

The Texas Christian Advocate.

PUBLISHED FOR THE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH—BY SHAW & BLAYLOCK.

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There is no fact more significant, as to the moral and religious character of the saloons of this land, than their uniform and resolute antagonism to all legislation for the preservation of our Christian Sabbath. All agencies which make men better find a mortal foe in the saloon.

While at Laredo I was gratified to learn that the health of Rev. Joseph Norwood had so far recovered that on the advice of both Bishop Keener and superintendent Patterson, he had gone to the interior of Mexico, where his services were greatly needed, and where there was a fine opening for his excellent wife to take charge of a mission school. I feel sure the prayers and sympathy of the brethren in the Texas conferences will accompany our brother to his new field of missionary effort.

Eighty-one per cent. of the police cases of Cincinnati, Ohio, have been traced to liquor drinking as cause and occasion. A similar statement may be made respecting crime in all the leading cities and towns of the nation. In those few lines there is an unanswerable argument in favor of prohibition. A three hours' speech from the champion of the saloons in the Texas senate cannot successfully meet the logic of this single fact.

We have heard preachers of the ritualistic persuasion ridicule Methodist revivals, and say a great deal about wildfire excitement, and prophesy failure on the part of the converts; but we have yet to know a case of their rejection of any of these converts should they apply for membership in the ritualistic tabernacle. They will take them right in and ask no questions about their revival experience among the Methodists.

Life insurance is not discarded because there are unprincipled companies in existence; on the contrary, men continue to patronize these institutions, good and bad, to provide their families against want in case of death. How many of these men shrug their shoulders and hold aloof from the church, because, as they say, there are so many "black sheep" in the fold. But money acquires in the first instance, while only the salvation of a soul is concerned in the latter.

The sailors of the Cunard steamers will be served with hot coffee hereafter instead of their daily allowance of grog. The experience of the company has shown them that liquor obscures the judgment and disturbs the steady nerve of men who have the lives of passengers, as well as valuable cargoes, in their charge. Railroad managers with like good sense prefer the steady brain of the temperance man to the shaking nerves of the inebriate, either as conductor, engineer, or as brakeman.

We must again entreat our friends who send marriage notices to write the names distinctly. We are very much in doubt about more than one name in this week's issue. The fault, if there is any error, is neither with the editor nor the printer. The request may apply to all articles in which names of individuals appear. It will delay the writer but a moment to write so plainly that a child can read, and thus save the parties the vexation which is natural when a blunder of this character appears in print.

A brother asked us recently, "why is it that official members of the church—stewards and Sunday-school superintendents—are allowed to patronize the theatre, go to the circus or attend balls without rebuke from the pulpit, or complaint when that great question comes before the quarterly conferences?" We wish our brother would ask us easier questions or explain the matter himself. We are very certain such official members are more profitable to the theatre and circus than they are to the church of Christ.

It is often assumed in the Northern religious press that teaching a colored school or laboring with the colored people, as a pastor, would be followed by social ostracism in the South. Referring to this matter the New Orleans Advocate makes the following statement:

The Rev. H. B. Cottrell, brother of J. B. Cottrell and otherwise honored with individual family relations, is teaching such a school in Spring Hill, Maricopa county. He not only teaches their day school, but superintends their Sunday-school. This he has done for several years without suffering the slightest ostracism from his neighbors or the church.

Before the war the record of Southern preachers was written in their labors from the rice plantations of South Carolina to the sugar farms of Texas. Our people have a genuine sympathy for the sons of Ham, and our preachers are willing to work with them as the pathway is opened.

The Winter of 1882-3. The Temperance Question in Georgia. The Presiding Eldership—Nancy Hart.

The present winter will be long remembered as one of the severest in the history of Georgia weather. Not that the weather has been so extremely cold, but we have had an abundance of snow, sleet, rain and ice. But once the mercury has dropped below twenty. Fortunately, we have had a little sunshine almost every Sunday—enough for most people to get out to church. Very naturally the weather brings up the

TEMPERANCE QUESTION. A few years ago some people thought the Baptists of this State were a little too particular in declining to memorialize the legislature against the temperance movement. It was my fortune about that time to be present at two or three district conferences of our church where this same question was fully and ably discussed, the debates resulting in every case in non-action as a body. There was no division of sentiment as to the evils of the whisky business, but these brethren were afraid that if they memorialized the legislature, a political construction might be put upon their action.

Of late, however, I see from the papers, North and South, church conference and association papers, assuming a bolder front. Good men are willing to run the risk of being charged with mixing religion and politics (if the fear ever amounted to anything), in order that the monster vice may be driven from the land. I am not sure that the church ought ever in these days to consider whether its action will be misunderstood before asserting its mind and assuming an attitude touching a question of duty. The policy of the M. E. Church, South, is so well known that to charge it with political bias would betray gross ignorance or unmitigated perversity of both. I see no reason, growing out of a possible charge of bringing politics into our religion, why the Southern Methodist Church might not, through its chief council, memorialize all the State legislatures within its borders on this liquor question. Such action would not be misinterpreted.

THE PRESIDING ELDERSHIP. Bishop Pierce has, for years, favored small districts. At the late session of the North Georgia Conference he put his idea into practical shape, so that now we have three additional districts, thirteen in all, averaging about thirteen applicants to the district. It is reasonable to be seen how the plan will work. I myself have been in favor of cutting down the districts for some time. Quarterly conferences held in the middle of the week amount to but little. The congregations are small, but few people get to see the presiding elder. Pretty soon the complaint is made, "Our pastor can attend to all the duties of the presiding elder, and why not let him have the money which the presiding elder gets?" And so opposition to the presiding eldership is aroused. Confessedly, if the presiding eldership is to be restored to its rightful place in the estimation of our people and in our economy, something must be done. It seems to me Bishop Pierce is on the right line.

It may surprise some of your readers to learn that in as old a conference as this, great looseness obtains in the management of church property. At a quarterly conference which I held recently this state of things was found to exist: Sixteen years ago a piece of property was deeded to A., B. and C., and their heirs and assigns, to be held by them as trustees for the use of a circuit as such as a parsonage. At the late conference said circuit was divided. One part claimed the parsonage. During the discussion which followed the above facts came out. Now it appears the M. E. Church, South, has no title in this property, and these gentlemen and their heirs are the only parties who have the right to dispose of it.

By the way, why did not our late General Conference give us a law for the equitable division of parsonage property where a circuit is divided? I understand this matter was agitated, but no action was taken. At present we have no law on the subject except custom, which is a very uncertain rule to go by.

NANCY HART. About one hundred years ago there lived in this part of Georgia a noted character—Nancy Hart by name. She was closely related by marriage and I think by blood to Thomas Hart Beaton of Missouri. She was of huge physical proportions, measuring full six feet in height. During the revolutionary struggle she was a staunch Whig, hating the Tories with all the ardor of her fiery nature. She was as familiar with the use of fire-arms as a Texas Ranger. Many feats of valor are set down to her credit. She lived near a swamp not far from Broad river, in what was formerly Elbert county, Ga. Into this swamp she sent her husband, who, as she said, was a "poor stick," and some of her cowardly neighbors to hide from the Tories. By well arranged signals he knew when he was wanted at the house. On one occasion a party of five Tories came up from Augusta on purpose to see the famous Nancy. Rolling up and alighting, after a brief interview they demanded dinner. She swore that the rascally Tories had eaten up her last pig and chicken, and she had nothing for them. One of the men seeing a fine gobbler in the yard shot him down. He gave the turkey to Mrs. Hart telling her to cook it in short order. Nancy smothered her wrath, passing coarse jokes with the Tories to throw them off their guard. In due time the turkey was on the table, and the men fell to eating with a will. Meanwhile Nancy was serving her guests and watching her opportunity. The Tories had stacked their guns together near the chimney. Two of these Nancy had already slipped through a crack to her daughter who was outside.

