle for room on the plank walk, and say impudent things to persons who resent their efforts at familiarity." This conduct has gone so far as to force the white people off the beach into their rooms and secure a monopoly of the ground to the Africans—and extort from the Asbury Park Journal a loud and angry complaint against what it calls "an intolerable nuisance" It is the old story at the North as well as the South, of the negro or "keeping his place." Even in the Northern Methodist watering place of Asbury Park, where it might be supposed the colored man would be welcomed to equal rights and privileges with his white brother, the moment he begins to claim these rights and privileges his conduct is called "impudence," and he is voted an "intolerble nuisance." Equality between whites and blacks is a very fine thing in the South, and any resentment of it by whites and blacks is a very fine thing South, and any resent very fine thing in the South, and any resentment of it by "rebel" whites is an outrage that calls for pages of condemnation in the Republican press; but equality between whites and blacks in a Northern Methodist watering place is a horse of another color,

We find also the New York Independ-

ent administering a rebuke. It says: What kind of people are these Asbury Park and Ocean Grove settlers? A year or two What kind of people are these Asbury Park and Ocean Grove settlers? A year or two ago honored negro guests of the National Educational Convention could not get dinner at the chief hotels in Ocean Grove without consented to have it served in the kitchen, or in a separate room, where high caste whites could not be contaminate to by them. Now Asbury Park wants to close its gates against men of color. It is not a proposal to shut out gamblers, thieves, prostitutes and other immoral persons, but to bar out a whole tace, simply because they are black. We would as soon have the society of lepers as that of men who could advocate such outrage.

Let Zim's Herald heal the open sore at

Let Zion's Herald heal the open sore at Asbury Park and Ocean Grove or cease to point its paragraphs with reference to the "black man's rights."

Dr. J. M. Pendleton, at the dedication of the Baptist house of worship in Monterey, Mexico, tersely pointed out the difference between Baptists and other denominations. He said:

Pedobaptists say, "Through the church to Christ," while Baptists say, "Through Christ to the church."

The Presbyterian quotes this senten-

tious sentence, and remarks: The venerable preacher has lived a long life to little purpose if he does not know more of the Pedobaptist belief than he discloses in these words. The antithesis is sharp, and as a rhetorical figure, well-constructed, but like many other antitheses, it lacks the essential quality of truth. "Through Christ" and his atonement "into the church," is the way indicated by all the evangelical churches in the land—the Baptist has no monopoly of it.

The Christian Index defends the posi-

The Christian Index defends the position as follows:

Now, then, observe 1. That infants are "in the church"—"members of the church." 2. That they did not get "in the church." or be-come "members of the church" "through

replies:

But pause! How did these infants get into the church? Was it not through Christ? Christ gives several kinds of gifts or benefits to poor, perishing sinners. To vast numbers he gives prolongation of life with its opportunities of repentance; to others he gives gospel privileges, such as the hearing of gospel preaching, and the training of pious friends; to others as to the children of the Jews he gives the privilege of church membership with a special and peculiar right to claim the promises which God makes to the members of his visible church. And to an innumerable comises which God makes to the members of his visible church. And to an innungrable company from all these classes Christ gives the efficacious, saving influences of the Holy Spirit and of regeneration. The error of the Index lies in its failure to see that benefits which may not result in the salvation of the sinner's soul are yet benefits which come to him "through Christ." It is through his atonement that hundreds of earthly benefits flow to men who are not pious, and perhaps flow to men who are not plous, and perhaps may never become pious. "Through Christ" into infant church membership as well as into adult membership, though it be through a different phase of his working.

It may or may not be a suggestive fact as indicating the peculiar views of some lowing criticism of Rev. Oscar M. Addi- of our Northern brethren that one pastor has written to the Western Christian whether it is not his duty as preacher in charge to bring to trial every man in his church who votes for other than Prohibition candidates. The Advocate makes

the following admirable reply:

No. To inaugurate a campaign of that sort would lead to consequences which the questioner does not dream of. Hundreds of thousands favor Prohibition; some of us are very ardent upon the subject; but let us be wise men. Foolish methods sometimes endanger good causes. It is entirely safe to say that no member of the General Conference ever thought of such a procedure as this pastor suggests. The question is so preposterous as hardly to justify a serious reply. The same man asks for advice as to how he shall vote. Manifestly the Advocate can give no advice upon that subject. No thoughtful class of men would advise us to assume such function. We can not go beyond the discussion of principles. The discipline to which this pastor refers contains these words: "We do not presume to dictate to our people as to their political affiliations." The General Conference was not a political convention, nor as a legislative body did it propose to make it a crime for men to vote as they may choose. The Advocate is not a partisan convention. Men have a right to vote as they please. This is the unalterable attitude of the Advocate; an attitude which we believe all its real friends will approve. And this opens the way for us to say that in these heated times it is the duty of every man to maintain a Christian spirit. Violence now may do great harm, and beyond question will do great harm if indulged. Divisions and dissensions in churches will not promote temperance or any other good cause. the following admirable reply: promote temperance or any other good cause. Let us be true to our convictions and loving

The TEXAS ADVOCATE lost one subscriber by its editorial notice of General Grant. What that subscriber will now Union was guilty of the same mistake. The following estimate of the dead soldier and president, taken from the edito-

exchanges, may be of interest: Baltimore Methodist:

Alabama Advocate: In private life he was not a model to be folwed by young men.

Holston Methodist: He was the right man in the right place, showing himself equal to every emergency in the arduous task he undertook.

Richmond Advocate:

We trust he made his peace with God, who has little respect for national butchers, even for such a "patriot" as the son of Jesse, a greater than his sword, but not fit to set a stone in the temple of Jehovah.

Arkansas Methodist :

He was one of the great and prominent figures of this mighty age, and the whole world stops o shed a tear over his bier.

The New York Advocate thinks that the people's treatment of General Grant has refuted the oft-repeated charge that republics are ungrateful." It says:

"republics are ungrateful." It says:

Twice made president, and the favorite of
many for a third term; receiving the gift of a
quarter of a million of dollars from leading
citizens; restored to his place in the army
after having resigned it to enter upon the
highest civil office; almost worshiped by the
multitude—he dies at last, having his heart's
desire, the "good-will of all, whether formerly
friendly or not."

The St. Louis Advocate comes to hand in new and fashionable clothes, but still believes in the old Methodist customs.

The custom of saying "Amen" in an audible manner in the public assemblies is Scriptural, Methodistic and spiritual. It adds point and power to the utterance. It is painfully evident that there is lack of vigor along spiritual channels. Spiritual deadness is seen in the dumbness which prevails in our religious assemblies. Where the Spirit of the Lord is there is liberty, and the tongue is the recipient and expression of this spiritual enlargement. There is a fungus growth which has sprung up in many places resembling, in some of its features, this spiritual and genuine product; a kind of partisan, catch word freedom; it will remain impassive and silent while the weightiest spiritual truths are uttered, or the most powerful prayers, glowing with faith and love, are offered; but, as soon as one of their hobbies is introduced, they respond with vociferation. This is a counterfeit, the utterances and call of a party, the spirit of the man and not of Christ.

The Southern Advocate, Charleston, The custom of saying "Amen" in an audible

The Southern Advocate, Charleston, asks an important question:

How can books which are so necessary be circulated for use? First, they must be written, and then by some means be sold to our people. In olden time, preachers were colporteurs examples. Today, very few try and still fewer succeed in that work. Will it not be necessary to inaugurate a system of colporations. be necessary to inaugurate a system of colpor-tage? Can it not be done now? Cannot dis-tricts do it—or the annual conference?

It is to be hoped that this question will find an answer. Thousands of people are coming into our church who do not know what we believe nor why we believe it. Our books are not circulated and the great majority of our preachers do not and many cannot teach and defend from the pulpit the doctrines of our church. As a consequence we gain yearly hundreds and thousands who are the easy

prey of proselyters and skeptics. One of our Presbyterian exchanges reprints from a local paper the following advertisement:

Our readers who reside in striking distance of —, will have the opportunity of attend-

Christ." Many of them never come to Christ at all; but if any of them do, it must be through the church.

The Christian Observer, Louisville, Ky., replies:

But pause! How did these infants get into the church? Was it not through Christ? Christ gives several kinds of gifts or benefits

And remarks:

If we are to have a Presbyterian farce, why not Presbyterian comedies and tragedies? Why not have the pastor, elders, deacons and Sunday-school teachers get up a regular theatrical company for the benefit of the church?

Our confrere is behind the times. Our enterprising church people have still further surprises in store for us: "We'll soon have sacred prize-fights, of twice two soft gloves, the law to keep in bounds. We'll have a sacred beast show, with a sacred caravan; likewise a sacred dime show, with a sacred tattoed man. We'll have a sacred circus, with sacred mules and clowns; then the 'boys' will have a fox hunt, o'er sacred fields and downs; we'll have a sacred ball match by eighteen sacred men; then will follow sacred 'germans,' by the sacred 'upper ten.' Every-Advocate, Cincinnati, seriously inquiring thing will be sacred about a twelve month hence; and every average Christian will be found upon the fence."

HOLINESS A PERSONAL STUDY.

Our English Wesleyan exchanges give an interesting account of a convention called in Southport, by the superintendent of the circuit, who presided at all the meetings, for a consideration of the subject of Scriptural holiness. A tent was erected capable of seating fifteen hundred. In the evenings, often, the tent was uncomfortably crowded. The public services commenced on the Sabbath, and continued through the succeeding Friday. Several well-known Wesleyan preachers assisted during the sessions of the convention, among them two of the connectional evangelists. The meetings were conducted with great decorum, and were attended with manifest and large spiritual results. With us a national organization has

taken the subject in hand, established permanent headquarters, with a publishing house, periodicals, tracts and books. It annually arranges a series of grove services in different portions of the land. These are largely attended, are addressed by able speakers-ministers, laymen and devout women-and are often seasons of peculiar spiritual interest and power. All these extraordinary means, however, seem to make but comparatively a small impression upon the body of the church. The attendants upon these services are largely drawn from other denominations, rial columns of some of our Methodist and in some portions of the country strong and persistent efforts have been guides, while he has the heavenly chart testing parties which for generations made to organize the movement into a sep-He was the soul of honor, and never forsook arate church. Such men, however, as the the land of "corn and wine" as a source and the aristocratic elements in the comlate John Inskip, who loved and believed in his denomination, and Rev. Wm. Mc-Donald and Bishop Taylor, have prevented the formation of a new ecclsias- and sacrifice will be no longer simply a the republic. But, having them once on cal organization, and found ample duty, but a delight; for the love of the stage as personifications, they must liberty and opportunity within the Christ will constrain him, and it will be be eventually disposed of. So we are limits of their chosen ecclesiastical body. But the sad fact is, that a large proportion of the direct instruction in reference to a believer's high and rich privilege in the Gospel is left to this organization and its special services. For reasons that are obvious. prejudices have been excited against first set forth in the columns of this re- prosaic necrologies. terms which have always been familiar view the true story of the American Decin our Methodist history, and, also, laration of Independence. The facts ative scholars, believing in the literal against the hallowed and inspiring state there critically proven, that the docuof Christian experience and consecration ment in question was written about A. happens that these represent Major Andre as a British "spy" hung by the of which they are the symbols. Every D. 1876, by Charles Sumner, as a justifi- Americans, while a monument, erected year, at the sessions of our conferences, cation of the late war between the States by the Americans themselves, to his this state of grace is considered in the of the American Union, are now gener- memory was standing as late as 1880? addresses of our bishops, and is urged as ally accepted by the scholarly classes of the constitutional method of choosing a work of preaching Scriptural holiness, this case. and not to relegate this work to special One or two of our critics failed to un- of that commonwealth was so chosen. evangelists.

those who have made this their profes- general conclusions. For instance, Prof. method of choosing a public officer ever sional work, how many discourses are preached upon the subject, and how much great College of Congo, claims that a part in the event." Probably some in the subject of the event. effort is put forth to circulate Mr. Wes- of said Declaration was written by one the "Constitution" with the laudable inley's admirable tract upon the doctrine John Brown, a native African, who died tention of showing his fellow-citizens and the rich biographical and illustrative somewhere near Harper's Ferry, in the how a chief magistrate ought to be seliterature which has been collected from last half of the nineteenth century. His Methodist pens? How few really in- reasons for such a claim are that the ceeded. One thing alone is certain: no such structive and experimental discourses Declaration is in its different parts of method of choosing a chief magis rate upon this victory of faith do we hear! very different degrees of merit; that in was known up to the last decade of the In former days thoughtful disciples bear- the first part the Supreme Being is called nineteenth century. At what later date ing other Christian names came to our God, while in the second part he is spok- tion is not known. public services, not so much to listen to en of as Divine Providence, and that this doctrinal defenses of our views upon the African, who had probably been a slave illustrations of the mythical and lengendwitness of the Spirit and the possibility himself some time, was in the popular of loving God with all the heart and liv- mind more closely identified with the ing a consecrated life, but to learn the outbreak of the war against slavery than dreds of documents extending over the steps to be taken to reach this "land of Charles Sumner himself. Beulah," the nature of its experience We are quite ready to assent to this as and tests, and how to carry this heavenly a possibility; for we did not assert either life into the practical cares of the family the document in question to be wholly first century there is not a single instance and the temptations of an active busi- from one hand, nor that it has come to in which the seal in use corresponded ness. Where shall they go among us us in its original form. And this is our now to secure from the teachings of the answer also to another critic, Professor pulpit answers to such heart-longings as Kurokuro, LL. D., of Patagonia, who arrived for the entire reconstruction of

service. The emotional nature may be ment in question, ninety-four, by actual powerfully moved only to be followed by count, give this simpler phrase as the a painful reaction, and this exalted and language of the instument. As it has sanctified condition of the sensibilities come down to us, it reads to the effect may be readily mistaken for the consum- that "all men are created equal: that mate work of redemption, and be con- they are endowed by their Creator with stantly sought in excited services as an certain inalienable rights; that, among end rather than a possible and simple in- these are life, liberty and the pursuit of cident attending the mighty baptism of happiness," etc. But we supposed every the Holy Spirit. What is needed is an student of history would know the simearnest and careful study of this subject. ple words of the original text, as they It is to be entered upon as one of para- have been quoted innumerable times by mount importance for the real success of innumerable authors. The amended our ministry; particularly is this very language of the document is a specimen sacred rounds; and fought with sacred primal business of the pastor, as so many of what was called in the nineteenth other religious lives are to be affected by century "spreadeagleism," and was pehis. Every other study, whether directly culiar to the "rowdywest."

or indirectly affecting our pulpit service,

will deliberately set himself to know all of States. cation of the divine Word, could have the Yukon. of emotional enjoyment, and, what is monwealth. In these two -Zion's Herald.

ICAN HISTORY.

REV. H. D. JENKINS, D. D.

It is now about three years since we

derstand the exact position that we took. But what is the result? Outside of and so reluctantly assented to the for the most clumsy and unsatisfactory

calls attention to the fact that we quoted American history. Two things are first Christ is not necessarily in the wilder- the phrase "all men are born free and ness. For all persons the exciting scenes equal," as if it were a part of the lanof a crowded service in the groves do not guage of the Declaration. We were not filled, we shall be able to construct a hisafford the best opportunity to apprehend careless as the learned doctor supposes. tory clear, rational and dull. There will and apply the full force of the gospel to our spiritual needs. These means almost that every scholar understood the mutientirely fail of their highest results un- lations through redaction which the only by the profoundest scholars, and beless coupled with thoughtful study and Declaration has suffered. Out of one lieved only by the profoundest fools! persistent consecration to the Master's hundred ancient references to the docu- Orthodox Review, A. D. 2885.

But no one can be so guileless as to reis secondary to this. The perpetuity of ceive the common American traditions Christian life and activity in the church for veritable history. There is no doubt, depends upon her entire consecration to nor any possibility of a doubt, but that the Master and the fulfillment of the the aboriginal Americans came to that promised work of the Comforter in the country from the eastern shores of Asia, church be inspired to seek after this? Mongolian race. Yet the Americans Not by lashing and scolding, not by ex- claimed a European ancestry and descent: cluding members from her pale, not by and constructed one of the most charmdiscouraging and depressing philippics, ingidealizations of national history imnot by sending them all, without hesita- aginable. The fables of the ".Eneid' tion or evidence of particular sorrow, to were dull prose compared with the "Maythe divine retributions, but by patiently, flower" legends; and it is not probable kindly, wisely, in the use of varied means, that the early writers of these tales exwithout monotonously harping upon one pected them to pass for sober history line of thought, setting forth the nature any more than the writers of the "Thouof the gospel in all its comprehension, sand and One Nights' Entertainment" its simple but positive requisitions, and intended their fables to become current its divine tests of character and attain- as records of empire. These were marvelous dreams of heroic endeavor, too Of all Christian people we have the beautiful and too romantic to deceive least excuse for lack of intelligent views any intelligent reader. The Americans upon this sublime theme. Our literature | did not expect the world to be so lacking on this subject is simply voluminous, in the historic sense as to confound their and as rich as it is multiform. If one poetic idealizations with sober chronicles

that Christ claims at his hand, and all As an illustration, we remember that Christ has promised to do for him, he need | before Washington "crossed the Delanot go to any evangelical Mecca or Jerusa- ware," Xerxes had "crossed" the Helleslem to find the holy "grail." The late pont, and Casar had "crossed" the Rubi-Mrs. Dr. Upham, of Brunswick, took con, not to mention the escape of William the Bible, especially the New Testament | Tell across the Lake Lucerne. It was and the prophecy of Isaiah, and copied simply a poetic necessity that their great every promise with its appended condi- hero, Washington, must "cross" sometion, and then sought to place herself in thing; and, if the story had been written the condition and to grasp the promise. a little later it would doubtless have been Such a study, and such a personal appli- told of the Mississippi or the Columbia or

but one result. It proved, as it always As a still further illustration of this will, "the power of God unto salvation." tendency toward the idealization of his-But our shelves are crowded with the tory, we may recall the story of the death lives of holy men and women, and with of two of their most illustrious citizens, clearly written expositions of this divine- Adams and Jefferson. They are comly constructed highway of holiness. If a monly asserted to have been among the sincere seeker after God will thought- "signers" of the Declaration. They are fully take the hand of these human really, personifications of the two conunder his eyes, he will surely be led into divided the American people, the popular better, he will reach that blessed condi- classes are represented as joining in the tion of spiritual victory where service adoption of the fundamental compacts of "more than meat or drink" to serve Him. told that they died, and, mirabile dictu, both died on the Fourth of July; and, more remarkable still, both on the same LEGENDARY CHARACTER OF AMER- anniversary of the event celebrated. He must be sadly wanting in critical insight who does not see in such myths simple and beautiful idealizations, rather than

Has it ever occurred to our few conserv-

a personal experience, and a subject of all the world. We were not surprised at chief executive in America was by the pastoral endeavor to secure its spread, the resistance offered by conservative selection of foremost citizens from every upon our young ministers. In later writers here and there; but it is safe to State, who in turn met and chose the one days, on these occasions, they are ex- say that constructive criticism never won most illustrious citizen of the whole Rehorted to be individually leaders in the a more swift or complete victory than in histories declare. And yet it is indisputable that no President in the whole life The so-called "constitutional" method was simply an idealization of an apology jurist or statesman wrote this article of lected: but, well-intentioned as this scheme was, it seems never to have sucthe article was written into the Constitu-

> We might continue indefinitely these ary character of American "history." The "Great Seal of the United States" has come down to us attached to hunfirst century of the Republic. In this time we have preserved three laws relating to the character and symbolism of the said seal. And yet in the whole of this with the act of Congress which is supposed to describe it and give it validity

> The time is coming, but it has not yet necessary, viz.: greater distance from the event and greater confidence in savants. With these two conditions ful-

Man and Beast Mustang Liniment is older than most men, and used more and more every year.

A Druggist's Story.

Mr. Isaac C. Chapman, druggist, Newburg, N. Y., writes us: "I have for the past ten years sold several gross of DR. WM. HALL'S BAL-SAM FOR THE LUNGS. I can say of it what hearts of her membership. How can the and that they were an offshoot of the ing Cough, with the happiest effects. I have fact, always have a bottle in the medicine

THE PILLOW-INHALER! All-Night Inhalation,

BRONCHITIS. CONSUMPTION.



produce constipation—all elies from medicines do, Mrs. FLIZABETH BAIRD, 74 Farwell Ave., Milwankre, Wis, says, under date of Dec. 20th. IS84:

"I have used Brown's Iron Bitters, and it has been more than a doctor to me, having cured me of the waskness ladies have in life. Also cured me of Liver Complaint, and now my complexion is clear and good. Has been beneficial to my children."

Genuine has above trade mark and crossed red lines on wrapper. Take no other. Mide only by BROWN CHEMICAL CO., BALTIMORE, MB.

LADIES HAND BOOG—useful and sittractive, con-

Ladits' Hand Book—useful and attractive, con-taining list of prizes for recipes, information about coms, etc., given away by all dealers in medicine, or uniled to any address on receipt of 2c. stamp. Myers, Fla., September 20, 1882.

