The Texas Christian Advocate.

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

VOL. XXXI. GALVESTON, TEXAS, SATURDAY, JANUARY 31, 1885. NO 20.

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PRESS REVIEW.

Among our Exchanges.

The *Old Path Guide*, Louisville, Ky., in entering upon the new year said:

> We greatly desire that the spirit of the *Guide* in the future shall be nearer the spirit of Christ than it has been in the past.

It does not seem, however, to be making very great strides in that direction—as witness the following:

> A creed-bound Pedobaptist Church can bring people up to a certain point of religious elevation, and here their power stops. It requires the primitive gospel to finish the work, and hence the necessity for our entrance into the missionary fields. It is a question worthy of serious consideration by our board of foreign missions, whether it is not better to send all our missionaries into the fields already cultivated by Pedobaptists.

The *Presbyterian Banner*, Philadelphia, thus refers to a growing evil:

> It is an entire perversion of the design of the Sabbath-school to permit it to be used as a pretext for the absence of the children of Christian parents and young people from the sermon and other services of the ministry of the word. Valuable as the Sabbath-school is, it must not be substituted for the church.

Mr. Burnand, editor of *Punch*, is a play writer of celebrity. He has a paper on the Stage in the current number of the *Fortnightly Review*, which, according to a telegram in the New York *Herald*, "substantially asserts that unless a girl is born and bred on the boards, and seasoned against dramas with a moral malaria, she cannot live on the stage without being demoralized." The New York *Observer*, commenting on this statement, says:

> This is not the statement of a fanatical Puritan or a religious bigot, but of a London newspaper man, very familiar with the atmosphere of which he writes. When religious people, fearing that this is a fact, refuse to incur the danger of encouraging young women to go on the stage for a living, they are called narrow, puritanical, bigoted. Thousands of pious people refuse to attend dramatic entertainments, even when assured that the play is unobjectionable, mainly because they have an impression that the theater means danger or ruin to the women who are employed in giving to the drama its greatest charms. Fanny Kemble, when an actress, was taken to and from the stage by her parents, wrapped in a shawl, like a piece of Venetian glass in cotton, without being allowed to come into one moment's contact with the drama's associations. But the truth of Mr. Burnand's position does not concern us now. We mention it merely to show that it is unjust and preposterous to reproach religious people with ignorance and bigotry, when in the exercise of conscience and liberty they refuse to encourage the theater with their time, their influence and means. All who fear that Mr. Burnand's view is correct, and are as careful about other people's daughters and sisters as they are about their own, will not be able to enjoy the theatre though its fascinations were increased a thousand-fold. To them it is not a mere question of whether the play on that evening is free from the indecencies of expression and dress which are characteristic of both operas and plays. So many church members attend the theatre that the impression is quite general that the churches have modified their views and teachings in regard to its status. However much the practice of many Christians may have changed, it is certain that the churches generally have not altered their tone or their position. No pulpit commends the theater, and no religious newspaper advertises it. Recent ecclesiastical assemblies, including the convention of Episcopal bishops, have spoken in the strongest terms not merely in regard to the evils of the drama, but deprecating attendance at the theatres.

On this question the Michigan *Christian Advocate* has pronounced opinions:

> We write soberly, thoughtfully, earnestly. We know about all the stock arguments for the theater, and are well advised of its occasional benevolent deeds. We have read a few passages of Shakespeare before this, appreciate their ability, and concede something of their morality, especially as compared with the slush of the modern drama. Now and then a great actor can be named, and here and there a play designated as possessing commendable features. But, what of it? The average stage, the average play, the average comedians, still remain with all their abominations of coarse jests, obscene intimations, immoral teachings, and wicked portraitures, to drag down our youth, counteract the influence of noble reforms, and nullify religious effort generally. Shame on the professed Christian who patronizes the theater! Shame on churches that countenance such patronage! Shame on clergymen that dare not encounter play-house sentiment! God pity us all, if life is no more than a sickening comedy or a ruthless tragedy.

There are some who think that the wisest way in which to solve the problem of the colored race in America, is to "let the negro alone." Dr. Haygood does not think so. In a letter to an exchange he says:

> To leave the negro alone is to do him the worst turn that Christian civilization can do him. For it is to leave him to the worst influences of our time; it is to leave him to go to destruction. And he will sink down into the abyss not alone; those nearest him go with him. If history doesn't justify this prediction history means nothing. If we would measure the elevation of a people we must at least begin at the bottom. We have already suffered many things from the negro in our midst; if, as some say, we have pressed him down, he has pulled us down. To-day the papers told of two young people drowned who had been skating on treacherous ice. A young man was trying to rescue a young woman; he began too late; she locked her arms about his neck and they went down together. When their cold, dead bodies were found she still held him fast in the rigors of death.
>
> It is not a question whether it will be good for the negro and for the white people for Christian people to let him alone. If they ought to let him alone it is surely because they think he is now, by virtue of his Christian civilization, quite ready to go to housekeeping on his own account. For I can not for a moment entertain the belief that any right thinking Christian is willing for any human creature to go through this world and into the next, devoid of any blessings he himself has and that he can impart. For this would signify that the right use of our religion is merely to enjoy it, whereas this is the worst use of it. Rather it is no use of it at all; it is the abuse of it.

The presence of representatives of the United States in the Congo Conference has excited serious apprehensions in the minds of some people. The Pittsburgh *Christian Advocate* is of the opinion that this apprehension is more or less well founded:

> The "Monroe doctrine," which has been supposed to exclude us from all participation in questions of European politics, as well as to exclude European nations from interference in all American questions, has been the doctrine of the United States so far. We have insisted on its observance by foreign nations. But now, it is claimed, we have united in a conference to settle questions in which we have no interest, and which participation may bring us into great embarrassment in the future. In case of differences arising between some of the European powers we might be called upon to enforce the provisions of the treaty we have helped to negotiate. In this way the United States might be forced to send her soldiers to participate in foreign wars. Moreover, our taking part in European politics may be made a pretext by foreign nations to take a hand in our American affairs, much to our chagrin, and possibly our cost. Suspicions of some shrewd design in the matter are all the more rife because of Bismarck's manifest desire that the United States should be present and active in the conference. On the whole it might have been well for the United States to have stayed at home.

Dr. Theo. Cuyler said lately that in Bunyan and Spurgeon our Baptist brethren have had peculiar honor. The *Central Christian Advocate*, Cincinnati, adds:

> But he should have said that they were liberal Baptists. Bunyan takes his pilgrim from the City of Destruction to the heavenly city without baptism at all; even when he crossed the "river" the waves did not go over him. And it is plain enough that he was not a close communionist. It is the same with Christiana and the children—they are not Baptists, but simply Christians. Spurgeon does not believe in close communion, nor does he practice it. These great Baptists make small account of what in this country are known as Baptist peculiarities. But Mr. Spurgeon, probably, is not preaching to more persons than Mr. Wesley did.

The Congo treaty, as we announced last week, prohibits the sale of liquor on land and water. The *Western Christian Advocate*, commenting upon this feature of the treaty, says happily:

> Why not license it? The trade is as well for Africa as for America or England. If the negroes love whisky, how unrepublican to deny the use of liquor! If the natives will presently learn to love rum, what right have civilized nations to forbid the indulgence? If time develops men wicked enough to trade on the appetites of their fellows, who will be tyrannical enough to "discourage commerce" of the sort? Why should that dark, ignorant, profitless continent have less than we if the liquor traffic is right? If the traffic is wrong and devilish, why should Africa have the prohibition which statesmen deny to America?

THE REUNITING UNION.

To the Advocate.

We put it "reuniting," for it may fairly be questioned whether the reunion be already effected, though Mr. Watterson, in his recent article in the *North American Review*, so declares. Just a few years back, in a Thanksgiving address, the Rev. Dr. Haygood, among other things, declared that the South was too provincial, and in several ways might learn of the North, adding, I believe, "If that be treason, make the most of it." I then wondered if it were possible that so patent a fact should be gainsaid, to say nothing of its statement giving rise to offense. And yet the Doctor was right in his apprehensions; his speech as afterward published, "The New South," provoked no little unfavorable comment, not a few good and able men declaring he had dishonored the brave and noble dead that fought so valiantly for the lost cause. How little this out-spoken man heeded these criticisms we all know; the good done by his persistent efforts for a better understanding between the sections, along with a truer knowledge each of itself, is incalculable. Rigid introspection was much needed; likewise a fair view each of the other's acts and principles. For the truth is, before this was done the creed of each bordered close on to a reported one of Mr. Carlyle's, "Believe as I do, or to Gehenna." True, much had both been done and said toward harmonizing our two peoples previous to the appearance of "The New South," but there was need of much more. For the ignorance of some and the inherited prejudice of others would be ludicrous were it not appalling. Driving through Greenwood Cemetery, Brooklyn, in the summer of 1881, in company with a well-to-do Cincinnati gentleman of the middle class (and that everywhere predominates), my father and I were much amused at being asked in a bland, confidential manner, "See here, what color are the folks down your way?" Only last year a certain Texas schoolmaster was considered to have committed a crime in having used a series of books published by a Northern firm!

Nor are such instances to be found among the illiterate only. *En route* to the Ecumenical Conference, a learned dignitary of the Northern Catholic Church manifested great surprise at a prominent Southern minister and educationalist, having read Gibbon's "Rome." Quite recently the standard-bearer of a great political party felt called upon to warn his supporters against the wanton rapacity and violence of the victorious South. The gentleman's fears were needless, for as to Uncle Sam's offices, the president-elect has wisely concluded to leave them in the hands of the present incumbents, when found capable and honest; and, in case of an attempted revolution, would not the Plumed Knight himself lead the van? To be sure the dissappointed aspirant had to account for his defeat, but it must be admitted that it adds little to one's reputation to produce a faultless tirade—faultless, save that one's confidence in the *genus homo* forces one to the conclusion that the orator did not, in his heart, believe a tithe of what he uttered. Finally, one is pained to see in the leading magazine of the M. E. Church (North) the statement that in the Northern States only are fair elections held, as if all the political sinners were congregated in one part of our country! It were a blessing were there so few, though we have far too many, heaven knows.

Notwithstanding all this, we are uniting; the omens are auspicious; happily, the facts also. Our friends of the North begin to recognize that there is some good in Nazareth; while we of the South are finding in them true brethren. Of their gifts to our schools, public and private, we need not speak. In another and higher way, too, are friends beyond the line helping us. Not long since Dr. Talmage made a most fair and magnanimous statement of what we deemed the true facts in the negro question, giving it as his opinion that the South thinks more of the negro than the North does, the former certainly giving him far more political recognition. By the way, every one should read over Mr. Cable's "The Freedman's Case in Equity," an encouraging, able, Christian paper in the January *Century.* It is to be regretted that it has not evoked more general comment, coming as it does, not only from the pen of one that has done much toward the upbuilding of a literature among us, but also from the soul of one that is seeking to better the condition of his fellow-men, white and black. Mr. Watterson, too, in his article above alluded to, boldly affirms that emancipation has done more for us than for the negroes.

One must have noticed, also, that in the recent Centenary Conference there was more of genuine brotherly communion than has been common hitherto. It is well. More than once have I heard a warm-hearted, eagle-eyed minister say that the business men forget the past sooner than the ministers. For one, it did me good to see a day or two ago the Rev. Mr. Werlein welcoming, through the New Orleans *Advocate*, Bishop Malalieu to the Crescent City. Why not such things oftener?

In replying to a criticism upon a passage in "Dr. Sevier," objecting that the novelist had said to the North, "Time has taught us you were right," Mr. Cable uses these manly words: "Before an issue where both sides could be brave and conscientious, and yet each be wrong in many words and acts; but where, as to the ultimate question [the right or wrong of slavery] both could not be right; with the verdict of the whole enlightened world against us, it is surely not too much to maintain that in the fullest stature of human dignity we can stand up and say to our brethren, no longer adversaries, 'Time has taught us you were right.' 'And yet'—I conclude with the same words of tender remembrance that follow the challenged passage in my story—'And yet—and yet, we cannot forget—and we would not!'"

Surely many of us can respond, "Amen!" Surely such words betoken a "reuniting union."

MORGAN CALLAWAY, JR.
SOUTHWESTERN UNIVERSITY, Jan. 16, 1885.

LETTER FROM CHINA.

To the Advocate.

One feels that much ought to be written on the subject of foreign missions; yet there is danger of saying much that ought to be unsaid.

If truth (humanly speaking) were to run in a straight course, it would move with greater velocity, and have a deeper channel; then its movements could be more readily described. But truth is not always impetuous, since it must be governed in its course by the times and places through which it moves. Neither can water climb a mountain, nor truth run uphill, but must obey the laws of motion, natural law for the one, and ethical for the other. Yet the clouds saturate with moisture may bear the ocean wave mountain-high, until the changed billows become canopies of mist overshadowing the earth and flecking the sky; or, crystalized by a breath from the north, may enshroud the highest mountain peaks in perpetual snow. So of truth: it makes the clouds chariots, it walks upon the wings of the wind, it distils as the dew, it drops as the rain, it waters the earth in high places and low. Then truth has a perfect circulation. It is aerated in the light of the Sun of Righteousness, clothed upon with His powers of life, correlated with light, and diffused under the auspices of the King of Glory. Who can resist it?

In its contact with the impurities of earth, since truth is the great solvent of error, it may hold in solution much that is apparently unworthy of so high a mission, yet it never enters into chemical combination with impurity, nor loses its identity. The human element is not truth; but the truth acting upon the human quickens our dead sensibilities into a life of faith: "and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

This same Gospel "is the power of God unto salvation to every one that believeth." It is able to save China from the deep depravity of sin. It is only a question of, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Moreover, how shall they be sent? Dear reader, let your conscience answer that; but do not fail to send them, for it is a part of the great plan of salvation. If your own salvation depends upon it, then you fail at your peril.

That is your duty. What is our obligation as missionaries? Evidently, *preaching.* "As it is written, how beautiful are the feet of them that that preach the gospel of peace, and bring glad tidings of good things!"

These are my convictions, others may differ, but, I presume, not widely.

WHAT WE NEED MOST OF ALL.

It is claimed for water that it vaporizes at all temperatures; yet are there those whose hearts are so cold that no sympathy lends its diffusive power to the Sun of Righteousness. Away out in these ends of the earth are moral deserts, in which showers of grace are needed, or spiritual death is the certain doom of thousands of precious souls for whom Christ died. Christians, laden the air with sympathy and prayer, and then cross over all the mountains of doubt that may intervene, so that clouds of mercy may be borne toward China. As long as there is any doubt as to the results of missionary efforts, so long will that be a hindrance. Surely, doubt is the mountain barrier that condenses the grace otherwise intended for heathen lands, and the riches of truth fail to reach the heathen because of unbelief.

SOME ENCOURAGING SIGNS.

As yet I can scarcely venture an opinion as to what is being done, what ought to be done, or what ought to be undone. This I can say: much has been done to the glory of God already; souls have been saved, and others are walking in the way of eternal life.

Our superintendent is devising liberal things for the Lord in the various lines of missionary enterprise. Carried out faithfully in the spirit of Christian heroism, the standards of Immanuel will yet supplant the lofty aspirations of the Brahmin, the mystic earnestness of the Buddhist, and the prosaic belief of Confucianism.

CONSECRATION A PERSONAL NECESSITY.

Missionary work, whatever may be thought or said about it theorically, requires constant faith and zeal in order to success; and yet the very atmosphere of heathen superstition with which we are surrounded inclines to make faith grow cold and languid. It requires more effort, much more prayer and desperate struggle with self, in order to lead a life of consecration in China than one would naturally suppose. One realizes the force of the Apostle Paul's words: "Lest that by any means when I have preached to others, I myself should be a castaway." This conviction becomes a burden upon the heart and conscience. We are a few, only a few, and exposed to the combined strength of idolatry and the powers of darkness. In battle with the world, the flesh and the devil, the fortified soldier of the cross in Christian lands is strengthened by public opinion and religious sentiment, and is only brought occasionally into personal contact with violent, rampant infidelity; but here, in our helpless insecurity, public opinion against us, exposed to villainous heathendom, we must struggle and fight, not one against ten, but with ten thousand untoward circumstances. Who is equal to these things?

THIS MONOSYLLABIC LANGUAGE.

is a herculean task. Perhaps Hebrew is childsplay, Greek a recreation, and Latin a jollification alongside Chinese characters. Yet it is only a matter of time and patience. One gradually absorbs it, and gets full of it in one way or another, until his ideas are congested with Chinese idioms; and then, of course, he thinks and speaks in the colloquial dialect of his section.

ANOTHER DIFFICULTY.

But the Chinese *living* character is by far more difficult than his written character. I am told that the average Chinaman possesses an "inwardness" of deception, an inherent and inherited baseness, which is past finding out. For this state of total depravity, Christianity, pure and simple, is the only antidote, Christ the only physician.

