

# The Texas Christian Advocate.

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## Texas Christian Advocate.

READING THE APPOINTMENTS.

REV. A. E. J. HOGCH.

I was sitting in a wing-slip, close beside the altar rail, when the Bishop came in softly, with a face serene, but pale, and a silence indescribably pathetic in its power. Such as might have reigned in heaven through that "space of half an hour." Rested on the whole assembly, as the Bishop rose and said: "All the business being finished, the appointments will be read."

Not as one who handles lightly merchandise of little worth, but as dealing with the richest, most important things of earth, in the fellowship of Jesus, with the fallings of a man. The good Bishop asked forbearance—he had done his best to plan for the glory of his Master, trusting him to guide his pen without prejudice or favor; and the preacher cried, "Amen!"

"Boulton Mountains—Henry Singer"—happy people, happy priest, on the dauntless of the gospel through the changing year to feast; not a church trial ever vexed them, all their preacher stay three years, and depart amidst a tempest of the purest kind of tears.

"Troubled Waters—Nathan Peaceful"—how that saintly face grew red, how the tears streamed through his fingers as he held his swimming head; but his wife stooped down and whispered—"What sweet message did she bear?" For he turned with face transfigured as upon some mount of prayer. Swift as thought in highest action, sorrow passed and gladness came as some wondrous strain of music breaking forth from Jesus' name.

"Holy Rapture," said the Bishop, "I have left to be supplied." And I thought—you couldn't fill it, Mr. Bishop, if you tried, for an angel duly transferred to this conference below wouldn't know one half the wonders that those blessed people know. They would not see some strain of discord though he sang as heaven sings, and discover some shortcomings in the feathers of his wings.

"Grand Endeavor—Jonas Laggard"—blessed be the Lord, thought I. They have put that Brother Laggard where he has to work or die. For the church at Grand Endeavor, with its energy and prayer, will transform him to a hero or just drive him to despair.

If his trumpet lacks the vigor of the gospel's charming sound, they will start a big revival, and forget that he's around.

"Union Furnace—Solon Trimmer"—what a Bishop that must be! They have got the kind of preacher who will suit us to a T: Metho-Congo-Baptist—Uni—in one nature, blithe and bland, fire or water, hell or heaven, always ready on demand.

"Consecration—Jacob Faithful"—hand in hand the two will go through the years before them, bringing heavenly life to earth below.

"Greenland Corners—Peter Wholesome," but by lost his self-control. Buttoned up his coat as if he felt a cold wind strike his soul, saw the dreary path before him, drew a deep breath, knit his brows, then concluded to be faithful to his ordination vows.

In the front pews sat the fathers, hair as white as driven snow—As the Bishop read appointments they had filled long years ago, tender memories rushed upon them, life revived in heart and brain. Till it seemed that they could travel their old circuits o'er again.

"Happy Haven—Joseph Restful"—now the joy shone in his face. At the thought of being pastor for three years in such a place!

"Hard-as Granite—Ephraim Smasher"—there the stewards sat in row, and they didn't want that Smasher, and he didn't want to go.

"Drowsy Hollow—Israel Wakim"—he is sent to sow and reap. Where the congregations gather in the interests of sleep.

As they sit on Sabbath mornings in their softly cushioned pews they begin to make arrangements for their regular weekly snooze. Through the prayer a dizziness gathers over every mortal eye; through the reading of the Scriptures they begin to droop and sigh; in the hymns before the sermon, with its music grand and sweet, they put forth one mighty effort to be seen upon their feet; then amidst the sermon, throbbing with the gospel's sweetest sound, they sink down in deepest slumber and are nodding all around. But I guess that Brother Wakim, on the first bright Sabbath day, when he preaches to the people, and is heard a mile away, will defy both saint and sinner on a breast to lay a chin.

Till he strikes the strain of "lastly," and I'll warrant him to win.