Fleming Brothers:

It affords me pleasure to assure you that after using Dr. C. McLane's Celebrated Liver Pills for more than twenty years in my family, that I regard them as being superior to any I have ever used or have seen used. I have not had them constantly and had to try others, and I have tried a good variety, but I have never had any to act so promptly, profitably and nicely as McLane's. I have used them on myself, wife and children, with the most gratifying results. For children, having used them on my own with such ease and happy effect, I would recommend them to one and all. These pills do the work—do it promptly, do it well, and leave no ill effects behind.

As a bile remover, as a liver corrector, as a forerunner preparing the system for quinine, there is no pill or medicine equal to Dr. C. McLane's Celebrated Liver Pills. I expect to use them as long as I live, if they continue as good as they have been in the past.

Yours Truly,

E. H. GILES,

Pastor of M. E. Church, South, Myers' Station,
Tampa District, Florida Conference.

P. S.—I am now using your Vermifuge, and I am highly pleased with it. It is death on worms.

THE ONLY CENUINE

CLANE'S PILLS Are the Dr. C. McLane's Liver Pills,

MANUFACTURED BY FLEMING BROTHERS. 24 Wood St., PITTSBURGH, PA.

Look for the signatures of C. McLane and



Magnolia Balm

is a secret aid to beauty. Many a lady owes her freshness to it, who would rather not tell, and you can't tell.

Texas Christian Advocate.

A REVIEW OF REV. JOHN R. ALLEN'S DEFENSE OF THE "METHODIST CHURCH ON THE MODE OF BAPTISM."

Rev. J. R. Allen, in his article purport-ing to be "A Defense of the Methodist Church on the Mode of Baptism," represents true Methodists in the attitude of opponents. For more than thirty-five years we have been trying to defend the doctrine and polity of the M. E. Church, South; and, in this position, we stand with the brave-hearted advocates of Methodism. At this late day we dislike to be placed in the attitude of opponents. We are in favor of striking from our Book of Discipline the following clause, set forth in parenthesis. It reads: "For, if he shall desire it, shall immerse him in water." We deny that we oppose any one of our principles, and in this we are sustained by the Twenty-third Article of faith. Last clause reads: "Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification." We have no right to strike out baptism, but we do have a disciplinary right to strike out immersion. In doing this, we assume that our church will be greatly edified. Is that objectionable clause beneficial? If it is, we (as a body of ministers and laymen) ought to retain it; but if it is not, we ought to erase it from our formula of baptism. As it is, hundreds of pastors ignore it, and the North Texas Conference sustained a brother who openly refused to practice immersion. If all the annual conferences were to test the question, we predict that they would act in like manner. All who voted in favor of that brother, doubtless felt that they were justified by the following article of faith. We quote it as follows:

"The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be article of faith, or be thought requisite or necessary to salvation."

This being our faith with respect to proper subjects; but not so with immermersion is not mentioned in them, we have a perfect right under the Twenty-third Article to strike it out. Baptism "with water" is from heaven, but immersion for baptism is a myth. How long shall we yield to the fallacy of exhaust the developments of the church for the last hundred years, and says that they "have all tended to strengthen" the position of the church. He can look at the church as she now mersion for baptism is a myth. How long shall we yield to the fallacy of ex-clusive immersionists on this subject? As light increases, immersion for baptism is gradually becoming unpopular with enlightened Christians. Our conviction is, if John Wesley and Adam Clarke were to rise from the dead, they would retract their views on the sixth chapter of Romans. Their exegesis of the fourth verse has done us no good— but much harm. We have been forced to the necessity of quoting their comments on other texts to sustain the popular faith of our church. If immersion constitutes any part of our "base" we should remove it, because it cannot be proven by the Scriptures. As heretofore being a human invention. We cannot be induced to believe that John was bapnd Peter by plunging in another. Such an idea is preposterous. Immersion for baptism in our church is a dead weight, and as we have carried it long enough, we should, at the earliest possible moment, cast it out of the ship and let it be numbered with Montanistic heresieswhere it rightfully belongs. Bro. Allen believes that the position of our church in the practice of two modes, is "fortunate" and "providential."

WHAT DOES HE MEAN

by these words? He does not assume that immersion is a Scriptural mode. If he will prove that it is, then, with some degree of consistency, he may offer his reasons for the faith that is in him. We deny the correctness of his faith on this topic. In the light of historical facts, our position is, that the position of our church—verified in the adoption of immersion for baptism-was very unfortunate. A few facts will demonstrate this allegation: 1. By practicing immersion, we virtually acknowledge that it is a Scriptural mode. 2. Exclusive immersionists affirm that we acknowledge the correctness of their faith and practice. 3. Our own members who were immersed rarely have their children baptized. 4. They are almost universally opposed to infant baptism. 5. The practice of two modes creates friction in our economy. The success of Methodism cannot be ascribed to the liberality of our church in granting to applicants the right of choice as to mode; but, on the other hand, to the purity of doctrine, the zeal of our people, and, above all, to the power of the Holy Ghost. If our good brother will examine the origin of immersion, its changes, progress and evil appendages, he will not find in the misshapen illegit-imate creature a "fortunate" feature. Another word deserves a passing notice: PROVIDENCE.

Does he mean that God in his providence originated immersion for baptism? We can see providence in its origin and practice, but we cannot see the slightest intimation of God's work in any part of it. If there is divine providence in its origin and perpetuity, or in its adoption by our church, we cannot find it. No well-informed historian will deny the following facts: 1. Trine immersion was the original practice. 2. Men, wowas the original practice. 2. Men, wo-men and children were immersed in a rigid uniformity in anything else. We denuded state. There are but few trine immersionists in the world. Nearly all denominations practicing immersion have rejected two of the trinity. Having done this by what authority do they hold to the single dip? They practice "one immersion" by assumed authority; hence, as the providence of God is not in it, we ought to "strike it out," and then follow the footprints of Christ and his apostles. We are all agreed that infants, peni-

tent believers and regenerated persons should be baptized. The

DESIGN OF BAPTISM indicates that we should strike out "immersion." We hold that baptism (not immersion) is "a sign of regeneration or the new birth." Baptism by pouring beautifully represents the modal action of the Holy Spirit upon the heart. When the same freedom existed already in the

fore baptism after this apostolic manner will stand the test of all critics. In immersion the candidate baptizes himself as deep as he wades, then, by physical force, the minister plunges that part of the body above the surface of the water. Now we ask in what sense do the wading eration? Every sane man is bound to answer: there is none. Well, then, if immersion is not "a sign of regeneration," to be consistent, we must about the sign of regeneration," to be consistent, we must about the sign of regeneration, but the sign of regeneration, but the sign of regeneration, and the sign of regeneration are sign of regeneration and the sign of to be consistent, we must abandon one or the other. Bro. Allen must make immersion the "sign of regeneration," or else concede that immersion and the scriptural mode of baptism do not harmonize in design. Baptists immerse to represent or commemorate the burial and resurrection of Christ, and if they are right we ought to adopt their design. If we should do this we will have two

ment is based on INHERITANCE. He says: "Our position upon this subject was inherited from those churches through whom we trace our ecclesiastical descent." We do not object to the truth of this statement, from the fact it is decided in our favor. We have inherited depravity and many other evils, but in view of peace, prosperity and happiness it is our business, as far as possible, to get rid of them. On parity of reasoning we have inherited "from those churches" immersion for baptism, but this inheritance does not prove its divine origin. It has always been an "eye-sore" to the church, and for this reason we say, strike out the objectionable clause. We can do so on the same principle that John Wesley "eliminated the dogma of baptismal regeneration." Bro. Allen gives a full expression of his faith as follows: "I believe the thing was of God, and providentially we have been placed in the strongest possible posi-tion upon this whole subject of baptism." proved thereby, is not to be required of any man; that it should be believed as an article of faith, or be thought requisite respect to two distinct modes of baptism, and the right of candidates to choose their own mode. If we are right in this doctrine, it certainly holds good with respect to the rites and ceremonies of the church. God ordained baptism and we it was from God. Will he be so kind as regard it a sacrament, and on this ground to give us chapter and verse to prove his we have no right to withhold it from faith in this particular "thing?" If he proper subjects; but not so with immercannot give us "thus saith the Lord" to sion, because it is nothing more than an sustain it, we may reasonably infer that illegal form of the ordinance. Our artiit is not well founded. We can easily cles of religion constitute the groundwork of ritualistic practice; and as immersion is not mentioned in them, we we believe that God had no hand in it.

every man a liar. proven by the Scriptures. As heretofore stated in the ADVOCATE, we are in favor God is not sufficient to sustain his posiof striking it out upon the ground of its being a human invention. We cannot what he demonstrates the "most ancient be induced to believe that John was baptizing the people by affusion in one place, the 7th chapter of what is considered Teaching of the Apostles, as follows: "Now concerning baptism, baptize thus: Having first sought all these things, baptize ye into the name of the Father. and the Son, and the Holy Ghost, in living water. And if thou hast not living water baptize into other water; and if thou canst not in cold, then in warm (water). But if thou hast neither, pour (water) thrice upon the head in the name

exists, but he cannot tell what she would

have been without immersion. If this innovation had been kept out of her pale, we may reasonably conclude that she

would have been greater in spiritual life

and membership. God alone can decide the question; but when we remember that trine immersion was one of the leading heresies of the second century,

and that the single dip was unknown as

a Christian ordinance for nearly five hun-

dred years after the apostolic age, we should, with the lights before us, say

with one accord: "Let God be true, but

of the Father, and of the Son, and of the Holy Ghost." In his comment he says: "Now, whatever else these words do or do not teach, they are certainly clear as to indifference to mode." Yes, ironically speaking, they are as "clear as mud." According to this "teaching," a man may be put into the water "cold" or "warm" and then be baptized by affusion. If the apostles ever advised anybody to be put into the water, their teaching, as found in the newly discovered book, contradicts the examples in the New Testament. The "teaching" ascribed to them, in our judgment, is on a par with the spurious "teaching" of what is said to have been written by Barnabas and Hermes. Another thought: In the last clause we see that the principle thing necessary to baptism, was to pour water upon the head 'thrice" in the name of the trinity; and this could have been done with the candidates down into the water up to their necks. The most ancient figures of baptism show that while the candidates were in the water they were baptized by affusion. All these facts properly con-sidered, we have no right to conclude that the apostles were "indifferent to mode." We regard such reasoning perfectly puerile when compared with the Holy Scriptures. We see not a word in Dr. Philip Schaff's comment to justify Bro. Allen's "defense." Let us briefly examine it. He says: "We have, therefore, a right to infer that at the end of the first century there was no rigid uniformity in regard to the mode of baptism, and no scruple about the validity of aspersion or pour-ing, provided only that the head was baptized into the triune name with the in-tention of baptizing." In this statement there is not the slightest inkling in favor of immersion. On the hypothesis that there was no "rigid uniformity" in regard to the mode of baptism in the apostles modes of baptism. Dr. S. is right in saying that there was "no scruple about the validity of aspersion or pouring," but he does not intimate that immersion

was practiced at all at the "end of the

cate of the position of Methodism, except that the church then seemed to prefer immersion but allowed affusion, will make an effort to prove that immerwhile we prefer affusion but allow im-

Were we to believe what he says, we

would be an exclusive immersionist. Note what he says: "The church then seemed to prefer immersion." At that time, if there is any truth in the Bible. designs. There cannot be two Scriptural designs for the same thing; and as we have two modes and but one design, we wonder where he got his information. must strike out immersion, and then bap- His quotations do not furnish it, and we tism by affusion will stand forever as "a feel safe in saying that no man can sign of regeneration." Another arguprove that immersion was practiced in the first century. Tertullian, A. D. works of our church teach that affusion is the Scriptural mode of baptism; and 200, is the first man under heaven who mentions it, and in his day three dips instead of one was the practice. He wrote ment, we practice immersion, not by distinct of the Montanistic sect. in defense of the Montanistic sect, to which he belonged; but, remarkable to say, he never taught that immersion was a divine ordinance. With these irrefutable truths before us, we cannot tell by what authority Bro. A. concludes that "in the time of the Didache we have almost an exact duplicate of the position of Methodism." If he can give us any light we would like to have it.

He assumes, in the next place, that "we greatly weaken our position when we attack the validity of immersion." We are not disposed to attack the validity of immersion, for, in our judgment, we can practically demonstrate Christ's design of baptism by sprinkling, pouring or immersion; and as the validity depends mainly on this, we frankly confess that either mode will answer the purpose; but with this concession, we emphatically deny that immersion is taught in the Word of God. If denying its divine origin invalidates it, we had better commence anabaptism, for our judgment is that at least nine-tenths of our ordained ministers do not believe that it has any foun-dation in the oracles of God. Were we to admit that it is Scriptural and then deny that it is the *only* mode, we would virtually give up the question; because it is patent to every logical mind that as we have but "one baptism," there is only one Scriptural mode.

On this point Bro. A. reasons thus: 'Upon the hypothesis that the New Testament teaches and makes obligatory upon the church one definite and unal-terable way of administering baptism, there are almost insuperable obstacles in determining what that mode is."

We reply that if all men had followed the *only* mode of baptism, immersion had not been in existence, but by its introduction "obstacles" have been thrown in the way, and there they must stay as long as we practice it. By removing the cause, then, there will be no difficulty in "determining what that mode is." takes the ground that if we "strike out" immersion and practice affusion exclu-sively we would meet with "insuperable obstacles." Our practice of immersion indicates that there have been "obstacles" in the way, but there never was any in regard to affusion; and for this reason we hope that it will be obliterated reason we hope that it will be obliterated from our baptismal formula. We further believe that there is no law in the Disciassume that if immersion is taught in the Scriptures it excludes all other modes. On the same principle we consay, "strike out" that unscriptural clause, say, "strike out" that unscriptural clause, modes. On the same principle we con-tend that if affusion is taught it excludes immersion. To us affusion is as plainly taught in the Bible as repentance; there-fore, we should not presume to obligate our deacons and elders to practice anything else. We hope that he will come to the front and be consistent by saying that immersion is divinely authorized. If he cannot prove that it is, his "defense" is a failure.

He also assumes that the word used in Hellenistic Greek has to be "stretched" to "take on that meaning at all;" that is, sprinkling or pouring. The word (baptizo) needs no stretching, because it was never intended to express modal action. The word used signifies the thing done, but not modal action. In vain may we search for a specific action in the definition of the word. It is a word of denomination; and in proof of this, lexicographers and classics have given it many definitions. Dr. Dale, in his "Classic Baptism," has proven in his criticism of Dr. Conant's examples, that on Baptist principles the word has forty definitions. We find in heaven's lexicon-the Bible-sprinkling and pouring clearly expressed, but on the opposite side. There is not one word in it to signify that immersion was ever thought of for baptism. "Be baptized" is a divine command, but we cannot find out exactly how we are to be baptized by the definition of baptize in Greek, nor by "baptize" in English. To ascertain the specific action of baptism, we must appeal to Moses and the prophets. and then to the New Testament for demonstrative examples. We are command-ed to repent, but no man can tell how by the word alone. The means to be used in order to repent evangelically are expressed in other texts. Hence, scholarly Baptists and Pedobaptists, have "stretched" baptizo beyond measure—to no purpose—except, by their stretching, they have darkened divine teaching. That the world (butter) teaching. Take the word (baptize) alone, as it is found in King James' version, and then, as we believe, all true Methodists will be in favor of striking out that objectionable clause.

Bro. Allen's truthful position destroys HIS LOGIC.

He says: "I do not want an easie proposition than to prove from prophetic 'sprinkling,' from baptize * * with the Holy Ghost, and from instances like the jailer, that affusion for baptism

is allowed in the Bible.

If affusion is "allowed" in the Bible. cannot safely say that the apostles done it must be divinely authorized, and if their work in a loose way. Judging it is of God, he might have said, their work in a loose way. Judging from God's rigid dealing with his people under the Mosaic dispensation, it is not reasonable to suppose that the apostles and other saints tolerated two distinct tism "is allowed in the Bible?" If he can be prove what he save (and we know he can) prove what he says, (and we know he can) his proof is prima facie evidence (unless the Bible teaches two modes) that affusion is the only Scriptural mode. If he cannot prove immersion by the Scripfirst century;" therefore, we maintain that affusion was the only mode of bap-tism. Mr. Schaff adds: "In the past tures, to be consistent, he ought to say "strike it out." Note his reasoning:
"But when I attempt to prove that immersion cannot be justified in the Scriptures, I find that I have a much more difficult contract on my hands." ever he or any other man proves that "affusion for baptism" is taught in the Book of God, he will not have a "difficult the same freedom existed already in the apostolic age. (Italics mine). It cannot be baptize a person with "clean water" the modal action and purifying element, both combined, prefigure spiritual baptism by which we are regenerated, there
the same freedom existed already in the apostolic age. (Italics mine). It cannot be supposed that the twelve apostles the twelve apostles in the work of God, he will not have a "difficult contract" on his hand, in proving that immersion "cannot be justified in the Scriptures." If we can prove as easily as he says that affusion is the Scriptural as he says that affusion is the Scriptur

said that by this degree of freedom the mode, that will settle the question forapostles practiced sprinkling, pouring and immersion, his testimony would have been on the point at issue, but it is altogether irrelevant. We might admit that his evidence is true (but we do not), and the service of the will be no necessity—from any consideration, to prove that "immersion cannot be justified in the Scriptures." If he would be true to his position in regard to "affusion for baptime with respect to the question for the point at issue, but it is altogether irrelevant. We might admit that his evidence is true (but we do not), and the point at issue, but it is altogether irrelevant. We might admit that his evidence is true (but we do not), and the point at issue, but it is altogether irrelevant. We might admit that his evidence is true (but we do not), and the point at issue, but it is altogether irrelevant. We might admit that his evidence is true (but we do not), and the point at issue, but it is altogether irrelevant. We might admit that his evidence is true (but we do not), and the point at issue, but it is altogether irrelevant. We might admit that his evidence is true (but we do not), and the point at issue, but it is altogether irrelevant. tism," he ought to abandon his logic verified in his defense and say, "strike it out." If immersion is a Scriptural mode of baptism, he ought to prove it, Didache we have almost an exact duplicate of the position of Methodism, if he will prove this we will crown him except that the church then seemed to victor for his manly "defense." If he sion for baptism is "allowed in the Bi-ble," he will find a much more "difficult contract" on hand than he can possibly find in trying to prove that it is not "allowed." His reasoning on this topic is foreign to the question. He argues that

"THE METHODIST POSITION of either mode is the orly one that can be established by the history of the church, or successfully defended by the Bible." What is the true position of the church

in regard to immersion? The standard apostles. The best authors of our times do not try to prove immersion by the Word of God. None but rigid immersionists will undertake the job. If any Methodist author takes the ground that affusion and immersion were practiced by the apostles we would like to see his testimony. Immersion as practiced by our ministers cannot be successfully established by the history of the church nor by the Bible. The latter is as silent as the grave on the subject, and the history of immersion is enough to make an angel blush. There are so many heresies connected with it, to say nothing of trine immersion and the denuded state of the subject, that we would frown at the idea of appealing to history in support of the "Methodist position."

In conclusion, he asks: "Now, granted that we are to allow both modes, who is

to choose between them?" We concede that the church gives the right of choice to the candidate. This is the objectionable feature to the ordained preacher in our church. We object to being forced to practice immersion contrary to what we know the Bible teaches. We have enough to do to practice what is written. Remove that clause and we will be free, but while it remains, and we follow the imperative command, "Shall immerse him in water," we often act contrary to our conscience and judgment. There is nothing in our ordination vows to compel us to immerse any one, but we are bound to baptize suitable applicants; but we hold that immersion is one thing and affusion another. If Bro. A. can prove that immersion and affusion are modes of Christian baptism, and will give us the proof we will practice both; give the subject his choice, and then contend for Ity in What he considers the "Methodist po-ition." We will do more—that is, when our bishops decide that immersion is taught in the Scriptures, we will abide by their decision. They may decide that immersion for baptism is a part of our ritualistic law, but such a decision would not meet the question at issue. There are hundreds, if not thousands, who will then we have unity in faith and practice. As the ritual is, granting the subject the choice of mode, every ordained pastor must practice sprinkling, pouring and immersion, and in this way we manifest "confusion" among ourselves. We had better have a little "confusion" among applicants for baptism than to be divided as we are.

WEATHERFORD, TEXAS.

CALVERT DISTRICT-W. M. S. Report of Auxiliaries of Woman's Mis-

sionary Society of Calvert District. It has been suggested that we send a report of our annual meeting in connection with the district conference, for the encouragement and good of others engaged in the same noble work. It was not altogether what we should have desired, but being our first, and the greater number of our societies have been organized since the first of March, all things considered, we think it a meeting well calculated to strengthen our faith and increase our zeal, which is so essential to the prosecution of our work. We had a report from each society, seven in number-Centerville, Leona, Calvert, Bre-mond, Kosse, Marlin, Wheelock. Sister Dimmitt gave a good report of the Bremond auxiliary, and especially the juveniles. She certainly has a special gift in training the children of the church to work. Sister Norwood gave a report of Marlin which seemed almost marvelous, the society has been organized such a short while. As to the other societies, our delegates failed to come and our preachers gave reports. I don't expect they thought of being called on, nevertheless they were ready, and gave as nearly as they could the condition of the societies, and just here I would say our success, and just here in words, they have manifested much interest in helping me to organize. We hope to do much more before conference. In conclusion, we were addressed by Bros. Dimmitt and Norwood, a centennial song, and bene-diction by Bro. Dunlap. Truly we all rejoiced that the Master had opened such a field for us, where woman can work for woman. MRS. C. W. ALLEN. V. P. W. M. S., Calvert District.