OSCAR A. DUKE.
NANTSIANG, China, Dec. 17, 1884.

LETTER FROM MEXICO.

To the Advocate.

Allow me to wish you much success in your new employ. May the richest blessings of the Great Head of the church attend the grand old TEXAS ADVOCATE. Some few of your readers being interested in the writer personally, and others having an interest in our "Mexican Border Mission," will remember that I promised to write again "from the city among the mountains." Some great man has said that "an article deserves publication if there are ten persons interested in its perusal." So doubtless a few more notes from the "Border Land" may not be amiss. After a long stage run of forty-five hours, I reached Monterey in time to pass Christmas at my post, and with my family. "Be it ever so humble, there is no place like home."

LA NOCHE BUENA.

Christmas as you enjoy it in the United States is unknown in Monterey. The masses know nothing of the great benefits derived from the life of Christ, and consequently can not celebrate with intelligent joy his birth. Theirs is a feast attended with all the carnel superstitions of unmolested Romanism. Oh, may God speed the day when the Sun of Righteousness shall light up all the land! Then both the rich and poor will hail with gladness the return of "La Noche Buena"—the Good Night. The gospel brings "peace, good will to men" and "the joy of the Holy Ghost." In nearly all of our missions the pastors try to make this a time of joy and profit in the churches. In their letters are the usual statements: "The house was filled to overflowing," many being present who "never saw it on this wise before." Too poor to make nice trees, they do what is better: have all the children to memorize passages of Scripture, or paragraphs of church history to recite. Intermixed with lively songs and addresses by older persons, this makes up an interesting programme, and at the same time is instructive.

NEW YEARS.

New Years passed quietly with us, also. Our missionary forces, which make a good-sized family now, feasted on a turkey, which was presented to Mrs. Scoggins by one of our members, who one year ago had never heard a gospel sermon. So we are persuaded that "goodness and mercy shall follow us all the days of our lives, and we shall dwell in the house of the Lord forever." Fourteen months and three days ago wife and I landed in this city, being the first missionaries our church had sent to this place. Rev. A. H. Sutherland, ahead of whom few of us reach new fields, met us, but bid us good bye next day. We were lonely and felt all isolated. Not a known friend in all this mass of humanity. Forty thousand human souls surrounded us, but not one tried friend—not one Methodist known to us. Now we have thirty-four adults and five children enrolled. Behold, my brethren, how "many shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven." We can see the fulfillment of this Scripture in all directions if we but lift up our eyes. "The kingdoms of this world" are fast becoming "the kingdoms of our God. "Behold the signs of the times." Is not the day fast approaching when "this gospel of the kingdom shall" have been "preached in all nations?" "Then shall the end come." Oh wondrous words, fraught with deepest meaning! Then shall "world on world be hurled" as "the heavens and earth pass" quickly "away with a fervent heat and great noise." Oh, what terrible transactions await that day! But to us the greatest of all is that then shall our probation close. We all shall be weighed in the balances, and some will be "found wanting." In order to stand in that day

"One thing demands our care,
O be it still persued!
Lest slig'eted once the season fair
Should never be renewed.
To Jesus may we fly
Swift as the morning light,
Lest life's young golden beam should die
In sudden endless night."

Then nothing but glory will surround the words. "Then shall the end come." Then shall be the harvest. Then the weary laborers from every clime shall be gathered home with their sheaves. Then the missionary, long fallen at his post, shall arise to be crowned with all his brethren left behind in the home land. Hallelujah! "We shall not all die, but we shall all be changed." This mortal must put on immortality. "Then shall we who yet remain alive be caught up to meet him in the air." Welcome, sweet day of rest, when we all shall meet in heaven.

J. D. SCOGGINS.
MONTEREY, Mexico, Jan. 13, 1885.

HOW TO CURE THE PLAGUE.

We discussed, last week, with some fullness, the injuries inflicted upon public morality by a depraved journalism, which tramples under foot our inalienable rights of privacy, and debauches the minds of men by filling them with inane and unwholesome matters, and ministers to vice and immorality by spreading abroad the details of all the vile and abominable events that take place in the community. Of the evils that assail our homes and threaten the life of society this is by no means the least. What is the cure for this curse? Obviously, it is not to be found in legislation, nor in any methods of organized reform. The true remedy is much simpler and more effective than any legal or social nostrums that the wit of man could devise. It consists in the refusal, on the part of good citizens, to patronize those journals which thus array themselves against public morality. Every buyer of a newspaper which is addicted to such practices is the aider and abettor of this iniquity. A firm and indignant refusal to permit these vile sheets upon his premises, or to have any kind of dealings with them, is the plain duty of every decent man. A contribution of two or three cents a day toward the corruption of the public morals is not much, it is true, but if there are enough contributors, the work can be successfully prosecuted. Respectable Christian men are contributing millions of dollars annually for this purpose. They ought to stop it at once. Let them say to the purveyors of filth and scandal: "You wish to make your paper acceptable to the criminal and vicious classes. Very well. Get your patronage from those classes. Make your bed in the gutter, and lie in it. Do not come to us for countenance or support. Neither as subscribers nor as advertisers will we give our money to aid in scattering the seeds of impurity and mischief. Millions for intelligence, but not one cent for scandal."

In almost every community some newspaper can be found that is fairly decent. Let decent people give to such newspapers their patronage. If none such exist in the immediate neighborhood, the mail will bring one from some other place. The local news is sometimes worth knowing; but it is by no means indispensable. When we are absent for days or weeks at a time we lose the reading of local news, and do not feel that we have suffered any serious loss. Important facts are sure to come to our knowledge whether we read the local column or not; and with respect to the great mass of the unimportant facts, ignorance is bliss. The possession of a local daily newspaper is not essential to the intelligence or well-fare of any individual or any family. If it is edited with judgment and conscience, such a paper may be desirable; but when it becomes the sluiceway through which the crime of the nation and the filth of the community discharges itself into your home, the talk about its being indispensable is preposterous. The slight advantage that is gained by the acquaintance which it furnishes you with the small matters that are happening around town is not to be considered in view of the contamination that it is spreading. He who has the misfortune to reside in a community in which there is no daily journal that keeps its columns clean may, therefore, obtain all the real news of the day, all that is necessary for him to know, by subscribing for a decent daily newspaper published in some neighboring place. His intelligence may be a few hours old when he gets it, but what of that?

It will undoubtedly be regarded by many good Americans as a great heresy, but we shall, nevertheless, make bold to affirm that a happy, useful, and intelligent life may be lived without reading any daily newspaper whatever. A good secular weekly that condenses and summarizes carfully the news of the week will sufficiently acquaint any man with the facts that he needs to know. He who gets his information of the world's doings from such a source, and devotes to the reading of good books the hours that he is wont to spend upon the spun-out details of the interminable and everlasting reporter, will not suffer any great detriment.

We do not, however, wish to disparage the value of good daily newspapers. Judiciously edited by men who have some worthy conception of what news is worth printing, they are of service to the most thoughtful men. Our own impression is that the daily newspaper of the future will be a much less portentous sheet than those which are now daily offered us in our chief cities; that the news will be greatly sifted and condensed; that the reporter will cease to expatiate, and learn to give us the simple facts; that we shall not be obliged to wade through columns of unreadable type to get information that could be compressed into a paragraph. By and by it will begin to dawn upon us that life is too short for the daily perusal of these blanket sheets; and we shall call for an intelligent editing of the news of the day. But whatever form the journal of the future may take, it is clear that those journals that are propagating vice are not fit to survive, and the sooner they are killed the better. If this judgment were enforced there would be a great slaughter among our daily newspapers, but the nation would be rid of some of its worst enemies. These enemies can be conquered most speedily by cutting off their supplies. That is the plainest of duties. The man who buys or advertises in tainted journals becomes the accomplice of its managers. The conscience of Christian men need much quickening in this regard. It is because of their silence and complicity that the evil has grown to its present magnitude. When they withdraw their support from the venders of scandal, the business may not be destroyed, but it will be greatly restricted.

There is one other remedy, rather more heroic, that may be found effectual. If the tainted newspaper is turned out of our houses, its editor and manager ought not to be made at home in them. The man who gets his living by peddling vile and scandalous news is not a gentleman. He ought not to be recognized anywhere as a gentleman. Decent society ought to shut its doors against him, as it does against the saloon keeper and the gambler. The enemies of society deserve social ostracism; and there are few worse enemies of society than the responsible manager of a newspaper who fills the columns of his journal with the details of crime and the disgusting minutia of domestic gossip and social scandal. There is money to be made by it, of course; but the people who get their money in this way ought to find their company among those to whose low tastes they pander.—*Christian Union.*

BRIEF MENTION.

—Justice Bradley is the richest member of the supreme bench.

—Prince Bismarck's seventieth birth-day, occurs on April 1, of this year.

—Rev. Dr. T. DeWitt Talmage was fifty-three years old on the 7th inst.

—Not a single divorce has been granted in South Carolina since the Revolution.

—General Grant's sword and medals, will become the property of the general government.

—A round one hundred million of dollars were invested in the manufacturing and mining resources of the South during 1884.

—The Superior Court of San Francisco holds that a Chinese child born in this country is entitled to admission to the public schools.

—The second volume of Mr. Blaine's "Twenty Years in Congress" will be ready for the printers about the first of next May.

—A blue cloth dress-coat, made by Andrew Johnson when a tailor, in Greenville, Tenn., is displayed in the Tennessee exhibit, at New Orleans.

—The Rev. Mr. Murray of Adirondack celebrity, and formally a pastor in Boston, is keeping a restaurant in Montreal and displays great dexterity in frying oysters.

—The board of directors of the East Tennessee, Virginia and Georgia railroad voted not to accept the resignation of Mr. George I Seney president and director.

—Col. A. K. McClure, editor of the Philadelphia *Times*, is making a trip through the South, explaining the attitude of Mr. Lincoln toward the South during the war.

—There were 10,968 business failures in the United States in 1884, involving liabilities amounting to $226,343,427; an increase of 1,784 over 1883, and of $54,000,000 in liabilities.

Texas Christian Advocate.

A NEW CATECHISM.

NUMBER NINE.

Ques. Did the members of the Jewish Church worship God in the tabernacle?

Ans. They did. "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will meet you to speak there unto thee. And there I will meet with the children of Israel, and the *tabernacle* shall be sanctified by my glory. * * * And I will dwell among the children of Israel, and will be their God. * * * I am the Lord their God."—Ex. xxix:42-46.

Ques. Did they worship God afterward in his temple?

Ans. They did. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."—I Kings, viii:10-11.

Ques. Was God worshiped in the synagogues of the Jews?

Ans. He was. "They have cast fire into thy sanctuary, they have defiled it by casting down the dwelling place of thy name to the ground. They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land."—Psalms, lxxiv:7, 8.

Ques. Did the Jews worship God in the family circle?

Ans. They did. "But as for me and my house, we will serve the Lord."—Josh. xxiv:15.

"Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name."—Jer. x:25.

"And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."—Job i:5.

Ques. Did the Jews worship God in private?

Ans. They certainly did. "O Lord God of my salvation, I have cried day and night before thee."—Psalms lxxxviii:1.

Ques. How did the Lord's ancient people worship him?

Ans. They worshiped him in the beauty of holiness. "Give unto the Lord the glory due unto his name; bring an offering, and come before him: worship the Lord in the beauty of holiness."—I Chron. xvi:29.

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."—Psalms xxix:2.

Ques. Did Christ teach that men should worship God in like manner under the gospel dispensation?

Ans. He so taught. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."—John, iv:23, 24. H.

What to Write About.

I have seen comparatively little in the ADVOCATE on plans and methods of church work. Bro. S. P. Wright has given us lately "How to take Collections," and I am glad he has. But there still remains the Sunday-school, church conference, class-meeting, revival meeting, prayer-meeting. In writing of these interests the important *how* is seldom noticed by our able contributors. Subjects may be ably and critically discussed that are of small practical benefit. Such discussions consume valuable time and space and leaves no good result. For one, during 1885, I would like for our strong and able writers to give us—the young preachers—the *how* to succeed in the various departments of church work. That little word *how* means much to a young and inexperienced preacher, as many of us are. As to theology, we read the course of study prescribed by the bishops, and as our minds are not well developed yet, this course will answer our purpose for awhile; but, dear brethren, we are much perplexed as to *how* to proceed with the many duties devolving upon us as executors of the will of the church. I hope some other brother will join with Bro. Wright (not oppose) and give his good views on "How to Take Collections," and by interchange of methods, plans, the older ministry will be strengthened and the young much assisted. F. S. JACKSON.

UNITED PRAYER

To the Advocate.

While reading the TEXAS CHRISTIAN ADVOCATE of the third instant, I find Rev. Jas. A Graves' article, "The Need of the Hour." Half a century ago we had but little gospel in Texas, and that little did not reach my ears; but it is perfectly in my memory, also, that forty-five years ago, as Brother Graves says, "all who joined this blessed army were trained to be at class-meeting once a week. They were called on also to lead in prayer and to speak of their religious experience. Let them fail to do this and they were dropped out and had no more place among us." Alas! it is not so now. He proposes "to be one of one thousand men and women in Texas to spend one hour every day in prayer to God for the spread of the gospel of Jesus and the salvation of souls in the year of our Lord 1885." Yes, it will be a power. I thank the good Lord for moving Bro. Graves to make this proposition. He asks, "Will not some one more able devise a plan by which we can get the number named and enter upon this work?" I am not "more able," but I am "some one," and I propose a plan, the idea of which is partly derived from a remark of the now sainted Daniel Carl. I heard him say: "All the Methodists in the world have a big prayer-meeting every evening just at sunset. They do not come together, but every one retires to his closet, and, alone with his God, he pours out his prayers to his Father, and his faith is strengthened by the knowledge that the prayers of all other Methodists are combined with his own." Now, I suggest that Brother Graves, without delay, procure a book in which to record the numbers and the names of the thousand: and that all who desire to join this big class send their names to Rev. James A. Graves, Calvert, Texas, immediately. I further suggest that Brother Graves set, through the ADVOCATE, the hour of the day in which all who conveniently can will be expected to join the class in prayer. Those who cannot pray at the appointed hour can pray at a more convenient hour. Then let Brother Graves inform us, from time to time, through the same medium, how many names have come in. I pray and believe that the list will soon be full and over-flowing. "One shall chase a thousand, and two shall put ten thousand to flight." We see that two combined have ten times the influence of one alone; or, that one combined with another has fivefold the influence of one alone. Every time we double we multiply our force by five. How great must be our influence with God when a whole thousand work together! O brother! O sister! cast in thy pebble of prayer, that by mutual contact with others it shall become one of a thousand mountains. By this mail I send Brother Graves a substantial copy of this letter. I simply submit my proposition to his acceptance, modification or rejection, and will be content with whatever he, with the brethren or sisters, does, believing that he and they will do right. May the good Lord bless our efforts to promote his glory and the happiness of our fellow-creatures. "SOME ONE."

TIME UPON THE OUTLOOK.

What He Saw in 1884.

To the Advocate.

Old Time stood upon earth's highest pinnacle, and looked out upon the nations filed with multitudes of people, all busied with life's varied toils; and he registered in his great book of events that which came to them all as the train of the year sped by.

He beheld the dawning of the year, and standing upon his high position in pensive awe, he looked down upon the last setting sun of 1884; while night's dusky mantle enshrouded its tomb forever—forever! Yet the dirge-like tones of its death-knell fell upon the ears of mortals in gentle dying cadences—gone—gone—gone!

As the car of events whirled by, he saw the throne of the vatican, made sacred and strong by the might of more than a thousand years agone, trembling and tottering to its final fall; while millions of the free prayed, "Let it tumble to its ruins and oppress the nations no more!"

He saw America, once the land of the free, the scene of strife; fifty millions of her mixed children agitated, like unto the storm-riven ocean, o'er the solution of the query, "Who shall occupy the highest seat, who shall handle the national sceptre?" The major voice of the million hushed the tumult, and the son of war, child of carnage, it bade be still. The sovereign will buried the garments dyed in blood, and broke the rod of iron that ruled o'er freedom's sons.

Again he looked, and beheld a band of severed brotherhood, long parted, meeting with cordial greetings of fraternal love, to unify the throb of a nation's heart, and establish the kingdom of Him who died to redeem. He saw that hallowed band reading, and heard it narrate, the events of a century thronged with wonders, and he listened while it projected plans to compass the victories of a hundred years; and far down the increasing light of the ages he beheld the radiant glories of that morn when the earth shall be filled with the knowledge of God. Had Time a heart to feel, he would have wept at the sight of the parting of that holy brotherhood—parting, pressing the farewell hand to meet not till time itself is dead! Look on, ye pitying angels: that scene deserves your tears!