One of the men detected her in the act of slipping through the third. He gave the alarm, and all sprang to their feet. In a twinkling Nancy had the fourth gun to her shoulder, and leveled on the group. She was terribly crossed, and each Tory thought himself the object of her aim. All were afraid to move. One fellow, more daring

than the rest, made a step forward. Nancy fired, and he fell dead in his tracks. In a moment she had the other gun to her shoulder. A general rush was determined on; again the plucky woman fired; down dropped another, mortally wounded. In an instant she had the third gun in position, which her daughter had ready for her. The remaining Tories, now thoroughly alarmed, thought it prudent to stand as Nancy ordered them to do. Pretty soon the "poor stick" of a husband and his friends came in answer to the signal, and were about to fire on the Tories; but Nancy interposed, remarking that they were her prisoners, and that shooting was too good for them. This latter statement her husband and his friends understood; so marching the prisoners to the woods, they soon had them swinging to the limb of a tree.

Kansas tells how, on another occasion, when Nancy chanced to be making soap, she discovered a Tory peeping through the crack of the chimney. Nancy stirred the pot vigorously, sending not to be aware of the presence of the Tory. With a sudden thrust of her paddle, she had the scalding soap in his eyes and face. He went tearing through the forest, yelling at a great rate. Nancy ran out, threw her hands to her hips, and fairly shook her sides with laughter at the Tory's discomfiture.

Hart county and Hartwell, the capital, are named in honor of this brave woman.—W. P. LOVEJOY. ELBERTON, GA., JAN. 13.

Petitions on Prohibition.

DEAR SIR—I have the personal assurance of over two-thirds of the House and Senate that if a respectable number of the people petition for a vote on prohibition they will, in accordance with a fundamental principle of republican form of government and true democracy, submit the question to them. Therefore, now is the time for the people to evince their desire for the privilege by sending in large petitions at once. Let me see your names in every town and precinct north and get the names of all of both sexes who desire to have this question, which so deeply concerns the people, settled by the people. Kansas and Indiana it is pending. In Missouri and Illinois it is pending, and many other States are deeply agitated. The issue must come. The evil is too great for endurance. Hence, State after State is falling into the line of vigorous prohibition. Let me see your names, and I will send you a copy of the petition. Extensive correspondence with business men develops the sentiment that we cannot afford to wait; therefore, let the petitions roll in.

PETITION.

We, the undersigned, citizens of Texas, respectfully petition your honorable body to allow the people to vote on a constitutional amendment prohibiting the importation, sale or manufacture of intoxicating liquors as a beverage in Texas.

Address the petitions to your senator representative, Small Texas, Austin, at once.—W. E. HALL, chairman State Executive Committee on Prohibition. AUSTIN, JAN. 26.

Preachers' Mutual Aid Society.

As there has been an expression of some fear that the assessments in that association would be burdensome, especially to men on feeble circuits, I have gone through the records of the past to find the mortality among our preachers, and find that for twenty years past there has been an average of less than one death per year. We cannot tell what the future will be, but it is fair to presume that the future will be much like the past. For a few years past, our death rate has been great, but this was exceptional. It may not be the case again for many years, at all.

Such an association will tend, so it seems to me, to strengthen the already strong tie which binds the members of the conference to each other, while it will provide a mutual fund to assist the bereaved families of the brethren who die, about the expenses of a last sickness, and those of the funeral—usually a matter painfully burdensome, and sometimes a source of real distress.

Why not all send their names on the case again for many years, at all.

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From Laredo.

A communication from the new preacher in Laredo, published in a late number of the Advocate, has been left said preacher on the streets of that Mexico-Texas city, inquiring in vain for the Methodist church. Having found it, he is determined that others shall not be subjected to the same trouble, and has had a sign fastened on the top of the building on which is painted in large letters, on both sides, Methodist Chapel. The present building was built under the auspices of his predecessor, Rev. A. C. Biggs, for a parsonage. It is in a good location, and the house has been recently celled and seated, and will answer very well for the present for a place of worship. On Sunday morning, January 14, there were twenty-seven scholars, seven teachers, and a few spectators present in the Sunday-school; and fifty or sixty present at preaching. On the whole, I think the outlook for our little flock in that border city encouraging. I venture to predict that three months hence, a stranger arriving in Laredo will have no difficulty in finding our little chapel, and its earnest and hard-working pastor, Rev. J. F. Corbin.—H. S. T.

A Correction.

Sister Trull's article on Southern Literature was a most excellently written one. I sincerely know a more graceful pen than hers. Besides, she was upon a topic that needs often to be brought before our people. But when she puts Millersburg Female College along with Harvard, Yale, Vassar and other Northern schools, I must protest. If Millersburg is not a Southern school presently, then none is. It is on Southern soil and is a Southern Methodist institution, while every one connected with it, whether as pupil, teacher, or servant, has been born and

reared in the South. Our French teacher is the only exception; he is Southern by marriage and by sentiment. Our teachers are from Kentucky, Alabama, Louisiana, Mississippi, Texas, South Carolina and Virginia. Our catalogue asserts that we are a Southern school for Southern people, and that our pupils will be educated in those ideas of morals, manners and refinement which are distinctive of Southern men. We are therefore prepared, and did not care, for the abuse lavished upon us by New York, Chicago, Boston and other Northern papers. But to have our own Southern people, after all this, class us with the North is the "most unkindest out of all." We most vigorously object.—GEORGE T. GOULD.

Laredo.

Our church has been working here three or four years and have made little progress in establishing ourselves in this town. But we have a better hold now than at any previous time, as Bro. Biggs succeeded in securing a parsonage to be used ultimately for a parsonage. We use the main room (which is 36x18) as a place of worship, and since we have celled and made additional improvements it is quite comfortable. We have a good choir, a "Methodist Chapel," to enable strangers (to the commonwealth of Israel) to know where we worship.

We think we see tokens for good, as the congregation are constantly growing, and the Sunday-school has gone up to nearly forty. This preacher has had peculiar feelings since coming here—he cannot leave this place any more than he would his own home. If the people know when Sunday comes they use it for sport, etc. Many of the business houses and all the doggeries,—I beg the dog's pardon, and I say cunkeries—are kept open on Sunday. The town, however, is not so bad as men, boys and dogs marching through town to the music of a band, and so far as I could learn, everything seemed to be harmonious, except the music.

Mr. Editor, may know what the fever is, but some of your readers do not, and I desire to inform them that it is a camp-meeting of gamblers, drunkards and thieves, where hundreds of dollars have been used in pre-arranged bets, and lights, cocking, thirty-three different gambling places, and saw men, women and children engaged in that lucrative business. This was in Texas, and the authorities consequently have not yet been investigated, that it was a violation of the State law and damaged the trade of the town, so they "broke up the meeting."

There are a few devoted Christians here who are doing what they can to hold and build up the cause of Christ. I am more powerfully impressed with the importance of the Sabbath and Christian education. We are working for the Advocate, and hope to get some help in the near future. I shall be glad to see any of your readers who may wish to be independent of divine special help, I cannot say. In any case, I feel no sophistry can ever rob my reason of its present joyful assurance that God alone has been my helper. If these lines do not reach the truth a service, or throw one ray upon the path of the afflicted, I shall not regret the tax upon the reader's patience.

Missionary Day.

There are, nevertheless, a great multitude of our people who very honestly think that they are under no obligation to participate in the missionary movement. They plead exemption upon the grounds of poverty, the urgency of home demands, the sufficiency of the gospel without them, or many others. They have no proper conception of the work of its trial and indispensable relation to the life and prosperity of the church at home, and of its character as a final and indispensable demonstration of the power and right of Jesus Christ, and as inseparably intertwined into the fiber and fabric of the gospel. These need to be instructed. The instruction requires the revelation of their personal relations to Christ and his whole work, which pertains to the function of the preacher. It must include the statement of the program made and the methods employed, for which we must all look to our missionary office. By bringing the preacher and the office together, as on Missionary Day, to look each into the other's working, they will soon come into entire harmony, and stimulate, modify, and direct into wise and successful channels the energies and plans of both.

If to this there be added a large and liberal circulation of our missionary literature, the stock objections will soon be heard no more, a wide and intense interest in missions will be created among all classes of our people, and the reproach of barrenness will be rolled away from our church forever.

Healed Through Faith.