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309 4th Ave., Louisville, Ky.

[Mention this paper.]

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IS WARRANTED to cure Fever and Ague, Intermittent or Chill Fever, Re-mittent Fever, Dumb Ague, Bilious Fever, Dengue (or "Break-bone" Fever), Liver Complaint, and all diseases arising from Malarial poisons.

"Harpers, S. C., July 9, 1884. For eighteen months I sufered with Chills and Fever. having Chills every other day. After trying various remedies recommended to cure, I used a bottle of Ayer's Ague Cure, and have never since had a chill. EDWIN HARPER."

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

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A LEGEND

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I read a legend of a monk who painted,
In an old convent cell in days agone,
Pictures of martyrs and of virgins sainted,
And the sweet Christ-face with the crown
of thorn.

Poor daubs! not fit to be a chapel's treasure! Full many a taunting word upon them fell. But the good abbot let him, for his pleasure, Adorn with them his solitary cell.

One night the poor monk mused: "Could I but render
Honor to Christ as other painters do,
Were but my skill as great as is the tender
Love that inspires me when His cross I
view!

'But no—'tis vain I toil and strive in sorrow: What man so scorns still less can He admire.

My life's work is all valueless—to morrow
I'll east my ill-wrought pictures on the
fire."

He raised his eyes, within his cell—O won-der! There stood a visitor—thorn-crowned was

And a sweet voice the silence rent asunder—
"I scorn no work that's done for love of
Me."

And round the walls the paintings shone rewith lights and colors to this world un-A perfect beauty, and a hue transcendent, That never yet on mortal canvass shone.

There is a meaning in the strange old story— Let none dare judge his brother's worth or

The pure intent gives to the act its glory,
The noblest purpose makes the grandest -Home Journal.

A Lost Chord. 'Touched by a loving hand, wakened by kind-Chords that were broken will vibrate once

So runs the hymn, and some of us who seem so placed as to be able to contribute nothing to the harmonies of earth and heaven should carefully consider if it be in reality impossible for us-even us-to set immortal echoes astir. There are so many ways of rendering life tuneful, so many opportunities that go by, lost. "I go regularly to that place of worship," said a workingman. "When I chanced in, they gave me a friendly word and shake of the hand, and now I've settled down and feel at home." The kind grasp and greeting cost little to the giver, but who knows where their influence may end? "I will speak to her next time." The kind grasp and grils whom they visit, but at home they are rude, selfish, irritable and unobliging. See that boy. In company or among certain playmates whom he likes, he is a real fine, generous fellow. Ask his little brother if he ever divides a dainty or shares a pleasure with him, and the answer is: "You don't whom they visit, but at home they are rude, selfish, irritable and unobliging. See that boy. In company or among certain playmates whom he likes, he is a real fine, generous fellow. Ask his little brother if he ever divides a dainty or shares a pleasure with him, and the answer is: "You don't whom they visit, but at home they are rude, selfish, irritable and unobliging. See that boy. In company or among certain playmates whom he likes, he is a real fine, generous fellow. Ask his little brother if he ever divides a dainty or shares a pleasure with him, and the answer is: "You don't whom they visit, but at home they are rude, selfish, irritable and unobliging. See that boy. In company or among certain playmates whom he likes, he is a real fine, generous fellow. Ask his little brother if he ever divides a dainty or shares a pleasure with him, and the answer is: "You don't when they are rude, selfish, irritable and unobliging. See that boy. In company or among certain playmates whom he likes, he is a real fine, generous fellow. Ask his little brother if he ever divides a dainty or shares a pleasure with he blows so sure that he should never because that he should never because the acket to give his wife and daughters a pair each of kid gloves for every error in which they could detect him. And this was the result:

When M "I will speak to her next time," thought a lady, shyly, as a stranger of whom she had some slight knowledge—a traveler from a far land-stood near her in his steps who went about doing good, whether the only service we can render be a look or tone of cordiality to a fellowworshiper, a letter or visit to the sick, or comfort and peace brought to a fretful child, perchance one of our own household. A poor old man, of whom many would think, "Can any good be done by him?" had a habit of taking the village of you: "He ain't that kind of a boy?"

Right across the street from them lived an elderly widow who was quite alone, and was the object of many attentions from the neighbors.

That night a spow fall whitened the boys for a walk before they left, as so many did, for the distant city. He talked to them with earnest love, and prayed with them under the shadow of an oak, bidding them, wherever they went, remember that oak tree and the prayer; again and again it was proved that God

While the slighted grammar unopened lay, The little maid dreamed of a fairy clue, a magic thread that led far and away, The deep, tangled maze of the forest through;—

"I will come in to breakfast as s I have the old lady shoveled out."

"When you get her comfortably bidding them, wherever they went, re-member that oak tree and the prayer; again and again it was proved that God used that old villager's parting words to draw the boys to himself. Our very existence here is a proof that in some perform. In one of his sermons, Rev.

Mark Guy Pearse relates that a piccolo player at a Handel rehearsal stopped playing, thinking his instrument would not be missed and late.

Linenandments to break, magicians to slay,
And that I, a queen, on a throne might reign!

It was a subdued but very agreeable husband and father that came in to breakfast somewhat late, bringing three nice little bundles, which he laid breakfast somewhat late, bringing three nice little bundles. not be missed amid the crash of cymbals. but Sir Michael Costa hushed the And longed for a horse and a burn music of the whole orchestra, missing him. So God may be waiting and lis-tening now for music which is in our hearts and within our power to waken .-

The Quaver. A Touching Story. This touching story, from the Chicago Herald, shows how the love of drink can

take the manhood out of a man: "No, I won't drink with you to-day, boys," said a drummer to several com-panions, as they settled down in a smok-ing-car and passed the bottle. "The fact is, boys, I've quit drinking; I've sworn off."

"What's the matter with you, old boy?"

"What's the matter with you, old boy?"
sung out one. "If you've quit drinking something's up. What is it?"
"Well, boys, I will tell you. Yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawnshop in connection with his other business. I called on him, and while I was there a young man of not more than twenty-five, wearing threadbare clothes, and looking as hard as if he had not seen.

"What's the matter with you, old boy?"
day,
While he lightly dreamed of some idle quest, And his unused hoe in the young corn lay.

But honor and fame passed the dreamers by, And crowned brave Toil, who found no time to sigh.

"S. Times.

"OLD SPECKLE."

"Old Speckle" rose from off her nest And cackled with much yigor,
and looking as hard as if he had not seen. and looking as hard as if he had not seen a sober day for a month, came in with a little package in his hand. He unwrapped it, and handed the article to the pawnhr, and handed the article to the pawning broker, saying, 'Give me ten cents.'
And, boys, what do you suppose it was?
A pair of baby shoes—little things, with the buttons only a trifle soiled, as if they had been worn only once or twice.

"'Where did you get these?' asked the pawn-broker. "' Got 'em at home,' replied the man, who had an intelligent face and the man-

"' You had better take the shoes back to your wife; the baby will need them,'

said the pawn-broker. "'No she won't, because she's dead. She's lying at home now—died last

'As he said this the poor fellow broke down, bowed his head on the show-case. and cried like a child.

"Boys," said the drummer, "you may laugh if you please, but I—I have a baby at home, and I swear I'll never drink

another drop."-Sunday-school Advocate.

Methodism and Womanhood

Methodism has emancipated woman-hood, and compelled the other denominations, although some of them have yielded grudgingly, and still keep her partially muzzled, to recognize her Christian rights and privileges, and to furnish her broad opportunities for usefulness. The mourners and comforters of the race, as women have always been, making up two-thirds of the membership of the Christian Church, the last faithful friends of the Nazarene at Calvary, and the first preach. Church, the last faithful friends of the Nazarene at Calvary, and the first preachers of his resurrection, shackled for seventeen centuries, under a distorted interpretation of the utterances of Paul, preserving the only piety of the church in their lives often, while the godless authorities sold both them and their Master, they wept and waited for their day of deliverance, until the friends of Mary's son found a friend, who recognized their religious rights, in the son of Susannah Wesley. The influence on other denominations of womanhood

emancipated by Methodism from the slavery of an assumed inferiority, and from being the plaything of passion, no young lady who was with him that he slavery of an assumed inferiority, and from being the plaything of passion, no pen can describe, and no pencil adequately trace. In leading souls to Christ, in self-sacrificing ministrations to the dissection of the poor and the sorrow-stric en, and the poor and the sorrow-stric en, shild's generosity, and that she helped to eased, the poor, and the sorrow-stric en, in mission fields, in moulding the character of youth, in temperance, and in all reforms based on the well-being of man, and in mitigating the horrors of war, genuine Christian womanhood, since Methodism was given of God, has exalted the gospel ideal of stewardship, and that without unsexing itself or trenching upon the well defined scriptural prerogatives of man.—J. M. King, D. D.

THE CHILDREN.

Little Sermons on Little Texts. NUMBER THIRTY-FOUR.

"He Aint That Kind of a Boy." Brothers and sisters naturally come to know pretty much all about each other. Two boys living in the same house, sleeping in the same bed, meeting at breakfast, dinner and supper, constantly that it was time to start for home. in each other's company, get to be wide awake to each other's faults and virtues. Hence if you want to know what a boy is ask his brother. If you want to know a girl's disposition, her good and bad traits, ask her little sister. We read this week of a boy who could not stand panions. this test. Here is the story just as we read it, and there is a lesson in it for all

Teacher: "Suppose that you have two sticks of candy, and your big brother gives you two more, how many have you got then?" Little boy (shaking his head): "You don't know him. He ain't that kind of a boy."

you little men and women:

Sad to say, there are a good many boys like that "big brother." They are good children entered into an agreement to enough before company, and polite to correct each other in inaccuracies of the boys and girls whom they visit, but at home they are rude, selfish, irritable speech. The father, being a school-teacher, was so sure that he should never be caught that he promised to give

Then he is a very bad kind of a boy. If with such a crushing sense of superiority a boy ought to be good anywhere it is at | that his wife and daughters wondered home. If there is a playmate to whom that they had ever dared dream of kid at the close of a communion service.
"Next time" the stranger was in the Father's house, and the friendly words unspoken must be mute till eternity.
"As we have opportunity" let us tread the should specially love and girl that he should specially love and the stranger was in the cought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he ought to be specially generous and obliging, it is his brother. If there is a playmate to whom he obliging, it is his brother. obliging, it is his brother. 1f there is a "how reople will persist in talking of girl that he should specially love and boiled tea-kettles for supper. This is care for, it is his sister. How is it with an instance of the many inaccuracies that are in daily use. I think our Imyou, little reader? Are you polite, obliging, generous and tender at home? Are you ready to share a pleasure with your during supper. little sister, and stand by the boy who

> DAY-DREAMS. ANNIE M. LIBBY.

"O! I wish there were things to do to-day, Queer riddles to solve, great prizes to gain, Enchantments to break, magicians to slay, And that I, a queen, on a throne might reign!

And longed for a horse and a burnished shield. To ride away from the pumpkins and corn. To the tourney's lists on the tented field;

"O! I wish there were things to do to-day, Great dragons to kill and battles to fight; I would break a lance in the fiercest fray, I would fling a glove at the proudest knight,

"But honor is lost, and glory has fied, And there's nothing to do," he sighed and said.

And the poor little maiden never knew That knowledge was ready to crown her queen,
And the clue that led his labyrinth through
Lay hidden the leaves of her book between.

And the little lad never even guessed That the dragon Sloth conquered him that day,
While he lightly dreamed of some idle quest,
And his unused hoe in the young corn lay.

"Old Speckle" rose from off her nest
And cackled with much vigor,
As if to say: "That egg's my best—
No hen can lay a bigger;"
While Johnny, standing near the gate,
In mute contempt was gazing,
As if he could not tolerate
The fust the hor was raising

As if he could not tolerate
The fuss the hen was raising.
His protest took her down a peg—
He raised his voice to say it:
"You fink you're smart—Dod made zat egg—
You toodn't help but lay it.

A True Story.

It was in a great big building standing in the outskirts of the city that this little George lived, and it was the only home mer of a gentleman, despite his sad condition. 'My wife bought them for our baby. Give me ten cents for 'em; I want a drink.'

George lived, and it was the only holde of which he had any recollection. When he was a little tiny boy his mother died and left her boy, who had always been ill, with no one to care for him but his father, who had never loved him because he was not well and strong like other children. One day the father took George in his

arms to this hospital where sick children were received for treatment, and left him For eight years George lived here, treated by the gentle nurses as a pet, for he was so patient and sweet, in spite of intense suffering, that he was a hero to the doctors, nurses and visitors at the hospital. One of the nurses, whose home was in the East, and who had little brothers near George's age, grew very fond of him, and, by her devotion, won a full measure of love in return. As Christmas-time came, all the talk in the children's ward was about Christmas presents. This nine years-old George listened intently, and seemed to wonder how he would be able to do his share. A few days before Christmas some visitors

child's generosity, and that she helped to make the gifts as varied as possible for the little giver. After much thinking and planning the purchases were all made, and the young lady started back with the boy, who was radiantly happy, for the hospital.

On the way they passed a number of boys who were rough in their dress and actions, coasting down hill. How George's eyes opened! What fun it would be to go down on one of those sleds! The young lady stepped up to one of the boys, and said, "I will give you five cents if you will give this little boy a ride." The boy said, "Come along," and putting the little fellow on the sled, he drew him to the reliow on the sled, he drew him to the top of the hill, and soon he was rush-ing down in high glee. Again and again did he fly down the hill. At last the young lady felt that he had as much en-joyment as was wise for one day, and offered the money to the boy whom she asked to give George the ride, but it was indignantly refused, with the remark, "I don't take no money from sick fellers." Christmas morning came at last, and

there was no happier heart in all that big Western city than the little boy who had spent his entire fortune for his com-Why would it not be a good idea to send some of the pocket money that can-not be spent in the country during vacation to some of the hospitals, a little while before Christmas? Then some of those little folks would know the pleas-

ure of giving as well as receiving. How They Earned Their Gloves. A family where there were several

know him. He ain't that kind of a boy!" replied his wife, pleasantly.
"Error one!" exclaimed the teacher,

"It is astonishing," said Mr. Johnson, provement Society will be a success. Meek Mrs. Johnson said nothing more

Right across the street from them lived

That night a snow-fall whitened the sidewalks. Mr. Johnson was an active and prudent man. He was up betimes and cleared his own walk, then put his Cancers, Malignant Tumors, head in at the door long enough to say: "I will come in to breakfast as soon as

"When you get her comfortably aboard the shovel," retorted Prue, "you might

the plates of his wife and daughters. Prue and Patty found their favorite shades in number five French kids, and Mrs. Johnson rejoiced in a whole box of

dainty gloves.
"I am of the opinion, on the whole," said the teacher, "that criticism within the family circle is undesirable. In fact, I have made up my mind to drop the teacher, henceforth, when I open my door, and you may 'boil the tea-kettle,' my dear, whenever you please."

So that is how the kid gloves were

"Father Knows!" "Johnny, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing



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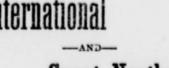
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BUCKEYE BELL FOUNDRY.



REV. G. W. BRIGGS,

R. S. FINLEY, D. D., East Tex. Conference.
S. J. HAWKINS, North Texas Conference.
H. S. TRIKALL, D. D., West Tex. Conference.
E. S. SMITH, Texas Conference.
HORACE BISHOP, N. W. Texas Conference. SHAW & BLAYLOCK, - PUBLISHERS.

THE ADVOCATE of Aug. 29 will discuss the General Conference resolution to change the name of the church. From the columns of that issue a very good idea can be gained of what the whole church, and especially the church in Texas, thinks of the question at issue, out of it. All communications ir tended for that issue must reach this office by Aug. 25.

FORWARD: THE WHOLE LINE.

The Board of Missions is in debt. It is badly in debt. "Talk about the debt of the Board of Missions!" So says Dr. Young, appearing to mean that it is not perhaps so great a matter after all. And yet the people are talking about it. It is discussed on every side. You hear church, at the district conference, in the preacher's tent on the camp-ground, at the door of the country meeting-house. From the drift of the talk it is easy to see that among Texas Methodists, at debt is of no particular credit to anybody concerned. They know and deeply regret the centennial misfortune, but firmly believe that it might have and should have been avoided. They do not take kindly to the necessity of paying from eight to twelve thousand dollars interest to Nashville banks before the collections of 1885 can be sent to the mission field. They look upon it as the very worst policy to occupy abandon it; yet they feel that even this retrenchment is better than the attempt to sustain the work by money borrowed Methodism stands by the Board. It does not censure any officer of the Board. It knows and is glad to know that the appropriations are made "by the full Board in annual session-all the bishops parts of the earth for thy possession." present." Yet these "urgent appeals" and "faithful warnings" can but create unrest. We that fight in the line must not have cause to distrust the wisdom content to amuse ourselves with playing that on each of its marches westward, it of our leaders. We do not seek to be in at missions, while "go ye into all the has destroyed at least one million of our the secret of our chiefs; all that we ask is world and preach the gospel to every race. to be able to trust them and go forward.

But what shall we do? That is the question. There is but one answer: Pay it out before 1886, and hereafter pay cepted save on one condition, nan as we go. Can we pay it by that date ? Yes. Hear the Secretary :

There would be no debt in six months; indeed, there would be a little money in the treasury, if each preacher in each conference would raise his full assessment for foreign

Now the light breaks-for each preacher in each conference can raise his full assessment! Shall not the five Texas conferences set the example? Let us other. If you have been saved by Christ, determine, by the help of God, to do this thing and fail not. A bulletin just from the field shows what can be done:

Rev. I. Kingsbury, West Texas Conference: Our assessment for foreign missio \$52,50. I have now forwarded to D. C. Kelley, Treasurer, at Nashville, \$100, being nearly double the amount assessed against Boxville circuit. Twenty dollars of this amount was collected in the public congregations. One good brother gave the balance-\$80. When every one learns to give as the Lord hath prospered him, there will be no lack of funds to carry on the Lord's work.

If one circuit can double its assessment, why not another? Cannot every station and circuit in Texas at least pay the assessment in full? Yes: no doubt of it. We are sure that it can be done. Since it can be done, it ought to be done; let us determine then that it shall be done. Comrades, let us win this fight. Forward, the whole line! and may God give us victory.

A GRAND AGGRESSIVE MOVEMENT. vast majority of Southern Methodists

Dr. Young J. Allen, Superintendent of the China Mission, has astonished the church. For the past three years special, almost exclusive, efforts have been made to so found, organize, adjust, and equip cussion in the North American Review the forces and work of that field as to of Aug., 1885. The discussion consists it should be known as the organ of their wine-drinkers, and Germans (which someenable the Southern Methodist Church to of a series of papers written by Dr. J. B. church. enter and occupy this the only Pagan na- Hamilton, Supervising Surgeon-General tion on her list of missions. This pre- of the Marine Hospital Service of the liminary work being now so far advanced as to justify the appeal, notification has been made to the corresponding secre- profession, and authority on the subject taries of the Parent and Woman's Boards | under consideration : respectively that the Superintendent needs one hundred and fifty missionaries for the China work—one hundred from is one of grave import to the American the Parent Board and fifty from the Woman's Board-to be forthcoming within time on our shore, and should not, if it the next five years, beginning with 1886. This is enough to take away the breath of the average Methodist. To many of quarantine than ever before, but it is the call will appear unprecedented, even not perfect. It would be difficult for the presumptuous. To the Superintendent, disease to find its way into the United however, who is in the field and face States directly from an infected district;

Hear him:

"We are now prepared to go forward

from our present bases and occupy the

country all round-comprising this province and three or four adjoining ones, rally known: and embracing a population far larger than that of the whole United States, es, schools, hospitals, etc.; all we require to take up the lines of work already laid ance in western Europe. down, and prosecute the enterprise in the spirit of Asbury and the primitive Meth- called bacteria. These germs, under and other important questions growing try. To open new missions elsewhere in China would involve great outlays as ducing sixteen millions within twentyto be deprecated, for two reasons: First, forty-eight hours. They enter the systhe suicidal policy it would introduce- rhea, which, in a short time, runs to its expense, and attempting to establish no amount or character of filth will gen tion-if only it be properly enlightened- is perfect cleanliness, both of person and it in the steward's meeting in the city which I hope it is. Herein I have de-environments. Every city and town should it come. I tell you that such a plies, or anywhere else. boyish game of missions is the bane of 3. Water with an alkaline reaction, the missionary enterprise already in especially if befouled by decaying vegeleast, there is a growing feeling that the China, and it makes my heart sick to see table matter, is most favorable to the insuch folly. The Parent Board must give | troduction of cholera. Heat destroys the us the additional hundred workers called germs; hence, by boiling water two or for, and among them several competent three hours, and adding a smalll portion lady teachers to represent the lay element. of allum, it is rendered innoxious. The With that number, within the next five acids, especially sulphuric, are relied upyears we shall be able to fully man and on, mainly in the treatment of the disequip all our institutions and extend our lease, both to administer, and as disinwork so as to embrace territory for four fectants. Dr. Ferran's new theory of inor five annual conferences; and that, too, oculation as a preventive has not given without any very great expense beyond satisfaction. Should the disease threatthe mere salaries of the workers-till en any place, many lives may be saved rizing the validity of Presbyterian orders, such time as the conferences would have by putting and keeping everything and foreign missionary ground and then to be eliminated and proper headquarters everybody in the most cleanly condition. for such set up. * * Our convictions the free use of disinfectants with an acid Established Church of Scotland. This is an opportunity such as a century of mis- light, water rid of all impurity, and, the church and State idea. sions has never presented before, and healthy food. The mind should be kept at bank rates. All the while Texas sustained by the providence of God our free from excitement. Two drops of sulcourage and faith lay hold on it, and call phuric acid to a tumbler full of water,

> mad." He is more sane than we who are creature" thunders from the upper heavens. What is the church if it be not one great missionary society? The gospel is a system which cannot be acthat it be propagated. Not to propagate it is not to receive it. "Believe on the Lord Jesus Christ and thou shalt be saved," "go ye into all the world and preach the gospel to every creature"-these are two texts that cannot be divorced. They are to each other as the outside and inside of a circle. You may separate them in idea, but you cannot separate them in fact. If you accept one, you must accept the other; if you deny one, you deny the you are a Christian missionary; if you are not a Christian missionary, you have not been saved by Christ. There is no escaping this dilemma. The same lips uttered both Scriptures and bound them together indissolubly. The man who says "I do not believe in foreign missions" reads himself out the kingdom of Christ. It is not a question of what we believe or do not believe, but of what Christ has commanded and established, and there is nothing clearer than that he has made the propagation of his gospel the unfailing condition of its reception. Very nearly a million men and women, calling themselves the Southern Methodist Church, profess to have obtainted salvation by faith in Christ. Are they saved? Then there are very nearly a million men and women, many of them rich, the vast majority of them well-to-do, all of them able to give something, who stand ready to sustain this grand aggressive movement, which proposes to conquer China for Christ. No, the call is not audacious nor presumptuous, unless, indeed, the

ise the promise of God: 'Ask of me,

All this has the ring of true apos-

have a name to live while they are dead. CAN IT BE AVERTED?