But other scenes passed before him as the year fled away. A fiery car sped swiftly by, driven by the retributive breath of Him who rules the winds and the seas. In its burning pathway sin-polluted cities turn into ashes; and from the grave of their ruins a sepulchral voice is nightly heard, "Remember the sins of a polluted stage, and the excessive follies of the great." More still he saw: famine, pestilence, fire and tempest; God's retributive angels spread out their wings upon the air, and flew swiftly, at Divine biding, to hasten the day of recompense; and as they passed o'er the nations they cried, "Vengeance is mine, I will repay, saith the Lord." The wail of broken hearts was heard along the desolating path of those scourging angels of Him who will deal justly—"the Judge of all the earth will do right."

At the dawn of the New Year's morn of 1884 Time looked down upon many thousand happy homes, where sorrow ventured not to disturb their notes of joy; but the enemy came and breathed on them the death blight, and their song of love was hushed forever. The enemy passed the streets of city and village, and tied the sable crape to the door knob of cottage and mansion, emblem of sorrow, where grief wails were to be heard. Listen! from those home so bright and happy, on New Year's morn, you hear the grief shriek of the widow's woe, and the helpless orphan's cry, ere December's chill has come again. But the life-stirring world moves on and seem to hear them not. You see, too, the young man with his bride, standing at the altar where life-long love pledges are made. Veiled in her beauty, she stood beside him as an angel robed in glory. But ah, look again, and you see a lifeless form! Loved ones have dressed her for the society of the dead. The young husband, bereaved, looks upon those pale, cold lips forever sealed by death's chilly fingers, cold as the breath of winter, and silent and still as the tomb, as she lies in her grave robes. Looking for the last time upon her death-paled features his broken heart heaves a sad farewell till God shall bid the dead live again.

Look on still, and you see the dream of a mother's fond hope go down in a night of despair. Her hopeful son had steped out upon life's busy stage; but soon, alas! he fell a victim to evil influences, where promising millions fall, as strong, young crafts go down under the storm-driven waves of angry seas. Behold the ceaseless flow of woman's grief o'er the ruin of her child! Sorrow's brush begins to whiten her head, and his artful fingers pencil grief lines along those features once smooth as an angel's face, while his leaden weights break the finer strings and cords of the heart, fitting her for the only relief for such broken hearts—the silence of the grave.

While gazing at the passing drama you behold a young mother giving up her first born to the tomb. See her trembling fingers unfold the snowy mantle from its pale, dimpled features, and impress thereon the last token of a mother's love, then gently fold it back again, hiding forever the sweet little face of her sleeping babe from her view. Ah, see her turn away from her loved child with a heart oppressed with a weight of grief for which language hath not a name. But hope, the balm of mortal's woes, whispers in her ear, "Thou shalt see that sweet face painted in angelic loveliness, when the heavens shall be no more." H. A. GRAVES.

SEGUIN, Jan. 13, 1885.

Thirty Years Ago.

Thirty years ago to-night I was induced through the influence of a friend about my own age, who had just professed religion, to go to the altar of prayer for the first time in my life. The same night I joined the M. E. Church, South, as a seeker of religion. The meeting was a protracted one, called the Christmas meeting of 1854, held by Rev. W. F. Bell, at Bedford Church, in Livingston county, Mo. Bro. Bell is still an honored member of the Missouri Conference, and now presiding elder of one of the most important districts in the conference. R. M. LEATON.

Dec. 31, 1884.

—Melbourne, Izard county, Arkansas, only a few years old, away out in the piney hills, far from railroads or steamboats, blown away a few months ago by a terrific cyclone, has four neat comfortable churches, any one of which will hold the entire population.

Woman's Work at Waxahachie.

To the Advocate.

I wish to say through your good paper that our Woman's Missionary Auxiliary Society at this place is still alive. A few of us meet monthly and hold our meeting according to our constitution; and we feel that we never have lost anything by so doing. No, indeed; but by the grace of God we have been strengthened and made stronger to meet the ills and perplexities that are so often in our pathway. We have realized that it is more blessed to give than to receive. The ladies and children of the Methodist Church of Waxahachie have, in the last three years, raised not less than $300; but I do not say this in a boasting way at all. They might have raised twice that much. We are taking twenty-eight of the *Woman's Missionary Advocates*, and have twenty-nine members in our missionary society. We have a Juvenile Missionary Society, which is in pretty good shape. We have a Ladies' Aid Society in our church that seems to be looked on as being ready and willing for ever good word and work. I will mention last, but not least, our W. C. T. U., which is alive to that good cause. MRS. E. F. RAY.

East Texas Conference.

Annual report of Treasurer of Woman's Missionary Society East Texas Conference:

DR.	
To am't from Beaumont Auxiliary March 6, 1884	$4 00
Crockett Auxiliary—all the year	31 50
Hederson Aux	19 60
Longview Aux	21 35
Marshall Aux	205 35
Palestine Aux	33 42
Bethel Aux	3 00
Tyler Aux	124 47
Trinity Aux	8 00
Alto Aux	3 40
Jasper Aux	27 00
Rusk Aux	12 90
Shiloh Aux	3 05
Bro. LeCiere	1 00
Total	$498 04
CR.	
By am't sent Mrs. R. Weakley Brown, Nashville, March, 1884	$86 28
Ditto, ditto, June, 1884	43 07
June, 1884	37 30
September, 1884	76 50
Nov. 6 1884	77 00
Nov. 21, 1884	88 00
December	33 00
Sent Mrs. F. A. Heartsill, Marshall, Texas, delegate to Kansas City	36 45
Exchange	2 25
Incidental	2 75
Total	$482 60
Due to Treasurer at Nashville	15 44
	$498 04

MRS. R. T. DOROUGH,
Treasurer.

TYLER, Texas, Dec. 30.

Dots from San Felipe.

To the Advocate.

This, I understand, is the oldest American city in Texas, and although not now the capital of the State, yet it nevertheless is a *capital* place for some things, to-wit: Christmas dinners, etc. On returning from conference to this work for the third year, I immediately resumed operations as if no annual conference had intervened, and had the satisfaction of seeing a young man decide for Christ and join the church. May he "prove faithful unto death," and be but "the drop before a copious shower." Christmas night witnessed a right interesting service in the church, consisting of sacred songs, readings, recitations and orations, that elicited frequent demonstrations of approval by the audience. The auditorium was tastefully decorated for the occasion by young ladies connected with the Sunday-school. Following this service a fine display of fireworks took place opposite the church, to the delight of old and young, who, after witnessing them, retired to their couches at a late hour, to have their sleep broken by a band of serenaders. We propose holding and old-fashioned "Methodist watch-service" on New Years Eve, and trust that God's richest blessing may rest on those who attend to pray the Old Year out and the New one in. Before closing these "dots," permit me to add, that some good people living remote from the parsonage did not forget the writer and his family. Pittsville and Asbury were duly represented by a box packed with good things; a new trunk from Pattison, forwarded by a good sister, filled with edibles and wearables, also found its way to the parsonage. May God bless the donors with a happy New Year. JOHN R. DUNN.

Bible distribution in Texas in November, 1884, by fourteen colporteurs of the American Bible Society: Days of service, 291; miles traveled, 3331; families visited by them, 2036; families found without a Bible, 315; families supplied by gift or sale, 245; destitute individuals supplied in addition, 104; number of books sold 1426, value $645.05; number of books distributed by gift 273, value $60.60. Contributions received from churches and individuals, $9.66. Returns were received from three auxiliary societies. Reports of distribution on missions by three pastors received.

The fourth general supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to A. L. Taylor, Assistant Treasurer, Bible House, New York: or to W. B. Rankin, District Superintendent, Austin, Texas.

Two Kinds of Revivalists.

(Rev. T. H. B. Anderson, in Pacific Methodist.)

Why is it that some preachers are called revivalists? Is it because they have more religion, magnetism, sense, methods or egotism, than other preachers? The last item mentioned is prominent in the lives of some who are revivalists; I do not say in all. I have seen a few who were disgustingly so. I call to mind one who never tired telling of his great sermons, profound impressions, numerous conversions, etc. He had revivals, conversions, accessions—just what he claimed in his talk: and I suppose they were genuine, but the *ego* had been carefully cultivated—abnormally enlarged. I never felt happy in his presence. Then, again, I have known ministers, who were successful in winning souls to Christ, that were remarkable for their meekness and humility; the secret of their power was therefore easily understood. There was a subtil influence going out from them that the world could not always resist. They were "salt"—they were "light," and men saw their "good works and glorified their Father which is in heaven."

I find these two truths a stay to my soul the efficiency of the atonement, and the stability of the promise. Just now this seems my all, and enables me to look up to God as my father, although I am his sorrowing child; for as I think of my sins and sinfulness, it almost seems as if I must sorrow even in the land where sorrows shall be no more known.—*Evans.*

Human love, when deep and true, is never ashamed of the lowliness of its object. A truly noble nature recognizes a friend the more he needs help. Though we are mean, and low, and despised, yet Christ is not ashamed of us, because he loves us.—*Rev. Newman Hall.*

Losses, disappointments, ill-tongues, loss of friends, houses, or country, are God's workmen, set on work to work out good to you, out of every thing that befalleth you.—*S. Rutherford.*

There is not one sin that we ever commit but has its effect on our souls in after years.—*J. H. Evans.*

The Mohammedans have ninety-nine names for God, but among them all they have not "Our Father."

The worst of Christ, even his chaff, is better than the world's corn.—*S. Rutherford.*

Over-Pressure in Schools.

This subject continues to command attention both in this country and in England, but we do not learn that there is any relaxation in the amount of study required, either in the elementary or higher schools. The following is taken from a report made to the Education Department of the British Government, by Dr. Crichton Browne. It has since been embodied in a Parliamentary paper:

"Sleeplessness is a frequent harbinger and symptom of nervous illness, and which has been declared to be on the increase among school children. My statistics, and the inquiries made in collecting them, have borne in upon me forcibly two or three general conclusions—namely, that there is really a great deal of sleeplessness among the children attending elementary schools in London, that some of this is caused by over-pressure, and that some of it, which is attributable to entirely different causes, conduces to over-pressure by keeping the children in a state of nervous exhaustion in which they are particularly liable to be detrimentally affected by their school work.

"The testimony of scores of children that they lay awake till midnight or one or two o'clock in the morning remained unshaken on cross-examination. Arithmetic would appear to be worst enemy of 'tired nature's sweet restorer,' for one of the commonest explanations of sleeplessness given to me was, 'Please, sir, I can't get to sleep for thinking of my sums.' One boy of eight divulged, with much solemnity and in a deep voice, that it was 'conscience' that kept him awake, by which it turned out he meant a consuming feeling of remorse for not having passed his standard. Home lessons are responsible for a good deal of sleeplessness; 41.4 per cent. of sleeplessness among boys, and 35.9 per cent. of girls, are largely due to over-pressure. It is a constant ground of complaint by parents to teachers in London schools that the children disturb the family by talking of their lessons in their sleep. Not only somniloquency, but somnambulism is now common in school children. In one school containing 381 boys, I found that 129 of them were sleep-talkers and 28 were sleep-walkers, and this was a school in which home lessons are insisted on. In a school of 432 girls I found 17 somnambulists, and in another school of 382 there were 20."

Martha's Overanxiety.

We learn from the interesting household scene where Jesus visits the home of Lazarus and his sisters Mary and Martha, that it is possible to be overburdened with the ordinary secularities of life. There are imaginary wants, which, to an oversensitive nature and to an active mind may assume the denominating influence of real wants and absolute necessities. Our desire for large possessions may create an uneasiness which will not be assuaged, even after our laps are filled with abundance. Old age may find us as eager to accumulate as when in the flush of young manhood we entered upon our career of business activity. The modern facilities for the accumulation of wealth and the numerous avenues through which comforts and luxuries may be obtained, have only served to intensify men's anxieties to increase their possessions. If wealth brought with it rest of mind, comfort of heart, and joy of soul, and strengthened the purpose to be good, and to do good, then anxiety to be rich might be commendable; but the history of men's lives does not teach us that large estates and vast material resources produce corresponding elevation of soul and consecration of heart to noble ends. Our millionaires are not the greatest benefactors of our race. Many of them live and die without any generous plans for aiding the unfortunate and bettering the condition of the race, while that which is of the greatest importance to them is entirely neglected. Even those whose purposes are of a higher type sometimes become so encumbered with much serving as to neglect the weightier matters of the law, and lose the spiritual gifts so essential to the proper development of the moral and spiritual nature.—*Homiletic Monthly.*

Growing Old.

Some one has said that growing old is the worst of life. It is the worst of life if we bring no ripened sheaves to the harvest. To remain light-hearted, showing no trace of weariness as the years go on, is not an easy thing. We tire of the failures and conflicts that mark the way and find every earthly comfort at best, unsubstantial and unsatisfactory, and why should we grieve except for wasted moments and lost opportunities? When youth lies far away down the backward path, and the friends who were young with us, and those who make the sunlight of our lives are no longer near—some of them have passed on, it may be, to the other side—if Christian love has made beautiful the vanishing years, growing old will not be very dreadful. An infidel who has been successful financially, wrote above his office door the other day, "Life is a failure if there is nothing beyond." He has learned that earthly possessions are perishable, and is appalled at the thought of severed ties. This life is indeed the saddest of all sad failures if it is the sum of our being. We need an eternity: this life is enough for our differences and our heartache, but not enough for our love; we need the never-ending years that lie beyond. In our heart of hearts we are glad because of the promise, "I go to prepare a place for you." In the fulfillment of that promise we shall hear again the patter of tiny feet and the voices that were lost to us long ago. If silver hairs do not become brown or gold again "over there," it will not trouble us, for each face will be radiant with immortal youth.—*Norwood.*

OLDEN TIMES

The formula by which Mishler's Herb Bitters is compounded is over two hundred years old, and of German origin. The entire range of proprietary medicines cannot produce a preparation that enjoys so high a reputation in the community where it is made as

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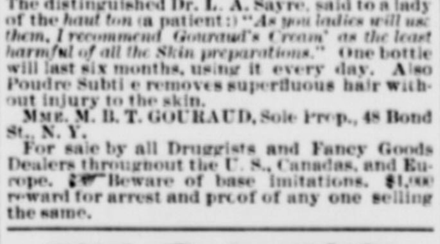

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THE CHILDREN.

Little Sermons on Little Texts.

NUMBER SIX.

"On Time."

"On time." So we say of the railway train, when, with a shrill whistle and a mighty roar and clatter, it rushes into the station at the very moment set for its coming. Now a boy is not exactly a steam-engine, and a little girl is certainly not a railway train; but boys and girls, for all that, are on the track with daily trips to make; and should strive to be "on time." Every good boy and girl should be "on time" at the breakfast table, "on time" at the day-school, "on time" at the Sunday-school. It is to be feared, however, that a good many of you little folks need a right good scolding just here. Not long ago the ADVOCATE saw a large and beautiful card hanging on the wall in a Methodist Sunday-school. It was called "The roll of honor." On this card were written the names of the boys and girls who had been "on time" for a whole year. There were nearly two hundred children in the school, and how many of them do you think were on the roll of honor? *Only fifteen!* Now this habit of all the time being a little late may not seem to be a very evil thing; but it is an evil thing for all that. It is a habit that will grow day by day until it becomes strong enough to do you great harm. Here are some verses that will help you to see how this little habit may harm you:

A beautiful Oak was the people's pride,
  And it stood on the village green;
And the fame of its beauty spread far and wide,
  For a fairer tree never was seen—
And all the gossips were heard to say
That the tree would flourish for many a day.

From far and near the little birds came,
  And a home in its boughs they made;
And the children they shouted, and sang its [name,
  As they sported beneath its shade—
For a favorite thing with the young and old
Was the Oak, with its crown of green and gold

At length it grew meagre, and thin, and bare,
  And the good people, one and all,
Looked up at their favorite tree in despair,
  For its branches began to fall.
And they all agreed there was something amiss
With the poor old Oak, when it drooped like this.

They looked to the roots, and thought them firm,
  Then viewed it in every part:
Till at last they discovered a *single* worm
  Had eaten the great Oak's heart—
A *single* worm had gone to the core,
And the Oak would flourish no more, no more.

No more would it flourish its head on high,
  Or the leaves on its branches grow;
No more would the birds to its shelter fly,
  Or the little ones sport below;
For ere the summer had come and passed,
  The Oak lay dead on the grass at last.

Just as a *single* worm withered and killed the great tree, so this one little bad habit may cause you great sorrow and pain when you grow up to be men and women.

Be in time for every call;
If you can, be first of all;
  Be in time.
If your teachers only find
You are never once behind,
But are, like the dial, true,
They will always trust to you;
  Be in time.

Never linger e'er you start;
Set out with a willing heart;
  Be in time.
In the morning up and on,
First to work and soonest done;
This is how the goal's attained;
This is how the prize is gained;
  Be in time.