For by all who ever heard him it is confidently said, if twice possible to mortal, he would wake the very dead.

Then a mist came o'er my vision as the Bishop still read on, and the veil that hides the future for a moment was withdrawn. For I saw the world's Redeemer far above the Bishop stand, on His head a crown of glory, and a long roll in His hand,

Round His throne a countless number of the ransomed, listening, press'd—He was stationing his preachers in the city of the best. Some whose names were most familiar, known and revered by all, went down to the smaller mansions back against the city wall. One who took the poorest churches miles away from crowds and cars, went up to a throne of splendor with a crown ablaze with stars. How the angels sang to greet him, how the Master cried, "Well done." While the preacher blushed and wondered where he had such glory won. Some whose speech on earth was simple, with no arguments but tears, nothing novel in their sermons for fastidious itching ears, coldly welcomed by the churches, counted burdensome to all, went up to the royal mansions, and were neighbors to St. Paul. Soon the Master called a woman, only known here in the strife. By her quiet, gentle nature, though a famous preacher's wife, praised and blessed her for the harvest she had garnered in the sky; but she meekly turned, and answered, "Twas my husband, Lord, not I."

"Yes," the Master said, "his talents were as stars that glow and shine, but thy faith gave them their virtue, and the glory, child, is thine!"

Then a lame girl—I had known her—heard her name called with surprise, there was trembling in her bosom, there was wonder in her eyes.

"I was nothing but a cripple; gleaned in no wide fields, my King; only sat a silent sufferer 'neath the shadow of thy wing!"

"Thou hast been a mighty preacher, and the hearts of many stirred. To devotion by thy patience without uttering a word," said the Master, and the maiden to his side with wonder press'd—Christ was stationing his preachers in the city of the best. And the harp strings of the angels linked their names to sweetest praise, whom the world had passed unnoticed in the blindness of its ways.

I was still intently gazing on that scene beyond the stars, when I saw the conference leaving, and I started for the cars.

—Zion's Herald.

### NEW YEAR'S REFLECTIONS.

MRS. MARY R. LESBENE.

Thomas Carlyle tells us in his reminiscences of his wife of a little "thought-kin" that stood in some of his books, and clung to his memory tenaciously. It was: "Is not every day the corollary of two eternities for every man? Lines of influence from all the past and stretching inward into all the future do intersect there."

If each day can be called the conflux of two eternities, bringing its solemn reflections of intersecting lines of influence, to what shall we liken the years of our lives taken separately as they slip from us? We shall not attempt a comparison, but feel as we ponder over the thought that if the retrospection of one day with its interesting lines of influence can bring the soul into serious questionings with itself how much more serious and earnest the questionings when a whole year is reviewed and the eternity-reaching lines examined and pronounced upon.

Is the retrospection a scene of a "surf-tormented shore" with grains of golden sand slipping one by one away and the cry of the loser:

"O God! can I not grasp them with a tighter clasp?  
O God! can I not leave one from the pitiless wave?"

Have the opportunities of doing good all slipped from us unused into the pitiless wave of the past?

Perhaps with serene composure we can look upon the past year and feel that the intersecting lines bring in their showing of opportunities for doing good, eagerly accepted and faithfully used, if so we stand on no surf-tormented shore. The past and the future converge to bring us light and joy and hope.

The incoming year is upon us. Let us enter its golden gate reverently. Let us thoughtfully plant our feet upon its paths. The lines of our actions will be reaching out into never ending eternity.

"Prayer is the key of the morning, the bolt of the night." With this key let us be prepared to unlock the difficulties presented in our way, and with this bolt shut us in securely from the dangers that are without.

CENTREVILLE, TEXAS.

ROMANISM.—IMAGE AND SAINT WORSHIP.

REV. J. D. SCOGGINS.

In this and the following letters it is proposed to give some striking facts that are brought out by the propagation of the true gospel and the establishment of simple apostolic Christian worship in a land which for 300 years has been subjected to the papal church, if it be lawful to call that system known as Roman Catholicism a church.