We condense what follows from a dis-United States, and Drs. Raugh, Peters, Wood and Leale, all eminent in their

In view of the prevalence of cholera in Spain, the question, Can it be averted? people. It is liable to appear at any comes, find us unprepared for it. The government has a more effective system

o the consideration of the church." and by a flank movement from some lantic. A few results of the most recent scientific investigations of this fell destroyer of human life ought to be gene-

1. Its home is in India. It has never been known to originate elsewhere. Its without taxing the church further, or at course is across the Levant, along the least for sometime to come, in the mat- western shores of the Mediterranean, ter of foreign houses—residences, church- northward to the Baltic, over the English Channel, and, finally, to the American being men chiefly for the field; young continent. It has always struck our men, unmarried men, ready and willing shores within two years of its appear-

2. It is propagated by microscopic germs odists of the early days in our own coun- favorable conditions, multiply with wonderful rapidity; one, it is estimated, prowork which we are not prepared to do is in a condition to nourish them, change it. from the standpoint now gained. Second, they signal their presence by acute diarleaving a mission founded at so great final stage of collapse and death. While another or others to the detriment of all. erate these germs, they revel in filth I cannot think our Board or church would when once planted, especially in imfor a moment entertain such a proposi- pure water. Hence, the best preventive at \$2,000. sired much to have more repeated corres- should look well to its sanitary condition, pondence with you that you might be and not allow filth to accumulate in kept informed and stand in such a breach | streets, alleys, cellars, about water sup-

months, is both a good preventive of and I shall give thee the heathen for cholera and a promoter of general health. tolic faith and courage, as well as of hard. precaution should be deemed too troublesound, common sense. The man is "not some or expensive to keep this fearful scurge from our homes. It is estimated

DISCREDITABLE JOURNALISM.

ary work in Mexico. The letters which murder in the first degree. we have printed recently from one of our Christian woman and the wife of a mis- preacher will generally, as now in a few sionary, have lead the Monitor to go to still greater lengths in the manifestation dress"—in the pulpit. The Independent of unchristian spirit. We do not quote that these Christian woman are referred it is an anachronism." Amen! to as "female tramps," and accused of falsehood in the very grossest way, we have given but a feeble idea of the spirit of the paragraph. This is strange language to be found in a respectable and self-respecting newspaper. It recoils upon its upright Christian journalism and the methods and motives of many pure-hearted, self-sacrificing women. Assuredly it falls very short of the mark at which it is aimed, as every shaft sent against honorable men and women must fall when dipped in scurrility and pointed need no defense against their present detractor. The Monitor, from the time its. present editorial management took charge of its columns, has had no conception of journalism that did not begin and end in abuse, and no idea of religion save the in Waco. most bigoted defense of Romanism. It

EDITORIAL NOTES.

Brevity cannot harm a good sermon and is a real virtue in a bad one. DENVER Conference vote on th

change of name: Yeas, 16; nays, 10. THE Salvation Army in England pro-

the revival news.

IT is pleasant to hear of Grant, that he never was heard to utter an oath or

healthy port, find its way across the At- been so frequent as they are at present." In 1880, in Prussia, thirteen millions "OH," cries an exchange, "for a pro-

> hibition that will prohibit Prohibitionists from fighting one another!" THE first Jew ever elevated to the peerage in England was Nathaniel Roths-

child, upon whom that dignity was conferred a few weeks ago. THE local preacher idea, says an ex-

change, is one of the best ever put into

form and use to build up the church, and more should be made of it. GREAT praise is due the New York World for raising the money to set up

the Bartholdi statue. It has collected by

subscription the needed \$100,000. To discuss the policy of our church in here at the beginning, and are specially four hours and several billions within relation to the mode of baptism is right and proper. It is also right and proper the wastefulness of it-literally throwing tem only through the alimentary to scrupulously observe what is now the away the funds of the church to do a canal. Once in the system, if it law until the church shall see fit to

> fountain, in some crowded part of New ble, on the ground of consistency and a York, as a memorial of the late Jerry decent regard for public opinion. We are McAuley. Appropriate gospel texts will glad to know that it has been explodedbe inscribed thereupon. The design has to know it, not only by newspaper conbeen prepared, and the cost is estimated tradiction, but by direct testimony

> A STORY is told of an old gentleman who always took notes of his minister's sermons, and on one occasion read them work and the office-seekers as long as he to the minister himself. "Stop! stop!" has." said he, at the occurrence of a certain sentence, "I didn't say that." "I know you didn't," was the reply: "I put that in to make sense."

"THIS fact," says Gilderoy, " was developed at Fulton, Miss., during the session of the Aberdeen district conference: In that town, numbering four hundred inhabitants, there is not a single grown white woman or girl over twelve years of age who is not a professor of religion and a member of some branch of the church."

THE English Churchman has proposed that Parliament shall pass an act recog so that there may be inter-communion between the Church of England and the are that the China mission has before it reaction, comfortable clothing—not too an advance, but still an adherence to

SINCE the removal of Professor Woodrow, the Columbia, S. C., Seminary seems to find it difficult to fill its faculty. Dr on the church at home to help us to real- taken frequently during the summer LeFevre, of Baltimore, was elected and declined. Then Dr. Hersman was elected and declined. Then Dr. Tadlock and thine inheritance, and the uttermost All patent nostrums are to be avoided, Mr. Vos were elected and they, too, have especially purgatives. Alcoholic stimu- declined. We observe that the Louisville lants are only deleterious. No necessary Observer says it is because the partisans of Dr. Woodrow made it too hot for the elected men.

Some seventeen years ago the deathpenalty for murder in the first degree was abolished by the legislature of Minnesota, and life-imprisonment substituted therefor. The people of that State, after a A few months ago, as will be remem- trial of the experiment during these bered, the Texas Monitor, the organ of years, seem to have become satisfied that Roman Catholicism in this State, sugthe change in the law was a mistake.

of Missions: "The anniversary of the West Texas Conference gested "tar and feathers" as the most | The legislature of the State, at its recent

DR. ROLLIN H. SAWYER prophesies correspondents in Mexico, an earnest that "the time is coming when the places, be expected to wear an official replies: "Perhaps so. The matter of the language used in denunciation clothes is of soul-saving importance. But of the Christian women laboring in we venture another prophecy, that the Mexico, for the reason that it is unfit time is coming when an official dress on for the columns of a respectable re- a college stage or in the pulpit will be ligious newspaper. When we say regarded as being as much a puerility as

THE absence of the editor from the office during the larger part of the past two months has delayed until now the acknowledgment of the work of the associate editors. The editorial articles author, and does equal injustice to an yet uncredited, up to and including this issue, here follow: Rev. E. S. Smith: "Dr. Kelley's Appeal," Prohibition and Politics," "Perfection and Progress," Cholera be Averted." "Life, From the Christian Point of View." Rev. S. J. Hawkins: "The Reign of Sin." "More Thrall: "Manual Labor Schools," "New Temperance Organizations," "The Majority Fetish," "A Tempest in a Teapot," "Church Finances." Rev. Horace Bishop furnished the reports of Sam Jones' work

WE learn from an exchange that at stands alone among the religious jour- the instance of Lord Granville, the Engnals with which we are acquainted for lish consular officers gathered and forviciousness of spirit and unmanly at- warded to the home government the statack on whatever happens not to fall in tistics of the drinking customs of the with its faith or opinion. With us the European nations. From this report it great grief in many parts of Georgia and wonder grows that respectable Roman was made to appear that Englishmen are Catholics of Galveston are willing that the great beer-drinkers, Frenchmen the what astonishes us) the spirit-drinkers of Europe. In Norway and Sweden the consumption has been growing less in WE print this week fifty-three revival later years. In Holland, also, temperance legislation has diminished the number of the drinking places. In France legal repression has brought down the number of punishments for open drunknumber of punishments for open drunk-enness from 98,000 in 1875 to 60,000 in to who did actually preach the first Meth-1880. In Switzerland public houses have THE Salvation Army in England proposes to send a mission to China.

Several important communications are withheld this week to make room for a withheld th increased three times as rapidly as the His recollection of early times in thi ards and criminals. In north Germany there was made for consumption enough pure alcohol to supply, for the entire pure alcohol to supply, for the entire ment. Thus has God always provided propulation, ten pints to each individual.

versions from Judaism to Christianity day, two-fifths of which are pure alcohol sterling (\$65,000,000) are annually expended for spirits, and, as the result, there are more than five thousand victims annually to dipsomania, delirium will join. tremens, lunacy and suicide, and little is done to abate the frightful consequences of these drinking habits. If a pestilence, like the cholera, was sure to reap, as its annual harvest, such awful statistics, the whole civilized world would be aroused time I left. to find a remedy.

absent on an 'alleged' vacation), he wondered greatly at the homily he read in it on the 'President's going a-fishing on were: (1) How it got in-for the rule in the office is to censure no one on a rumor till there has been ample time for contra-It is proposed to erect a drinking diction. (2) That the story was incredithrough a personal friend, who has the 'best evidence the case admits of.' We marvel that the President has stood the

TEXAS PERSONALS.

-Rev. J. Fred Cox was present at the reunion of Parson's brigade at Cleburne. as chaplain.

—Gen. L. M. Lewis made the funeral oration at the Grant memorial services at Dallas, August 8.

-The Advocate received, this week, a pleasant call from Bro. A. A. Simmons an active member of our church at Rusk. Rev. L. M. Fowler, Kilgore, sending notice of a revival, says: "Alexander Institute will be ready for two hundred

students by September 1. -Prof. R. O. Rounsavall, President of Waco Female College, is in the city visiting Rev. E. S. Smith. The ADVOCATE is indebted to him for several pleasant

visits.

-Bro. W. J. Fowler, a layman from Groveton mission, spent several days of this week among us. We regret not meeting him during his visit to the office. The ADVOCATE is the only preacher itinerating in his immediate section

-Rev. Geo. E. Clothier, Superintendent of the Sunday-school of St. John's Church, Galveston, one of the most gifted, studious and zealous local preachers in our Methodist ranks, finds time lately to manage his flourishing Sunday-school in Galveston and preach at Harrisburg, near Houston, every Sunday night.

-New Orleans Advocate: "The Rev. John M. Bohmfalk, of the German Mission Conference, stationed at Bellville, Texas, died on the 26th ultimo. He passed away at the early age of twenty seven, and in the midst of great useful ness. For several years he was stationed in this city and here has left a precious memory.

-Miss Holding, in Woman's Advocate "The anniversary sermon exas Conference Mission-Society, by the Rev. Alanson Brown, the meeting. appropriate reply to Protestant mission- session, restored the death-penalty for of the West Texas Conference, was rich in original thought and clear in presenta-It was the desire of many that it should be published in the Woman's Misnary Advocate, and was conceded by all to be a noble tribute to woman's worth and mission."

-Rev. M. H. Wells, in St. Louis Advocate: "The schoolmen are abroad. Prof. W. K. Jones, President of Dallas Female College, has been putting in some timely and effective work in our midst and elsewhere. He gets nigh to us as a man and by the absolute merits of his school. A gentleman of large experience and observation in this line of things, and now connected with a school of high grade in another State, said to your correspondent that our Bro. Jones was laying the foundation for one of the best schools in Texas. More might be added by a Texan, since thirty-five of his boarding pupils last session came from other States. By the way, why not have the very best schools in Texas, since we excel in most other respects.

-Rev. T. W. Morton, writing from Wills Point, Aug. 8, says: Politics," "Perfection and Progress," doubt, will be pained to learn of the death of Prof. N. T. Burks, which oc-Status of Some City Churches," "Can curred this morning about 8 o'clockfever the cause. His remains will be interred in Georgia. A devoted wife and child are left to mourn him." by the hand of malice. Certainly the Christian women laboring in Mexico about the Five Points." Dr. H. S. was more unexpected than this sad announcement. Prof. Burks left Galveston a few weeks ago, seemingly in perfect health, to take charge of the Summer Normal Institute at Wills Point. won all hearts there, as he has done wherever he has lived and labored. He was a graduate of Emory College, Ga., for some time a member of the Faculty of the Southwestern University, and at the time of his death Principal of one of the public schools of Galveston. He was a brave, honest, conscientious man; a pure-hearted Christian; "an Israelite, indeed. in whom was no guile." The announce ment of his death will be heard with

-Rev. M. H. Wells, in St. Louis Advocate: "Mention is being made of the death of Rev. J. P. Stevenson. He belonged to a class for whom I have the profoundest respect. The memory of such men is as a contract. uch men is as ointment poured forth. In the year 1833 he was preaching in Texas. That date goes back of the na-tivity of many of us who are well up in During a visit to Cisco last year I had the pleasure of making his ac-quaintance and hearing his 'testimony.' odist sermon in Texas, but many think this brother entitled to the distinction. to face with the facts, the call seems "not only moderate, but meagre," and accordingly is "addressed in all gravity" speak an unclean word.

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REVIVALS.

At Bellview Rev. L. M. Fowler, Kilgore, Texas. August 7: The protracted meet at Bellview resulted in thirteen conversions and eight accessions to the church. Others

At Rockvale.

Rev. R. M. Leaton, Round Mountain, Blanco county, July 30: Just home from Bro. Graham's Rockvale camp-meeting, where I assisted him five days. Four conversions and accessions up to the

At New Hope.

THE editor of the New York Christian Rev. J. W. Jones, Bedias, Grimes Advocate has at last been caught napping. county, July 30: Bro. Simpson has just He says: "When the Christian Advocate for July 23 reached the editor by mail, church was greatly revived. One additwo days after it was printed (he being tion to the church and two infants baptized.

At Live Oak.

Rev. E. A. Bailey, Bosqueville, Aug. 4: Sunday.' The sources of that wonder Our camp-meeting at Live Oak closed Sunday night, the 2d. Results: Forty conversions and twenty accessions. The entire circuit is catching the fire. I commence a camp-meeting at Bosqueville on Thursday, the 6th. At Cryer Creek.

Rev. W. Vaughan, Dresden circuit, July 31: Have just closed my meeting at Cryer creek. Results: Sixty-six conversions and thirty added to the church. For ministerial help we had Bros. Stevens and Badgett three days, and Bros. Kidd and Rufus Davis to the close.

At Moody.

Rev. Jno. H. Trimble, Moody, Aug. 3: Our meeting closed last night at Moody. Five accessions to the church; very few conversions; church all right once more. Dr. McIlhany, president of Centenary College, assisted us several days. Come-again, Doctor. We have a large organization here and it is graciously revived.

At Bullard.

Rev. C. B. Smith, Bullard, August 6: I have just closed a glorious meeting at this place. Bro. Davis and my pastor, Bro. Booth, did effective work. Results: three conversions, fourteen accessions. Bro. Booth organized a church and these good people propose to go to

At Oak Grove and Mooreville. Rev. Sam. P. Wright, Waco, Aug. 4: Onr special services at Mooreville and Oak Grove and camp-meeting at Masterville brought us great awakenings in the church; forty-six conversions, forty-eight accessions and a universal revival on the

At Sipe Springs.

subject of family prayer.

Rev. Geo. F. Fair, Sipe Springs, Texas, July 31: Our third quarterly meeting resulted in three professions and accessions to the church. I think we could have protracted with good results had circumtances permitted. Bro. I. N. Reeves preached twice for us.

At Oak Grove.

Geo. W. Riley, Dublin, August 7: Our quarterly meeting at Oak Grove began August 1, and continued six days. Results: a cold church of five hundre members most powerfully awakened and revived. Twenty-five bright conversions and seventeen additions to our church. Finances badly behind.

At Forest Chapel.

Rev. G. A. Stafford, Emberson, Aug. The meeting at Forest Chapel resulted in twenty-eight conversions and seven accessions. Most of the converts were of Baptist and Presbyterian families, but we did not try to proselyte them.

At Lancaster. Rev. W. W., Lancaster, August 3: Am assisting Bro. J. W. Owens in a meeting at this place. A large number of serious persons coming forward for prayer. Only three conversions to date. The interest increasing at every service and congregations large and attentive to the Word. Prospects decidedly good for

At Cedar Hill.

a gracious revival.

Rev. B. T. Pearson, Ovilla, August 3: The protracted meeting at Cedar Hill, Dallas county, closed yesterday. A gracious revival in the church; fourteen accessions, three by certificate. The meeting lasted ten days. Bro. Shutt preached three sermons for us. One of our very best local preachers closed the meeting with two sermons on the second Sabbath. Much good was done.

At Emory.

Rev. Jno. T. Bludworth, Lone Oak. Aug. 5: We have just closed a very interesting meeting at Emory. Results: About twenty-five conversions and twenty additions to the Methodist and eleven to the Presbyterian Church. the ministerial brethren for help. Emory is the county seat of Rains county—a pleasant town. We hope to build a new church house there soon

At Mt. Sylvan.

Rev. M. E. Blocker, Garden Valley, Smith county, Aug. 1: A meeting pro-tracted five days near Mt. Sylvan closed with four additions by baptism and one by ritual. We began with the quarterly meeting. Our presiding elder not being able to remain with us, we were aided further by Bro. Ogburn, of Big Sandy mission, and our local preacher, Bro Sam Allen

On Stephensville Circuit.

Rev. E. Brock, Dublin, Texas, July 29: Rev. R. V. Gallaway has just closed the camp-meeting at Cow Creek Church, Stephensville circuit; resulting in fortyfive or fifty conversions and reclamation and twenty-three accessions. We had the assistance of Rev. J. J. Harris, of Iredell; Levi Harris, of Meridian, and Revs. Bloodworth and Ford, of Mineral

At Summerfield.

Rev. John O. Allen, Hallville, August 8: I have just closed a good revival meeting at Summerfield. The church greatly revived and encouraged. Three accessions, and all promised faithfully at the close of the meeting to meet each other in heaven. I begin to-night at Noonday. Camp-meeting at Winterfield will commence on the 20th of this menth.

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ing, the Spirit rested on the church in a double portion. Three souls were converted on Sunday evening. The following brethren were present and did good service: Bros. Robbins, Walkup and Webster, from Whitewright circuit; Father Jay and Bro. Finley, from Collinsville circuit; Bros. Sanders and Fagg, of Pilot Grove circuit. Bro. T. B. Lane, our pastor, managed the meeting.

At Wimberly.

Rev. J. W. Vest, Martindale, Aug. 3: Our camp-meeting at Wimberly closed last night. Results: About twenty-five conversions, twenty-three accessions and sixteen children baptized. Among the happy converts were Santa Anna Cruze (a Mexican), his wife and two daughters. He had his children baptized. Bro. Cruze is deputy sheriff of Hays county and one of the best men in all this county.

At Mossy Grove.

Rev. I. Kingsbury, Williamsburg, July 29: Our camp-meeting at Mossy Grove closed on the 19th. Bros. Williamson, of Hallettsville circuit, and Dickinson, local preacher from Terryville, were with us a part of the time. - Bros. Grace and Stockton, local preachers on this work, rendered valuable service. Results: The church greatly revived and twelve additions by ritual. "But God gave the in-

At Sipe Springs.

Rev. Geo. F. Fair, Sipe Springs, Co-manche county, July 31: The Lord has graciously revived his work at Sipe Springs. Our camp-meeting lasted twelve days and nights. Results: The Christians powerfully revived; a number of backsliders reclaimed; twenty-four professed religion; eighteen joined the Methodist Church. Some will join the Presbyterian and some the Baptist Church. The ages of the converts range from eight to fortyfour years.