Send the Gospel On.

Dear Advocate:—I wish to let you and the readers of our excellent paper know what we are doing on our little new charge, "the Granger circuit," for the cause of mission. We are enlisting the children and young people in a band, which we designate "the Granger Jewels." Our motto is—"Send the Gospel on." We take the names of the children and young people, not calling specially on any who are over twenty years of age, and the several amounts they will pay during the year for the cause of mission; and next summer we propose to hold a camp-meeting for the special benefit of our "Granger Jewels," and we extend a warm invitation to you, Mr. Editor, to attend that meeting. And if it is not drawing too heavily on your precious space, we would like to subjoin the names of our young Missionaries and the amount they pay, to date. Laura Harrison, 50 cts.; Jeffie Harrison, 50 cts.; Drucie Spiars, 50 cts.; Dony Spiars, 25 cts.; Willie Spiars, $1.00; Steve Spiars, 10 cts.; Johnnie Spiars, 5 cts.; Nannie Sloan, 50. cts.; Davis Sloan, 50 cts.; Willie Sloan, 50 cts.; Andrew Whitley, 25 cts.; Willie Whitley, 50 cts.
T. B. NORWOOD.

GEORGETOWN, Jan. 6, 1885.

THE LETTER BOX.

Dear Advocate:—I am so glad that we have some one to preach to us, and to make every thing so plain that we can understand it. Please, if you can, sometime write us a sermon on this text: "My little children, these things write I unto you, that ye sin not."—I John, ii:1. How old must children be before they can sin? What is wrong for children to do?
WILLIE JONES.

MARTSTOWN, Jan. 4, 1885.

What a Dog Did.

It all happened because mamma was trying to cut a Mother-Hubbard dress for Bessie out of too small a piece of cloth.

You see they were five miles from town; and she didn't want it to look too narrow, so she had turned it upside down and in every conceivable way, and yet it would not come out.

There was a worried pucker between her eyes that would not come out either.

Bess and Edith were having a lovely time in the corner, playing church. Edith was the minister, of course, else why was she two years older? While Bess, looking very solemn and sleepy, did the congregation to life, as she sat in her little chair, surrounded by her large doll family.

"We will sing now, Bess, so stand up," said Edith, after she had gone over all the verses she could remember by way of a sermon. And Bess, glad to change, rose up at once; and they piped up in shrill, high voices, and then Edith wound up with "Amen" in her loudest voice, but, after looking at Bess a moment, she changed it to "A women, 'cause they ain't a men here."

Bess wanted to go on singing, so it grew louder and louder; and mamma looked up with the worried look still between her eyes.

"O children, what a racket you make! Can't you play something nice and quiet?"

"No, mamma," answered Edith. "We feel full of noise; and I wish you would let us go out of doors, there's such a lot of room there. Please do, mamma."

And Bessie, Edith's echo, said, "Pe' do mum."

It was almost train time, and the track lay just outside the door-yard. But mamma had been out and shut the gates so securely that the little fingers could not open them, just before she commenced her sewing; though, if it had not been for her bother over the little dress, she would have remembered that Bill, the hired man, had been up for a jug of water a little while before, and nothing could ever make Bill remember to close the gates carefully. He was not used to the children's presence there yet, as they had come out to the farm only a short time before, to spend the summer at grandpa's. But all this slipped out of mamma's mind; and she said, "Yes, go on, and be good girls."

And away they ran out into the pretty sunshine they loved so well.

It was very quiet now, in the big sunny room, with no sound to break the stillness but the click of grandma's needles from the bright corner where dear grandma sat knitting, and dozing sometimes, and old Bose, the great yellow mastiff, snoring on the rug.

Presently, missing the babies, whom he had adopted at once as his especial charges, he stretched himself with a huge yawn, and slowly followed them out of doors. And mamma, looking up a moment, said:

"Mother, Bose is getting so old. He isn't good for anything now but to lie around and sleep. I should almost think father would have him put out of the way."

Grandma's needles stopped clicking, and she looked up in astonishment. "Why, daughter, you surely don't think what you are saying. Why, I believe father would as soon think of putting me out of the way. Bose! Why, what could we do without Bose?"

"Well, mother, I know it, only I feel cross and worried this morning, and everything goes the wrong way. Don't mind what I say."

"Are the gates all closed, daughter? It's almost train time."

"Yes, mother, I closed them before I sat down to sew. But, oh"—with a sudden thought flashing through her mind—"Bill has been up since then."

And, just as mamma ran out, the train whistled. Her brain reeled at the picture before her. For there, on the track, standing still, with her dear sunny head bent forward in her bewilderment, and her little hands full of flowers—"pitty fowers for mum"—was baby Bess. And Edith stood crying as loudly as she could, on the bank.

All this was photographed on the mother's heart forever, as she ran in the vain hope of reaching her baby in time.

But there was one before her, and Bose flew past her like a yellow flash. In great bounds he gained the track, caught the baby in his teeth, and they were safe on the meadow grass as the train thundered by.

In the mother's heart was a psalm of thanksgiving, as she crept down after them; for her strength had all gone, and everything grew very dim as she clasped the baby in her arms, and Bose stood looking on most anxiously as he saw the number of his patients thus increasing.

But mamma opened her eyes in a few moments, and, seeing Bose standing over her, she took his honest old head in her arms and kissed him on his forehead.

"O Bose, dear Bose, how could I ever have said such things about you as I did, you who saved my baby's life? O Bose, if you will forgive me, you shall have the best time all your life, and all the fresh meet you can possibly eat."

Whereat Bose nearly wagged his tail off with delight.—*Youths' Companion.*

A Look Backwards.

May and Alice Dunham were in one corner of the sitting-room playing with their dolls. They were very quiet because grandpa was reading, and they had been taught to have a care to the comfort of other people, and especially were they very careful not to disturb grandpa. The white-haired old gentleman sat over near the window, just where the light would fall upon the morning paper which Alice had brought in a little while ago. Presently he turned the paper over and looking at the date said aloud, "January 8, 1885! This is the anniversary of the battle of New Orleans!"

At the sound of his voice the little girls ceased their play and turned towards him.

"Did you speak, grandpa?" asked Alice.

"I was talking to myself, I guess!" he said, smiling upon the little girls. "I just noticed the day of the month and happened to think that it was an anniversary day."

"Of what, grandpa?"

"Of one of the most remarkable battles in our history! it is just seventy years ago to-day."

"What a long time," said May.

"Yes, it is a long time; yet it does not seem long to look back upon. I remember very well the rejoicing there was when the news of the victory was received, though I was only nine years old. There had been war with England for over two years. My father was in the army, and we had pretty hard times at home."

"Tell us about the battle that was fought seventy years ago to-day," coaxed Alice.

"General Jackson held New Orleans, and was determined to resist the invasion of Sir Edward Packenham who commanded ten thousand 'British regulars' and who had planned to invade and subdue Louisiana. Gen. Jackson had only six thousand men and many of these unused to warfare, being volunteers and back-woodsmen; Jackson hastily fortified the city. Part of the fortification were built of cotton bales and sand bags. When the British advanced they were met by a terrible fire from the defenders of the city who, secure behind their breastworks made a fearful slaughter while only eight of Jackson's men were killed during the whole fight which lasted only from sunrise until nine o'clock. But in that short time the British met with a fearful loss. Their commander was killed and many of their best officers, and seven hundred men lost their lives. And the worst of it was that the battle was fought after a treaty of peace had been signed. It has always seemed to me a sad affair that so many should have laid down their lives to no purpose. The records read 'only eight' of our men killed. But that meant eight homes shadowed by death! Eight widows perhaps, and eight families orphaned!"

"You said a treaty of peace had already been signed; why, then, did they fight?" asked Alice.

"Because the news had not reached them. You must remember that there were no telegraphs then, nor even railroads, and news traveled slowly. That was seventy years ago, children!" and Grandpa Dunham turned to his newspaper repeating, "Seventy years ago!"
—*Mrs. J. H. Foster.*

How a Small Boy Got His Rights.

Big men are not always just or generous, and many times the small boy is a sufferer at their hands. Sometimes the big man is cross because he has eaten too much dinner—the small boy will understand now how uncomfortable he feels—and as he is too big to cry he vents his ill humor, many times, on the first small boy who comes in his way. Now, you know that some people think that if you eat too much meat you will become savage, and, as this man who was unjust to the small boy was a butcher, perhaps he had eaten so much meat that he had become in part a savage. In one of the police courts up-town, in New York, one morning not long since a very small boy, in knickerbockers, appeared. He had a dilapidated cap in one hand and a green cotton bag in the other. Behind him came a big policeman, with a grin on his face. When the boy found himself in the court-room he hesitated and looked as if he would like to retreat, but as he had turned and saw the grin on his escort's face, he shut his lips tighter and meandered up to the desk.

"Please, sir, are you the judge?" he asked, in a voice that had a queer little quiver in it.

"I am, my boy; what can I do for you?" asked the justice, as he looked wonderingly down at the little mite before him.

"If you please, sir, I'm Johnny Moore. I'm seven years old, and I live in 123d street, near the avenue, and the only good place to play marbles on is in front of a lot near our house, where the ground is smooth; but a butcher on the corner," and here his voice grew steady and his cheeks flushed, "that hasn't any more right to the place than we have, keeps his wagon standing there, and this morning we were playing marbles there, and he drove us away, and took six of mine, and threw them away off over the fence into the lot, and I went to the police station, and they laughed at me, and told me to come here and tell you about it."

The big policeman and the spectators began to laugh boisterously, and the complainant at the bar trembled so violently with mingled indignation and fright that the marbles in his little green bag rattled together.

The justice, however, rapped sharply on the desk, and quickly brought everybody to dead silence. "You did perfectly right, my boy," said he, gravely, "to come here and tell me about it. You have as much right to your six marbles as the richest man in the city has to his bank account. If every American citizen had as much regard for their rights as you show there would be far less crime. And you, sir," he added turning to the big policeman, who now looked as solemn as a funeral, "you go with this little man to that butcher and make him pay for those marbles, or else arrest him and bring him here."

You see this boy knew that his rights had been interferred with, and he went to the one having authority to redress his wrongs. He did not throw stones or say naughty words, but in a manly, dignified way demanded his rights.

For the Boys.

The *Wide Awake* gives the following story, which is all the better for being true: Two men stood at the same table in a large factory in Philadelphia, working at the same trade. Having an hour for their nooning every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last. One of these two mechanics used his daily leisure hour in working out the invention of a machine for sawing a block of wood into almost any desired shape. When his invention was complete, he sold the patent for a fortune, changed his workman's apron for a broadcloth suit, and moved out of a tenement house into a brown-stone mansion. The other man—what did he do? Well, he spent an hour each day during the year in the very difficult undertaking of teaching a little dog to stand on his hind feet and dance a jig, while he played a tune. At last accounts he was working ten hours a day at the same trade, and at his old wages, and finding fault with the fate that made his fellow-workmen rich while leaving him poor. Leisure minutes may bring golden grain to minds as well as purse, if one harvests wheat instead of chaff.

A New Way of Making Time.

Once, when Carol's mamma was very ill, the little one hushed her sweet voice, lest she should "'sturb mamma."

A weary time it was for the wee girlie! She missed mamma; and tired of watchful Mary, she liked to slip away into papa's study, and play quietly beside him while he wrote his sermons. His presence made the study a pleasant place.

Mr May often made calls in the afternoon; and one day noticing the shadow on his little girl's face, he said:

"I shall be home by four, Carol."

Carol watched and waited, and still papa did not come. A thought occurred to her. With a great effort she climed to the study clock, and, opening the door, tried to move the hands along, when alas! snap went one of the hands.

"Where is my little girl?" asked Mr. May, as he entered the house an hour later. But no little girl appeared. When he entered the study, she pointed mutely to the clock.

"But why did my darling touch the clock?" asked her papa.

And Carol sobbed out: "I wanted to make it time for papa to come home." And papa could not find it in his heart to chide her—*Visitor.*

A Bright Boy.

Many years ago when Mr. and Mrs. S. C. Hall, the famous writers, visited Ireland, a bright boy offered to be their guide. Returning home, Mr. Hall took a flask from his pocket and offered some whiskey to the lad. As he refused, Mr. Hall, to test him, offered him twenty-five cents, then sixty, then a dollar, and then five; but the boy, though his jacket was ragged, remained firm, and pulling a temperance medal from his pocket said: "For all the money your honor is worth I would not break my pledge." The medal had been given him by a father on his dying bed, who used to be a drunkard, but had become a sober man through the total abstinence movement. Mr. Hall threw the flask into the lake beside which they stood, and both were ever after devoted teetotlers, working with voice and pen. The firmness of a boy brought two noble workers into the ranks.—*Congregationalist.*

Bits of Fun.

"You Americans," said an englishman to a young lady, "have no ancestry to which you can point with pride." "That is very true," she assented. "Most of our ancestors came from England, you know."

"In the sentence, 'the deer tried to flee,' scholars may define flee." Several hands wave wildly. "Well, Willie, what is it?" "Pleathe, Mith W., it'th a thmall muthquito."

A little four-year-old girl went running into the house the other day, exclaiming: "Mamma, mamma, I've seen Jack Frost! I've seen Jack Frost!" "Where did you see him, my darling?" queried the mother. "Oh, I saw the tip of his tail hanging over the eaves." She had seen an icicle.

A member of the rhetorical class in a certain college had just finished his declamation, when the professor said, Mr.——, do you suppose a general would address his soldiers in the manner you spoke that piece?" "Yes, sir, I do," was the reply, "if he was half scared to death and as nervous as a cat."

—Rev. James W. Koger, writing from Piracicaba, Brazil, to an exchange says:

I have only time to say that my family and myself are all together once more, in our own hired house in Piracicaba, having arrived at Rio 25th ult., at St. Paulo 27th, and at this place 2d inst. All well.

Charlotte Cushman thought Pozzoni's Medicated Complexion Powder the best she ever used. For sale by all druggists.

She has the complexion of a peach. Pozzoni's Medicated Complexion Powder did it. For sale by all druggists.

There are fourteen American citizens now languishing in Mexican jails, and in each case they were arrested without cause and want Uncle Sam to interfere. It is to be hoped the Mexicans will hang on to every cowboy of them.

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PEARLINE
The Great Invention,
For EASY WASHING,
IN HARD OR SOFT, HOT OR COLD WATER.
Without Harm to FABRIC or HANDS, and particularly adapted to *Warm Climates.*
No family, rich or poor should be without it.
Sold by all Grocers, but *beware* of vile imitations. *PEARLINE* is manufactured only by
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CRAB ORCHARD
GENUINE TRADE MARK GENUINE
WATER
Kentucky's Great Natural Remedy
For Constipation, for Piles, for Dyspepsia, for Sick Headache, for Vertigo, for Indigestion, for Malaria, for all Diseases of the
LIVER AND BOWELS.
More pleasant to take and superior to the "Salts." A dose taken in HOT WATER before breakfast will prove the value of this medicine
GENUINE CRAB ORCHARD SALTS are only sold in sealed paper box packages at 10c. and 20c. Concentrated water, 35c. a bottle.
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See that "Crab Apple" trademark is on all labels.
Buy only "Crab Apple" brand. For sale by all druggists.
CRAB ORCHARD WATER CO.,
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Poultry Yards
2¼ MILES WEST OF WACO.
SAM'L P. WRIGHT, JR., Proprietor.
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These yards breed nothing but the very finest fowls. One of the pens of Plymouth Rocks was bred and mated by Jas. E. White, the most skillful Plymouth Rock breeder in the United States.
Eggs from "White" Pen $3 for 13, or $5 for 26. Eggs from other pens $2, except White Leghorns, which are $1.50 for 13.
Eggs packed in baskets. Safe arrival and sixty per cent. hatch guaranteed.