Having experienced physical healing through faith in Christ, I feel it my duty to offer the facts for publication. About six years ago I was prostrated with an affection of the nerves. I had been falling for two years, until at the above mentioned time, I became a thorough invalid. Physicians were consulted and many remedies tried, but without permanent benefit. My strength was fluctuating, but at no time could I walk half a mile or read more than a few pages without stopping a long time to rest. In addition to this I was much weaker, often confined to my room, and unable at times even to listen to an ordinary conversation. Overtaxing my strength invariably brought on a backset, while my constitution grew gradually weaker. In addition to this the presence of disease was shown by symptoms which no one who knew me could mistake. Such was my condition when, last spring, I heard of several faith cures, which occurred in this section, and accounts

of which appeared in the Advocate. I had read similar accounts in the papers, but gave them no special credence, not knowing the parties. My information of the above named cases was such, however, as to force belief in the supernatural character of the remedy. I then began to pray for a sudden recovery, and requested the prayers of my friends.

Of the long struggle, lasting more than eight months, I need not speak except to say that my faith was greatly strengthened by the accounts of faith-healing which appeared in the public press, especially the "Christian Herald and Signs of Our Times," published in New York. The leading cause of such a long delay was, I think, my own misapprehension. I imagined, and the counsel of my friends encouraged the belief, that health was a temporal blessing, to be asked upon conditions, that I could not be sure of its permanent coming to put it forth. Thus months passed by, and no improvement. Indeed, the mental struggle made my body weaker.

At last, through prayerful reflection, an better information of myself came to me, I reached this conclusion, that the blessing of health was a Bible promise; that God's will was sufficiently indicated, and that it was my bounden duty to rise up in the name of Christ and walk, trusting God for Christ's sake to support my steps. To attempt this in my own strength, I knew would bring on a relapse and probably end my life; but trusting to the guidance of the Holy Spirit, I threw myself on God's promise that "the prayer of faith shall save the sick, and the Lord shall raise him up." So one morning last month, in fearful agitation, I opened the gate and began to walk. At that time fifty yards was a limit of my strength, and feeling my weakness I began to waver, but immediately resolved to realize the promise. I experienced a physical sensation similar to what I felt when I gave myself to God's hands for the healing of my soul, and such as I have since felt in earnest, wrestling prayer. I then walked on like one in a dream, feeling that I had no power in myself—that I was walking largely in the strength of God. I continued for two miles, throwing stones, running up hills, reading a paper I had in my pocket, in fact, trying my strength in every way I could think of, and without reserve, simply to cut myself off from human help, and prove the power divine. The same day I walked three and a half miles more, and went to bed at night without discomfort or special fatigue. That was just one month ago. Since then I have enjoyed excellent health, have played a well man's part, and I am now teaching school. For the first few days my faith was sorely tried. Often my strength would seem to be leaving me, and I would be tempted to whelp about; but my heart was fixed, and the thought of God's omnipotence in Christ brought strength and peace. The tax on faith, however, is diminished each day, and natural recuperation seems to be taking place. Whether my body will ever be independent of divine special help, I cannot say. In any case, I feel no sophistry can ever rob my reason of its present joyful assurance that God alone has been my helper. If these lines do not reach the truth a service, or throw one ray upon the path of the afflicted, I shall not regret the tax upon the reader's patience.

Let me state, in conclusion, that I have not written a book which I think all interested in this subject should obtain—"The Ministry of Healing," by A. J. Gordon, D.D., published for \$1.50, by Howard Gannett, Tremont Temple, Boston.—A scholarly and faithful presentation of the whole subject.—ARTHUR E. RICE. SAN ANTONIO, TEXAS, JAN. 20.

As Reliable as Death.

There is before me an advertisement in a newspaper published at G—, in C— county, Texas, calling attention to the "Old Reliable American Shotgun," at that place; and tonight, while the fire burns low on the hearth, and fantastic shadows take their places on the walls around me, it is no simple fancy that conjures up the recollections of the "Old Reliable" of my youth. The original record of the county, the gibbering tales of mad or delirious innocence; and the graves of guilty felons lying out there in the cold, unhonored potter's field, attest the facts as I see them now. Yes, it is perfectly reliable; and as for the places of trade which swindle you in prices and qualities of the ware, but this one, never.

I pass from these reflections down to my boyhood days. Memory is busy gathering up the fragments of a long life, and I find myself in possession of a large class of us at school; a majority of the boys were sons of men who held prominent places in the history and government of my native State. They were the sons of society, and promised to take at manhood the social and political rank of their fathers; but, alas! the tempter found them in their hours of recreation, led them to the saloons and gambling halls, and there, in the midst of a life of living in obscurity, and types of the hopes of loving friends. The last one, possessed of noble traits, with brilliant talent and a fortune to command, died two years ago, almost on the threshold of a perfectly reliable saloon, in M— county, Texas.

With these memories of course I can asseverate the truth contained in the advertisement referred to. For a very small consideration youth may go there, and have his money and his health, and his glory. The price of virtue is prostitution, innocence is sold for guilt, strength for weakness, health for disease. Honor goes at a discount, crime chafes at the fetters of poverty, and a premium is exchanged for insanity, home for the poor-house, fortune for poverty, freedom for slavery, religion for blasphemy, life for death, heaven for hell.—UNCLE NICK. LOOKOUT, LAMAR COUNTY, JAN. 12.

The Woman's Foreign Missionary Society of the North Carolina Conference reports the society's receipts for the four years of its existence as follows: First year, \$142.35; second, \$73.90; third, \$81.82; fourth, \$167.20.

The First Chinaman.

A Chinese convert, Kim Ling, has returned to his own country, and is the first native Chinaman who has gone back as a missionary among his own people. He will be supported by Trinity Baptist Church and the Fifty-first Street Church, New York, of which he is a member.

Limp Christians.

The Rev. C. H. Spurgeon, in a sermon on "Limp Christians," says: "We may live to see men calling themselves Christians, and differing in no single item from Mohammedans; in fact, even now there are not near the truth as the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limps has

not an admiration of it. A man cannot speak a harsh word, being accused of bitterness, and if he denounces error he is narrow-minded, for all must join the Universal Admiration Company or be placed under ban and be howled down."

The Jos. Smith Mormon Idea.

The Mormon families who are about to renovate the old Mormon Temple near Mentor, Ohio, are disciples of Joseph Smith and Sidney Rigden, and they adhere to the doctrines preached by them at this place, one of which is "that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman, except in cases where the contract of marriage is broken by death or transgression. It is held also that the doctrines of a plurality and a community of wives" were heresies, "and opposed to the law of God. The time set for the reopening is in April next. There is to be a general conference and reunion of the polygamous branch of the church. Several hundred Mormons will be present, many of them from Illinois, where the church has gained and kept a stronghold for many years.

Goldmark, the Viennese composer, introduced himself one day to a good-looking young lady sitting opposite to him in a railway coupe: "My name is Goldmark; I am the composer of the 'Queen of Sheba.' " "Ah," replied the young lady, "what a remunerative position that must be."

A HIDE'S QUESTION.

Seated in one of the luxurious Pullman's cars en route to the city of New York, but a day or two since, was a wealthy Chicagoan and his beautiful bride. As the train sped on, a silence of some moments, the bride being asked of her companion, "George, don't you a grand union?" "Yes, love, responded the husband, "and for that reason, on arriving at the grand Central Depot, New York, we will walk across the street and stop at the Grand Union Hotel where four hundred and fifty rooms, as its location, cafe, lunch and billiard rooms, as its location of courteous attendance and moderate prices, is considered by all admiring patrons."

An old lady from one of the rural districts astonished a clerk in one of the stores by inquiring if he had any "yaller developments such as they did up letters in."

A Good Investment.

My wife said I was a fool when I brought home a bottle of Parker's Ginger Food. But when it broke up my cough, drove away her rheumatism, and cured baby's dysentery, she thought I had made a good investment. N. Y. Taylor.

The Delicate, Flowery and Lasting Fragrance of Floreston Cologne explain why it is the favorite with ladies.

Whoever doubts that the newspapers have a mission should enter a car and see how useful they are to the men when a fat woman with a big basket is looking around for a seat.—Lott's Critic.