At Del Rio. Rev. J. R. Carter, Del Rio, Aug. 3: Yesterday (Sabbath) we had large congregations at both services; also a large gathering at the holy communion after morning service. We gathered into the church three members on profession of faith and baptized one adult and two intents. Now we feel professible thankfants. Now we feel profoundly thankful to God for yesterday's work. We have learned out here to be thankful even for small things.

At Berry's Chapel.

Rev. W. E. Caperton, Itasca, July 31 Just closed a ten days' meeting at Bersixteen souls; no accessions to our church. One of the new converts has joined the Protestant Methodist Church. Others will go to the Baptist and other churches, while some may yet join ours. This feature of the meeting was quite the properties.

We were assisted in the above meeting by the presiding elder, Bourland, Bond, Paine, Jackson and Hines.

On Pleasanton Circuit.

Rev. E. Y. Seale, Floresville, August 4: We closed a protracted meeting of the presiding elder, Bourland, Bond, Paine, Jackson and Hines.

Rev. E. Y. Seale, Floresville, August 4: We closed a protracted meeting of the presiding elder, Bourland, Bond, Paine, Jackson and Hines.

Rev. E. Y. Seale, Floresville, August 4: We closed a protracted meeting of the presiding elder, Bourland, Bond, Paine, Jackson and Hines. ry's chapel, resulting in the conversion of peculiar. The church was much revived. Rev. J. P. Lane did some excellent

Preaching.

On Kingston Circuit.

Rev. Wm. Hay, Kingston, Aug 8: I have just closed my third protracted meeting on Kingston circuit. The Lord has abundantly blessed us. More than seventy souls have been converted and fifty-two have been received into the church during the progress of the meetings, making in all eighty members received during the year. The church has been greatly revived. Four meetings yet to hold, two of them camp-meetings.

At Turners Point and Mt Zion.

At Turners Point and Mt Zion.

At Fristol and Oak Grove. Rev. S. B. Ellis, Ennis, August 8: My meeting at Bristol lasted two weeks, re-

sulting in seventy professions and fortyeight applications for membersnip. My
camp-meeting at Oak Grove resulted in
some thirty professions and twenty additions to the church. The membership
that places greatly revived. Thanks at both places greatly revived. Thanks to Bros. Cox, Bend, Little, Pace and Jef-Old-time shouting accompanied each

On the San Miguel.

Rev. W. T. Burk, Cotulla, Texas, Aug. 6: I commenced a meeting last Saturday on the San Miguel, in the Franklin settlement, fifteen miles north of Tilden. Results: Three accessions by ritual, all of mature years and good cases. We have a membership there now of seven, all of cessions to the church. We had our prewhom are active and may be useful members. We expect to complete an organization there on the 1st of September next. Thanks to Bro. Barnes for minis-

At Cow Creek.

R. V. Gallaway, Dublin, August 6: The camp-meeting at Cow Creek closed August 29. Continued for five days. Between forty and fifty conversions, twenty-three additions, with more to follow. We were assisted by Bros. W. L. Harris, of Meridian; J. J. Harris, of Iredell; G. W. Riley, of Dublin, and Bros. Bloodworth and Ford, of Mineral Wells. The church was wonderfully revived and many backsliders reclaimed. We thank God and take courage. The fire is still spreading.

At Anneville.

Rev. F. V. Evans, Aurora, Texas. Aug. 5: Our first protracted meeting is over. Results: Thirty-nine conversions. thirty-nine accessions and the church greatly revived. When I came on the greatly revived. When I came on the mission we only had seventeen members at this place (Anneville). We now number fifty-seven. At our revival some of the most confirmed sinners were convicted and converted. We have four other meetings to hold. By the Lord's help, we expect a glorious time at each place.

C. M., DuPree, July 21: Rev. J. D. Garison, local preacher, has just closed a meeting continued over the second and third Sundays of this month, resulting in twelve accessions to the M. E. Church, South, two infants and five adults baptized and the membership graciously revived. This is the first revival in several years in this society. He was aided by Bro. M. Yell who, notwithstanding his fifty-three years of ministerial labor, still is able and willing to aid his younger brethren.

Monday night Bro. Kennon, of the Cumberland Presbyterian Church, and I closed a meeting at Acton, which had continued for ten days and resulted in six conversions and a revival in the church. Six were added to our church and one to the Cumberland Presbyterian Church. We are indebted to Bro. Red, of the Cumberland Reschetzing Church. of the Cumberland Presbyterian Church, and Bros. Moore, Thomas, Hightower, local preachers, and others of the different denominations for assistance.

On Honey Grove Circuit.

Rev. F. C. Pearson, Honey Grove, Aug. 3: We have just closed a camp-meeting on the Honey Grove circuit, which re-sulted in the conversion of about sixty persons and the addition of fifty-one to the church and a general revival of the old church members. We were assisted by Bro. J. W. Clark, of the Honey Grove High School, and Bro. Mountcastle, of the Honey Grove circuit; also Bro. Manning, from the Brookston circuit, and Bros. Ferguson and Hurt, local preachers, all doing acceptable work.

At Bethel.

Rev. C. S. McCarver, Waxahachie, Aug. 1: Our camp-meeting at Bethel, on Sims and Glenwood circuit, closed last night, with twenty-eight conversions and seventeen accessions. Some of our conversions were already in the church. This is said to be the best meeting that this church has ever known. The entire membership was revived and set to work. Two prayer-meetings were organized. We were assisted in the above meeting

Rev. E. Y. Seale, Floresville, August 4: We closed a protracted meeting of ten days on the Pleasanton circuit yester-day with good results. Some thirty con-versions—brighter conversions it has

Rev. W. S. May, Rockwall, Rockwall County, Aug. 7: I held a meeting of eight days' at Turners Point, from the second Sunday to the third Sunday in July. Results: Seven conversions and ten accessions. I began at Mt. Zion July 30, and closed Aug. 6. Twenty conversions. The meet-pressions are ten accessions. The meet-pressions are ten accessions are ten accessions. The convictions, some conversions, church

At New Prospect.

Rev. T. B. Lane, Pilot Grove circuit, Aug. 3: The camp-meeting at New Prospect closed last night. Results: Eighteen conversions, four accessions and

At Thomas Spring.

Rev. H. M. Haynie, Manchaca, Aug 6: membership. Many backsliders reclaimsiding elder, Bro. Brooks, with us the first two days. On Sunday he preached with great power on the subject, "Who is Entitled to Partake of the Lord's Supper." We also had the services of Bros. Miller, Swank and Robertson, of Austin.

At Campbell.

days. The victory was the Lord's. There were twenty-two professions, two back-sliders reclaimed and ten accessions to our church. The church is greatly re-vived. The meeting was conducted by the pastor, Rev. C. J. Sherwood, assisted by Rev. Joel T. Daves, of the East Texas Conference; Rev. J. F. Sherwood, of Sulphur Springs station, and Dr. Blackwell and Rev. Petillo, local preachers. At Van Alstyne.

Rev. S. C. Riddle, Van Alstyne, Gray-son county, Aug. 5: The annual campmeeting at this place closed last Monday, having lasted ten days. Visible results:

sions. The first meeting continued ten characterized by the conversion of some not striking them until the last amen was sions. The first meeting continued ten days, the other two five days each. A Campbellite brother invited me home with him and had me to baptize his only baby. A Campbellite sister was converted and joind the church. Thanks to Bros. T. P. Smith, Jas. A. Burgess, J. W. Pool, T. M. Pledger and — Spence for help.

At Cherry Springs.

C. M., DuPree, July 21: Rev. J. D.

C. M., DuPree, July 21: Rev. J. D.

At Cherry Springs.

C. M., DuPree, July 21: Rev. J. D.

C. M., DuPree, July 21: Rev. J. D.

Characterized by the conversion of some hardened sinners and powerful efforts in expounding the Scriptures. Elder Stockton, of Fort Worth, preached one sermon which was enough of itself to arouse every sinner in the land: "By grace ye are saved through faith." Bro. Nelms, of Belton, preached several times. There were some eight or ten joined the church at this place; six were admitted by immersion. He has had the satisfaction of taking into the church at these revivals taking into the church at these revivals several for whom he has prayed for many, many months.

At Homer. souls during our meeting. On this occasion may God bless the town of Homer

On Cedar Creek.

Rev. J. Stephan, Wheelock, July 28: Last night we closed a most glorious camp-meeting on Cedar Creek, after a duration of nine days. There were fifty-four conversions and thirty-three accessions. The churches participating have been greatly blessed. Luke-warm Christians have been restored to a more satisfactory experience, and there already is action stirred to greater consecration and activity. We feel much indebted to Bro. Ward, of Calvert, and Dr. Philpott, presiding elder of Huntsville district, for valuable services; also to the worthy local brethren, Bros. Lewis and

Rev. J. J. Davis, Eastland, July 31: We have just closed a five days' meeting at Colony School-house, near Ranger. Nineteen joined the church, fifteen professed faith in Christ and eleven children were baptized. Twelve dollars raised for conference collections. A Sunday-school and weekly prayer-meeting was organized with fine prospects. Four fami-ly altars were erected and the membership greatly revived. Methodism has doubled itself in this community at this meeting. Bro. J. A. Gardner, of Strawn, Miss., was with me from the beginning and did faithful work, for which he will long be remembered by many. To God

At Parks Prairie.

Rev. R. T. Purser, Tanglewood, Aug. 3: We have just closed a meeting at Parks Prairie. Protracted nine days, with twenty-eight conversions and thirty accessions to the church and the entire Westrope all the time, both doing good work. On the 12th inst. we begin the camp-meeting. We have been engaged verted and six added to the church. And thirty days, day and night, with only two days' rest. A gracious revival all around the Lexington circuit. About sixty have professed faith in Christ. We have Rev. T. C. DePew, Junction City, have professed faith in Christ. We have July 29: Have just closed a nine days' received forty-five into the church by

the church, and a general revival among lo Gap. The meeting began on the night Christians. Friday night before the of the 17th, but I did not get there until versions, twenty accessions. The meeting began with a shout and continued to the close. This is the result of a weekly prayer-meeting well attended.

Is broken in Junction City, thank God. Bro. Shuford was with us, preaching in the power of the Spirit; also Bros. Knowlton and Burt. Many thanks.

Christians. Friday night before the fourth Sunday we began a camp-meeting at Pecan Gap, which continued ten days. The Holy Ghost was poured out upon the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began on the night of the 17th, but I did not get there until the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began on the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began on the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began on the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began on the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began on the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began on the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began on the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began on the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began on the night of the 18th. When I arrived I found everything in order and the pastor working hard in the interest of his meeting began or the pastor working hard in the 18th. When I arrived I found everything in the people with power; many shouted aloud for joy, both Christians and converts. Vast multitudes of people attended the services. We counted twenty-nine-conversions. Had twenty-six ad-ditions to the church. The two Bros. Clowers and Bro. Crawford, local brethren, assisted me in the camp-meeting and did efficient work.

At Early Chapel.

Rev. C. A. Evans, Deanville, Aug. 6: fers for their efficient labors. Want two hundred conversions this year. God be praised.

Out this shouting accompanies at 3 o'clock service. Three conversions at 3 o'clock p. m. We thought it a good time to sing, chapel. Results: About eighteen souls converted and ten accessions to the converted and ten accessions to the church, and more to follow. I never saw more direct answers to prayer and remarkable demonstration of the Holy We have just closed a protracted meeting at Thomas Spring. We had a gracious revival of heartfelt religion among the the profane swearer, and every class of to be saved came u) from the moralist, the profane swearer, and every class of sinners—from the child of twelve years to the man of forty-five—many of whom were made to rejoice in God's love. The altar, and kneel and mingle their tears church seemed to be ready for every good with the penitents, we were constrained to exclaim, "What hath God wrought!"

Let me say just here that these Methodfaith in God. Allow me to express my gratitude to Brother John Porter, who preaching the Word." This country is preached two gospel sermons—"blessed ours, and "by the grace of God" we will of the Lord"—during the meeting; also possess it. We left Wednesday morning, Rev. Lee Middlebrooks, Campbell, Bros. Nalley and Brenham, who rendered valuable service, preaching and otherwise, and to Bro. Mitchel for the splendid man-Bros. Nalley and Brenham, who rendered ner in which the singing was conducted

On Pottsboro Circuit.

Rev. J. E. Vinson, Pottsboro, Aug. 6:
My camp-meeting for Pottsboro circuit commenced on the night of the 24th of July, and closed on the night of the 2d of counties. The Lord blessed us abund-August, resulting in forty-five conver- antly. Every church member was resions and twenty-one accessions to our church. I am indebted to Bro. J. S. Nobles, of Pilot Point; Z. Parker and W. F. Clark, of Dallas, and T. L. Miller, of mourners' bench, kneeling down in the Sherman circuit, for faithful and efficient service in this meeting. They have endeared themselves to my people. Old Bro. Cole was with us and, although he mission we only had seventeen members at this place (Anneville). We now number afty-seven. At our revival some of the most confirmed sinners were convicted and converted. We have four other meetings to hold. By the Lord's help, we expect a glorious time at each places. The course of time. We were assisted by Bros. Binkley, Bourland, Hill, Robbins, Dickson, Shelton, itinerants, and Bros. Y. S. McKinney and T. Jay, local preachers. On Sundayshool teacher and several of her classes on is over. It was a union meeting, held in connection with Rev. William Dawson, of the Cumberland Presbyterian Church. It was a joyous occasion to many. There being considerable sickness in the community, there was not a full attendance of the membership. Results: three conversions and six accessions to our church, and one to the Camberland Presbyterian Church.

On Church Rill Circuit.

Rev. J. T. Browning, Henderson, Aug. 7: We have held three protracted meeting and had to be removed to the lower of time. We were assisted to the community, there was not a full attendance of the membership. Results: three conversions and six accessions to our church, and one to the Camberland Presbyterian Church.

Camberland Presbyterian Church.

On Church Rill Circuit.

Rev. J. T. Browning, Henderson, Aug. 7: We have held three protracted meeting and had to be removed to the house of time. About twenty-flow or twenty-three conversions, and sixteen or seventeen. The received was not in the lator and restrict the service of time. We were assisted by Bros. Binkley, Bourland, Hill, Robbins, Dickson, Shelton, itinerants, and Bros. Y. S. McKinney and T. Jay local preachers. On Sunday school teacher and several of her classes on is over. It was a joyous occasion to many. There being considerable sick nees in the course of the microst days. He church the church of the microst in the lator and around the enampment and around the enampment and around the enampment and around the enampment and around the lator and around the enampment and around the enampment an

Rev. W. M. Adams, Laredo, Aug. 6: I send you a short account of our Mexican camp-meeting, or rather Bros. Sutherland's and Jas. Tafolla's camp-meeting. Rev. J. C. Calhoun, Homer, Aug. 1:
Our meeting is going on here with good interest. Congregations large and attentive. The community is very deeply concerned in the work of saving souls.
We trust much may be accomplished in this great work. When we get the church Bro. M. Yell who, notwithstanding his fity-three years of ministerial labor, till is able and willing to aid his younger orethren.

At Acton.

Rev. R. A. Hall, Acton. Aug. 6: Last Monday night Bro. Kennon, of the Cumerland Presbyterian Church, and I treat to hear their sweet music. About ten miles from Capt. Dix's residence we found the camp-meeting, with our faithful Bros. Tafolla, presiding elder, and Santos Romo, preacher in charge, moving right along in the midst of a good meeting. They conducted this meeting after the old camp-meeting style. Suppose we had from seventy-five to two hundred persons in attendance. Bro. Jose Acosta, preacher in charge, Corpus Christi, and two or three local preachers, were in attendance. We preached—tried to explain the lovefeast (Bro. Tafolla interpreting for us), and did what we could. Our lovefeast was indeed a feast of love. Three baptized and two children christened, and quite a number of believers.

At New Hope and Nolans River. Rev. J. W. Sanders, Cleburne, Aug. 5: I commenced a meeting at New Hope on the night of the 23d of July, which lasted eight days. Results: Ten conversions, fifteen accessions and the church considerably revived. I was assisted by Bros. Winburne and Patton, of Grandview, part of the time. On Friday evening, after I closed at New Hope, Bro. Stockton, our presiding elder, and myself got in my buggy and drove to West Fork of Nolans river, where my third quarterly

meeting was to be held. A large arbor was prepared. We found five threshers in the neighborhood. Very small con-gregations Saturday, but on Sunday a good congregation gathered, bringing plenty of provisions; prepared to stay all day. At 11 a. m. our presiding elder de-livered a masterly sermon on the differ-ent dispensations of the church, stressing the present glorious reign of the Holy Spirit. And after preaching took up my collections ordered by the annual confer-ence, and raised the full amount for that place and one other church near by. At membership revived. Thanks to Brother

3 p. m. Rev. W. O. Menefee preached,
Tinnie (Presbyterian) for two good sermons and Brother Naby (Methodist) for
one. Brother Miner, local preacher, was

be preached the Holy Spirit moved upon with us several days, and Brother J. B. the congregation, and, upon calling for

At Mulbury Canyon.

preparatory to the work before it.

day, at nine in the morning, we had a

known on works served years before. Some young men that were wicked when

leaving pastor and people rejoicing over the late won field.

Near Webberville.

prayer and experience meeting, and at 11 o'clock a good sermon by Bro. Dunn, of

BETHEL CLASSICAL & MILITARY ACAD-EMY, Bethel Academy P. O., Fauquier county, Va.—Maj. A. G. Smith. last, but not least, our presiding elder baptized four children and two adults. Now what do you think of that for a day's work? But to God be all the glory. We closed on account of the threshers.

COLLEGE OF PHYSICIANS & SURGEONS, CORONAL INSTITUTE, San Marcos, Texas.-U. E. Pritchett, A. M. President.

CORRESPONDING EDUCATIONAL Associa-tion—in connection with Central College— Sulphur Springs, Texas—Rev.-J. W. Adkisson, President.

ing. This was Saturday night, and we had a good sermon from Bro. Turner, a local preacher of Buffalo Gap. By re-HUNTSVILLE FEMALE COLLEGE, Huntsquest of the paster, the writer concluded and called the church to full consecration

Kentecky Military Institute, Farm-dale P. O., Franklin county, Ky-Col. R. D. Allen, Superintendent,

Sweetwater. Altogether, we had a good day. On Monday Bro. Thomas, of Baird and Belle Plaine, came to assist us. The MOUNT VERNON INSTITUTE, Baltimore, Md.,-Mrs. M. J., Jones & Mrs. B. Maitland, meeting was a season of rejoicing to the children of God, and many sinners were "added unto them." On this trip we met several old friends that we had

MONTICELLO LADIES' SEMINARY, God-frey, III.-Miss H. N. Haskell, Principal. NASHVILLE COLLEGE FOR YOUNG LA-DIES, Nashville, Tenn.—Geo. W. F. Price, D. D., President.

SCIENCE HILL, Shelbyville, Kentucky-Skev. W. T. Poynter, D. D., President, STAUNTON MALE ACADEMY, Staunton, Va. -Wm. H. Kable, A. M., Principal,

WACO FEMALE COLLEGE, Waco, Texas-R. O. Rounsavall, A. M., President.

WESLEYAN FEMALE INSTITUTE, Staunton, Virginia-Rev. Wm. A. Harris, D. D., President. Rev. M. H. Porter, Georgetown, July 30: "The Lord has done great things for

BROWNWOOD DISTRICT CONFER-

adjourned 25th. The conference was well attended. There were present thirteen traveling preachers, seven local preachers and thirty-one delegates. S. R. Switzer, J. A. Molher, W. H. Belcher and W. L. Radney, were elected delegates to the annual conference. You

will hear from the secretary. J. K. LANE. LIBERTY HILL, July 27.

GEORGETOWN DISTRICT.

The spiritual department of the church is greatly improved in the bounds of the district. Just from Sugar Loaf circuit. One hundred and fifty-five conversions in the last quarter and a large number of accessions. Up to date there have been more than five hundred conversions in the district and we are just entering upon our camp and protracted meetings. Hoping and praying for thousands of conversions. I am with Bro. Henry at his third quarterly conference. He is doing well. The tent is now being erected for Dixon C. Williams, the great evangelist, with prospects for a grand revival. In love. JAMES MACKEY, P. E. LAMPASAS, Aug. 8.

IMPORTANT.

The members of the North Texas Conference will please send me upon a postal card the years of their birth, conversion, licensed to preach, entered itinerancy. I want these figures for the next conference minutes. Please forward at once. E. C. DEJERNETT. DECATUR, TEXAS.

CAMP-MEETING POSTPONED.

I wish to say to all friends concerned that our camp-meeting appointed for Cove Creek, three miles west of Coryell City, 's postponed. It will commence on Friday night before the fifth Sunday in this month. Come and help us, brethren; all who can. F. C. STEPHENSON. McGregor, Texas, Aug. 4, 1885.

* * * Nervous Debility, in either sex, however induced, speedily, thoroughly and permanently cured. Address, with 10 cents in stamps for reply and book of particulars, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Bank Clerk (whe has just presented a draft)

"Good morning. Mr. Bank; your office seems nice and cool, not withstanding the hot weather." "Yes, it's pretty cool here this morning." "How do you account for it?" "So much draft, I gess. This is the third one this morning." this morning.