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PILLS
"THE OLD RELIABLE."
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SYMPTOMS OF A
TORPID LIVER.
Loss of appetite, Nausea, bowels costive, Pain in the Head, with a dull sensation in the back part, Pain under the shoulder-blade, fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, Loss of memory, with a feeling of having neglected some duty, weariness, Dizziness, Fluttering of the Heart, Dots before the eyes, Yellow Skin, Headache, Restlessness at night, highly colored Urine.
IF THESE WARNINGS ARE UNHEEDED, SERIOUS DISEASES WILL SOON BE DEVELOPED.
TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to astonish the sufferer.
They Increase the Appetite, and cause the body to Take on Flesh, thus the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced. Price 25 cents.
TUTT'S HAIR DYE.
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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.
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OVER 300,000 IN ACTUAL USE
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Bronchitis, Catarrh of the Stomach (Dyspepsia), the early stages of Consumption, Asthma, Hay Fever and all diseases of the NOSE, THROAT and LUNGS CURED by a new and SUCCESSFUL SYSTEM.
Not a douche, snuff, nor patent medicine.
Each case is treated according to the symptoms, what will cure one case may be worthless in another. Result of 35 years' experience. If you are a sufferer you cannot afford to let this pass, you should at least investigate. Treatment both internal, which destroys the germs in the blood; and external, which is a grand discovery in the healing art, so simple and yet so sure. Remedies are all pleasant to use, and results most gratifying. Treatment sent to your home, where it can be used successfully. Send for book on catarrh containing references and diagnostic blank, free. Address
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The only GUARANTEED CURE for
FEVER AND AGUE,
CHILLS AND FEVER,
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REMITTENT, INTERMITTENT and BILIOUS FEVERS, NEURALGIA, and ALL MALARIAL DISEASES.
CHILLARINE is sold on a POSITIVE GUARANTY by the Proprietors and Druggists who sell it. If used according to directions, with the Liver Medicine, and it does not cure the Chills, you can take the bottles back to your druggist and he will refund the money.
NO CURE NO PAY OUR MOTTO, hence the Unparalleled Success of CHILLARINE.
DRUGGISTS DON'T LIE—READ:
Never hear any complaints from the Chillarine I have sold. M. F. Word, Cartersville, Ga.
Where Chillarine has been used it gives the fullest satisfaction. A. R. Hockersmith, Benton, Ark.
Please send me by first express, three dozen bottles Chillarine. Sells well. J. W. Ledbetter, Chewalla, Tenn.
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Chillarine is all it is recommended to be. A young lady who had suffered with Ague for twelve years, was entirely cured by one bottle. M. F. Jones, Clayton, Ind.
Chillarine is a "Dead Shot" every time. I guarantee every bottle; tell purchasers if it does not cure Chills to bring back the bottle and I will refund the money. It has not failed in any case, but Cured several chronic cases that had defied the best physicians. Chillarine and M. A. Simmons' Liver Medicine are as staple as sugar and coffee. Alex. B. Pope, Stuart, Tenn.
Thousands of Testimonials proving its value have been received from thankful sufferers.
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CURES Indigestion, Biliousness, Sick Headache, Costiveness, Dyspepsia, Colic,
CURES Lost Appetite, Sour Stomach, Foul Breath, Low Spirits, Enlargm't of Spleen, &c.
VEGETABLE
LIVER MEDICINE
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Who have Used it for the past Forty Years as the
BEST LIVER MEDICINE IN THE WORLD.
While thousands of Liver remedies have run their course and died, this, by its SUPERIOR MERIT, has continually acquired public confidence, till now it is acknowledged THE BEST.
It has more certificates of Cures made than any other Medicine in the world. No debility or bad feelings follow its use. It does not drug but assists nature. Purely Vegetable. Entirely Harmless. Unequalled for Children.
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BILIOUSNESS What greater misery, than when the Liver fails to withdraw the bile from the Blood as it should, allowing it to accumulate and become impure, until Dizziness, Nausea, Bad Taste, Lost Appetite, Yellow Complexion, Sick Headache, Sour Stomach, and often Constipated Bowels, forces upon us that feeling of Absolute Wretchedness which nothing else can do.
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LIVER MEDICINE
At once Corrects, Relieves and Cures all these Distressing Symptoms.
READ THE TESTIMONY.
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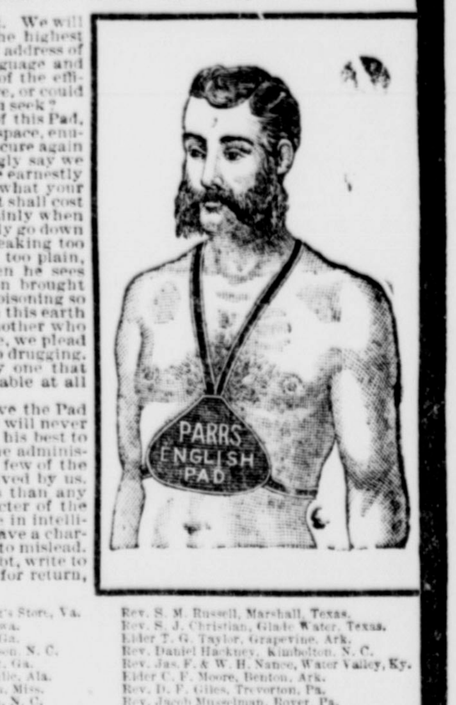

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In introducing this valuable Remedy, offer to send, upon certain conditions, a trial Pad FREE—NO CURE, NO PAY—
and guarantee speedy relief or not ask one penny for it. We will also send upon application, references from men of the highest respectability in our own city, as well as the names and address of thousands who have used them, giving the exact language and words of heart-felt praise from these living monuments of the efficacy of this greatest of all remedies. Can you ask more, or could we do more to inspire you with that confidence which you seek?
So positive are we of the wonderful remedial qualities of this Pad, that we do not—nor can we in justice to it—in this short space, enumerate all the diseases it will cure, has cured and can cure again without the possibility of a failure, that we unhesitatingly say we are content to let it stand or fall on its own merits, and we earnestly request every afflicted man, woman or child, no matter what your trouble may be, TRY IT, and if you are not relieved, it shall cost you nothing. Can you doubt our motive in speaking plainly when we see thousands upon thousands of our fellow-men yearly go down to the grave for want of a proper remedy? Are we speaking too plain? Can the man who gives the alarm of Fire! speak too plain, or can the truly conscientious man keep silence when he sees daily—nay, almost hourly, the terrible wreck and ruin brought about by injudicious drugging and wholesale mineral poisoning so common in our day! No! by all that you hold dear upon this earth of ours—by your wife, little ones, the father and the mother who nurtured you, the brothers and the sisters whom you love, we plead with you. We warn you as a man and fellow-sufferer, stop drugging. Use the Pad, the only common-sense remedy, the only one that leaves no injurious effects behind. It is safe and reliable at all times, and is always at hand in time of necessity.
In conclusion, our parting words are, stop drugging, give the Pad a fair, honest and impartial trial, and our word for it, you will never regret it, but will live to thank the man who has done his best to rescue you from the slavery of modern medication by the administration of deadly drugs. Our space forbids us giving but few of the many thousands of Testimonials and Certificates received by us. We hold a larger number of true, genuine certificates than any other Pad Company in the world. Observe the character of the men whose names appear here—men above the average in intelligence and not likely to be imposed upon, and men who have a character at stake, and would not for any consideration seek to mislead.
Read the subjoined list carefully, and, if you still doubt, write to any of the parties, and by enclosing a three-cent stamp for return, they will gladly substantiate all we say.
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THE centenary thank-offering has reached a total of $1,199,604.

◆

OUR Catholic friend, the *Texas Monitor*, persists in misunderstanding the point at issue between us. In the hope of making it plain we submit the following question: Is there any difference between the spirit of inquiry guided by the word of God, and the spirit of inquiry guided by the word of a Roman Catholic Bishop? We think there is. There is a censorship that kills and a censorship that maketh alive. It is not the principle that is objected to, but the Roman Catholic method of applying it.

◆

IN regard to the common assertion that prohibition is an infringement of personal right, the *American Reformer* says:

> No man's personality is more sacred than the elevation of all men. For that elevation the State is responsible. To that elevation it stands committed by virtue of its own self-interest and its own perpetuity. Who so holds personal privilege superior to general good, is not the best citizen, and has no call for special consideration under the law. For him the law should make no exceptions. His personal liberty dwindles to insignificance before the personal rights of his fellows to protection, and to developement, by and through every measure which the state can devise. A moral right which would serve him at common cost becomes a moral wrong.

◆

MR. C. G. WELLS, President of the Island City Savings Bank, was a man esteemed in the community as able, kind, courteous, charitable, pure and honest. Without evil intent, no doubt, he drew largely upon the bank deposits to prop the failing fortunes of the cotton firm of which he was a member. The collapse of this firm involved the failure of the bank, and on last Sunday, feeling himself unable to breast the storm, he took twenty grains of morphine and died. We weep with the innocent ones whose hearts are broken by this tragedy; we sympathize with a fellow-mortal who found his burden too heavy to be borne, but in the name of humanity and of Christian civilization, we lift up our voice in sorrowful but unmistakable denunciation of the double crime of defalcation and suicide.

◆

THE failure of the Island City Savings bank is one of the most unfortunate and distressing affairs that has ever befallen the people of Galveston. The deposits were more than $500,000, and the number of depositors more than three thousand. The interest promised on deposits influenced many clerks, workingmen, day laborers, struggling women, and business men with small capital, to risk in the hands of the bank all their little savings. There is great agitation and much just indignation among the unfortunate and needy sufferers. It is said, and we trust correctly, that strong and substantial business men, in no way connected with the bank or its affairs, are aiding the directors in the effort to protect the depositors, and that the business community at large are interested in bringing about a speedy and equitable settlement. Details as to the condition of the bank's affairs have been given to the public and the directors promise to pay the depositors seventy cents on the dollar. It has been remarked that "this is a generous proposition." We can see nothing generous in it. It is thirty per cent. less than what is actually due thousands of innocent depositors, many of whom are poor and sorely afflicted.

◆

WASHINGTON GLADDEN, in the *Century*, counsels the church in its management of popular amusements to insist upon the following general principles:

> 1. Amusement is not an end, but a means—a means of refreshing the mind and replenishing the strength of the body; when it begins to be the principal thing for which one lives, or when, in pursuing it, the mental powers are enfeebled and the bodily health impaired, it falls under just condemnation.
>
> 2. Amusements that consume the hours which ought to be sacred to sleep are, therefore, censurable.
>
> 3. Amusements that call us away from work which we are bound to do are pernicious, just to the extent to which they cause us to be neglectful or unfaithful.
>
> 4. Amusements that rouse or stimulate morbid appetites or unlawful passions, or that cause us to be restless or discontented, are always to be avoided.
>
> 5. Any indulgence in amusement which has a tendency to weaken our respect for the great interests of character, or to loosen our hold on the eternal verities of the spiritual realm, is, so far forth, a damage to us.

The Methodist Church for more than one hundred years has held these principles embodied in one. In the General Rules it is required that all who remain in the church shall avoid "the taking such diversions as cannot be used in the name of the Lord Jesus."

PERSONAL RESPONSIBILITY.

It was the noble sentiment of a noble man when General Lee said: "The sublimest word in the language is Duty." One of the greatest of living preachers has said, "The most solemn word in the language is Responsibility." Careful thought shows the latter sentiment to be the more accurate of the two. Of the two words named, "responsibility" is the more solemn and the more powerful. Your duty is what you have to do; your responsibility is the account you must render for what you do and for what you leave undone. To some men the word duty is as broad and as grand as the heavens, but to very many it is vague and narrow. It may even in the minds of some have respect only to what they have to do in certain positions which they hold, and perhaps that they may continue to hold them.

Not so with responsibility. When we are told of the last reckoning—of the day when we shall stand face to face with One who knows all about us to give an account of the deeds done in the body; of the hour when our lives shall lie uncovered beneath the eye which shall survey them from first to last, searchingly, unerringly, we are brought under the influence of the most powerful motive that can sway the human soul. And yet this is true of every one of us. Whatever else is uncertain, this is without question—we shall die and after death shall give an account. In the dim future, which we cannot read, one object rises clear and unmistakable: the great white throne, before which we shall stand to answer for what we are and for what we are not; for what we have done and for what we have left undone.

Why are we thus responsible? The answer is easy: because moral character is with every man a matter of choice. Just as myriads of minutest workmen have built the reefs of coral, so myriads of acts of volition have made us what we are. The drift of our lives, at any given time, is in each case the result of innumerable "acts of choice, carrying with them the whole momentum of our being." This is true no matter how the opportunities of men may differ. Your will is better poised than the will of a barbarian; but while these differing opportunities may make as many variations in the extent of responsibility, yet in the main we are free to act, and hence are what we have made ourselves. And since we might have been something else, we are responsible for what we are.

But why cannot a man do what he will with his own. Simply because there is nothing he can claim as "his own." Human property is a fiction. Man has nothing. He and all he has are alike the property of God. We have nothing that we have not received. "Of thine own have we given thee." Time, health, talent, power, income, opportunities, are all of God. He that sends rain upon the fields and sunshine upon the waiting grain is also the giver of the harvest that is yielded, the skill which garners it and the value which it brings in the markets of the world. The parable of the talents is the parable of human life. What we have God has given us and we shall have to account to him at last for the use that we have made of it. And that day will come! We may find it hard to believe it, but it will come. The very angels may not know the day and the hour, but—it will come. The trumpet shall sound, the curtained heavens shall roll together as a scroll, and reveal the vast expanse whereon the multitudes of the human family shall appear in that last scene of the tragedy of life—"Depart ye cursed;" "Come ye blessed of my Father." We shall witness that day—each one of us. Let us not be deceived; we shall each one of us hereafter behold the great white throne, the countless multitudes before it and the issues upon this side and upon that as all gradually settles down into "the last unchangeable award." It is a catastrophe we cannot prevent and cannot avoid; but there is one thing we can do—we can prepare to meet it. We cannot meet it unbefriended and alone; nor is there need that we should. If we remember correctly, it is Guthrie who tells the touching story of a certain minister of state who was accused of high treason and put on trial for his life. During the progress of the trial men wondered at his composure. When the hearts of his friends sank within them he remained unmoved. In the face of a fate that seemed inevitable he showed no signs of fear. When the supreme moment came, and the words that told that he was lost were spoken, the face of the prisoner did not pale, and not a tremor chased the half smile from his lips. The judge arose, and amid the silence of the hushed assembly recited the most fearful sentence known to the law. Then the prisoner rose and without a word walked calmly forward and laid upon the judge's table a full, free pardon, signed and sealed by his sovereign which he had carried in his bosom all the while. What is a trial for his life to the man who carries in his bosom his sovereign's reprieve? Just what the last great assize will be to him who carries in his heart Christ's pardon for his sins! But is there for one and all this pardon of sin and this reprieve from death? Yes—"Thou shalt call his name Jesus, for he shall save his people from their sins."

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> THE trouble with the *Advocate*, as with most Protestants, is that it knows Catholicity through non-Catholic authorities.—*Texas Monitor.*

How can that be, when all that we have said of it has been taken from its own official organ?

METHODIST DISCIPLINE.

An editorial in the St. Louis *Christian Advocate* makes some statements that are alarming. The editor, in withholding a communication from an eminently respectable source, gives at the same time a fair idea of its contents and significance. It seems that the correspondent says that "some members of mission boards, general and local, are patrons of the dance and the theater;" that "a bishop tries to preach down dancing in a church and fails;" that "one of the church papers refuses to let it be known through its columns that dancing was one of the prominent features of a college for young ladies whose advertisement it admits;" that "fathers in our Israel are impatient with those who are too forward to resist such evils as the dance, the theatre and the circus," and that "it comes to us well authenticated that discipline cannot be enforced in some of our churches."

These statements may be alarming, but they are not astonishing. It has not been long since, while remonstrating with a local preacher, who allows his daughters to dance, we received the reply: "They learned to dance in a Methodist college." It has not been a week since a pastor learned to his confusion that the organist in his church was a leader in dancing circles and a frequent visitor at the theater. Then comes the skating-rink, which in many of our towns and cities is rapidly coming to be an abomination that maketh desolate. Last, but not least, if the preacher happens to mention these things in his sermon, a significant smile runs round the circle. Who is responsible for this condition of things? What are the causes that have brought it about? These are questions not easily answered. Some may even doubt the propriety of attempting to answer them—at least in the church organ. But this evil is getting to be so deeply rooted that silence has ceased to be a virtue. If anything is ever to be said, it must be said now. A little while and it will be too late.

Is it not possible that one of the causes of this evil may be found to be a lack of through conviction on the part of the preacher whose duty it is to enforce the law? If he really believed these things to be evil in the sight of God, and that his people were perishing on account of them, would he not be more prompt in the effort to check them? And even where his views are strong and clear, may there not be wanting sometimes "the courage of his convictions?" The Lord found it needful to say even to Joshua: "Be courageous;" and such an admonition may be often needed by the leaders of our modern Israel. Not merely the courage to preach about the matter, but the courage to go directly to the offending persons and, face to face, "speak the truth in love." To do this requires on the part of the preacher a good degree of bravery. To offend the children is to offend the parents, and to offend the parents is to endanger the support of his wife and children. As hard to face as such a danger is, it is not the whole risk. If it were, there would be small question as to his duty. The preacher who fails to do his duty through fear of such loss, would, under different circumstances, have sold his birthright for a mess of pottage. But this is not the whole case. The end of the year arrives; conference convenes; a petition for his removal on the ground of personal unpopularity is in the hands of the cabinet; he is moved and a milder-mannered man takes his place. We do not say this is always the case, but it may be. The writer of these lines once besought one of our bishops to return to a Texas station a preacher who had rendered himself unpopular by the administration of discipline. The bishop asked about support, and was answered: "Ask the mission board for an appropriation if necessary, but let that church be purged." The bishop thought differently.