THE OLD, OLD STORY.

For years the people of this country have struggled to solve the puzzling question as to who struck Billy Patterson, but they were not long in finding out the efficacy of Swayne's Ointment for itching piles. This goes to show what old mother necessity will do. Thousands had suffered unbearable itching, scratching and soreness from piles, but a final determination to find a cure put them on the right track, and to-day those self-same people rejoice in a renewal of health through Swayne's Ointment.

"Perhaps I haven't been so lucky as some," remarked Brown, "but for all that there's lots of people who would like to stand in my shoes. I don't doubt they could all do it," said Fog, with a glance at Brown's thirties.—Boston Transcript.

L. GRUNWALD, the largest dealer in Pianos, Organs, small Musical Instruments, Sheet Music, Strings, etc., has removed his branch house to No. 50 Main Street, Houston, Texas, and will sell anything in his line at the lowest possible prices.

If you wish a first-class Piano, such as Steinway, Knabe, Weber, Behr Brother, or Fischer; or an organ of first-class manufacture, ask for GRUNWALD, or send your order to LOUIS GRUNWALD, 18, 20, and 22 Baronne street, or 127 Canal street, New Orleans, La.; or 150 Main Street, Houston, Texas.

C. W. HESTON & CO.—Druggists, removed to Ashton's old stand, 175 Market Street, Galveston, Texas.

Shepard Church Collection FOR QUARTET AND CHORUS CHOIRS.

A fine collection of Quartets and Anthems of a novel and striking character, by such composers as Schubert, Bach, Mendelssohn, Sullivan, Rheinberger, Franz and Schubert, in all about 50 pieces, by about 40 noted musicians. Complete and arranged by W. M. F. BURGESS and J. E. BURGESS. The solo singers are well remembered. Price, \$1.25.

Dobson's Universal BANJO INSTRUCTOR.

The Banjo is getting to be quite a fashionable instrument, and deservedly so, in its present improved form. Messrs. H. C. and G. C. DOBSON have revised the now best-selling instruction book, including 57 bright Reels, Jigs, Hornpipes, Walk-toms, Waltzes, Polkas, etc., and 22 popular songs. Price \$1.00.

Ruth and Boaz.

A new Sacred Cantata, of a charming character, fairly easy, and just the thing to give in a vestry, by such a chorus as can be easily formed. scenery and costumes simple and not expensive. By E. W. PERKINS. Price 45 cts., or 50 cts. per dozen.

THE CHORAL CHOIR, (80) for Chorus, and the PERKINS, (10) for Solo, both by Dr. W. O. PERKINS, for singing classes, are the newest and best books of the kind.

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Texas Christian Advocate.

To the Texas Christian Advocate. "Are There Any Complaints?"

The above is one of the questions asked in the regular order of business in the quarterly conference. The answer generally given is, "None." Many times this answer is given when there are no complaints made known publicly to the conference, but strong grounds for complaint but not stated in any of our official reports. Stewards, who do but little or nothing for the support of the church, the timid preacher answers, "No complaints."

As this is a practical question, and both the clergy and the laity are interested, I will give some of the reasons, and, I trust, impartially. That there are among the stewards many faithful men, fully consecrated to the service of God, and alive to the interests of the church, is a fact which cannot be called in question. It is not the fact that many others are not of this character. How far this latter class of stewards are responsible for the failure to give the ministry an adequate support is not for me to say, but that this class is not the fault is unquestionable. There are many stewards who take but little interest in the support of their preachers, and do not seem to care whether they are provided for or not.

I have known stewards who did not attend the quarterly conference during the entire year, and others who attended only occasionally; yet when the question was asked, "Are there any complaints?" the answer was almost invariably, "None." This is a sad and a work assigned him, without a legitimate excuse, what presiding elder will say that there is nothing against him? If preachers are held to such a strict account when they fail, what of the church is held to account when they fail? If preachers must tell on, and sometimes suffer, on account of the indifference of the stewards? Is there any justice in all this? Is it not high time that some one should speak out on this subject? Shall the preachers, because they are interested parties, be like the lamb, dumb before his shearer—not allowed to attend a single quarterly conference during the year, and have a conference at his own church, and have the money thinking surely we could get him to attend; but when the time came he went several miles in another direction to a grange meeting, and no complaints were made against him. Now I ask, how long will this continue? Will there be no improvement in our church in regard to this matter? Again, not a great while ago a board of stewards met to make the assessment for their preacher, and though he was present, he was not there to see him, although he had invited them to his room. They went to themselves, without consulting their preacher at all, and assessed for him and family the sum of three hundred dollars, and when he presented the amount he was told that he was expected him to live on for a whole year, but that that book, which was very much in demand, had utterly refused to raise the assessment another dollar. Not one of them asked the preacher if he had any complaint; not one of them paid a single cent, although only eleven dollars had been paid in up to that time, and two months had elapsed since the annual conference, and the preacher had moved and his house was expected to be sold, and Discipline was in regard to stewards. "Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the church." How many of our stewards on a board of stewards have who will assess for a man with a family the sum of three hundred dollars? How long would it take to drive men from the ministry at this rate, were it not for the fact that the Lord has blessed us? We see it I preach not the gospel? We see it one remedy. Let the preachers and the quarterly conferences exercise greater prudence and wisdom in the election of stewards, and then see that the law is kindly and vigorously enforced in regard to this matter. If preachers and official members and the church do their whole duty, God will bless our labors abundantly.—L. H. BRANT.

Don't tell your wife that you love her well enough to go to the end of the earth to please her, lest she begin to pack your trunk with great alacrity.

Family Reading.

BY UNCLE IKE.

The Coral Builders.

We give a letter from Sister Ireland, which tells of the growing interest for missions among our little people in Texas. The "Coral Builders" are at work and the walls of the church at Eagle Pass will be built. We hope to enroll the name of every Methodist boy and girl in Texas in our army of missionary workers!

Health is Wealth.

From your little unknown niece—NELLIE McMURRY. Nellie's name is on our list, and she is now one-fourth mission-bound. One of these days, my child, if you are only a few years older, you will join your papa in that "brighter and better land."

A Surprise For Mamma. LIBERTY, Jan. 13.—Dear Uncle Ike: I have seen several letters from here, and none from my mamma. I hope you will be so kind as to write to her for me. I would like to see you and your little Maggie. I hope you will publish this in your paper. I have you and all the cousins—FANNIE T. TUCKER.

Afraid of the Waste Basket. SHARBURG, Jan. 13.—Dear Uncle Ike: I am a little girl eleven years old. I go to Sunday school. My mother and father are both preachers. I have a little sister who is in the waste basket. I hope you will let me know how to get her out of there. I have a little sister who is in the waste basket. I hope you will let me know how to get her out of there.

Love's Bible. HAMPTON, Jan. 12.—Dear Uncle Ike: I want to ask you a question. I have a Bible, and I want to know how to use it. I have a Bible, and I want to know how to use it. I have a Bible, and I want to know how to use it.

No More Winter Quarters. WEDNESDAY, January 10.—Dear Uncle Ike: I have been reading the Bible regularly ever since I was a child. I have a Bible, and I want to know how to use it. I have a Bible, and I want to know how to use it.

She Knows They Are in Heaven. GREEN GROVE, January 12.—Dear Uncle Ike: I have been reading the Bible regularly ever since I was a child. I have a Bible, and I want to know how to use it. I have a Bible, and I want to know how to use it.

How They Made the Money. GREEN GROVE, January 12.—Dear Uncle Ike: I have been reading the Bible regularly ever since I was a child. I have a Bible, and I want to know how to use it. I have a Bible, and I want to know how to use it.

Artificial Legs and Arms. A. L. LOCKWOOD, 2 North 4th Street, St. Louis, Mo.

Don't Forget to Try Chief Navy Tobacco. Chief Navy Tobacco. Chief Navy Tobacco.

Blue Jeans. Chief Navy Tobacco. Chief Navy Tobacco.

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ADDITIONAL SUPPORTER. Ladies' Magnetic Girdle. Are You Nervous and Lack Vital Energy? In all diseases of a nervous or muscular type, such as nervous debility, paralysis, overworked brain, exhaustion, or loss of vitality, we, the inventor, have discovered a new and powerful remedy.