SCHOOL DIRECTORY.

From the high reputation enjoyed by the fol lowing schools, parents and guardians will have little difficulty in making a selection. The advertisements of all these schools appear in another column.

ATHENS FEMALE COLLEGE, Atnens, Alabama.—Rev. M. G. Williams, President. BETTIE STUART INSTITUTE, Springfield, Illinois-Mrs. McKee Homes, Principal.

COLUMBIA ATHENÆUM, Columbia, Tent

CHAPPELL HILL FEMALE COLLEGE Chappell Hill, Texas—Rev. E. W. Tarrant, A. M., President. CENTRAL FEMALE COLLEGE, Lexington

GLENDALE BOY'S SCHOOL, Kirkwood, Mo.-E A. Haight, Principal.

KENMORE UNIVERSITY HIGH SCHOOL, near Amberst C. H., Va.

LAW SCHOOL OF WASHINGTON AND LEE UNIVERSITY, Lexington Va.—Gen. G. W.

WESLEYAN FEMALE COLLEGE, Macon, Ga.-W. C. Bass, D. D., President. Washington and Lee University, Lexington Va.-G. W. C. Lee, President.

There Will be a Camp-Meeting ENCE.

I have just reached home from the Brownwood district conference, which convened at Center City on the 22d and adjourned 25th The conference of the many conference of the sepected to come prepared to take care of themselves. expected to come prepared to take care of themselves.

G. Powledge, P. C. MADISONVILLE, July 28.

Camp-Meetings.

Our camp-meetings on Edom circuit are to be held as follows: Near Edom, beginning on Friday night before the fourth Sunday in August, and at Tunnells Chapel (a union meeting) on Friday night before the first Sunday in September—both self-sustaining. Brethren, come over and help us.

From July 29.

Erroy, July 29.

Евом, July 29. GEORGETOWN DISTRICT-FOURTH ROUND. Georgetown sta... Corn Hill cir. at Corn Hill.... Temple and Taylor, at Taylor. Liberty Hill, at Bagdad. Bertram, at Mt. Horeb. .Aug 29, 30 urnet sta.... urnet mis, at Crownover chapel enaville, at Centennial.

FURNITURE and CARPETS

PARLOR SUITS, from \$45.00 to \$200.00. BED ROOM SUITS, from 30.00 to 400.00

PIER MIRRORS, from 18.00 to 100.00. CHAIRS, per set, from 2.50 to 24.00.

ROCKERS, from 1.25 to 7.00. WARDROBES, from 16.00 to 150.00.

Book Cases, Extension and Marbie-top Tables. Rattan Furniture, Lounges, Corner Stands and fancy articles at proportionately low figures.

SIMONS & SHAW, 120, 122 and 124 Tremont St., GALVESTON

LOST OR STOLEN.

One bay horse branded M A on shoulder—about six years old—counter-brand M A. One light sorrel horse branded C W O on shoulder—about four years old. I will give a liberal reward for any information leading to their recovery.

WH. WALKER. OENAVILLE, TEXAS, July 21, 1885.

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Every Member of which wears an Artificial Leg. MANUFACTURE Adjustable Lacing Socket Limbs

member of any invention of the age.

We are authorized to make limbs for soldiers on Government orders.

Write for Catalor ue, which gives a tun description of these legs, with numerous certificates from persons as in them

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J. W. THOMPSON, Sec'y and Busine Manager

W. N. HALDEMAN WINTERSMITH'S CHILL CURE.

OFFICE OF THE COURTER-JOURNAL,
LOUISVILLE, LIV.

For, Wintermitth, Sir. I waive a rule I have observed for many years, the value of your request,
what I know of Sout Chill ure. The products of its effects I had shoet ved on Mr. R. W. Morentin,
of its effects I had shoet ved on Mr. R. W. Morentin,
who, for more than fifteen years, had been foresind,
of my office, induced me to test it in my office, induced my ones, had been foresind
of my office, induced my oars, had been foresind,
of my office, induced my oars, had been foresind,
the results have been entirely satisfactory. The
first case was of two years' standing, in which be
lieve every known remedy had been tried that
temporary relief—the chills returning periodically
and with seemingly increased severity.

The other
case was of a milder form, and there has been no recurrence of them for more than sty violent more readity to other remedies; but the chills would return
at intervals until your middline was stand, since
which time, now several through return to judge, I do not be a several through the proportionity have had
to judge, I do not be a violent to express my belief that
your Chili Cure ha violent specific, and performa
all you promise for it. Respectfully.

ARTHUR PETER & CO., Agents, Louisville, Ky.

ARTHUR PETER & CO., Agents, Louisville, Ky.



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An absolute cure for Rheumatism, Sprains, Pain in the Back, Burns, Galls, &c. An Instantaneous Painrelieving and Healing Remedy.

LITERARY.

The Pulpit Treasury.—The August number is on our table. The Rev. Dr. Bolton, of Boston, holds the first place in this number, which gives his portrait, sketch, sermon and view of his church. Other sermons are by Canon Liddon, Drs. Blackburn, Strickland, Tyler, Bonar, Davis, Spurgeon and Hammond. The mere mention of the names of a few of the subjects of articles treated will give some idea of the rich variety stored in this Treasury: Biblical Reform, The Authorship of the Fifty-first Psalm, Curand A Suggestive Salutation, the subjects of articles treated will give Practical Theology an element of Successful Preaching, Give us back our Bibles, Friends and Foes, The Sexton, Spiritual Enthusiasm, Attitude in the Practical Theology an element of Suc-Spiritual Enthusiasm, Attitude in the Pulpit, Aspiration for a Beloved Child, Scottish Missions in Livingstonia, Ancient Egyptian Religion, The Revived Prayer-Meeting, etc. Yearly, \$2.50. To Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher. 771 Broadway, New York.

Christian Thought.—The first number of third volume of Christian Thought has not been surpassed by any of the predecessors of a periodical, which, as Joseph Cook says, has published so "so many brilliant and powerful pages." As the organ of the Institute of Christian Philosphy, every thinking man should know what it issues. The July-August number opens with a paper by Prof. Davis, of the University of Virginia. It is full of clear thinking clearly expressed. It is followed by a paper from the Rt. Rev. Bishop Harris, of Michigan, on "Capital and Labor." It is generally supposed that bishops are conservative, but some parts of Bishop Harris' article will sound very radical to some people. "The Vicarious Principle in the Universe," by Rev. Dr.

same topic, deserve careful study. Stone, Dr. Pierson and Dr. C. S. Robinsone, each continue their series of papers bearing directly on the work of the ministry. The Sermonic section is enriched by contributions on "The Christian Science Cure," a highly interesting discourse (translated) by the Carl Carl Carlos (translated) by the Carl course (translated) by Dr. Carl Gerok, Court Preacher in Stuttgart, by Dr. L. W. Bacon, Dr. J. M. English, the Rev. N. W. Wells, and others. The Prayer-Meeting Service is unusually suggestive. The Editorial department abounds with valuable matter on Criticism, Hints at the Meaning of Texts, Church Accommodations in London, Opium Smoking, etc., while Dr. Stuckenberg and Sherwood contribute their wonted quota on the Current Literature of Germany, Great Britain and the United States. Published by Funk & Wagnalls, 10 and 12 Dey St., New York. \$3.00 per year; 30 cents per single number. course (translated) by Dr. Carl Gerok, single number.

former advice as to deportment, but also remember that the attitude of the body, the posi-

enthusiasm, but seem to be only plodding on through a service, which is to them only a wearisome routine of duty, and in which they fail to find the slightest interest. A charming face, even if not noticeably 'beautiful in features, adds as much interest in song as in conversation:

Something the provided in the sightest interest in song as in conversation: as much interest in song as in conversation; port with the auditors.

smirk or perpetual smile becomes repulsive, com The expression of the whole countenance, in which the mouth and the eyes bear the principal parts, should be such as, if possible, to charm the attention, certainly not such as to make it otherwise than agreeable to look at the singer.

All contortions are to be avoided, and any

All contortions are to be avoided, and any visible motions, indicating that one is obliged

tenors in the same choir invariably reaches for an upper G, as if, by throwing the head far backward, he could pick it from the chandelier in the dome.

An excellent contralto spoiled the beauty of her singing, not long since, by appearing in a most unbecoming and profusely illustrated hat, which divided the attention of all with the hideous bangs beneath it, making the people incontinently transpose the well-known couplet, so as to make it read

"They will not forget the singer, 'Though they may forget the song." And we mentally recall the face of a soprano, who some years ago bade fair to win a high position by excellent vocal abilities, but from whom the public turned, because it was painful to look at her when singing, and who never took a high tone without appearing as if she was trying to dislodge a half-swallowed

give instruction in these matters.

weaving back and forth, sometimes with a

weaving back and forth, sometimes with a erky motion of the head.

All these things are hindrances to the best feet of the music, and should be carefully roided. Musical jerky motion of the head. effect of the music, and should be carefully svoided .- Musical Herald.

Helpless Upon a Friendless Sea!

But let me describe a scene when, one morning in mid-ocean, there came an alarm from the pilot house followed by a cry: "The ship's rudder is lost!" From the confident expression, consternation came to every face. The wheelman being helpless to direct her course, the vessel was at the mercy of wind and wayes.

plause for his magnificent achievements. But, all unexpectedly, an alarm comes—the rudder of his constitution is gone. He has been careless of its preservation; mental strain, nervous excitement, irregular habits, over-work, have destroyed the action of his kidneys and liver. This would not occur were Warner's safe cure used to maintain vigor. And even now it may restore vitality to those organs and give back to the man that which will lead him to the haven of his ambition.—The Traveler. Traveler.

Miss Mamie Larkin Hatchett, editor of a southern magazine, says in her salutatory: "A callow birdling nestle among you, its unfledged wings eager for fight, eager to penetrate the mysteries of the bright, far-off canopy of blue, and revel amid the dreamed-of beauties of the wide, wide world." A queer sort of journalistic bird that: and one can't help asking, why did Miss Mamie Larkin Hatchett?

OFFICE AND LABORATORY OF J. C. HOFFMAN, M. D. Alumnus of Rush Medical College, also of Vienna, Austria, and of the Julio-Maximilian University at Wuerzburg, Bavaria, Germany; formerly Assistant Physician at the Illinois State Insane Hospital, at the Berlin Charite, and the Allegemeines Kraukeuhaus, Vienna, Austria; late U. S. Navy, etc., etc.

radical to some people. "The Vicarious Principle in the Universe," by Rev. Dr. Bradford does not discuss the atonement, but is a very interesting presentation of the truth that the basis of the atonement as a rule of grace may be found in nature. The miscellaneous articles are of varied and great interest. There is a list of members of the Institute showing a noble growth of a noble institution. N. Y. City, 4 Winthrop Place, \$2 a volume; Clergyman, \$1.50; 40 cents a number.

The Homiletic Review.—The August aumber gives no indication that the dog star is in the ascendent. The leading article by Dr. Herrick Johnson in answer to the question, "Is the Pulpit Declining in power; if so, what is the Remedy?" and the Symposium article by Dr. John Hall, on "Ministerial Education," discuss two of the greatest religious questions of the day. Both papers deserve more than ordinary consideration. Prof. Alex. Winchell's paper, "Why Should a Clergyman Acquaint Himself with Science," is characterized by good taste and sound judgment. The article on "Prohibition," by Dr. Curry, editor of The Methodist Review, is moderate in tone, and weighted with timely suggestions. "Better Homes for the Working Classes," and "Living Issues" on the same topic, deserve careful study. Dr. Stone, Dr. Pierson and Dr. C. S. Robinson and a proper in the proposition of the Marquis of Salishura. "Hop of a man is the Marquis of Salishura by Dr. Stone, Dr. Pierson and Dr. C. S. Robinson." "How old a man is the Marquis of Salishura." "How old a man is the Marquis of Salishura." "How old a man is the Marquis of Salishura." "How old a man is the Marquis of Salishura." "How old a man is the Marquis of Salishura." "How old a man is the Marquis of Salishura." "How old a man is the Marquis of Salishura." "Living Issues" on the same topic, deserve careful study. Dr. Stone, Dr. Pierson and Dr. C. S. Robinson. The properties of the Marquis of Salishura." "How old a man is the Marquis of Salishura." "Living Lawra." "Living Lawra." "Living Lawra." "Living Lawra." JEFFERSON, WISCONSIN, MARCH 25, 1885.

"How old a man is the Marquis of Salis

CONSUMPTION CURED.

A gentleman was, one day in the old coach-MANNERISMS.

A gendeman was, one day in the old coaching times, traveling by a coach which moved at a very slow pace. "Pray," said he to the guard, "what is the name of this coach?" The Regulator," was the reply. "And a very appropriate name, too," said the traveler, "for I see all the other coaches go by it."

FLUX.

member that the attitude of the body, the position of the head, the manner of holding the book, and, above, all, the facial expression, will have much to do with the acceptability of the service they render. Even a "loud" style of dress will militate against the effectiveness of a beautiful voice.

There are singers whose expression of countenance is of a dull, heavy, not to say stupid, type. They never show the slightest enthusiasm, but seem to be only plodding

but, when one delivers the music from a countenance as blankly stolid as the back of a tombstone, it is very difficult to get en rap-

ort with the auditors.

On the other hand, anything like an affected mirk or perpetual smile becomes repulsive.

Complexion Powder is an absolute necessity of the refined toilet in this climate. Pozzoni's combines every element of beauty and

Horsford's Acid Phosphate

metronome, in order to measure the rhythm correctly, are absurd.

We know a basso, with a good voice, who habitually scowls when singing, and when a low tone is required, ducks his chin, as if to intercept a larynx which had broken loose and started downward. One of the

Every other man at the Virginia White Sulphur Springs has some military title, and when Miss Neversurrender exclaims, "Oh Colonel, look at the lovely sunset!" three dozen assorted men simultaneously say: "It is beautiful, but not equal to those before the war."

LADIES, LOOK HERE! No preparation ever discovered has been so successful as MORLEY'S T-X-S TONIC CORDIAL, the Great System Renovator, in the cure of all diseases to which the women of this climate are subject, such as Weakness, Debility, Melancholy, Whites, Falling of the Womb, and every form of nervous prostration. Only try one bottle and you will be entirely satisfied of the truth of our assertion.

Teachers of singing ought more generally to & Son's Tea and Coffee Store. You will be treated kindly whether you purchase or not

Pike's Toothache Drops cure in one minute. German Corn Remover kills Corns & Bunions.

The Beautiful Miss Smith: At an evening Helpless Upon a Friendless Sea!
Who, in taking passage in a great transAtlantic steamer, does not feel a thrill of exultation over her magnificent power. Against
her the Storm King may hurl his elemental
forces, nor pierce her armor, nor stop her onward course.

But let me describe a scene when, one
morning in mid-ocean, there came an alarm

The Beautiful Miss Smith: At an evening
party Dumley was introduced to a young lady,
and after a remark about the weather he said
gallantly: "And have I really the pleasure of
meeting the beautiful Miss Smith: At an evening
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meeting the beautiful Miss Smith was the remark about the weather he said
gallantly: "And have I really the pleasure of
meeting the beautiful Miss Smith value."
The Beautiful Miss Smith value and a remark about the weather he said
gallantly: "And have I really the pleasure of
meeting the beautiful Miss Smith value."
The Beautiful Miss Smith value and after a remark about the weather he said
gallantly: "And have I really the pleasure of
meeting the beautiful Miss Smith value." said the gallant Dumley.

> "What shall we do with our Daughters?"
>
> This question is asked by a well-known lady lecturer. Well, we can do a great many things with them; one thing, we must take good care of their health, and not let them run down and become enfeebled. For the feminine ailments, which may be summed up in one word—debility, we have a sovereign remedy in Brown's Iron Bitters, which has done much good. Miss Mary Greenfield, of Galatia, Ill., writes, "Brown's Iron Bitters cured me of nervousness, indigestion and general poor health." Let the other young ladies take the hint. 'What shall we do with our Daughters?

A French doctor claims that he can remove a man's eye and replace it with a rabbit's and make the thing see. But how would he fix up the rabbit?

"The matter is that the rotten things is full of mothes." "Mots! do you say?" indignantly interrupted the dealer. "Mots! Vat do you egspect to vind in a seven-dollar overgoat? Humming pirds?"

"Economy is the road to wealth." It will pay you to order your teas from Dealey & Son, Galveston. Making a specialty of that business, they can and do sell far better teas, and cheaper than any store dealing in general goods. The art of buying, blending and selling teas requires careful study, hence Dealey & Son, by giving their whole attention to it, are enabled to suit any and all. Prices range from 40c, to \$1.

Cold contracts. That's the reason your twenty-five pound chunk of ice is humped up into such a little feller that you can play ball

We very rarely see a successful tailor who is not subject to epilepsy. How can a tailor succeed without fits?

There is nothing that adds so much to personal beauty as a set of pearly white teeth and pure, sweet breath. By using OR'DON-TO the Teeth and Gums are kept in perfect order and a fragrant breath assured. Only 50 cents a box. Liquid and Powder. At all fancy stores. cy stores.

A Cincinnati widow, who is after something very, very aesthetic, has had the color of her house changed nine times within a year and hasn't hit the bull's-eye yet.

Will Do All They Claim.

M. C. Brandon, breeder of Langshans, Wyandottes and Brown Leghorns, of Evansville, Ind., and exhibitor at the World's Fair, New Orleans, La., says: I have tested Bass' Chicken Cholera Cure at the World's Fair, and believe it to do all they claim for it.

CHURCH NOTICES.

The Camp-Meeting and Fourth Quarterly Meeting for Beeville

Will be held at the same time and place, Mineral City, Bee county, Texas, to commence on Friday night before the second Sunday in September. Ample preparation will be made to take care of brethren coming to help in the meeting.

J. F. Denton, P. C.

Beeville, Texas, July 29, 1885.

The Camp-Meeting.

The Camp-Meeting.

The Camp-Meeting

The Stone Spring Camp-Meeting is to commence on Friday before the fourth Sunday in August, and Mountain Peak Satur-

Sunday in August, and Mountain , day before third Sunday in August. C. G. Shutt. The Monterey District Conference

For the conference year 1885 will convene in Laredo, Texas, Oct. 22. The following is the PROGRAMME: Oct. 22d, 9 a. m.-Organization. Usual order

PROGRAMME:

Oct. 22d, 9 a. m.—Organization. Usual order of business will follow from day to day. 8 p. m.—Annual sermon, by Y. S. Rivera.
Oct. 23d, and each day thereafter until close of session, from 8 to 9 a. m., prayer-meeting. Two sermons will be preached daily. 11 a. m.—Discourse, by Rev. J. F. Corbin, on "Preparation and Delivery of a Gospel Sermon."
Oct. 24—At close of morning session, sermon on the "Financial System of the Gospel Dispensation," by J. D. Scoggins. 8 p. m.—Sermon, by Rev. A. de Leon, on Missions.
Oct. 25—8 to 9 a. m., Love-feast; 9:15 to 10:30, Sunday-school; 11, preaching; after which the Sacrament of the Lord's Supper will be administered; 3 p. m., Sunday-school mass meeting, according to the following programme: Scripture lessons, by Rev. Matilde Trevino; prayer by Rev. Jose Maria Guzman; music by ladies of the Laredo Seminary, in Spanish; "Sunday-school Methods," by Rev. P. C. Bryce, in English; same rendered in Spanish by Rev. Domingo F. Acosta; music in English by school girls of Seminary, "The Relations of Pastors and Laymen to Sunday-school Work," by J. D. Scoggins and E. Quinones—five minutes each. "Should we Expect Sound Conversions as a Direct Result of Sunday-school Labor," by Rev. J. F. Corbin — ten minutes. What ought we to teach in our Sunday-schools? by Revs. J. D. Scoggins and Basilio Soto — seven minutes each; Sunday-school music, by Rev. J. F. Corbin—ten minutes; song, "Jesus shall reign where'er the sun does his successive journeys run," in both languages, in concert; benediction; S. p. m., sermon on the Instantaneous Work of the Holy Spirit according to the Scriptures and Experience; baptisms. We would be cheered by a visit from any of our brethren who would like to look in on a Mexican district conference.

J. D. Scoggins, P. E.

The Camp-Meeting for Longview Station and Hallville Circuit
Will be held at the camp-ground, three miles
north of Longview, beginning August 20th.
Preachers and workers invited.

LONGVIEW, Texas, July 21, 1885.

diseases to which the women of this climate are subject, such as Weakness, Debility, Melancholy, Whites, Falling of the Womb, and every form of nervous prostration. Only try one bottle and you will be entirely satisfied of the truth of our assertion.

A poetess warbles: "I love to sing when I am glad—song is the echo of my gladness; I love to sing when I am sad, for song makes sweet my very sadness." From which we infer that she loves to sing. Her neighbors have not yet been heard from.

When you visit Galveston call in at Dealey

When you visit Galveston call in at Dealey

Meeting for Breckinridge Circuit.

I have been compelled to make some changes in my meetings. They will now be held as follows: The camp-meeting near Wayland will begin Friday night before the first Sunday, and embrace two Sundays. At Crystal Falls the third and fourth Sundays in August. The third quarterly conference will embrace the third Sunday. At Eolean the fifth Sunday in August and first Sunday in September. Bro. J. W. Hunton is with us to preach for us until my throat is restored so I can preach. All who wish to do good or get good are earnestly solicited to attend these meetings—especially ministerial aid.