But this is not the entire analysis. Another cause may be found in the lack of co-operation on the part of the membership. Often when the preacher is ready and willing to enforce the law the members oppose it. Sometimes he delays until he is helpless. A church of two hundred members once failed to furnish a committee who would investigate a case according to law. In another instance the pastor could not find in a large church a committee of members sufficiently free from these evils to be entrusted with the discipline of the others. In such a case what is he to do? He cannot hope for a revival to burn up the dross; for the man who has not done his duty cannot exercise the faith necessary to revival work in pentecostal power. "How can ye believe that receive honor one of another and seek not the honor that cometh from God only?" There is just one recourse left, and he adopts it. He sends for some Evangelist, who does not know these depressing facts, and whose duty has no connection with church discipline. He comes. A general movement begins. He goes. And the pastor finds himself face to face with the most of his former problems and several dozen new ones in addition. To meet such a case a man must have the spirit of an Elijah. But when the spirit and power of Elijah is upon him, God answers by fire from heaven, and Ahab and Jezebel and all their prophets are overthrown.

Finally: The picture we have drawn is no fancy sketch. It is taken from real life. It portrays not one church, but many. *Unless men who will enforce the discipline are sent into the centers of influence, and kept there at any cost, Methodist discipline had as well be abandoned.*

THINGS SAID AND DONE.

Persons under 17 years old are to be excluded from the courts in Cumberland county, Pa., during criminal trials.

The editor of this paper acknowledges with thanks the notification from the Executive Committee of his election to membership in the American Institute of Christian Philosophy.

Prohibition was never stronger in Kansas than now. The Legislature is pronounced in favor of the enforcement of the law and the heresy of resubmission is buried past the hope of resurrection.

The creed of the Socialists was never better formulated than at a recent Socialist meeting in Chicago. A mere lad mounted the platform and said that "when everything belonged to everybody no lazy man would work."

Publication of the proceedings of the centennial conference in Baltimore is not assured, and cannot be until a few hundred more subscriptions are made. The large octavo volume will be given for $2, which will just cover cost.

The ADVOCATE has received a copy of the *Times-Democrat* Almanac for 1885. It is a reliable and convenient book of reference. It is mailed free to every yearly subscriber, and is sold to the public at twenty-five cents. We are under obligations to our highly esteemed exchange for this favor.

It has been suggested to the Evangelical Alliance that the week of prayer should begin on the last Sunday of the old year rather than on the first Sunday of the new. A series of impressive religious services might thus be arranged up to the close of the old year and into the new.

Great is the difference between a minister's doing all he can and simply letting the matter take care of itself. A pastor on his third year sent to the New York *Christian Advocate* 100 names; the previous year 40. When asked what made the increase, he said: "*I thought I would see what I could do.*"

Mr. Moody had some gentlemen to dine with him at Ford's Hotel the last day of his stay in Richmond, Virginia, and during the time the subject of a Hall for the Young Men's Christian Association was spoken of, and a subscription of $15,500 was taken at once. He urged the completion of this subscription upon his audience that afternoon.

The London *Spectator* rather severely describes a "bazaar" as "that for which people make what nobody values in order that other people may buy what nobody wants, all to help an association which badly needs both time and money, and ought therefore to encourage in every way the economy of time and money."

Mr. Moody concluded his work in Richmond, Va., on the 14th, and left for Washington, where he was to begin on the 15th. The effect of his preaching was to awaken a wide-spread interest upon the subject of personal religion. The churches are following up these awakenings with union meetings by the various denominations, and it is hoped great results will be reached.

The great Exposition, says the New Orleans *Advocate*, is now in full blast. With the exception of the art gallery, which will be thrown open in a few days, and a few minor exhibits, everything is in readiness and the display is magnificient. Those who have delayed their coming under an apprehension that preparations, were incomplete can pack their trunks and take the next train.

An exchange says: That Roman Catholic, rationalistic, Frenchy city, New Orleans, opens its "world's exposition" on Sunday. Thus it goes forth that this so-called Christian republic calmly votes to desecrate God's day. We as calmly hope that the exposition will not be a success. It is far better that it should be a failure with its Sabbath desecration, than a success as a representative American rebellion against God.

That the editor of a newspaper in England is strictly accountable for the libelous utterances of his contributors has been demonstrated by the recent conviction of Mr. Edmund Yates, of the *London World.* By the criminal law of libel, he has been sentenced to four months' imprisonment for printing a paragraph furnished by a contributor, which he, or his assistants thought true, but which proved to be false.

The *Churchman*, prophesying a storm in the future that will shake the foundations of society, reminds Christian men that "the purpose of a Christian life is the doing of good. No man has a right to labor simply for his own aggrandizement. He has no right, for instance, to live luxuriously, entirely unmindful that his fellow-men are compelled, through act or omission of his, to live like brute beasts."

A woman died in Philadelphia last week who, with her husband, belonged to a sect called the Heavenly Recruits, a part of whose creed is that faith cures disease. She was taken very ill, and her brother, who is an unbeliever, called a doctor. She took medicine, but concluded that "if she expected the Lord to cure her she must depend upon the Lord alone." She stopped the medicine, and died on Saturday. "They that are whole need not a physician," but even Jesus said, "They that are sick" do.

Dr. J. E. Todd, of New Haven, has voiced a general growing dissatisfaction with methods of classical education in our colleges. He alleges truthfully that the colleges teach grammar, and not literature, but his indictment becomes startling when he says: "I do not believe there is a professor in Yale College to-day who can translate at sight and without recourse to thumbed lexicons a page of Greek or Latin with which he has had no previous acquaintance. If this be true, as it certainly was in my college days, what can you expect from the students themselves?"

Governor Porter, of Indiana, assigns as one reason for pardoning a murderer by the name of Crawford, the fact that the said Crawford used to "appear" to him every night as he lay in bed "with the most beseeching and imploring look imaginable in his face," and continued "the apparition" till the pardon was granted. The Governor says that "nothing ever made such an impression on his mind as this vision." The New York *Independent* remarks: "Something must have impressed Governor Porter's mind, or he would not have given such evidence that, if not an out-and-out lunatic, he is the very next thing to it."

The following from an exchange is worthy of consideration:

> Our learned men, our men in high position, may ridicule the fact, but it still remains a fact, that the Lesson Leaves have crowded the Bible out of our Sunday-schools. There was a time when most of our schools were supplied with Bibles or Testaments. I have seen piles of these discarded books stowed away in some library case or church closet. I have seen a teacher of a Bible-class, seated in the rear of the room, walk up the aisle, and taking down the pulpit Bible, march back to his class to hunt up some reference that the lesson has called for. A Bible-class! Not one member, not even the teacher, had a Bible.

The ADVOCATE takes pleasure in acknowledging, with thanks, and calling general attention to, the following:

> AUSTIN, TEXAS, Jan. 10, 1885.
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> You are hereby cordially invited to be present to participate in the ceremonies incident to the laying of the corner-stone of the new capitol of this State, at Austin, March 2, 1885, forty-ninth aniversary of Texan Independence; and you are authorized and respectfully requested to extend through the columns of your valuable paper a cordial invitation to your readers, and the citizens of Texas generally, to be present on this important and interesting occasion, By order of the Invitation Committee.
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> WILL LAMBERT, Secretary. J. A. HOOPER, Chairman.

The University of Chicago borrowed, some years ago, from the Union Mutual Life Insurance Company, of Portland, Me., for the construction of buildings, etc., sums amounting, with interest, to about three hundred thousand dollars. The loan was secured by a mortgage on the premises. The present trustees refuse to pay this sum, on the ground that their predecessors had no legal authority to execute the several notes, mortgages, etc. The land was given by the late Stephen A. Douglas, and his heirs claim that, in case it shall be no longer used by the University, it reverts to them. The matter has been in the courts a long time. A decision was given on the 6th in favor of the insurance company, but an appeal has been taken.

An exchange, discussing the annually recurring propositions to make the Commissioner of Agriculture a cabinet officer, says:

> The proposition is supposed to be in the interests of the farmer. It is really opposed to his interests. For the cabinet officer is of necessity a political officer, and must be changed with every change in administration, even when the same party remains in power. But agriculture is in no sense a political interest; and it is preeminently for the interest of the farmer that the head of the Agricultural Bureau should not be changed with changing administrations, but should be non-political in its character. The office is one which should be filled by a specialist; and there is no reason why he should be one of the president's official advisers on ordinary questions of state policy.

The annual sermon in behalf of the American Institute of Christian Philosophy was delivered Sunday evening, Jan. 18, in St. Thomas's Episcopal Church, in New York, by the Rt. Rev. Bishop Harris, of Detroit. The Bishop made a theistic argument from the intellectual and moral constitution of man. He was followed in an address by Rt. Rev. Bishop Potter, who set forth the need of such publications as the institute issues, and spoke of an appeal now made by gentlemen in Japan for copies of *Christian Thought*, to be read by men having influence in settling great religious questions in Japan. The Rev. Dr. Deems, the President of the Institute, states that both addresses will be issued in *Christian Thought*, the organ of this Institute.

The *Christian Union*, discussing the Reagan Inter-State Commerce bill, says:

> The bill now goes to the Senate, but will hardly pass that body before adjournment. The objections to this bill are of two kinds: it is criticised in detail as impracticable of execution and enforcement; and it is insisted that any attempt by Congress to legislate on this subject is "another of the many examples of futile attempts to alter the nature of things." The first objection may be well founded; it may be reasonably presumed that first legislation on this subject will be crude; but it will be difficult, we think, for any advocate of *laissez faire* to explain why it is right in principle for a city to regulate the rates which a hackman may charge for carrying passengers, and wrong for a nation to regulate the rates which a railroad corporation may charge for carrying freights.

The effort to smurch the character of Governor St. John seems to have failed. Some letters and telegrams have been produced, from which it would appear that a Kansas politician by the name of Legate did enter into negotiations with the Republican National Committee to secure Governer St. John's withdrawal for $25,000, and that he was given to understand that a part of the sum would be forthcoming; but Governor St. John did not withdraw, the money was not paid, and there is not a particle of evidence to indicate that Mr. Legate had any authority whatever to speak for St. John. It is thought that it was either a job organized by St. John's enemies for the purpose of destroying his canvass, and abandoned at the last as too risky, or an attempt on the part of an unscrupulous politician to accomplish his withdrawal without the power to do it.

Our Methodist brethren had a good time in celebrating the first centennial of their church in America. They have slightly the advantage of the Presbyterians in the matter of dates. We do not know what day and year it was when Paul gave directions in regard to the organization of Presbyterian churches, nor what previously existing churches of the Presbyterian form he may have accepted as his model, so that we cannot celebrate our nineteen-hundredth anniversary with a satisfactory conviction about the exact day.—*The Interior.*

If you go back *there*, dear *Interior*, we must antedate you. Our real centennial data began before St. Paul joined the church. The first Methodist meeting was in that upper chamber.—*Northwestern Advocate.*

It is further back still, according to the *Independent*, when the seventy itinerants were sent out by the Savior.

The most serious problem of modern Democracy is the government of our cities. The message of Mayor Grace, of New York city, giving as it does the experience of that city whose population presents the greatest difficulty in local self-government, is of more than local concern. He condemns the continual change made in the city charter by the State Legislature, and urges a constitutional amendment providing for a general charter for all cities, and forbidding legislative tinkering. He urges the change of municipal elections from the fall to the spring, so as to divorce them as far as possible from partisan influences; the substitution of single-headed departments for hydra-headed departments, so as to secure an undivided responsibility; and a divorce of the Election Bureau from the Police Department; and he promises a rigid and faithful enforcement of the civil service reform under which an examination for fitness is a prerequisite to appointment except for a few specially designated offices.

The Rev. Dr. L. D. Bevan, whose pastorate of the "Old Brick Church," New York city, made his name familiarly known to Americans, has an interesting paper in *The Quiver* for February on "Popular American Preachers." In it he scouts at the idea that sensational preachers are popular here. His opinion of his former associates is of interest:

> The hearer of itching ears may search in vain through the length and width of some of the chief cities of America for sensational preaching. The imperial city of New York does not possess such an article. Probably the impression of the English sermon-hunter, after a pretty careful raid for his favorite style, would be that the preaching of New York was good, instructive, scholarly, in excellent taste, but to him a trifle commonplace and dull. It is probable that all the sensation which the American can bear is furnished him by the newspaper press. Other forms of intellectual effort may also suffer from a reaction against this sensationalism of the newspapers and be almost too much restrained within the stricter lines of oratorical aud literary style. American public speaking is always good, but is rather stiff and stilted. American authorship suffers somewhat in the same manner. More naturalness and simplicity and directness in the pulpit would not be amiss. But we doubt whether the average American congregation, in some places at least, would like such preaching. It would not be bookish enough, and being interesting, its very simplicity would raise a suspicion of its depth and thoroughness.

The ceremony of conferring the pallium upon Archbishop F. X. Leray occurred at the Cathedral of St. Louis, New Orleans, Jan. 25. The following information in regard to this article of prelatical adornment may be of interest:

> The pallium is a white woolen band, between two and three inches broad, worn over the breast and shoulders, a single band falling down in front, adorned with four black crosses and fastened with three golden pins. The color of the crosses was in ancient times a red purple, but since the time of Innocent III. the crosses have been black. The pallium is said to be taken from the body of St. Peter, because in ancient times it was customary to preserve the pallium in the "confession" of St. Peter, and under the altar beneath which the bodies of the apostles Peter and Paul repose. There are three opinions as to the origin of the pallium. De Marca and the writers of his school claim that it was originally an imperial ornament, worn by the Roman emperors, which Constantine, after the peace of the church, permitted Pope Sylvester to wear the symbol of supreme authority, and which he authorized him also in certain cases to grant as a special privilege to others. Then there are others who think that the pallium, though of purely ecclesiastical origin, was worn by the popes in imitation of the rational and superhumeral worn by the high priests of the old law. Others again trace the origin of the pallium to St. Linus, the immediate successor of St. Peter. It is certain, however, that the use of the pallium is very ancient.

Governor Hill, of the State of New York, in his recent message, says:

> The present mode of executing criminals by hanging has come down to us from the dark ages, and it may well be questioned whether the science of the present day cannot provide a means for taking the life of such as are condemned to die in a less barbarous manner. I commend this suggestion to the consideration of the legislature.

The New York *Independent* believes this suggestion worthy of consideration, and in support of it says:

> The whole theory of capital punishment is simply to take the life of the murderer for the protection of society; and, inasmuch as it is no part of this theory to torture him by the method of doing it, the more instantaneous and painless the process the better. Hanging is by no means the quickest way of doing it. Shooting would be quicker; and a powerful shock by electricity would instantly effect death, without a struggle or a moment's consciousness. It is certainly possible to devise a more humane method than hanging for the execution of criminals condemned to die. Hence, we think the suggestion of Governor Hill worthy of the consideration of the legislature.

Hon. Hiram Price, Commissioner of Indian Affairs, brings a very serious accusation against the capital of the nation. He says:

> There are 200,000 inhabitants in Washington, which is the capital of this great nation and the central point of its refinement and culture, and yet there are more drunkenness and crime here than among the 250,000 Indians who are savages, and have never felt the elevating influence of our modern civilization.

The following, from Dr. Joseph Parker, will do to read and ponder:

> *Pentecost.*—Note the word, *accord*. The instruments were all in tune together; there was but one feeling, one wish, one desire; the assembly was without mental distraction or moral discord; quarreling, clamoring, suspicion, jealousy, envy—these were all outside; within the gathered circle there was but one spirit, one expectation, one hope, one growing wonder—the silence that precedes revelation. * * * God has promised nothing to *disunion*: the man that creates disunion in the church must instantly be put away; he is worse than an infidel, he is worse then a drunkard, a liar, a thief. The man who utters one jarring note in God's assembly is a thief in heaven; he is not stealing some property that was mine, 'tis his, 'tis his—he is stealing the very riches of divine grace.
>
> The Christians, then, were gathered with one *accord*: that is the eternal term. They were also in one *place*: that is the trasient word. The place is nothing; the accord is everything. * * * The accord is the union, the trusting heart, the rythmic fellowship—this is the eternal quantity, and he who meddles with it is a violator within the very shadow of the altar. Yet who thinks of this? If a poor moral cripple should be caught suddenly in some moral fault, then is the imperfect and blind church enraged at him, but the man who is speaking ungracious words, making unlovely statements, breathing a spirit of dissension in the church—who takes note of *him*? Number me with the wildest drunkards that were ever lost in the wild night, rather than with those men who, with bated breath even, can seek to mar the union, the sweet accord of Christ's redeemed church. I know of no gospel for such men. It hath not entered into the infinite compassion of God to have pity upon them. To all the rest of you I have gospels high as heaven, wide as the horizon, but to the marplot in the church, to the spirit of disunion, to the disciple of dissension, God has given me no message except the message of anathema and excommunication.