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Texas Christian Advocate.

I. G. JOHN, D. D., Editor. Associate Editors: M. S. Finley, H. S. Thrall, S. J. Hawkins, E. S. Smith. SHAW & BRAWLOCK, Publishers. JOINT BOARD OF PUBLICATION.

ONE charge in West Texas, as will be seen by a postal in another column, at one service raised nearly the entire assessment for "missions, education, etc." Both pastor and people feel better. They are clearing the deck of their vessel for action. They expect to win victories for their Master this year, and are getting ready in the right way for the business before them. Has every preacher taken up his missionary collection?

"At the Alabama Conference, when Bishop Pierce was taking a collection for the Anglo-Chinese college, one preacher gave his watch, and another gave his wife's." The latter preacher certainly had faith in the piety of his wife. If preacher's wives were not the best women in the world, the poor fellows would have a hard time when they came home from conference with its missionary anniversaries and other claims on their attenuated purses.

Some people are interested in the cost of the churches, but they never stop to count the cost of crime. Here is the bill rendered from one city. It is furnished by one of the journals of that city:

"Chicago has 200 churches against 1212 liquor saloons; 400 clergymen, evangelists and lay-readers, and 2500 bar-tenders; only a half dozen art galleries, and 30 variety theatres. Out of 100,000 buildings, 9000 are used for immoral purposes; \$1,500,000 are spent for schools, \$15,000,000 for liquor, \$600,000 for police, \$25,000,000 for religious worship and charity, \$10,000,000 for that which destroys both the soul and body."

Why do preachers in charge of circuits and missions permit literature other than that published by our own church to be placed in our Sunday schools?

That is what a Methodist preacher in Pennsylvania asks the Pittsburgh Christian Advocate. It might be pertinent in some Texas churches. The fault is found in not circulating our own literature through the church. A Methodist community in which their church paper is taken and read, will be loyal to all the institutions of the church.

The ministers of Galveston, on Sunday last, preached to very small congregations, owing to the cold weather; but the papers say the Opera-House was crowded Saturday night (the coldest of the season), and not even a stove was provided to lend to the comfort of the audience. The churches, on the contrary, are all comfortable. But it must not be forgotten that a great many Christians are much more susceptible to colds and other disorders resulting from the weather than are people of the world; hence, the necessity of the former being very guarded in venturing out in unpropitious weather.

IN THE ADVOCATE OF JAN. 20, appeared a letter from "A Mother" who protests against a system of education which rigidly excludes the Bible, and banishes the ten commandments from the schools in which her children are trained for the duties and obligations of future life. Here is the issue squarely stated that confronts the Christian citizenship of Texas. It is not an issue between the church and state, but between the parents and state. The State has usurped the sacred prerogative of every father and mother in Texas, and assumes the right to decide for them the moral and religious instruction they shall receive in the school room.

"We raised \$25 for missions." So one of the preachers reports from his first quarterly meeting. It is easy to resolve to do a thing at conference, and it is as easy to forget the pledge when the preacher is in the midst of the duties of his new pastoral charge. We believe every conference in Texas passed resolutions respecting the missionary collections to be taken up during the months of January and February. How many, like this good brother and his presiding elder, have raised \$25 on their assessment by the first quarterly meeting? Let us pull together, and our missionary ship will be out of the shoals in the deep sea, with nothing between it and the "regions beyond."

THERE can no longer be a question among thoughtful men that the impending struggle before the American people is the suppression of the liquor traffic. There is a deep and growing conviction that a large proportion of the vice and crime of the nation must be traced to the saloon. The need of a reform as complete as the evil is widespread in its influence is patent to every man of sense. But few apprehend the magnitude of the conflict. The liquor influence is felt in every town and precinct in every State in the Union. There are 150,000 licensed retail liquor shops in the United States, with over 30,000 beer saloons and bar-rooms without license, and over 20,000 wholesale liquor establishments. Add to these the distilleries and breweries, and the enormous capital invested in them, and we can form some conception of the power of the whisky and beer monopolies that hold the moral life of the nation in their tremendous coils.

THE GERMAN PROBLEM.

When the secretary of the Texas Conference Board of Missions read its last annual report at the missionary anniversary, he was instructed to publish in the ADVOCATE that portion which related to our work among the Germans. The motion was made by one of the leading members of the conference who has resided for many years in that portion of our territory where the influence of the German population over the morals and religion of the American communities is most plainly felt. He desired to give special emphasis to the statements made in the report and to arouse the church to the importance of our work among our foreign population. We give the extract called for:

Within the bounds of our Conference there is another fold which the evangelist cannot overlook without impairing their own existence. The German population is rapidly taking possession of the fairest portion of our territory. In localities where we once had prosperous circuits and well filled houses of worship, we have been forced to abandon the field, and evangelical christianity has been supplanted by Catholicism and German infidelity. Their influence is manifest in our large towns and cities, not only in the decadence of the churches, but in the demoralization of the Sabbath, the demoralizing influence of the beer saloon, and the spread of infidelity and irreligion among the American population. This field is no longer under the supervision of our Domestic Mission Board. It is the action of our General Conference, the German Mission Board, and the Board of Foreign Missions that have placed under the charge of the Foreign Mission Board at Nashville. We have not only lost, as a conference, the inspiring influence of the German people, but we have lost the power of the Holy Spirit, which we once possessed in our annual conferences; but the German work among the Germans and American people, which was once given this work by our Domestic Mission Board.

Though it is no longer under our charge, we cannot relieve ourselves of our responsibility toward these people who, under the providence of God, are coming by thousands every year to our sunny land. Nor can we evade the issues of God's law, which are being violated in this foreign element in our American society. Either we must Christianize the German or our Christian civilization must take upon the yoke of German infidelity. There is but one solution to this problem. The gospel of Christ, which is the power of God, is in our day the power of God to the Jew and Greek, to the American and the German, to the man and the woman, to the rich and the poor, and our church must enlarge its labor among them. The efforts of our Foreign Mission Board to supply this need must be sustained by the liberal offerings of our people; and the Texas Conference, instead of retiring before the influence of the German immigration, must meet them with the open Bible and the faithful ministrations of the Holy Spirit.

There will be no debate among those familiar with this field respecting the importance of our church holding its ground against those influences, which are fast changing the social and religious institutions of our land and planting in their place the rationalism and disregard for the Sabbath which the foreign population so often bring from the fatherland. That our church, with the desirable portions of our State, have steadily retired before this foreign element is undeniable. The Germans settle in colonies and the Americans in their vicinity soon find themselves without society, for the Germans, especially in rural districts, when they have society among their own people, associate but little with their American neighbors, and in order to supply their families with more congenial associations, they transfer their homes to American communities. Others sell out, and seek homes in neighborhoods where the American element predominates, because they are unwilling to expose their sons and daughters to the demoralizing influences to which they are exposed in communities where the saloon, the beer garden, and Sabbath desecration, represent the moral and religious sentiments of the people with whom their families must associate. When the American population withdrew from large sections of the country, our church members went with it, and the American preachers are long found themselves without congregations and church organizations. As the German population which now occupy the country could not be induced to listen to the message of the American Methodist preachers, the appointing power ceased to send them to these deserted fields. While the American preacher who understands the difficulties of this work can at present see no open door for the minister who cannot reach the Germans in their native tongue, yet our obligation to seek their evangelization will not be doubted by any who comprehend the full significance of the gospel commission. If they will not listen to the message from an English-speaking preacher, we must send them the gospel in their native tongue. Our church already is working on that line; and our German Mission Conference made up of a noble and self-sacrificing band of men, are endeavoring to occupy the field. The organization of the German preachers into a separate conference may not have been the wisest policy our church could have adopted; but that action was taken by the General Conference, and our present task is to adjust our efforts to the present order of things, and to meet the pressing calls from this field with the agencies we can command. The German preachers have been doing most efficient work, and the great head of the church has placed the seal of his approbation upon their labors. If their work has not yielded larger results, it is because the meagre appropriations, which our Mission Board has been able to make this year, have only partially met the annual demand its increasing importance makes on the liberality of the church. When the hand of God opens the way of the gospel, he does not fail to raise up men to bear his message. If our church will supply the means with which to support these missions, men will fill up the ranks of the German Conference who will supply this field with an evangelic ministry.