These experiences and facts are not new to people who have lived or labored among a thoroughly Roman people; but we write for the benefit of those of your readers who have not had that experience, and especially for those over-charitable brethren who feel called upon from time to time to defend, or in some sense, shield the old apocalyptic beast

from having his terrible deformity exposed. Yes, there are those in the Evangelical churches who need to have their attention called to the dire practical effects of Romanism, for they still hold that old scarlet woman in some faint degree of reverence. They still, with impunity, call her a Christian church, who for over a thousand years has "made merchandise of the saints," and "lorded it over God's heritage," reducing every known virtue to a farce by setting a monetary price on it, either to be bought by those who have it not or sold by those whom heaven has favored with its charms. So painfully true is this that no one will deny it who has studied the moral status of a people nursed and reared by Rome undisturbed by Protestant contact in the light of a truly awakened conscience. We are aware that such strong terms as the above are regarded as overheated and extreme, but let the facts suffice to settle the point. In the present letter we will confine our review to the efforts of IMAGE AND SAINT WORSHIP on a people wholly given to it, according to Roman Catholicism. The threadbare plea of the Papists, that they simply use these as "helps to true spiritual worship," is as well known as its fallacy is palpable, but people who have no foundation for a practice are not expected to invent a very good excuse therefor.

When service is first opened in our missions among a thoroughly priest-ridden people the curious draw near the doors and windows of the chapel and perform all kinds of feats in neck-stretching and eye-straining to see what we worship. Yes, that is it, sir, to see what we worship. So deep is their idolatry that they cannot conceive of a people worshipping the true and living God, who is a spirit indelible, eternal and invisible, "in spirit and in truth;" therefore if no veiled niches are discovered in the wall, no painting or image seen on the altar, or no crosses visible, they are literally confounded, and in bewildering dark and impenetrable question, "What do these people worship?" All kinds of conjectures are made and passed around during the interval of service, and all return again, bent on seeing our God, or of whatever it may be that we worship, though the fearful sin of entering the chapel and watching us through the whole performance is necessary to accomplish the end. With eyes wide open, they enter as stealthily as a midnight assassin, and remain through the service, or until they discover to their satisfaction the object of our worship. Little or no attention is paid to what is said or read. They cannot account for what they can not see.

As a result of one of these persistent efforts at a solution of the problem of worship without image, imagine our surprise and pain on being accosted by a Spanish lady, (a representative of another one of Rome's dominions), in the following strain: "If you believe that Mary was a pure virgin, why do you place your wife on the altar for the people to worship instead?" Our astonishment was inexpressible. When asked what she meant, she said: "People who have attended your service say that you teach the people that any woman will do as well as the Virgin Mary for our intercessor or refuge for sinners, and have placed your wife on the altar for them to worship!" And to this day many of these poor slaves of Romanism priests believe that he and she are equal to continue in their devotion to "Holy Mary, Mother of God;" (?) for, say they, these people must worship something, and nothing is to be seen to fill the place but the "padre's" wife! The reason why our "better half" was thus centered upon as our goddess was not because of any imprudence upon her part, but simply because she preferred a chair to the benches, and sat up toward the front to help sing, thus being somewhat before the people as well as the preacher when all bowed in prayer. When informed of the figure she was forming, she reduced herself to the benches as other people. She did not relish the chair of goddess.