Two weeks ago we published a part of a letter written by "Evangelist," from Chico, Texas, to the *Christian Observer*, a Presbyterian paper at Louisville. It has called forth the following:

> CHICO, Texas, Jan. 21, 1885.
>
> *Dear Bro:*—I notice in your issue of the 17th inst. a part of a communication from Chico to the *Observer* of Louisville, Ky. In this letter "Evangelist" misrepresents our people. He preached, according to my recollection, only twice while at Chico—on both occasions at night. I am free to acknowledge that we have no "fine haired," eloquent D. D.s in our quiet little village nestling here amid the cross timbers; but we have, nevertheless, preachers who are full of the Holy Ghost, and who preach most earnestly Christ and him crucified. At the time he refers to there were among us Bro. Morton, of the Methodist Church, South; Bro. Gregory, of the Cumberland Presbyterian; Bro. Clearly, of the Baptist; Bro. Morrison, of the Congregationalist, and Bro. Razor, of the Christian Church. All of these men are good English scholars, and some of them of extra literary attainments. Judging from the sermons of the "Evangelist" while here, most of these can "lay him in the shade." His statement that a minister of the gospel in our community, on being elected school trustee, refused to serve on the ground of being unable to read or write, cannot possibly be correct. No minister of the gospel has been elected in this district to the office of school trustee; nor is there living in any part of the district a preacher who cannot read or write. We are not puffed up by any means on account of our literary attainments, but still we prefer not to be misrepresented.
>
> A PRESBYTERIAN.

The brother who writes the above gives his name, and requests the *Observer* to copy. We are glad to see visitors in Texas, but in their racy letters about us let them stick to the facts.

METHODISM IN TEXAS.

—J. T. Stanley, Kaufman: Our pastor, Rev. O. P. Thomas, is moving off with his work finely. He is a *pastor*.

—Rev. J. T. C. Collins, Fulton, Ky.: I wish the Texas Christian Advocate great success. I hail its weekly visits with great delight.

—Rev. J. H. Collard, Mexia: We are stuccoing our church on the outside. The people have built a crib and stable. Everybody likes the Advocate, i. e., the editorial department.

—Rev. H. V. Philpott, presiding elder Huntsville district, writes: I have transferred Rev. W. J. Phillips, supernumerary, from Navasota and Anderson charge to Bryan station.

—Rev. J. H. Wiseman, Anson: Our first quarterly meeting resulted in five accessions, and the baptism of three children. The sickness of our presiding elder on Sunday gave cause for regret.

—Rev. H. C. Trammell, Carlton: I have been housed up several days threatened with pneumonia. Notwithstanding the hard times, we have improved the parsonage some. Took in six members last Sunday.

—Thos. G. Paine, Chambers Creek: We are all pleased on Sims and Glenwood circuit with our preacher, Bro. C. S. McCarver. We take him to be the right man in the right place. We expect to send subscribers to the Advocate.

—Rev. W. H. Crawford, Orange: Our first quarterly conference is over. Finances behind, but soon will be up. Two members received this year. The spiritual condition of the church is good. We feel confident of a revival this year.

—Rev. R. T. Woolsey, Columbia: The people of Columbia are inferior to none in large-heartedness. We found all things ready at the parsonage on our arrival; the larder well filled, table heavy laden, and the sunshine of a perfect welcome all around. Success to our paper and its editors.

—Rev. R. M. Leaton, Round Mountain: Preached at Comanche Jan. 11; congregation good and very attentive. After the sermon held class-meeting, which was excellent. There is spiritual vitality in the little Christian band at Comanche.

—Rev. E. R. Large, Union Spring: The first quarterly conference for Larissa circuit is over. Owing to the inclemency of the weather it was almost a failure. Four stewards, three trustees, one class-leader and the presiding elder composed the conference. We went ahead and attended to the business.

—Rev. J. B. Wood, Putnam: A brother on my work set apart a pig for the missionary cause about one year ago. Not long since the pig was killed and brought $11.40 in cash. Let every Methodist family do something of the kind and the mission treasury will burst with fatness.

—Rev. S. H. Morgan, Cedar Creek: Our pastor, Rev. E. G. Hocutt, and family have arrived. A home has been secured for them at Red Rock. We welcome him among us, and earnestly hope and pray that he may, by God's help, do us much good. We are all humbly pleading for a gracious revival.

—Rev. W. J. Lemons, Buffalo Gap: Church houses are in great demand in this high western country in the winter. We have commenced laying material on the ground to build a church in Buffalo Gap. We are moving along quietly without any pounding, but will try, by the grace of God, to do a year of gospel work.

—Rev. J. E. Vinson, Pottsboro: Since conference Bro. W. W. Warren, Cumberland Presbyterian minister, and I have held a protracted meeting at Pottsboro, resulting in six or eight conversions. It is pleasant to labor with Bro. Warren. He is a good man. We have had six accessions to our church since conference.

—Rev. M. L. Halenbeck, Gabriel Mills: The good people of Burtram circuit know how to receive a young itinerant—wood, corn, cash, overcoat, etc. There are difficulties before us this year, but we enter upon the work trusting in Him who saith, "Lo I am with you always." May God's blessing rest upon the Advocate and all its readers.

—Rev. W. L. Pate, San Augustine: I came to my work the first of December, and I am profoundly grateful that my lot has been cast among such kind people as I have met here. The people are a church-going people. Dancing seems to be the greatest impediment that hinders the progress of the Master's cause. We are praying for a revival of religion.

—Rev. John F. Neal, Brownwood: Brownwood Methodism is greatly indebted to Missouri and Kentucky for some of its best material. Church active. The week of prayer was observed, and at its close we received two members. The young men have a weekly prayer-meeting. This is a fine country. Some pneumonia this season, and several deaths.

—Rev T. T. Booth, Jacksonville: Our first quarterly meeting is over. Very small attendance, caused by cold weather. The business of the conference was attended to, however, and we hope the work done will be satisfactory. The preacher's interest was well guarded. He has never suffered a moment's uneasiness among this kind people.

—Rev. W. T. Melugin, Salado: This people are giving evidence in many ways of their appreciation of my return to Solado circuit. The first quarterly meeting will be held at Three Forks on the first Saturday and Sunday in March, instead of February. May we be blest this year with good crops, good revivals, and the Advocate in every family.

—Rev. G. W. Langley, Melrose: I arrived at the parsonage on Christmas-eve, after sixty miles of travel in the cold. Met a warm reception and am well pleased. Find a large work in good condition. Was kindly remembered at the Christmas tree. First quarterly meeting held. The interests of our church looked after, and good promise for the preacher.

—Rev. B. A. Thomasson, Runnels: First quarterly conference held last Saturday and Sunday. Rev. J. K. Lane, presiding elder, not present. One steward, one trustee and one class-leader present. Snow and excessive cold the cause. No parsonage, but a house with rent paid by the church. No church-house, but churches and school-houses to preach in.

—Rev. R. I. Allen, Kemp: The weather is gloomy under the most favorable circumstances, but it is doubly so with the writer, who is on the eve of another move. My presiding elder has moved me from the Kemp mission, the southeastern corner of the Terrell district, to the Allen circuit, the northwestern corner of the same. My postoffice will be Allen, Collin county, Texas. Success to the Advocate.

—Rev. R. Crawford, Franklin: Our first quarterly meeting for the circuit came off Saturday and yesterday. The presiding elder, Rev. F. L. Allen, and pastor, Rev. Josephus Stephan, both at their posts. Quarterly conference on Saturday, at 3 p. m., and a good attendance of the official members. Assessments fair and outlook good. Weather very cold, and only two sermons preached. Everybody pleased with the *old* presiding elder and *new* preacher. New church here, but not paid for and not dedicated.

—Rev. L. F. Collins, Bluffdale: Got to my work Nov. 24; have been cordially received; have been very busy ever since revising or correcting the church records. First quarterly conference over; presiding elder not present, we fear sickness has prevented. Liberal assessment for preacher in charge. Good report from stewards. Am holding church conferences this round. Four joined by letter; one removed by letter and one by death.

—Rev. W. J. Jackson, Montague: Though I have been at work hard for the Advocate and have secured quite a number of subscribers, yet I am satisfied that I can raise ten more in the next month. The mystery to me is how Texas, with 100,000 Methodists, can be satisfied with even 15,000 subscribers for the Texas Advocate. It is good, but make it better. Increase the reading in the way you suggest, and give us a news department and we will succeed.

—Rev. C. J. Oxley, Valley Springs: Have been round my work, and though it is large and the spiritual condition low, I yet hope and pray for good results, and in the meantime am at work in the right direction, *i. e.*, building churches. The circuit bought a parsonage a few days ago. Generally speaking, we are moving up. Our first quarterly meeting is just over; had a large attendance of official members; finances, owing to hard times just now, are in a bad state, but if God blesses us with good crops all will be well.

—Rev. J. D. Crocket, Breckenridge: We have an excellent people. Among other kind acts they have done, yesterday, as the snow and sleet drifted in upon us in our scanty parsonage, Sister Rose, wife of G. W. Rose, possessed with the spirit of a heroine, faced the storm to insist that we should return with her to her own comfortable house to remain till the weather should moderate. With grateful hearts we accepted the invitation. God bless these good people, and prepare our hearts to do justice to the work. We have had a great deal of cold weather here.

—Rev. James E. Wallace, Texarkana: The preacher and his family had a warm welcome among old friends and new ones at Texarkana. What is better, it seems to be wearing well. We have been generally pounded and the empty purse has been replenished. I hope I may get as much into the hearts of these good people as did their late pastor, Bro. Mounteastle. He did a good work and is much esteemed. This is an important field. Only one who has served it can know the difficulties to overcome and the responsibilities to meet. Since I was here some years ago our church has greatly prospered. Then we sowed; now we are reaping.

—Rev. G. W. Owens, Lancaster: I don't know what to call it; I don't think "a pounding" will do. About the last of November I met a friend on the street, who said: I am going to present you with a buggy. About that time the boy-preacher grew silently eloquent. When the preacher fully recovered from the shock, the friend said: Call on Smith & Co., in Dallas, and get your buggy. Well I was not like the Baptist preacher who, when the merchant gave him a pound of smoking tobacco, asked: "Is it good?" One fellow standing by said, "it is cheap." I did not ask, "Is it good?" the buggy showed for itself. The day I went for the buggy I was in one of the banks of Dallas, when one of the bankers said to his partner: Go down the street and get a nice silk hat and present it to George. I did not ask, "Is it good?"—the hat showed for itself. A few days later the giver of the buggy sent to the parsonage a hog weighing one hundred and seventy-five pounds. Neither the madam nor I said, "Is it good?"—the hog showed for itself. This all came from the outside.

—Rev. Elias Robertson, writing to an exchange, says of the Mexican border mission:

> We have more than 1,200 members. Last year there were 213 adults and 181 infants baptized; Sunday-schools, 55; officers and teachers, 105; scholars, 1,164—nearly as many as we have members in the church. This is accounted for by the fact that the parents go to Sunday-school. As a rule, the entire membership of the church use this means of grace. Many of the members memorize the Twenty-five Articles of Religion and the General Rules.
>
> This (Monterey) district, as formed at the last annual conference, has 337 members. Fifty-nine adults and 57 infants were baptized last year. We have 15 Sunday-schools, with 20 officers and teachers, and 255 scholars.
>
> Many new missions were established this year, two of them being large cities, capitals of States. We now occupy five States in this Republic, besides preaching to thousands of Mexicans on the border of Texas.
>
> Wherever prayer-meeting, love-feast, class-meeting, and family prayers are kept up the church prospers. The beginners of this border mission started it on the old Methodist line in doctrine, polity, and usage. The good work of the Lord still goes on. Mexico is open to the gospel, and the need is more missionaries to carry the light of God's word to those in darkness.

CONFERENCE MINUTES.

An Error Corrected.

The minutes of the Texas Conference have been received and we are pleased with them. However, we notice a mistake we think should be corrected. We reported from Bremond $220 on centenary collection, whereas in the minutes we do not have the credit of anything.

T. F. Dimmitt.

Bremond, Jan. 21, 1885.

An Error Corrected.

I notice an error in the minutes of the nineteenth annual session of the Northwest Texas Conference. I am made to say that there was no money raised on Palo Pinto mission for building churches. In justice to the good people of the town of Palo Pinto, permit me to say that we raised the money and built a church worth $1,500 during 1884. I claim no credit; the honor is due the Methodist ladies of the town.

I. N. Reeves.

Eastland, Jan. 17.

More Errors.

I have just glanced over the minutes of the recent session of North Texas Conference. Am prepared to join Brother Hughes in complimenting the secretaries upon their work, but I deprecate the duty of correcting errors. It is the first instance in which I have been called so to do. My charge was reported as Honey Grove station. The church is said to have a seating capacity of 700—my report said 300. It is said to have fallen short $9.50 on conference collection—it was assessed and paid $23.50. It is reported as paying nothing for church extension—it paid at least fifty per cent. of its assessment. My reports were handed in as early as Thursday evening, on first call of committees, and they were correct, for they were made out from the quarterly conference records, and I was assisted by Brothers Yarborough and B. M. Burgher, and so the fault cannot lie with me. Again: I think I saw Bro. Hamilton's statistical report, in fact I am sure we ran over my report at his table together, and it was correct. But these errors, with a multitude of others, are the fault of the printer and proof-reader.

D. F. Fuller.

Whitesboro, Jan. 19.

—Prof. G. F. Wright says there are in the New Testament more than six hundred instances in which expressions have been incorporated into it from the Old Testament.

SOUTHERN METHODISM.

—Great revivals are reported in Kentucky and West Virginia.

—The division of the North Carolina Conference is being discussed.

—The net gain in the membership of our church for 1885 will be 35,000.

—There is no "South Carolina Methodist Rebellion." Rev. J. W. McRoy has been received.

—Rev. F. M. Featherstun has been appointed to Brandon station, Miss., made vacant by the death of Rev. Joshua T. Heard.

—Mrs. Kavanaugh has given, in compliance with the wish of the late Bishop Kavanaugh, his library to the Kentucky Wesleyan College.

—Rev. R. N. Price will now devote the whole of his time to the Holston *Methodist*, having resigned his professorship in Emory and Henry College.

—Mrs. Sue F. Mooney continues to contribute to the church press. She is a gifted writer. We hope the *Methodist* will sparkle ere long with one of her shining, glittering, diamond-like letters.—*Arkansas Methodist.*

—The Methodists of St. Louis have given Bishop Granbery a reception at St. John's Church. The house furnished him by their munificence is an elegant ten-roomed stone front.

—President D. M. Rush, of Centenary College, Jackson, La., died Jan. 21. A scriptural, earnest preacher, a commanding educator and a man of spotless character, has been called to his reward.

—A few days before his death, Dr. C. W. Miller said to a friend:

> If I go down the next month, as I have the past month, I cannot stand it. I think the chances are against me. I do not think I have what the physician said President Garfield had, a "fighting chance." But at this I am not dismayed; I have no fears. I have some things if I could live I would like to complete, but if ordered otherwise, they must perish on the shore. If I had my life to live over again I could correct some mistakes, but of one thing I am certain, my aim all the time was right. The atonement covers all. On this I rest.

—We regret to announce the death of Mrs. Werlein, wife of the venerable and widely-known Canal street merchant, Bro. Philip Werlein, and mother of our brother, Rev. S. Halsey Werlein, pastor of Felicity Street Church. She passed away in great peace on Saturday last at a ripe age and in the full maturity of a rich Christian experience. The funeral service was conducted by Bishop Parker on Sunday afternoon and was attended by a large concourse of friends. Our brother commences the new conference year in sorrow; but with a chastened spirit sustained by divine grace, he is better able to preach a gospel of comfort.—*New Orleans Christian Advocate.*

A Deserved Tribute.

To the Advocate.

Whereas, It has pleased God in his wisdom to remove from our ranks our beloved comrades, James Graham, James A. Shaw and F. A. Mood, thus checking our operations and frustrating plans; and,

Whereas, We deeply feel their absence and deplore their removal from the front of our embattled hosts; therefore,

Resolved 1, That we humbly bow to the wisdom of his decree, believing that "He doeth all things well," and wisely directs our operations to the accomplishment of the greatest good.

2. That sympathizing with their bereaved families, we offer them our sincere condolence and earnest prayers, praying God's comforting presence and sustaining power to be upon them.

3. That we will fondly cherish their memories and emulate their virtuous and noble examples, that we may become partakers of their joys and sharers of their triumph.

4. That these resolutions be sent to the Texas Christian Advocate for publication and to the families of the deceased.

M. H. Neely,
C. J. Cock,
J. M. Binkley,
Committee.

A Word from Grandview.