Our success in our German missions in Texas, in our mission work in Mexico, in China, and Brazil, is wholly dependent on the liberality of the church. Could the Mission Board double the appropriations to any of these fields, men to fill the work would respond to the call, and the results would be multiplied in corresponding proportion. The problem our German population presents must be worked out by the same moral and spiritual laws which, in every age, have wrought the triumph of Christianity. A preacher must be sent who is qualified to bear the message to the people in a language they can understand. The preacher sent must be sustained by the church. God is raising up men who are willing to bear the message, and it rests on the church to send them to the field, and to sustain them when in the work. While this call may address itself with special force to the Texas and West Texas Conferences, where the major part of the German work is located, yet the obligation rests equally on every conference in the connection. This work has claims on the church equal to those which come from any portion of the foreign and domestic field. The obligation to supply this field becomes more pressing when we realize the fact that we must either bring our foreign population under the influence of evangelic Christianity, or our Christian institutions must be supplanted by the Sabbath of Germany, and the morals of society be exposed to the unrestrained influence of the saloon.

A MEMBER of the recent grand jury in Chicago reports to the Chicago Tribune that the actual cost to the city, outside of the legitimate expenses of its municipal government, caused by the liquor interest, was \$930,000. It received from licenses and the taxes of saloon keepers, \$104,226, leaving an actual loss to the city caused by the saloons \$735,774. He adds:

A very large number of the complaints coming to us were from the saloon keepers themselves. They were more than any other interest, I think more than all other combined, in favor of the law. Their employees were disordered, their families were robbed, their clothing smashed, their furniture broken, their windows smashed, their premises burglarized, their children themselves lost. In fact they were the abused and suffering party of the community. Since then I have been told that the proportion of their complaints is still greater in the police courts than before the grand jury, and I am also informed by an official that none in the community so often ask for help or protection from the city government as the saloon-keepers. Some go often call for and need the police as they. The list of murders for last year included quite a number of saloon-keepers.

All of which goes to show that it would be a kindness to the saloon-keepers were the people to close their doors. Selling whisky is a risky business. When men are frenzied with liquor they are dangerous customers and the man who sells it very often comes in for his share of the six-shooter's deadly work. Were every saloon shut up there would be no more saloon men shot—and very few of other people.

A PREACHER in one of the Texas conferences writes us a sad story respecting the failure of his board of stewards to make an adequate assessment for the support of his family, or to collect the assessment made for the preacher. Many of them seldom attend quarterly conference, and when present manifest but little interest in the business and no liberality in sustaining the enterprises of the church. This is disheartening to the faithful pastor. Incidentally he explains the cause of the failure. He says, "Only one of the stewards takes the ADVOCATE, and I persuaded that one to subscribe." We are not surprised that his stewards are failures. Official members who do not read a religious paper and keep posted respecting the movements of christianity would be worth as much to the church were each one even made out of wood, and gum wood at that. Our brother is on the right track. One of his stewards takes the ADVOCATE. Let him get all to subscribe and we will guarantee an improvement in all the work of the church.

ACT AT ONCE.

Now is the time for action. See the call in another column for petitions on prohibition made by W. E. Hall, chairman of the State Executive Council on prohibition. Let the friends of the cause of law and order go to work. Copy the form of petition and send it for signatures to all the precincts of your work. Each preacher can canvass a large field and thus do a good work for religion, morality and humanity. In the name of the drunkard's broken-hearted wife and worse than orphaned children; in the name of the tens of thousands of young men who are rushing to perdition by the way of the saloons; in the name of the good name of Texas, so long dishonored by crime caused by the saloons—let us go to work! No man can neglect the obligation to act promptly and vigorously in this effort to rid the land of the rule of rum without incurring fearful responsibilities.

EXPENSIVE funerals are certainly among the growing evils of the day. The poor desire to lay their dead away with as much display as do their rich neighbors. An exchange on this subject wisely says: "Many respectable people, in the cities, in moderate circumstances, can afford to live, but can hardly afford to die. They love their friends as well as others, and in attempting, like others, to keep up the appearance of respect and affection, they often expend the means which are absolutely needed for their support, or else involve themselves in debt, which may embarrass them for years to come. Such expensive displays should be discouraged among all classes."

"The man is known by the company he keeps." That is an old saying, but it is equally true that a man may be known by the company he does not keep. A man who never keeps company with religious people will never be known for his piety, and the man who never keeps company with the saloon-keeper will seldom be known as a sinner.

TO THE TEXAS CHRISTIAN ADVOCATE.

"THE GOSPEL OF DIRT."

BY A. C. GEORGE, D. D.

The materialistic theory of the universe, namely, that all things have originated from fortuitous chemical conditions—that there is nothing beyond matter and force, and that out of dead protoplasm, existent we know not how or why, come forth living forms, and worlds and systems of worlds—this theory Carlyle denounced as "the gospel of dirt." If it can, by any stretch of charity, or in any just use of language, be called a "gospel," then the designation is just and appropriate. It is an utterly atheistic theory, denying God and dishonoring man. It is full of deficiencies and difficulties, furnishing no resting-place for a thinking mind, and bringing no comfort to our needy souls.

There is a series of things, or an order of gradation, observable in the natural world; but it is not safe, because of this, to conclude that the top stair or the top round in the ladder was evolved from the lower one. The last course of brick on the wall logically proves the existence and determines the place of the first course; but it does not follow that the last course grew out of the first, or that the first course had no foundation on which to rest, and that both the first and last course, and all intermediate courses, came happily into their places by a mysterious concurrence of forces and atoms.

There is a true doctrine of evolution, according to which one thing is born of another, as the plant from the seed, the flower from the bud, and the animal from the egg. This law is very important, for it is only thus that every seed and every animal bringeth forth after its kind, and that the order of the universe is maintained. But the Christian evolutionist has taken Christ himself as the chief corner-stone. In other words, it is something else very different and infinitely inferior. He is the bond of the brotherhood, and his spirit the spirit of his law. Motives that come from worldly wisdom and worldly prudence will not do, but motives of a purely human nature. But every fact of discipline by the Church, to accord with the fundamental law of its divine constitution, must have direct reference to the honor and interests of the Savior.

The Christian's Right to Speak.

Some tender-footed cringers before public opinion would almost give up the advocacy of temperance, if political convictions have anything to say about it. If it is conceded that we must go into convention and agitate the subject of their "rights" in the traffic, and seek to get conventions committed to certain views, then temperance workers must stand back and keep quiet, and refrain from religious assemblies, for if it is conceded that we must go into convention and agitate the subject of their "rights" in the traffic, and seek to get conventions committed to certain views, then temperance workers must stand back and keep quiet, and refrain from religious assemblies, for if it is conceded that we must go into convention and agitate the subject of their "rights" in the traffic, and seek to get conventions committed to certain views, then temperance workers must stand back and keep quiet, and refrain from religious assemblies, for if it is conceded that we must go into convention and agitate the subject of their "rights" in the traffic, and seek to get conventions committed to certain views, then temperance workers must stand back and 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Texas Christian Advocate

To The Texas Christian Advocate. Bold Assertions.

In the Advocate of December 29, under the above heading is a very long string of words. I do not call it a sentence, because Webster's definition of sentence is, "a series of words containing complete sense."

When a certain orator was illustrating the strength of fraternal affection he spoke of Damon and Pythias, of David and Absalom, and actually glowed with enthusiasm when he referred to the most wonderful instance of all--scylla and Charibde.

On a summer day, they went to play. Down the road to Damon Jones pasture; back climbed the tree. We looked so gay; those, those merry, merry days. That night, those youngsters yeped with laughter. Yes, the funny Dick and Victoria. The girls were of the green nose kind, but quickly cured by Laxoria.

A large nose is a sign of character. If it has a turkey-red finish or a big knob on one side, it is a sign that character has gone on a protracted vacation.