The above is one of many desperate solutions of the question—"What do the Protestants worship?" and we submit that it forces a verdict against Roman Catholicism that no logic nor philosophy, however ingenious or subtle, can change. We further submit that no Pagan nation under the sun can give a more palpable proof of gross material and idolatrous ideas of God and divine worship than this case and others that could be adduced. And still some people whine about Christian charity, and talk of Romanism as "a branch of Christianity." A branch, indeed! As the parasite is a branch of the great oak, whose sap it steals. As the tenacious leech is a limb of the industrious animal to whose body he clings, so is this monstrosity a branch or part of the true Christian Church. A branch, indeed? Well, branch or whatever else you may choose to call it, it has well nigh robbed the world of the true evangelical religion more than once, and its glory is unchangeableness, and in the sense of never growing better, it may safely be conceded. The enormous bulk of this old beast can only subsist on the blood of the saints spilled in the defense of the

truth, and he never struts in contentment until truth itself lies in chains at the feet of his would-be holy priests. As Protestants love the blessed "truth once delivered to the saints," as they prize their liberty, as they love their holiness and sincerity and despise a falsehood, as they delight in the worship of the one and only true and living God and detest idolatry, as they love the Lord Jesus Christ and believe in and trust him only for salvation and regard all other refuge as "a refuge of lies"—in a word, as they hope to wash their own robes and make them white in the blood of the Lamb in order to be admitted into the everlasting city of God, let them shun Romanism as a plague. Shun the thing, but love the devotees at its altars as Christ loved us and count no service too dear to be done in rescuing them "from the error of their way."

AFTER CONFERENCE.

Well, conference is over, and there are some disappointed people in the world—some preachers, some laymen. The people are disappointed, some because their preacher was taken away; others because he was not taken away. Some preachers are disappointed because they were not moved; others because they were. And the world has its variety.

Now, brethren let us stop and think a little and see if we can't find a few grains of consolation in this very state of things, about which you are so dissatisfied. We will begin with No. 1. The people are disappointed because their preacher was taken away. He was doing a good work, all the people loved him and the Lord blessed his efforts. Yes, all these and many other things seem to argue that he ought not to have been moved. But did you think that your church was the only one that had a claim upon this efficient man? To illustrate: a sick man has had the attention of a good physician, one whose practice is a success; shall all the rest of humanity be denied the benefit of this doctor's skill, upon the ground that he was a success in one family? To the church that is disappointed because their old and successful pastor was not returned, I would suggest that there are other "sick patients" who need the skill and practice that you have received from this man. Let him go to bless others, and ask the blessing of God upon him. The man who comes in his place will do a different work, but a needed work, and in the end the church will be blessed by the change. So, with a loyal and Christian heart receive your new preacher as the messenger of God, stand by him with your heart, hands and purse, and before long you will thank God for the change.

But there are people disappointed because the old pastor was not taken away. His time was not out—that is, the itinerant law did not move him—but why could he not be removed and a better man sent in his place? Let us ask first, kindly, do you really deserve a better preacher? In the Lord's kingdom things generally harmonize. Really now haven't you had just a little better preacher than you deserved? But there were reasons for not removing him. He is a good, solid worker. Not an eloquent man perhaps, but when he came to see you he made you feel that a man of God had come. He may have turned some of your family out of the church, but he has saved a hundred souls by expelling one backslider from the church. A good means of grace without. You don't need eloquence, nor scholarship, nor dignity; but what you do need is piety, and God put it into the hearts of the appointing powers to leave that pastor with you a while longer. He is your man. If you have treated him meanly, go and beg pardon of him and your God, and with all your might stand firmly by him. Help him all you can in every way, and next year you will be as anxious to keep him as you have been to get rid of him. The fault you find now is with you, in all probability, and not in the pastor. If he is at fault forgive him. He is human like yourself. Never hold a man to absolute perfection till you know by actual experience that such perfection is possible. Besides all preachers would be great if they had the proper support from the pew. Make your preacher great by your prayers for him, your love, your help, and your fidelity to him. Did it occur to you that the preacher is as much disappointed as you are by his return? So it happens sometimes.