J. D. Crockett. Meeting for Breckinridge Circuit.

J. D. CROCKETT. Our Camp-Meeting Our Camp-Meeting
Will begin on Friday night before the third
Sunday in August, at Anderson camp-ground.
Ministers and church workers are invited.
Dear brethren of Kickapoo circuit, let us make
our camp-meeting a grand rallying point for
the good of the church and for the salvation
of our people.

BRUSHY CREEK, Anderson County, July 23.

Blanco Camp-Meetings. Fletcher Springs, three miles south of town, Aug. 14-24; Rock House, on Planco river, Aug. 28-31. WM. P. GRIFFIFH, P. C.

Camp-Meeting At Marvin Chapel, on Paluxy circuit, begins August 28th. We need a revival. Invite ministerial and lay workers. Pray for us.
L. F. COLLINS.

The Liberty Camp-Meeting For Quitman circuit will be held at Liberty Church, six miles east of Quitman, embracing the third Sunday in August. The meeting will be self-supporting. All preachers that can attend are cordially invited, and will be well provided for. Come over and help us, brethren. Come one, come all.

W. T. Ayers, P. C.

Meetings on Campbell Circuit for 1885. Campbell, fourth Sunday in July; Bethany, first Sunday in August; Jones' Bethel, second Sunday in August; Friendship, third Sunday in August; Friendship, third Sunday in August; Hefner's Chapel, fifth Sunday in August, C. J. Sherwood, P. C.

Camp-Meeting Notice. There will be a self sustaining camp-meeting on the Lexington circuit, at Centerpoint campground, commencing Wednesday night before the third Sunday in August. Ministerial help especially invited and will be cared for.

R. T. Purser.

TANGLEWOOD, July, 11, 1885. Meetings for Post Oak Circuit. Camp-meeting at Hanie Wells, third Sunday in July: Howard's Valley, first Sunday in August; Union, second Sunday in August; Sand Flat, fifth Sunday in August; Crafton, first Sunday in September.

J. D. WHITEHEAD, P. C.

There will be a Camp-Meeting There will be a Camp-Meeting
At the old camp-ground, six miles from Austin, near Fiskville, commencing the Friday
before the third Sabbath in August and hold
over till the fourth Sabbath. Every body is
invited to come up to this meeting prepared
for the occasion. Preachers will be provided
for. All preachers are requested to come and
help on this occasion.

AUSTIN, July 14,

The Camp-Meeting For DeBerry circuit will be held at Bethel campground, beginning on Thursday night before the third Sunday in August. Preachers and camp-meeting singers are invited.

W. W. MCANALLY.

Plan of Episcopal Visitations for 1885

Western Conf.
Missouri
Indian 4is " - " 9-Columbia, Mo.
Indian 4is " - " 17-Oak Lodge, Ind. Ter
St. Louis " - " 23-Charieston, Mo.
S. W. Mo. " - " 30-Lexington, Mo.
Arkansas " -Nov. 25-Morrillton, Ark.
Little Rock " -Dec. 2-Arkadelphia, Ark.
White River " -Dec. 9-Helena, Ark.

3d DISTRICT-BISHOP M'TYEIRE. Cure at the World's Fair, and believe it to do all they claim for it.

The Duke of Schleswig-Holstein-Augustenburg, it is said, will shortly proceed to England to become suitor for the hand of the Princess Louise of Wales. Poor Louise! He will pop the Schleswig-Holstein question.

CHURCH NOTICES.

3d DISTRICT—BISHOP M'TYEIRE.

Mexican Border

Mexic 4TH DISTRICT-BISHOP KEENER.

Meeting at Alexander Camp-ground
Will begin Thursday night before the third
Sunday in August. The meeting will be upon the self-supporting plan. All ministers
and workers that can come are cordially invited. Brethren, come over and help us,
D. W. PERKINS, P. C.

Hilinois Confince—Sep. 30—Pana, IiI.
W. Virginia "—Oct. 7—Ashland, Ky.
Holston "—21—Cleveland, Tena.
Virginia "—Nov.11—Petersburg Va.
N. Carolina "—Nov.25—Charlotte N. C.
S. Carolina "—Dec. 9—Columbia, S. C.
Louisiana "—Jan. 6—Baton Rouge, La.
C'I Mex M'n "—Feb. 24—City of Mex., Mex. 5TH DISTRICT-BISHOP WILSON.

Bishop Keener has charge of the Central

The Camp-Meeting
for this circuit will be held three miles from
Shelbyville on the Shelbyville and Loganport
road; will commence on Friday night before
the first Sunday in September. It will be
held strictly on the self-sustaining plan. All
ministers and workers will be cared for.
Work is now going on on the arbor. We expect to have all things ready in due time, we also expect a gracious revival.

John Helpenstel, P. C.
Shelbyville, July 20.

Mexican Mission

WEATHERFORD DISTRICT—FOURTH ROUND.
Whitt, at Bethesda. Sept 5, 6
Springtown, at Walnut Creek. Sept 12, 13
Weatherford mis, at Poe Prairie. Sept 14, 15
Cartersville, at Goshen. Sept 19, 20
Cartersville, at Goshen. Sept 28, 27
Vineyard City mis. Sept 28, 25
Sait Hill. Oct 2, 3
Sept 3, 6
Springtown, at Walnut Creek. Sept 14, 15
Cartersville, at Goshen. Sept 19, 20
Cartersville, at Goshen. Sept 28, 27
Vineyard City mis. Sept 28, 25
Sait Hill. Oct 2, 3
Seymour mis. Oct 4, 5
Seymour mis. Oct 4, 15

C. H. ELLIS, P. E. BROWNWOOD DISTRICT-FOURTH ROUND. Sept 5, 6
Sept 12, 13
Sept 18, 13
Sept 19, 20
Sept 19, 20
Sept 23
Sept 28, 27
Oct 10, 11
Oct 17, 18
Oct 24, 25
Oct 31, Nov 1
J. K. Lane, P. E. Center City mis..... Williams' Ranch mis. Indian Creek cir..... Brownwood cir.....

EASTLAND DISTRICT-FOURTH ROUND.

I hope the preachers in charge and boards of trustees will remember this is the 4th quarter and full reports must be had from all. Don't keep the conference waiting for reports that should be prepared beforehand. J. T. L. Annis, P. E. FORT WORTH DISTRICT-FOURTH ROUND.

VICTORIA DISTRICT-FOURTH ROUND. Boxville cir, at Mossy Grove.... 1st Sun in Oct Leesville cir, at Bethel....... 2d Sun in Oct Yorktown mis, at Forest Home... 3d Sun in Oct Victoria....... 4th Sun in Oct Concrete cir, at Burns' Station... 1st Sun in Nov J. T. GILLETT, P. B.

CALVERT DISTRICT-THIRD ROUND. Calvert District—Third Round.
Blue Ridge mis, at Walker Chapel. Aug 15, 16
Westfalls cir, at Pleasant Valley. Aug 22, 23
Headville cir, at White Rock. Aug 29, 30
Bremond cir, at Shady Grove. Sept 5, 6
Kosse cir, at Moss Springs. Sept 12, 13
Marlin sta, at Marlin. Sept 19, 20
Calvert and Hearne, at Hearne. Sept 26, 27
Pastors will see that the records of church conferences are before the quarterly conference for inspection. FRED. L. ALLEN, P. E.

SAN MARCOS DISTRICT-FOURTH ROUND.

SAN SABA DISTRICT-FOURTH ROUND.

SAN ANTONIO DISTRICT-FOURTH ROUND.

Boerne, at Salado s. h. including 3d Sun in Aug I expect to spend the 4th and 5th Sundays in August on the Bandera miss on. Barksdale mission, at Barksdale, including 1st Sun in Sept. Uvalde, including 2d Sun in Sept Cotulla, at Cotulla, including 3d Sun in Sept Devine, at Devine, including 4th Sun in Sept Lavernia, at Sandy Elm, including 1st Sun in Oct Oct binal cir, at ———, including 2d Sun in

Oct
Pleasanton, at Benton, including 3d Sun in Oct
Travis Park and Tenth Street, San Antonio, including 4th Sun in Oct
Local preachers are requested to have written reports of their work during the year at these conferences. Pastors will also have the statistics required for the annual conferences, as the Discipline directs, and are also urgently requested to have their collections in full to report.

H. S. THRALL, P. E.

GEORGETOWN DISTRICT-THIRD ROUND. PALESTINE DISTRICT-THIRD ROUND.

GALVESTON DISTRICT-THIRD ROUND.

GALVESTON DISTRICT—THIRD ROUND.
Columbia, at Columbia. Aug 15, 16
Velasco, at Austin Bayou. Aug 22, 23
St. Johns, Galveston. Aug 29, 16
Shearn Church, Houston. Aug 30, 36
Wa-shington Street, Houston. Sept 5, 16
McKee Street, Houston. Sept 6, 16
Bolivar, at Bolivar. Sept 12, 12
Cedar Bayou, at J. F. Follin, P. E. JEFFERSON DISTRICT-THIRD ROUND.

SHERMAN DISTRICT-THIRD ROUND. Collinsville cir. Aug 15, 16 Gordonsville cir, at Red Branch Aug 22, 23 Fannin cir. Aug 29, 30 If there are any conflicts with other denomi-

nations in union houses, pastors will please no-tify me at once.

J. M. BINKLEY, P. E. AUSTIN DISTRICT-THIRD ROUND. AUSTIN DISTRICT—IMER ROUND.

Webberville eir, at — — — Aug 15, 16
Winchester eir, at Alum Creek — Aug 22, 25
Bastrop, at Hill's Prairie — Aug 29, 30
Cedar Creek eir, at Hed Roek — Sept 3, 20
Cedar Creek eir, at Hed Roek — Sept 12, 13
LaGrange sta — Sept 19, 20
Flatonia sta — C. H. Brooks, P. E. SULPHUR SPRINGS DIST .- THIRD ROUND

WEATHERFORD DISTRICT-THIRD ROUND TYLER DISTRICT-THIRD ROUND. Athens cir, at Red Hill Camp-ground, Aug 15, 16 Edom cir, at Edom Camp-ground... Aug 22, 23 Malakoff cir, at Meredith c. g. ... Aug 29, 30 The Tyler circuit will have two camp-meet-

Lindale circuit, near Garden Valley, Aug. 7-12.
Larissa, Athens, Edom and Malakoff circuits, each a camp-meeting at the time specified for the third quarterly meeting. To these campmeetings ministers and church workers are solicited.

R. S. FINLEY, P. E.

PARIS DISTRICT-THIRD ROUND.

TERRELL DISTRICT-THIRD ROUND. Farmersville cir, at Brushy Camp-ground, 3d Sun in Aug

Caddo mills cir, at Brushy Campeground.

Roberts mis, at Bear Pen. 3d Sun in Aug Rockwall cir, at Hockwall. 4th Sun in Aug Able Springs cir, at Ellis chapel,5th Sun in Aug R. M. Powens, P. E. MONTAGUE DISTRICT THIRD ROUND. St. Jo cir. Aug 22, 23

Sunset cir. Aug 22, 23

District conference will convene at Chico. Thursday, July 23, at 9 a m. All parties coming by rail will come to Alvord on Wednesday, where they will be met by the brethren from Chico with conveyance for all.

M. C. BLACKBURN, P. E.

HUNTSVILLE DISTRICT-THIRD ROUND. Sorink Creek mis. Aug 15, 16
Plantersville and Montgomery Aug 22, 23
Prairie Plains. Aug 29, 37 Sept 5, 6 Sept 7, 8 Sept 12, 13 H. V. PHILPOTT, P. R. BROWNWOOD DISTRICT-THIRD ROUND.

EASTLAND DISTRICT-THIRD ROUND. Breckenridge cir. Aug 15, 16
Strawn mis Aug 22, 25
Furoekmorton cir Aug 29, 36

A. K. Miller, P. E. STEPHENVILLE DISTRICT-THIRD ROUND. CHAPPELL HILL DISTRICT-THIRD ROUND

CHAPPELL HILL DISTRICT—THEN ACCESS
Lexington cir, at Camp-ground. Aug 15, 16
Caldwell cir, at Yellow Prairie. Aug 22, 23
Y gua mis, at Yellow Prairie. Aug 22, 23
Milano cir, at L berty. Aug 29, 30
Maysfield cir, at Camp-ground. Sept 5, 6
Hockley mis. Sept 12, 13 WACO DISTRICT-THIRD ROUND.

BEAUMONT DISTRICT-THIRD ROUND. Homer cir. Aug 15, 16
Spurger cir. Aug 22, 23
Livingston cir. Sept 5, 6
Moscow and Livingston sta. Sept 12, 13
GEO. A. LECLERE, P. E.

MEETINGS ON THE MARYSVILLE CIRCUIT. Pine Hill cir. Aug 15, 16
Buena Vista cir. Aug 22, 23
San Augustine sta. Aug 29, 30
Linn Flat and Douglas. Sept 5, 6
District conference convenes at San Augustine, Aug 27, at 9 o'clock a. m.
J. W. JOHNSON, P. E.

STUDIES

IN THE PROPHECY OF DANIEL.

By REV. W. A. CROCKER.

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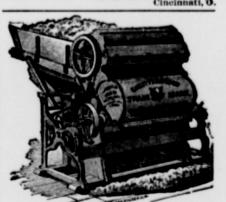
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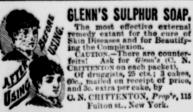
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DEVOTIONAL.

A MEDITATION. REV. BENJAMIN COPELAND.

My years are very few, O God! More rapidly they pass
Than clouds, whose transient tale is told,
In shadows on the grass.

My years are very few, O God!
But they are full of thee—
A drop of being in thy life's
Unfathomable sea.

My years are very few, O God!
O, let me clearly see
How they grow strong and beautiful
In thy immensity.

My years are very few, O God!
The sum of them is small;
But each may serve thy blessed will,
And thou shalt have them all.

My years are very few, O God! On earth, but not in heaven; To thee, eternal Life and love, Be endless praises given.

plish his work, much more do his weak and sinful followers need prayer in order to accomplish their work. Much energy is lost for want of being sanctified by prayer.

Christ's prayers had chief reference to this work—to others. In this we should follow his example. It is to be feared,

cause, which will require continued seasons of prayer for their expression.

Give me thy spirit of prayer. Give me faith to relead the promises. Give me faith to relead the promises. Give me faith to plead the promises. Give me

"No," replied our informant, with an abrupt tone of voice, as if she did not care to say anything more about her;

FRANKS.—Mrs. Mary Franks died at the residence of her granddaughter, Mrs. Mary E. Cryer, at Alvin, July 13, 1885, in the triumph of faith. She has been an acceptable member of the M. E. Church, South, for about forty-one years. She was in the eighty-eighth year of her life when the call came saying, come up higher. We mourn her loss, but not as those that have no hope, for she assured those around her a short time before she died that she put all her trust in Jesus. In conversing with her on another occasion she said, "Oh, my son, I suffer fearfully, but the Lord doeth all things right!" We expect to be united with her again at the resurrection of the just and dwell in the presence of the Lord forever.

WM. J. BLUDWORTH
ALVIN, Brazoria County, August 1,

constituent that men pray too much for themselves, but that they do not pray enough for others. Prayers and intercessions able. At relea, I began oned uplorgans, I could yellow health shape of est difficulty stimulus, I was, healed in prayer.

Let me imitate Christ's precious example with respect to prayer. In addition to daily and hourly prayers, let me have occasional long continued seasons of prayer.

O Christ! thou didst continue all night in prayer. Teach thy feeble servant to follow thy example. Give me that spirituality of mind and that interest in thy cause, which will require continued seasons of the great loss which he has sustained. May a great loss which he has sustained. May a great loss which he has sustained. May a great loss which he has sustained.

Give me thy spirit of prayer. Give me faith to plead the promises. Give me the Holy Spirit to enable me to ask aright.

"Bogs."

During a series of meetings recently held in London, we noticed a well-dressed lady, who was a regular attendant at all the services. She always managed to get a seat in about the same position of the hall, near the platform. She was a most attentive listener. She never engaged in singing, but sat through all the services with a perfectly contented and satisfied expression on her face. Day after day, through three or four weeks, we watched her. She had become a sort of fascination. One day we asked a lady who was on the platform in the choir seats if she knew her.

"O yes," was the reply, "very weil."

"Is she a Christian?" was our next query.

"No," replied our informant, with an

ual life of the three sons, SAN FELIPE, July 27, 1885. John R. Dunn,

BAULDIN.-The subject of this sketch, J. care to say anything more about her; "she is a bog."

"A bog?" we repeated, not quite understanding what was meant.

"Yes," was the short, sharp reply, "a bog."

Still mystified, we repeated the question:

"A b og?"

"Yes, a B O G, spelled with capital letters; that is what she is. Don't you know what a bog is?"

"Yes, I think I do," we replied; "in our country, at least, it is a bit of marshy ground, or a stagnant pond, which catches the surface drainage of the surrounding country, but which has no outlet. It is usually covered with a green slime, and is the home of wild water-weeds, and all sorts of reptiles."

"BAULDIN.—The subject of this sketch, J. W. Bauldin, was born in Morgan county. near Decatur, Alabama, August 15, 1850; production and joined the M. E. Church, South, in the year 1859, at Travis, Austin country, Texas. Died in Cleburne, July 29, 1885. Bro. Bauldin was truly a good man—a consistent Christian in every sense of the word. Many of the Texas conference preachers will recall the many pleasant hours spent under his roof. He loved God and God's ministers, and his house was their home. Bro. B. was a very quiet, unassaming man, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but little to say, hence his great inman, had but lit Approved by the Academy of Medicine of Paris, are specially recommended by the Medicial Celebrities of the World for Scrottla, Gunors, Kime's evil, etc., Julie early abuses of Consumption, Constitutional Westerness of Consumption, Constitut

don, and that is what we call them."

We did not pursue the question any further, but we have kept up a good deal of thinking ever since. We have never called any body a bog to their faces; we have never spoken of any particular persons to others as being bogs, but we have looked over a good many congregations, and, as our eyes have rested upon certain professed Christians, we have been unable to keep the word, or at least the thought, "B O G," from rising to our lips. We pass the word along; it is a good one.—Words and Weapons.

If God gives us food for our lives, let us not, with murmuring Israel, ask food for our lusts.

The aching head may cease to throb when laid upon that softest pillow for human pain—"God knows!"

he sleeps in Jesus.

Whittely.—Died suddenly on Sunday, July 19th, in Goliad, Sister Percy Williams Whitby. She was born near Conwayboro, Horry district. S. C., on Sept. 7, 1818; was converted and joined the church in her fifteenth year, and remained a consistent member to the day of her death. In 1836 she was united in marriage to Rev. W. Whitby; they removed from South Carolina to Mississippl; thence to Tensese, and finally to Texas in 1847. She was left a widow in 1853. The children consisted of six daughters and one son, all of whom had got in 1847. Of that class, but three now survive. To give a full statement of her many noble qualities in a condensed obituary is impossible. The Rev. Jesse Hord, one of the three remaining of that first Methodist class and Goliad, says of her: "She was a well-defined Christian woman, of strong common sense—one who knew Methodist doctrines and rules, and kept them. I never knew her to fret

MARRIAGES.

Flowers—Jones.—At the residence of the bride's mother, on July 14, 1885, by Rev. T. F. Dimmitt, Mr. Andrew D. Flowers and Miss Nora Jones—all of the vicinity of Bremond, Texas.

VARDAMAN—Jor.—At the residence of the bride's father, in Hill county, Texas, July 23, 1885, by Rev. G. A. T. Smith, Mr. Willie Vardaman and Miss Bettie Job—all of Hill county, Texas.

NEAL—Peregoy.—In Galveston, Texas, Aug. 3, 1885, by Rev. E. S. Smith, Mr. W. H. Neal and Miss Minnie Peregoy—all of Galveston, Texas.

Green—Fenwick.—At the residence of the bride's father, R. Fenwick, by Rev. Abellong, Mr. H. W. Green and Miss Mollie V. Fenwick—all of Comanche county, Texas, Green—Jones.—At the residence of the bride's father, in Comanche county, Texas, July 29, 1885, by Rev. H. S. Anglin, Mr. T. W. Green and Miss Lyda Jones.

OBITUARIES.

The space allowed obltuaries, twenty to

My vears are very few, O God!
On earth, but not in heaven;
The space allowed obtuuraes, twenty of the control o

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way to insure the proper action of all is impaired a good cathartic medicine may the apparatus necessary to health, than aid you. Miss M. Boyle, Wilkesbarre, Pa. to aid the stomach and liver by the writes: "I use no other medicine than occasional use of Ayer's Pills. E. A. Ayer's Pills. They are all that any one Robinson, 151 School st., Lowell, Mass., needs." Dr. W. J. Talbot, Sacramento, says: "For a number of years I was Cal., writes: "The curative virtues of stationed in the tropics; and, while there, Ayer's Pills commend them to all judi-suffered much from torpidity of the liver clous practitioners." Dr. Charles Alberts. and indigestion. Headaches and nausea Horicon, Wis., writes: "Last year I prodisabled me for days at a time, and it cured from you the formula of Ayer's was only by the use of Ayer's Pills that 1 Pills, and have since prescribed them with obtained relief. I know them to be the decided benefit." No poisonous drugs are

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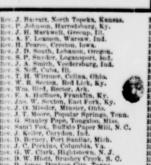
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NEWS IN BRIEF.