We usually leave it to doctors to recommend medicine, but Parker's Ginger Tonic has been so useful in our family in relieving sickness and suffering that we cannot say too much in its praise.--Salem Argus. See adv.

"I declare," exclaimed Brown, "I believe I've forgotten all I ever knew." "Sorry to hear it," remarked Fog. "However, you can take an hour some day and learn it all over again."

Many lose their beauty from the hair falling out. Parker's Hair Balsam supplies necessary nourishment, prevents falling and grayness and is an elegant dressing.

A clergyman in Scotland preached from the text, "Except ye repent ye shall all likewise perish." The wife of a farmer who was present went home and told her husband that the text was, "If you don't pay rent you shall leave the parish."

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A man is always a fool. If he is young, the world says when he is older he will know more; if he is older, it says he is old enough to know better; and when he is old, it says there is no kind of idiot equal to an old fool.

We recommend Carter's Iron Pills to every woman who is weak, nervous and discouraged; particularly those who have thin, pale lips, cold hands and feet, and who are without strength or ambition. These are the cases for which Carter's Iron Pills are specially prepared, and this class cannot use them without benefit. Valuable for men also. In metal boxes, at 50 cents. Sold by druggists or sent by mail. See advertisement elsewhere.

"Why is a young man like a kernel of corn?" asked a young lady. "Because," said another, "he turns white when he pops."

Mothers! Mothers!! Mothers!!! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately--depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. Send for a bottle.

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This is to certify that we bought over four thousand dollars' worth of Dr. Dromgold's English Female Bitters and Bailey's Saline Aperient during the year 1882, and from personal observation and public opinion, take much pleasure in recommending them as worthy of public confidence and favor. THOMPSON, GEORGE & CO., Wholesale Druggists, Galveston, Texas.

If you don't like the use of a sickening pill for your headache and constipation, just try one dose of Bailey's Saline Aperient, and you will never use another pill for the same purpose.

When a certain orator was illustrating the strength of fraternal affection he spoke of Damon and Pythias, of David and Absalom, and actually glowed with enthusiasm when he referred to the most wonderful instance of all--scylla and Charibde.

On a summer day, they went to play. Down the road to Damon Jones pasture; back climbed the tree. We looked so gay; those, those merry, merry days. That night, those youngsters yeped with laughter. Yes, the funny Dick and Victoria. The girls were of the green nose kind, but quickly cured by Laxoria.

A large nose is a sign of character. If it has a turkey-red finish or a big knob on one side, it is a sign that character has gone on a protracted vacation.

We usually leave it to doctors to recommend medicine, but Parker's Ginger Tonic has been so useful in our family in relieving sickness and suffering that we cannot say too much in its praise.--Salem Argus. See adv.

"I declare," exclaimed Brown, "I believe I've forgotten all I ever knew." "Sorry to hear it," remarked Fog. "However, you can take an hour some day and learn it all over again."

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A Colorado man who expected a gang of lynchers to come for him about the middle of the night, took himself off to bed, leaving a pet grizzly bear in his place in bed. The lynchers didn't bring any lights, but made a very plucky attempt to get the bear out and lynch it, but gave it up after three of them had lost an eye apiece, two had suffered the loss of thumbs, chewed off, and the other six were more or less deprived of skin. That man now has a tremendous reputation as a fighter, and the bear didn't mind the work one bit.

A new Protestant temple has been erected on the site of the chapel of Louis XIV, at Versailles. It was this monarch who declared, nearly two hundred years ago, that he would sweep Protestantism and Protestantism out of France.

The man who lends his influence rarely gets it back. No man living walks in a straight line. The square-footed walker walks to the right or left a distance of 36 feet in a mile. In case there is a zodiac on the road, the traveler is as much as 150 feet--Detroit Free Press.

"Well, William, what has become of Robert?" "What, haven't you heard, sir?" "No! Not defunct, I hope?" "That's just exactly what he is done, sir, and walked off with everything he could lay his hands on!"--London Punch.

"We shall suffice if we don't get some ventilation here!" exclaimed the corpulent passenger, throwing up the car window and letting in a draft that registered about ten degrees below zero. "Do you mean to say," he asked, "that you don't get any ventilation here?" "I call it ventilation!"--Brooklyn Eagle.

"The man is a phenologist, Pat." "A phenologist?" asked Pat, puzzled. "A phenologist is a man who says, 'Why a man that can tell by feeling of the bumps on your head, what kind of a woman you are.'" "Bumps on my head, is it?" "That's it!" "Then I should think it would give him more of an opinion than that kind of a woman we wife is."

"THERE'S A LIMB TO EYEBROWING." "There, isn't that just too eyebrowing for anything," exclaimed Mrs. Southkins, throwing aside the paper with a look of angry disappointment. "It's always the way though; I never get interested in a newspaper article unless it ends up with 'Hallelujah and Co.' soap cure for biliousness or some other patent medicine advertisement!" Now that sort of advertising is all wrong. Mrs. Southkins would never have been vexed had she read Dr. Swayne's ten line notice of his Ointment for skin diseases.

A Georgia drifter looked upon wine when it was so cold that he got "rarin' for it and usin' hammy." "Meeting stranger, he was about to offer him a dram when the stranger shot at the drifter. To a friend the drifter said next day: "Don't put you flask in your hip pocket, mate, 'cause you never know only goin' to 'vile him to take a drink."

Brown's Bronchial Troches for Coughs and Colds: "I cannot very well do without them. There is nothing so effective as this. I have used it for O. D. Watkins, Walton, Ind. Price 25 cents a box.

An old man would not believe he could hear his wife talk a distance of five miles by telephone. His better half was in a country some several miles away where there was a telephone, and the skeptic was also in a place where there was a similar instrument, and, on being told how to operate it, he walked boldly up and shouted: "Hello, Sarah!" At that instant lightning struck the telephone wire and knocked the man down, and as he crumpled to the ground he exclaiming: "That is Sarah every time!"

THE GREAT VANISHING PAIN--What would I not give to be rid of this pain? Such an expression as one of our kindred mortals, "I never get rarin' for it and usin' hammy." There is no remedy so certain as this. It cures so effectively such a variety of complaints as POND'S EXTRACT. For inflammations it is invaluable; for hemorrhages it is prompt and immediate relief; for rheumatism, neuralgia, etc., it never fails to give perfect relief.

He was told in a whisper that she was not expected to live, and the three physicians were in an upper room consulting about her case. "All the better," said the agent, advancing towards the stairs; "probably I can sell a sewing-machine while they are chinning the cork in her coffin. It is like a living spring to the vital constitution. Her Blood Purifier will do more to cleanse the channels of the circulation and purify the life of the body than all the sanitary devices of the Board of Health."

"You should make friends again. It is absurd for an engaged pair to quarrel." Laura--We do then, let Edgar say the first word. Edgar (with a lively recollection of the recent tiff)--Yes, so long as you have the last, you don't care.--Texas Siftings.

Pure Cod-Liver Oil made from selected livers, on the sea-shore, by CASWELL, HAZARD & CO., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

Chapped Hands, Face, Pimples, and rough skin, cured by using JENIFER TAR SOAP made by CASWELL, HAZARD & CO., New York.

It may be cause for gratitude if Nature has given you a heart of oak; but if she has been over-generous, and given you a wooden head also, you have little to be thankful for.

"Prickly Ash Bitters" is purely vegetable in composition. It acts directly on the liver, kidneys, stomach and bowels, affording relief and a cure in all cases.

A few words properly used express a great deal. "How do my customers like my milk?" The youth, the fearfully precocious youth, looked into the milkman's face with a perplexed expression, and asked, "Your what?"

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Ayer's Pills cure constipation, improve the appetite, promote digestion, restore healthy action, and regulate every function. They are pleasant to take, gentle in their operation, yet thorough, searching, and powerful in subduing disease.

DR. BULL'S COUGH SYRUP. For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Croup, Influenza, Asthma, Whooping Cough, Incipient Consumption, and for the relief of consumptive persons in advanced stages of the Disease. For Sale by all Druggists--Price, 25 Cents.