If this be the case let me turn and say a few things to the preacher. Brother, have not you as good a work as you deserve? Well, perhaps you have not, but as a rule we are overpaid in this particular. Your return may seem a mystery to you, but God moves in a mysterious way, and is not God directing this matter? If not I fear for you. But God is in the whole matter, and we will let him rule. It is best that you were not taken away just now; and here are some of the reasons: You think your people don't love you. If so, the

fault is your own. "A man to have friends must show himself friendly," and this you have not done. By your whims and your "personal peculiarities" you have succeeded in making yourself unpleasant and have driven them from you. You have allowed yourself to grow sour, and you have very justly failed. Now, the only thing for you to do is to reform. Review the battlefield like Napoleon, find out where the weak points are, and go to headquarters for re-enforcements. Get down upon your knees, and, with a child's faith, let the Master fill your heart and then go out full of love for all mankind, and they will love you. Do you not know that many a good man has been ruined by being moved away from a difficulty? He runs like a baby, when he ought to have stood like a Paul and won the fight for the Master. Who ever heard of a Paul running from a battle field? If you have been in the wrong and have offended people, go like a man and make amends. Do right with love in your heart, and the angels will meet your soul. Do this and all the men who are worthy of your love will stand by you to the last. The rest are better lost than saved to your friendship. The sooner they leave you and get out of your way the better for you and the church.

Before concluding let us have a few words with the man who is disappointed because he was moved: Brother, you fully expected to go back, and cannot understand why you did not. Well, these men who are "expected back," and who expect to go back, are usually wanted elsewhere. They do good work. What every man should covet is the opportunity to do the most good. You have that in your new field. If it is a small work rejoice in the Lord that you can expand it. You were sent there for that express purpose. Think of a Paul downcast because he had to go to an "inferior work." Said he: "Behold, I magnify my office." Do that, brother. Plow deeper, sow more seed, spread out the boundaries, enlarge the vineyard and thank God for the glory thus bestowed upon you in selecting you, like David of old, to push his kingdom to its prescribed limits. You may have a hard year of it, but these "hard years" snive with a brighter lustre as the years roll by. You may have to lie down, not in "green pastures," but the angels will lie down beside you. You may not be able to wear as fine clothes, or live in as fine a house as you did in former years, but remember that He "became poor for our sakes," and "had not where to lay his head."

God bless the man who with a glad heart, leaves father and mother, and friends, and home, and plenty, to preach upon a poor circuit or mission! He has a warm, tender place in the writer's heart. God does not forget him. O, brethren, let us not murmur! The angels in heaven would gladly take our places if they could. But they cannot, and I am glad they cannot. "Even as the son of man came not to be ministered unto, but to minister, and give his life a ransom for many."

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TO PREACHERS.

It is impossible to procure the postoffices of the preachers at sessions of the conferences it is therefore particularly requested that each preacher, on reaching his work, send his postoffice at once to the Advocate office, whether he is changed or not.

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Kingston Circuit.

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Returned.

Dr. P. Chesney has just returned from a visit to Atlanta, Ga., and Baltimore, Md., where he has been for the purpose of giving special lectures and demonstrations in the dental colleges of these cities.

J. W. WEBB, Jeweler.

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Sheppard Homans, the President of the Provident Savings Life Assurance Society of New York is the author of the American Experience Table of Mortality, which is the standard of nearly all States for solvency in life insurance.

MARRIAGES.

DIAL-HARGETT-At the residence of the bride's father, in Hunt county, Texas, Dec. 16, 1888, by Rev. J. Parker, Mr. G. Dial and Miss Anna Hargett.

DEATHS.

WHITEHEAD-Sister Mary Whitehead was born in Sabine county, Texas, July 9, 1862; died in Sabine county, Texas, July 18, 1888; married to Bro. Geo. W. Whitehead June 16, 1881.

OBITUARIES.

EVANS-Susan Helinda Evans was born March 10, 1870; died Dec. 10, 1888. She was a devoted and loving wife and mother.

RECENTS.

By Our Proxies. At various times we have called attention to the results of administering Compound Oxygen to invalids and we believe we have proven its value conclusively.