The city authorities are taking steps to supply the city with fresh water.

oration at the Grant memorial services held in front of the Beach hotel Aug. 8.

Captain John M. Forsey died suddenly at three a. m., Aug. 8. He was buried Monday following with military honors. The deceased was forty years of age, of generous heart and bright mind; a worthy citizen, and a good man who will be missed. Captain Forshey was the son of Minister Salisbury. They base their dismissed. Captain Forshey was the son of missed. Captain Forshey was the son of Caleb G. Forshey, an eminent civil engi- land's military preparations. neer, well known in Texas and Louisiana.

State. This has been throughout the State a week of ex-Confederate reunions. At Fort Worth, Greenville, Cleburne and Emory the camp-fires burned bright, and many old veterans gathered round them to fight their battles over. The reunion at Emory, Rains county, was unique. Fifteen or twenty survivors of Deas' Alabama Brigade, all residents of Texas, by invitation of one of their comrades, Col. Geo. R. Kimbrough, assembled at his house. The address of welcome was delivered by Prof.
O. Rice, of Emory. For two days
they remained together in hearty fellowship, enjoying the hospitality of Col.
Kimbrough, and receiving many kind attentions from the citizens. It is a notable part of the history of the brigade that it furnished to the Confederate service ten generals. Following is a partial list of those present at the reunion: Col. Geo. R. Kimbrough, Emory; A. W. Par-ham, Hillsboro; B. A. Belcher, Emory; B. N. Hodges, Kingston; W. H. Adrian, Mineola; C. G. Bales, Jacksonville; Capt. H. S. Morris, Jacksonville; Geo. W. Jones, Cooper; Vic Reinhardt, Terrell: N. P. Acker, Sulphur Springs; M. T. Hall, Mineola; Dr. W. Oliver, Cooper;

National.

W. A. Neighbors, Lone Oak; Dr. A.

Oliver, Cooper.

Maxwell, the alleged St. Louis hotel nurderer, arrived in San Francisco Aug. 0, on the steamer Zealandi. He will be brought and tried.

Minister Kelley will return to the United States. It is understood that he will soon resign his present office and will not be appointed to another foreign

provoking much discussion among officers in Washington. "That order," says an officer, "means the resurrection of the

Returns of the department of agriculture at Washington make a slight im-provement in the condition of crops on the 1st of August, the general average being 961, a point only once exceeded in ten years, and that was in 1880. The average in August, 1882, was 94, and only South Carolina and Alabama exceed their present figures.

The President has ordered, by proclamation, that any and every unlawful inclosure of the public lands, maintained by any person, association or corporation. be immediately removed, and forbids any person, association or corporation from presenting or obstructing means of such inclosures or by force, threats or intimi-dations, any person entitled thereto from peaceably entering upon and establishing a settlement or residence on any part of such public land which is subject to entry and settlement under the laws of the

Inited States. Estimating the receip's from the sale of Gen. Grant's book at 75 cents per volame for an edition of 300,000 copies, Mrs. Grant will receive \$225 000, an annual income of \$9,000 at 4 per cent. To this will probably be added \$5,000 a y ar as a widow of an ex-president, and the net rental of the Sixty-sixth street house, which, outside of interest and taxes, may amount to \$2000, so that, in all probability, if, as reported, Mrs. Grant has a full life-interest in her husband's property, she will, in the course of a twelvementh or so, enjoy an income of \$15,000 or \$16,000. This is all independent of the income from the trust

The funeral pageant that accompanied the remains of Gen. Grant to Riverside Park is reported to have been the most magnificent of modern times. The imposing funeral car was drawn by twentyfour jet black horses in black trappings. The president, vice-president, cabinet, judges of the Supreme Court, senators and members of the House of Representatives, governors and their staffs, the expresidents, foreign ministers, diplomatic officers and representatives of the army and navy, and many veteran, civic and military organizations, made up the vast procession which traversed the streets of New York city from 9 a. m. to 4 p. m. Gen. Gordon was present as aide to Gen. Hancock, and Generals Buckner and Fitzhugh Lee were among the pall-bear-

Foreign.

Parliament will be prorogued on the 13th inst.

Persia is engaging German officers to organize her army.

M. Gonezion has been elected senator, succeed the late Victor Hugo.

Mr. Gladstone sailed from Greenhithe for Norway, Aug. 8. Many friends saw

Lord Wolseley resumes the position of adjutant-general, which he held prior to the late Soudan campaign.

A force of Abyssinian troops, sent by King John, has relieved the garrison of 400 at Jarri, south of Kassaia.

A Printer's Error. A Printer's Error.

Sweet are the uses of adversity, the printer's copy said, but he set it up, sweet are the uses of advertising. Sweet, indeed, to those who in sickness and suffering have seen the adversisement of some sovereign remedy, which upon trial has brought them from death's door. "The best thing I ever saw in my paper was the advertisement of Dr. Pierce's Golden Medical Discovery'" is again and avain the testimony of those who have been healed by it of lung disease, bronchial affections, tumors, ulcers, liver complaints and the list of which flesh is heir.

In Central Asia, the Kizel-Arvat railway is progressing so rapidly that it will reach Askabad in September.

United States Consul Heap, at Beyrout has protested against the proposed expulsion of some American citizens.

There were 4382 cases of cholera in the plague-stricken districts of Spain on Saturday, Aug. 8. The deaths from the disease on that day were 1639.

The Republique Francaise states that an alliance has been concluded between Great Britain and China for mutual action in case of war between England and Russia.

The China Overland Mail's Tien Tsin correspondent announces that Russia has concluded a treaty with Corea where-Col. Robt. G. Street made the funeral by the former assumes a protectorate over the latter.

The United States consul at Vera There were perhaps four thousand people present.

Captain John M. Forsey died suddenly that place. Forty-six deaths occurred in

trust on the constant increase of Eng-

In the English Parliament the House of Commons rejected the clause of the colonial bill which aimed at imprisoning and fining persons guilty of publishing scandalous matter like that which recently appeared in the Pall Mall Ga-

The work of fortifying Herat against a possible Russian advance is making rapid progress. The Ameer is now pre-paring another large force of Afghan troops for the protection of Herat. The

Yellow fever has appeared at Mazatlan and Tehuantepec, Mexico. At the former place the disease is not violent, and phy-sicians have good success treating it. At Tehuantepec efforts are being made by the municipal government to stamp out the fever.

To Preachers and Their Parishioners. The "Founders and Pioneers of Methodism," a Historic Picture costing five thousand dollars, is given free to any preacher sending his name and the yearly subscription of a dollar to the Richmond Christian Advocate. Laymen get for their two dollars the paper for a year, the Picture, and Sam Jones's "Sermons and Sayings." The General Conference meets in Richmond, Va., in May. The Advocate of that city will have special interest to distant readers.

A School Board examiner lately asked the following questions of a little girl: "What is the plural of man?" "Men." "Very well; and what is the plural of "child?" "Twins," immediately replied the little girl.

Garvin, Wise Co., Tex. March 24, 1884.
Messers, Morley Bros., Austin, Texas:
GENTLEMEN—Send me three Dozen of your
T-X-S Ague Tonic at once. I have sold every
bottle I received from you and guaranteed it
to cure, and it has never failed in a single instance Yours truly, W. P. SEARCY.

The recent general army order sending officers back to their regiments, after a period of four years on detached duty, is proved in a many order sending think, Emma, you are getting a little too old to be playing with the boys so much? Emma—I know it, but the older I get the better I like the proved in a many order sending.

Take it With You. Are you about to travel? For sea-sickness, malaria, or the effects of a change of climate, food or water, there is nothing so beneficial as l'arker's Tonic.

"Do you think you can clear him?" she asked of the lawyer. "I don't know, madam," replied the attorney doubtfully. "He has lived here all his life, sir, and knows every one." "Yes, that is what makes me nervous

NOW, if you or any of your family are suf-fering with chills, Remittent or Intermittent Fever, Aching of the Bones, Dullness, Irrita-bility, Nervousness, Jaundice, Biliousness, or any other symptom of malarial poison, we earnestly solicit you to try MORLEY'S T-X-S AGUE TONIC, for if used according to direc-tions we know the result will be success.

South Carolina men are in no hurry. One bitten by a mad dog two years ago didn't show s'gus of hydrophobia until last week.

"Nip't in the Bud!"

"Nip't in the Bud!"
Sad to say, many a good thing attains to nothing more than a fair beginning. On the other hand it is a matter for congratulation that the growth of some evil things may be also promptly frustrated. A large proportion of the cases of the most wide-spread and fatal of diseases—consumption have their inception in masal catarrh. Dr. Sage's Catarrh Remedy is pleasant, soothing and effectual. Try it. It has cured thousands. All druggists.

An Indiana lawyer recently won thirteen lawsuits before the same justice, and next day the justice had a new horse and buggy.

Health and Education.

The Sisters of the Academy of the Visitation, Frederick, Md., are amongst those in charge of educational institutions who use Red Star Cough Cure and give it to their pupils. They write that they can heartily recommend it to their friends.

Spain is entitled to no sympathy in its dis-ir-ss over the cholera scourge. Vice, ignorance an! laziness are an offset to all the doctors

MEDICINA MEXICANA MARAVIL-LOSA, or Marvelous Mexican Medicine is a Compound Extract of Roots and Barks found in the forests of Mexico and long used by the knowing Mexicans and Spaniards as an infalli-ble cure for all diseases of the blood of what-ever name or nature, down to the common pimple. It is undoubtedly the Most Potent Blood Purifier of the age, Write to MEXICAN MEDICINE COMPANY, St. Louis, Mo., for Treat-ise on Blood and Skin Diseases, free.

Phrenologist—"Your bump of imagination is abnormally large, sir. You should write poetry." Citizen—"I do write poetry. Only vesterday I took a poem to an editor, and that bump you are feeling is where he hit me. Don't bear on so hard."

A WONDERFUL RUN! MORLEY'S T-X-S AGUE TONIC is creating quite a furore and having a wonderful run among chill-suffering people, claiming advantages heretofore deemed impossible, and making such rapid and permanent cures, causes people to talk about it. Contains no quinine, mercury, arsenic or deleterious drug of any kind. Cleanses and tones the stomach, arouses the kidneys and liver and operates finely upon the bowels, making its action prompt and effective even in chronic cases that have resisted all other medicines. Try it.

The Progress of a Generation: First Gentleman—"I beg your pardon, sir, but is not your name Smythe?" Second Gentleman—"No, sir; my name is Smith. You have evidently mistaken me for my son."

M. P. Hennessy,
Hardware, and sole agent for Grand St. Louis
Charter Oak, Buck's Brilliant, Old Buck's pat-ent, Bride of Texas and Southern Home Cook-ng Stoves. Send for price list.

COMMERCIAL.

FINANCIAL. GALVESTON, AUGUST 11, 1885.

Official quotations at the Cotton Exchange

EXCHANGE AT NEW ORLEANS. [Telegram to Cotton Exchange.]

 Sterling—Bank, 60 days
 4.864/40

 Commercial
 4.834/404.844

 Francs—Commercial, 60 days
 5.213/40

 New York Sight—Bank
 \$2.00/42.50 prem.

 Commercial
 61 25 prem.

COTTON: GALVESTON SPOT MARKET.

This Yester- Last day. Year.

ton Live Stock

Beeves Yearlings
and Cows. Caives. Sheep. Hogs.

21 329 329
21 329 329
45 351 Galveston Live Stock Market.

Quotations—Grass-fed catte, choice, 24@24c; grass-fed catte, commen, 2@24c; 2-year-olds, per head, \$10 00@15.00; yearlings, per head, \$6 00 29 00; spring calves, per pound, 3@34c. Mutton shoice, per pound, gross, 24@3c; mutton, common, per head, 50c@\$1 00. Remarks—Market full; choice fat beeves are scarce; will bring 24 cents.

The General Market.

Quotations represent wholesale prices, n making up small orders higher prices have o be charged. AXLE-GREASE—60a% per dozen boxes, as

AXLE-GREASE—60a30c per dozen boxes, as to quality.

APPLES—New Texas, 25a35 cts. per box. Western, per bbl, \$4 00a4 50.

AMMUNITION—Powder, per keg, \$3 75a4 00, according to brands. Blasting powder, \$2 00 per keg, agents' price; jobbers charce \$2 25. Shot—drop, per sack, \$1 70a1 75; buck, \$1 95a2 00.

BEESWAX—Quoted at 18a20c.

BACON—Packers' agents quote as follows for round lots: Shoulders, 6. Long clear, 6%c; short clear, 7%c. Jobbers fill orders at ½a 4½c advance.

BAGGING AND TIES—Standard, 2½ b, 11½c; 2 b, 11e; 1½ b, 10½c. Iron ties, \$1 23 per bundle. Baling twine, 13c \$ b. Figures are for carload lots.

BRAN—In good demand and stiff. Quoted at 85a90c in round lots from milis; jobbing from store 95a1 00.

3ONES AND HORNS—Bones, clean and dry, \$11 per ton deliverd on track. Hornis, fresh and clean, ox. 5c each; steers, 2c; cows, ½c each.

BUTTER—Kansas, 16a18; Western, 17a20c;

each.
BUTTER—Kansas, 16a18; Western, 17a20c;
Fexas, nominal; Goshen, 25a25c; oleomargarine
and butterine nominal for good to choice.
CALIFORNIA CANNED GOODS—Wholesale

each.

BUTTER—Kansas, 16a18; Western, 17a20c; Texas, nominal; Goshen, 25a25c; oleomargarine and butterine nominal for good to choice.

CALIFORNIA CANNED GOODS—Wholesale grocers fill orders at the following quotations per dozen for 2½ \$\textit{b}\$ cans: Peaches, \$\textit{2} 90a3 00; pears, \$\textit{2} 75a2 90; apricots, \$\textit{2} 75a5 90; currants, \$\textit{2} 10a2 15; plums, \$\textit{2} 75; black cherries, \$\textit{3} 50; white cherries, \$\textit{3} 30; neutrines, \$\textit{3} 50; white cherries, \$\textit{3} 30; neutrines, \$\textit{3} 50; strawberries, \$\textit{2} 35; quinces, \$\textit{2} 75; blackberries, \$\textit{2} 35; quinces, \$\textit{2} 75; blackberries, \$\textit{2} 35; quinces, \$\textit{2} 75; cannot governe weight from first hands, in carload lots, 11c; from wholesale grocers, 2a12½c.

CANDY—Flint stick, 10a10½c per \$\textit{b}\$.

COFFEE—Wholesale grocers, 2a12½c.

CANDY—Flint stick, 10a10½c per \$\textit{b}\$.

COFFEE—Wholesale grocers, 12½a12½c; Cordova, 12½a13; old government Java, 21½a25q; according to grade. Importers of Rio coffee fill orders for round lots, at the following prices: Fair, \$\textit{3} a9c; peod, 9½a10c; prime, 10½a10q; choice, 10½a11c.

CORNMEAL—Western, per bbl. \$\textit{3} 235a4 40; pearl meal, \$\textit{4} 400 per bbl. \$\textit{G} 35 25a4 40; pearl meal, \$\textit{4} 400; pearl meal, \$\tex

dozen.

FLOUR—Quotation for round lots from mills, in sacks, per barrel: XXX, \$4.70; choice family, \$5.30; fancy, \$5.70; patent, \$6.70. Rye flour, \$4.80. In barres 30c extra is charged. Special figures given for large lots. Agents for western mills quote round lots in sacks per barrel, XXX, \$4.50a.60; choice family, \$5.20a.50; fancy, \$5.50a.50; patent \$6.50a.50, Wholesale grocers' prices are 30c per barrel higher than agents.

lancy, \$3 sins 60; patent \$6 sins 60, Wholesale grocers' prices are 30c per barrel higher than agents.

HARDWARE—Firm. Nails, \$2 50 per keg. basis 10d. Axes, per dozen, \$800a10 50. Castings, per pound, 4c. Bar iron, 3c per pound, Sad iron, 4c. Barbeq wire, 5a5c per pound, Anvils, per pound, 15½c. Vices, per pound, 15 alsc. Horse shoes, 5½c per pound; mule shoes, 6½c per pound.

HAMS—Receivers quote standard brands at 110,11½c; boneless, 10½c. Wholesale grocers' prices are ½a½c higher.

HAY—Choice Western timothy, \$21 00a22 00 from track and \$22 00 from store in large lots. Western Texas mesquite grass, \$13 00a14 00; northern hay, \$17 50 per ton. Millet, \$13 50a16 00 per ton from the track. Prairie, \$10 00.

HIDES—The range of values is as follows: Dry flint, as they run, salle; dry salted, sal0c: wet salted, 6a7c. Selected dry flint will bring 13c; butchers green, 7c.

LARD—Quoted at 7a7½c for refined, tierce cans in case, 7a7½c. Choice leaf ½c higher. Grocers fill orders at ½a½c advance.

LEMONS—Quoted at \$7 50a8 00 per box for Palern o; Messina quoted \$10 00a12 00 for good to choice.

MOLASSES—Quoted from first hands as fol-

Paiern o; Messina quoted \$10 00a12 00 for good to choice.

MOLASSES—Quoted from first hands as follows for old: Louisiana centrifugal, 20a40c; Texas nominal, Quoted by wholesale grocers at 35a40c for ordinary; fair to good 42a45c; prime to choice, 45a50c; new Texas, open kettle, choice, 4ta46c; prime, 42a44c; common, 27a40c; half barrels, 4c additional.

OILS—Linseed, raw, 57c; boiled, 59c; castor, \$1 50; West Virginia lubricating, 14a18c per galion; golden machinery, 35a40c; lard oil No. 1 55c, winter-strained at 60c; neatsfoot, 85c; train oil, 55c; turpentine, 40a46c.

ORANGES—Messina oranges, \$3 00a3 50 per box; imperials, 4 50.

OATS.—New Texas, from track, 27a29 cts; dealers charge from 3 to 4 cts, advance on these charges.

ONIONS—Western, \$3 50. acse charges. ONIONS—Western, \$3 50. PEACHES--In good supply at 25a30 cents per

PEACHES—In good supply at 250.00 cents between particles; lsc in cases for five-gallon cans and 30, in cases for one-gallon cans; l80 test, 28c in cases and 25c in barrels. These are jobbers' prices; a small advance from wholesale is charged.

POTATOES—Western, \$2 00a2 25. Northern, nominal; Texas, new, 50cents per bushel.

POULTRY—Mixed coops of chickens, \$2 25a 2 50; Turkeys, mixed coops, \$10 00. Geese dull; plucked, nominal; unplucked, nominal. Ducks, nominal,

nominal,

RAISINS -Layers, new, \$2 75a2 80 per box;
London layers, \$3 20 a3 40 per box.
RICE—Wholesale grocers quote new Louisiana, choice 6½a7c; prime 6½a6½c; fair 5½a6c; ordinary, 5½a5½c.

SALT—Liverpool in fair supply and firm; coarse quoted at 97½c per sack in carload lots; Liverpool fine, \$1 40 for carload lots; \$1 50 for small lots; Louisiana coarse, \$5c; Louisiana fine, \$1 10. Wharf trackage, \$2 50 per car to be added.

idded. SARDINES—Imported, quarter boxes, \$12 50 513 00 per case: American , quarter boxes, \$6 00; mustard, 1/3s. \$5 50a6 00; mustard, 1/4s, \$6 75a 7 25.
SCRAP IRON—Wrought scrap, \$7 00 per ton; heavy castings, \$10 00all 00 per ton; stove plate, \$7 00as 00 per ton. Pig iron (Scotch) No. 1 \$24 50 per ton.
SUGAR—Firm; round lots are quoted by plantation agents as follows: Louisiana pure white, 7a7½c; choice off white, 6% a70; choice seconds, 6¼a6¼c; prime seconds, 6c; cld crop, low

grade, 5½ a5½c; open kettle, entirely nominal; grocers fill orders at ½ a½c advance. Northern refined, firm; wholesale grocers quote as follows: Crushed and cut-lond, 8½ a8½c; powdered, 888½c; granulated, 7½ a8c; standard A.

ed. 8a8%c; granulated, 724acc; standard 7%a7%c.

VEGETABLES—Good cabbage, Western, per crate, \$3 00a3 50; green peas, 3½44c % %; new yellow peas, nominal; black-eyed peas, 5a5½c per % white beans, 4½a4c % % %; whippoorwill peas, 4c; claybank peas, 3½a4c % %. Tomatoes, 50 cts. per bushel for Texas; \$1 00 for Western.

WHEAT—No. 2, Mediterranean, 87c outrack.

track.
WOOL—Buyers quote spring clip: Fine twelve months, light sarinkage, 15a16c; medium, six months, 10a13c; coarse, 7a9c. Burry, 5c less.

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atory School; Miss Mattie L. Cocke, Librarian and Registrar.

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speare and Post-Graduate Literature. I will meet young ladies who propose to attend this Institute, at Houston, Texas, on the sth of September, and there take charge of them. C. H. COCKE, Business Agent.

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THE UNION. Board,
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