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Texas Christian Advocate

To the Voters of Galveston: I am a candidate for the Office of MAYOR...

THOS. H. SWEENEY. At the earnest request of friends I announce myself as a candidate for the Election for ALDERMAN, Second Ward, GALVESTON...

ISAAC HEFFRON. SECLAR SUMMARY.

A MAJORITY of the editors of Texas urge the legislature to make additional provision for care of lunatics.

GEN. GRANT has been asked to accept the presidency of the National Life Association, and will consent.

It is said the skeleton in the closet of the civil department of our government will soon be surmounted by the military.

THEATRE LUBBOCK'S bull-pupions as to the value of Texas bonds, and his consequent investment of a 40 per cent. premium on their face value...

THE HOUSTON POST Dallas special contains this headline: "A jury hung by a minister."

THIS PAGE of the ADVOCATE is not partial to philosophy, but it will bubble over, you know, to wit: It is a mistake to say "experience is a dear school, but a fool will learn in no other."

GENERAL W. B. BATE was last week inaugurated Governor of Tennessee.

REVD. ISAAC P. COOK, of Baltimore, found the meanest man yet discovered as to marriage fees.

THE U. S. Fish Commission has, during the week, made large distributions of carp in Texas waters.

MR. MARK DOWNEY, of Corpus Christi, ought to be a happy man.

SOME of the weather prophets said: "About January 29, look out for a thaw."

A FIRE at Cisco, Jan. 19, destroyed nearly \$80,000 worth of property.

A SPECIAL from Washington, January 21, to the N. O. Democrat, says: A statement is being published that if the Republican party...

A FIERCE series of explosions occurred Saturday in a gun-powder factory in Minden, a small town of the Netherlands...

A TERRIBLE series of explosions occurred Saturday in a gun-powder factory in Minden, a small town of the Netherlands...

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at some time in the future inevitable, they have decided the present to be the most auspicious period for their interest--believing the wide advertisement of the supposed failure of prohibition in other states will secure its certain defeat in Texas.

Occasionally, however, the ADVOCATE notes a conscientious newspaper that takes issue, on phlegm or qualified, with temperance people.

THE POST would caution the movers of this subject and the citizens of the state at large, in attempting to carry out a benevolent scheme of extending the law, they may endanger themselves by demanding too much, and may raise antagonism among friends by an attack upon property guaranteed under the constitution of the state and country.

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ting it extremely to have killed a German in self-defense. Now, suppose his opponent, to have been a public thief, a defaulter, an adulterer and libertine; a notorious gambler; an assaulter of the cherished institutions of every nationality not German; suppose him to have been involved in unjust litigations with men of all other tongues; to have attempted to butcher, in cold blood, one or any number of people not German.

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Dore Dead. Gustave Dore, the French painter and designer, is dead.

Another Republic. Rumors are current in San Francisco that a revolution is imminent in Hawaii, the sentiment being that the time is at hand for the establishment of a Kanaka republic.

Evils of Criminal Evidence. Chas. W. Cook, who has just died in the State prison at Concord, N. H., confessed that he committed a murder for which a man named Joseph Basswell was hung.

Colored Enterprise. A large number of colored men gathered last Saturday at Wilmington, North Carolina, to organize a company to build a railroad into the eastern counties.

An Emperor's Boarding-house. The emperor of the Bannock tribe, with two empresses and papose princes, were engaged during the holidays in fishing Christmas gifts out of the swill-barrels in Dillon, Montana.

Railroad Connection. A railroad is to be constructed by the Northern Pacific Company from Portland, Oregon, to Kalamazoo, Michigan, this connecting the entire railway system of Oregon and Washington Territories with the Northern Pacific.

A Council of Forty-Three. Forty-three old men held a meeting in the public hall of the parish of St. Romain, Quebec, the other night, to consult upon the best means of extricating themselves from their torrid condition. Report is silent as to the nature of their decision.

Another Treaty. It is said that a rather important treaty is pending in the United States senate between this country and Madagascar. The treaty, it is said, permits American citizens to lease but not to buy land in Madagascar.

A Little Cool. At Ogden, Utah, last week, the mercury was 35 degrees lower than was ever before known there.

No Respect. A fine was imposed upon Senator Bayard by the mayor of Wilmington, Delaware, for not removing the snow from the walk in front of his residence.

Hotel Fires. An inventive genius in New York has just constructed a helmet to be worn by persons escaping from a burning building.

A Child With Three Tongues. HELLEN, Jan. 19.--James W. Blackwell and his wife brought to this place to-day their third year-old girl. It was born near Smithville, Lawrence county, Ark., January 24, 1880, and two weeks after its birth the mother observed that she cried differently from other children.

Dealing in "Futures." A foreboding illustration of the extent to which the nation for speculation has been indulged was afforded a few days since in the testimony of Mr. Moore, the secretary of the New York Cotton Exchange, before a committee of the New York senate.

Rights of Property. The Secretary of the Interior has made a very important decision, which affects the land grant railways, and in this decision all previous rulings of the department on the point involved were antagonized.

An Inland Sea. M. DeLespess announced at a public dinner the other day that Commandant Roudaire's scheme for the creation of an inland sea in the South of Algeria and Tunis, which had been condemned by the government as too costly, had been taken up by a private company, and that the originator of the enterprise was on the point of starting for North Africa.

The Incendiary. George Schell, who is charged with firing the Newhall House, at Milwaukee, was, during Tuesday night, removed from the jail to the house of correction, and then taken by special train to Waukesha, to await a lynching.

Heavy Loss of Life. The steamship Cimberla left Hamburg Jan. 15, with 387 passengers and crew of 110. The following morning during a dense fog she came into collision with the steamship Sultan, of Bremen, and sunk in a short time.

Not a Polk At All. The following is published in the Milan (Tenn.) Exchange showing the lineage of Col. M. T. Polk: "A lady resides here who was a child in Bolivar while our ancestor, for many years, she says his name was originally Marshall Tate, and not Polk; that he was a poor relative of President Polk, and that the president adopted him into his family for the purpose of educating and making a man of him."

A Horrible Railroad Collision. Saturday, January 20, a train on the Southern Pacific railroad, near Tehachas, Cal., broke loose and ran down a steep grade, carrying a speed of nearly a mile a minute.

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year ago. The death of General Lynch's son terminated the display.

Edith: The reason that editors' wives don't lead themselves down with diamonds is because they fear that strangers will think their husbands are pawnbrokers.

Do you want a favorite? Write to Lord & Thomas, Chicago, for their "Baby Lists" for boys and girls, which have received a copy of what its name imports.

WILSON-HANSEL--At the residence of the bride's mother, on January 17, 1883, by Rev. J. W. Walker, D. D., Rev. W. A. Smith, and Rev. G. H. Gable, all of Falls county, Texas.

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lb. gross, \$3.00; do. common, \$1.00 @ 1.50 per head. Hogs, corned, 6 @ 7c. Remarks--Market well supplied with cattle and calves.

Cotton Freight. BAGOING AND COASTWISE. STEAM--Cotton to Liverpool direct, 15-22 1/2; to New York, 7-10 1/2; to Bremen, 15-22 1/2; to Havre, 10 1/2; to Royal, 10 1/2; to New Orleans, 10 1/2; to St. Louis, 10 1/2; to Liverpool, 7-10 1/2; Havre, 10 1/2; Bremen, 7-10 1/2; New York, Boston, Providence, Fall River and Philadelphia, 1 1/2.

Prices Current. Quotations represent wholesale prices. In making up small orders higher prices have to be charged. AMMONIUM--Powder, per keg, \$6.50; Blasting powder, \$2.00 per keg. Shot, drop per sack, \$2.00; buck, \$2.25.

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Table with columns: Item, Price. Includes entries for 'Live Stock Quotations--Galveston', 'RECEIVED', 'Cows, Calves, Sheep, Hogs', and 'Grass-fed cattle, choice, 3 1/2 @ 4 1/2 c. per lb. gross; common 2 1/2 @ 3 1/2 c. per lb. gross; two-year olds, \$12 @ 20 per head; yearlings, \$12 @ 16 per head; calves, \$8 @ 12 per head. Mutton--choice, per...