HOME STUDY.

Book keeping, Business Correspondence, Penmanship, Arithmetic, Shorthand, etc., thoroughly taught by the Circles free. BRYANT & STRATTON'S.

HODGE-Willie Hodge was born April 15, 1888, and died Oct. 10, 1888. He was a bright and sweetly disposed child.

MURPHY-The subject of this notice, Mrs. Mary Murphy was born in Lawrence county Alabama and departed this life June 10th, 1888, in her 73rd year.

GRAVES.

GRAVES-Laura E. Graves was born Jan. 30, 1840. She professed religion while very young and joined the M. E. Church, South.

GRAY-BILL, TEXAS.

HAZLEDEN-Emma L. Hazleden, nee Gray, was born May 18, 1847, in Williamson county, Texas.

BAIRD.

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HODGE-Willie Hodge was born April 15, 1888, and died Oct. 10, 1888. He was a bright and sweetly disposed child.

MURPHY-The subject of this notice, Mrs. Mary Murphy was born in Lawrence county Alabama and departed this life June 10th, 1888, in her 73rd year.

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THE BREATH OF LIFE. Hood's Sarsaparilla. It is the life-giving element of air and water. It is the life-giving element of the blood.

BE SURE. Hood's Sarsaparilla. If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other.

TO GET. Hood's Sarsaparilla. In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own brand.

HOOD'S. Hood's Sarsaparilla. When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia.

SARSAPARILLA. Hood's Sarsaparilla. Sold by all druggists. 21¢ per 5¢. Prepared only by C. H. HOOD & CO., Apothecaries, Lowell, Mass.

BEAUTY OF SKIN & SCALP RESTORED. CUTICURA Remedies. NOTHING IS KNOWN TO SCIENCE AT THE PRESENT TIME.

QUINA LAROCHE. LAROCHE'S TONIC. A Stimulating Restorative, AND PURE CATALAN WINE. THE GREAT FRENCH REMEDY FOR PREVENTION AND CURE OF DYSPEPSIA, MALARIA, FEVER AND AGUE, NEURALGIA, LOSS OF APPETITE, GASTRALGIA, POORNESS OF THE BLOOD, AND RETARDED CONVALESCENCE.

HAVE YOU GOT PILES. BALSAMIC PILE REMEDY. This is the best and most reliable medicine for Piles.

WATCHES REPAIRED. R. B. GARNETT, Manufacturer of Watches and Clocks. Write for Catalogue and Price-List.

SALESMEN. FINE FURNITURE AT COST. POSITIVELY SELLING OUT! LARGE STOCK! NEW GOODS! LATEST DESIGNS! T. BILLINGTON, 639 and 641 Elm Street, DALLAS, TEXAS.

FREE TRIAL GIVEN. YOU PAY WHEN CURED. DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASE, CATARRH, ASTHMA, DEBILITY, NERVOUSNESS, HEADACHE, BRUISES, SORES, AND ALL OTHER AFFLICTIONS.

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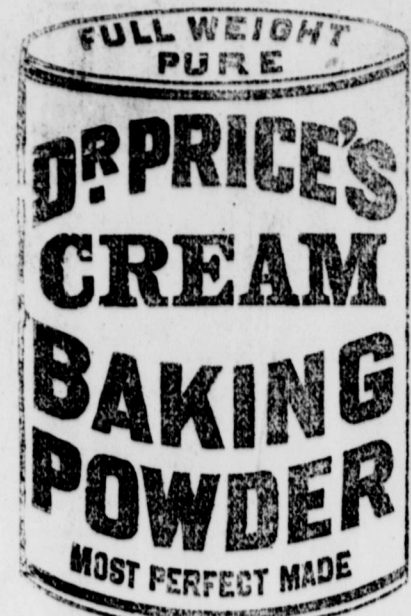
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Its superior excellence proven in millions of homes for more than a quarter of a century...

TEXAS BUSINESS COLLEGE, (TEMPORARY CAMPUS), AUSTIN, TEXAS.

Has the finest school-room facilities in the South, and a larger attendance than any school of the size in the State...

Subscription rates: ONE YEAR \$2.00, SIX MONTHS \$1.00, THREE MONTHS \$0.50.

Entered at the Postoffice at Dallas, Texas, as Second-Class matter.

BOOK TABLE.

We received some time ago, from Rev. J. D. Harbo, Agent of the Southern Methodist Publishing House, a book with this title: 'Can it be False?'

We are in receipt of a bound copy of Ayer's Almanac for 1889 embracing editions in ten languages.

The other day the daughter of a farmer went out into a cornfield carrying with her a copy of 'Miss Rivers'.

Shallenberger's Antidote for Malaria destroys the cause of disease, which Quinine and other remedies do not remove.

Mrs. Hess, of Paris, has refused 5000 francs for her hair, which is six feet long.

Ease and Comfort from Pain of all kinds. Send for Pond's Extract Co's New Book, 76 1/2 Ave., N. Y., mailed free.

Of the 300 goldbugs of New York not one is a woman, while of the 300 goldcutters not one is a man.

Yellow Fever can be Prevented! Steamer J. S. KINNEY, St. Louis, November 15, 1878.

Nervous Passenger—Are you sure there's no danger, officer? Officer—Not a bit. The captain has just come to take a nap because it is too foggy to see anything.

The Pandemic Machinery and Improvement Co., Fort Worth, Texas, will sell you a pump or wind-mill cheaper, and on other terms than you can secure it elsewhere.

John G. Whittier, poet, Dec. 18, reached his eighty-first birthday. He is in fairly good health. Many friends called.

Ladies Have Tried It. A number of my lady customers have tried Mother's Friend, and would not be without for many times its cost.

An English gentleman who had visited Cyprus was asked by a native how many antiquities in the island. "Antiquities?" he cried; "why the place is alive with them!"

Cure your cough before you are beyond the reach of human care. Morley's Two-Bit Cough Syrup, properly administered, is a certain and speedy cure for all throat and lung diseases.

England is said to have one cow to eight and one-half persons; France one cow to three and one-half, and America one cow to one and two-thirds persons.

WANT BACKS! MEN'S STEAM WASHERS. It pays to invest in the treatment of the back. The washer is a simple and convenient machine...

Special Notices. DALLAS DENTAL PARLORS. P. CHEANEY, D. D., Prop'r., 209, 711 Elm St., DALLAS, TEX.

J. H. GIBBS, M. D., practice limited to the treatment of the diseases of the EYE, EAR, NOSE AND THROAT.

MUSTANG LINIMENT IS FOR MAN & BEAST. PENETRATES MUSCLE & FIBRE TO THE VERY BONE.

'I am on my way home, Doctor' said a citizen, who after some advice, 'and I can't sleep and I can't get any rest. What ought I to take?' 'Take a cab,' replied the intelligent physician.

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Paine's Celery Compound Will Cure You! Sold by druggists. \$1; six for \$5. Prepared only by WELLS, RICHARDSON & CO., Burlington, Vt.

70,000 AGENTS WANTED to supply FIFTY MILLIONS people with BEN HARRISON BEN HUR.

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Warranted to color more goods than any other dye ever made, and to give more brilliant and durable colors.

A Child can use them! Unequalled for all Fancy and Art Work.

70,000 AGENTS WANTED to supply FIFTY MILLIONS people with BEN HARRISON BEN HUR.

WHAT REV. C. H. BUCHANAN SAYS OF IT. The News' management received the following at its Jalveston office recently, which clearly indicates that in some quarters, at least, its efforts in the direction of procuring and publishing reports of the different Conferences are appreciated.

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Vertical text on the right edge of the page, including 'of is good' and 'with all'.