I mean no reflection upon our present editor by saying I was a great admirer of Dr. John as a man, preacher and editor. I loved him with a pure heart fervently. Texas Methodism owes him a debt of gratitude. But now that he has resigned, and the Board of Publication has called another to this responsible position, all loyal Methodists will cheerfully acquiesce in the decision of that honorable board; at the same time giving the new editor a hearty welcome, with a fixed determination to aid him with their prayers and influence in making our beloved Advocate second to none. Please accept a hearty welcome from your humble correspondent, and rest assured that I will labor unceasingly for the success of our church organ. I wish you and your numerous readers a happy and prosperous New Year.

Finch M. Winburne.

SOME QUESTIONS.

In the discipline, page 65, it says in reference to church conferences: "The roll of members shall be called at every meeting, and the conference may strike off the names of any who, on account of removal or other cause, have been lost sight of for twelve months, etc." The object in sending you this inquiry is that some one who knows will tell us through the columns of the Advocate what the "other cause" means, and whether or not the church conference would be justifiable in striking from the roll any except those who have moved away and their whereabouts are not known. Will some preacher, or bishop, please answer, and explain in the Advocate?

W. V. Jones.

By what authority can the presiding elder send a preacher to hold a quarterly conference on a circuit with which he is in no way connected. Our Discipline says, ¶ 53, page 57, who shall preside in a quarterly conference? Answer: The presiding elder, or in his absence, the preacher in charge. Now see Manual of Discipline, page 30. Would not a quarterly conference be illegal held by an appointee of the presiding elder other than the preacher in charge? I write, not complaining of anything that has happened with me, but this is practiced by some of our presiding elders, and I wish light on the subject.

Wm. Walker.

The latest riddle out: Why was my baby's last attack of croup like this paragraph? Because it was very short, and ended with that wonderful cure, Dr. Bull's Cough Syrup.

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Mrs. Jones—"Yes, boys do sometimes turn out to be fast young men." Mrs. Smith—"That is true, but I don't think my boy will ever be fast." Mrs. J.—"Indeed?" Mrs. S.—"No, he's a telegraph messenger boy.—*Boston Courier.*

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The Anniversary of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in St. Luke's Church, Columbus, Ga., beginning at 7:30 o'clock p. m., on Friday, Feb. 20, 1885, and extending over Saturday, the 21st, and Sunday, the 22d of February. A full programme of exercises will be announced in due time. At this meeting no business of any kind will be transacted.

The annual meeting of the board will be held in its office, 520 West Chestnut street, Louisville, Ky., beginning at 9 o'clock a. m., on Thursday, April 23, 1885, and continuing from day to day as occasion may require.

Applications for aid will be considered at this meeting, provided they are in the secretary's hand twenty days before the board meets. All other business interests will received attention at this meeting, of which all persons concerned will please take notice.

David Morton,
Cor. Sec.

Jan. 17, 1885.

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Gulliver as a Missionary.

NUMBER TWO.

To the Advocate:

We arrived safely at H. about the middle of that afternoon, but cold, hungry, and, on my part, much discouraged! The village consisted of eight log cabins—one of which was an inn, and boasted the euphonious and classic name of "Shin-Bone Hotel"!

Like our Lord, in this, if in no other sense "there was no room for us in the inn:" but my colleague, who had been here the year before and had some slight acquaintance with the lord of this "temple of good cheer," persuaded this jovial old caterer to allow us to "crush chuck" with him, to use his own phrase. This was the only alternative, and, to use the language of the best writers, it was a "groundhog case!"

There was no feed to be had for our horses anywhere in the city; and the poor beasts, though the night was cold and stormy, were compelled to fast, without shelter!

I shall not detail all I saw and heard at this place; and as for what I *felt*, our English should ally herself with foreign tongues to bear the burden of it. But I will simply touch the high places and give the reader the anatomy of the situation, if memory will kindly aid me with her note-book.

The "hotel" was an ordinary cabin, much like those seen in rural districts, with a covered entry in front, and a "shed-room" on the opposite side. The main room was heated by a large stove, and served several important purposes—sitting-room and dining-room chiefly. There was a ladder in one corner that led to a loft, floored with boards, and used for a numerous bed-room and a general *omnium gatherum*.

Though this cabin was an ordinary one, the inmates were extra-ordinary, in many respects. The proprietor and his family were plain, good-meaning people, recently, if at all, related to the author of the Proverbs; but the guests were of every class and cast—from the impecunious adventurer to the land-speculator "girded with his gold," from the reckless and care-defying cow-boy, with his leggings of goat-skin, to the lordly "bullionaire," who counted his cows by the thousands, and "ruled the roast" wherever he went. There were others, whose business no one knew nor cared to know, but whose chief employment, perhaps, was to keep out of range and shot of some sheriff from the States.

About dark, this motly throng gathered in the sitting-room of the "Shin-Bone;" and just such sights and sounds no man has seen nor heard since Adam was a small boy! Whatever else our fellow-guests may have lacked, they were, certainly, well supplied with "red-eye;" and the inspiriting flask passed from hand to hand and from lip to lip, showing them to be zealous worshipers of the "drunken god!" A cross-eyed man from Vermont, seeing us sitting alone, as it were, stepped over to where we were and asked us to "take a nip." We thanked him, but at the same time put in a little word for sobriety and decency. Then S. went on reading Watson, and I, reading that crowd.

The supper being ready some one called out: "Grub a-board! down and at it!" We went "at it," but got but little "under our belts," as the best writers would say—not because the "grub" lacked quantity, but because the quality was a little off. O how these rascals did tear their meat! and how they mixed it with their malt! Whisky flasks went round and big tales came about. Every fellow had a "yarn," and as soon as he got through, it "reminded" some one else of something he had seen or heard. In the meantime the "chuck" (a synonym for "grub,") continued, without abatement, to pass into eclipse. I was reminded of Goldsmith's "Mussy Club;" and I think I entered, for once at last, into the sentiment of the poet. I thought also of Burns; and amidst all this confusion the following, from "Tam O'Shanter," came swaggering through my half-distracted mind:

> "The ranter told his queerest stories;
> The landlord's laugh was ready chorus;
> The night drove on wi' song and clatter,
> And ah! the ale was growing better."

As soon as possible we climbed to our "roost," as our worthy host denominated our lodgings. The clever old hostess (may the Lord rest her soul!) gave us the best bed in the loft, a good mattress, mounted upon an improvised—"Confederate"—scaffold, and covered with two quilts. We could almost touch the rafters with our hands, and the snow, driven by a fierce wind, came sifting in upon us from a hundred leaks and crannies in the roof. "It is an ill wind that blows nobody any good." This wise, comforting and original (!) observation, was made by my colleague, as he shuffled off his harness and slid in between the sheets. But the adage proved true nevertheless for, as soon as snow enough got in to cover us well, we got warm and comfortable, and fell asleep.

> "Aurora now, fair daughter of the dawn,
> Sprinkled with rosy light the dewy lawn."

So it was during the siege of Troy, according to Homer; but be not deceived Telemachus, my son, for it was grievously different on that particular Saturday before the third Sunday in December, 187–! Yes:

> "Bleak December's snowy wings
> Shook the white down in the air,
> And fills the rich man's heart with joy
> And the poor man's heart with care."

After breakfast we set out for C., a small village about two and one-half miles away, and where, we were assured, we could get provender in plenty for our beasts.

My colleague was opposed to our setting forth; for there were but two roads in all the country, and they were now filled with snow. Moreover the snow continued to fall with such violence that, should we lose our latitude, we must certainly freeze to death. By much persuasion upon my part, and the hope of getting feed and shelter for his horse, he was at length prevailed upon to make essay; but to do so, as he said, was "daring destiny to the teeth!"

We had not proceeded far when we considered ourselves lost. It was dangerous to attempt progress, for we might be traveling opposite and away from our intended destination. So we pulled rein and waited for the storm king to slacken his pace, for the snow to cease falling so thickly, that we might reckon our latitude. O, how the snow came down; icicle after icicle did we pluck from our collars, and right boldly did we try to beguile the hour-like moments as they dragged their weary length along. Low muttering thunder in the northern heaven gave signal for a fresh and more furious change of the Arctic enemy. A deep melancholly took possession of us, and a numb and drawn sensation stealing over us increased our sadness, for we recognized in this the near approach of a frozen death. We looked at each other, then at the heavens, and then placing our benumbed and freezing hands above our eyes, peered through the blinding snow over the prairie in every direction, in the trembling, dying hope of seeing some one, or something, that could and would bring relief. I thought of Leah,

> "Poor naked wretches, where so'er ye be,
> That bide the pelting of this pittiless storm,
> How shall your homeless heads and unfed sides,
> Your looped and windowed raggedness,
> Defend you from seasons, such as these!"

"We are lost," said my colleague, more nearly asleep than awake; "let us commend our souls unto God." I sprang forward into the breach between our situation and despair, with this quotation: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me!" Praise God! Just at this moment there was a slight rift in the storm-cloud, the snow slackened its violence, and, vission of angels! there lay the village, all huddled together, "asleep under its bed-clothes of snow," just over on the opposite hill.

We spurred our steeds to the best speed possible, and were soon in the sitting-room of the hotel. But such a reception! There were about one dozen men in the room, a motley crowd whose business was not to entertain strangers, but to spin "yarns," and to be sure the threads were, most generally, of a very coarse and vulgar character. There was a half-warm stove in the center of the room, and as there were men enough already to entirely surround it, we stood shivering in one corner without attracting special notice from any one. My colleague whispered me a snatch from an old missionary song:

> "O, if poor sinners did but know
> How much for them we undergo,
> They would not treat us with contempt,
> Nor curse us when we say repent!"

Pause here, gentle reader, and contemplate this picture. Here are two young men, one of them not yet of age, away from home and home comforts, friends and friendly association, the only preachers in this wild, wide region, carrying the gospel in peril and in pain to the "tune and words" of eighty dollars a year. But is this all? Nay, but we that leave all to follow Him, shall have "fathers and mothers, brothers and sisters, homes and lands" in this world, and in the world to come, life everlasting. But where were these brothers and sisters now, asks the enlisted but doubting reader? We shall see. After forty or fifty minutes spent in shivering suspense among these inhospitable roughs, a well dressed, good-looking man came tripping down a stairway into the room where we stood. He cast a hasty glance at us as he descended, and when fairly down in the room walked around to where we stood, and asked us who we were, and what we wanted. We related briefly the sad and suffering adventure of that forenoon, acquanted him with our business in the country, and told him we desired to lodge with him a day or two, if it pleased his generosity to give us shelter. He listened attentively to all we had to say, then laying his hand gently on my colleague's shoulder, said: "Do you see that stairway?" My senior answered in the affirmative. "Well, continued this messenger of mercy," just follow those steps until you reach the hall above, then turn to your left and rap at room no 10. It is my wife's parlor: she will take your luggage and give you attention. We are Methodists ourselves, and no Methodist, preacher can stand about my house unnoticed and unprovided for." We did as he bade us, and found it even as he had said. I never shall forget the kind smile of that good woman, and the sister-like style in which she anticipated our wants, and hastened to supply them. By the time we were well warmed the bell rang for dinner, and as we descended S. whispered, "Thou preparest a table before me in the presence of mine enemies!" The dinner was good. The table did not "groan under its burden of rich viands," as the best writers would say, but it simply yelled and roared under its atlasian load of the most savory "substantials." Our horses were in a good stable and well fed, and I should set the reader down as a beast who could not believe us contented and happy. But it is growing late: let's say our prayers and go to sleep.

GULIVER.

"IT HAS MADE A NEW MAN OF HIM."

So writes the wife of the Rev. Dr. Staples, of New Canaan, Conn., in a communication to the *Methodist Protestant*, Baltimore, Md. Mrs. Staples says:

"My husband has for the last year and a half been afflicted with that troublesome disease Malaria, attended also with Catarrh, which was rapidly growing upon him. He was *so feeble* at the session of our last 'Conference' that he thought a week or two previous he would not be able to attend. He commenced inhaling Compound Oxygen, and put himself fully under the Treatment at my earnest request, the week before 'Conference,' *and it is astonishing to see its vitalizing effect.* It was almost immediately manifest in an increase of appetite, which had been scarce sufficient to sustain him. *He is gradually increasing in strength and vitality. In fact it has made a new man of him.*"

Our "*Treatise on Compound Oxygen*," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of suprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be *sent free*. Address DRS. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia.

Following the Pattern.

He was from Boston, and had told her that Boston set the pattern in almost everything for all other cities in the Union.

"To change the subject," he said, "isn't it strange that of all the infernal machines sent to people nowadays not one ever goes off?"

She suppressed a yawn, and replied: They probably follow the pattern of Boston young men."

He went off as soon as he could get into his overcoat and hat.

"Advice to 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 MRS. 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. 25 cents a bottle.

Wakeful Sermons.

A popular minister was asked the other day how it was possible for him to preach a new sermon every Sunday year after year, and to find something new to say. "Doesn't it give you a great deal of thought and trouble?" "Oh, no!" was the reply. "It is a mere matter of habit. My sermons have never kept me awake five minutes." "Ah!" said the other, "that, then is probably the reason why they don't keep other people awake either."

"Hope Deferred Makes the Heart Sick."

Who among us of adult life does not know it? We see the evidence every day; not confined to city, town or village life, but on the plains, savannas and pasture lands of the country. Anxious faces meet us on the inland water routes, in the cars, on legislative floors and in the busy hives of industry. We hear the sigh, note the sallowness, see the restlessness, and observe the languor of the dyspeptic. If you wish to avoid the evils which indigestion brings, and hope to become like a tree of life, use the celebrated HOME SANATIVE CORDIAL.

"Same Thing Over Again."

"What man has done," shouted the orator, "man can do." That isn't enough, my son Man must do what man hasn't done; what he was afraid to do; what he couldn't do. If man would only do what man has done, Christopher Columbus would never have sailed a hundred miles from land and we would be Indians still.—*Bob Burdette.*

One of the greatest of Pennsylvania's products is petroleum. Millions have been made in the greasy fluid. Benjamin Crump, living at Oil City, right in the heart of the petroleum country, was prostrated by sick headache and general exhaustion, by working continuously in the sun. By the doctor's advice he used Mishler's Herb Bitters as a preventive, and thereafter did not suffer

Shopping, Merely.

"You must be selling a great many goods now," remarked Meswillingen to a Senca street merchant.

"Why so?" asked the merchant.

"I see so many ladies in your store."

"Oh they're not buying, more's the pity," said the merchant.

"What are they doing then?"

"Shopping, merely."

"What's the Matter With You?"

"Well, not much in particular. But I'm a little ailing all over. I don't sleep well, and my kidneys are out of order, and I can't enjoy my meals, and I've a touch of rheumatism, and once in a while a twinge of neuralgia." Now, neighbor, you seem to want a general fixing up, and the thing to do it is Brown's Iron Bitters. Mr. A. J. Pickrell, of Ennis, Texas, says: "I was a sickly man. Brown's Iron Bitters made me healthy and strong."

She was Engaged.

She was a book agent. She called in our office. She was very pretty and sweet and we fell in love on the spot. "Sir, I am engaged"—"Oh, we are so sorry. When is it to be?" She blushed and modestly withdrew. She was new to the business and would probably have told us what she was engaged in selling, only we had to act in self-defense.

JUST AS GOOD.

Many unscrupulous dealers may tell you they have remedies for Coughs and Colds equal in merit and in every respect just as good as the old reliable Dr. Bosanko Cough and Lung Syrup; unless you insist upon this remedy and will take no other, you are liable to be greatly deceived. Prices, 50 cents and $1.00. Sold by J. J. Schott & Co., wholesale and retail, Galveston.

A member of the Chicago Board of Trade captured a pick-pocket and talked like a father to him and let him go. After the "pick" had gone, the father discovered that his gold watch had likewise walked off.

All common Colds, Coughs, common Sore Throat and soreness of the whole system, Asthma, tightness of the chest, Headache and all other affections of the chest and lungs, that would lead to serious difficulties, are immediately relieved, and cured in a few days, and often in a few hours, by a few doses of MORLEY'S TWO-BIT COUGH SYRUP. Ask your druggist for it.

"They are digging for fish-worms in New England," says the *Springfield Republican*: How much dynamite does it take to blast out a worm?

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, *149 Power's Block, Rochester, N. Y.*

Feverish.

"Ah, Doctor, you do not look well," said Philbert, when his family physician presented a very large bill not long since.

"Stuff and nonesense; I never felt better in my life."

"Indeed! Well, I am not a physician, but I should say, as a man of the world, that you were very fee-verish."

Horsford's Acid Phosphate,

In Constipation.

Dr. J. N. ROBINSON, Medina, O., says: "In cases of indigestion, constipation and nervous prostration, its results are happy."

A Chicago man connected his kitchen refrigerator with the sewer, and then cursed Providence for removing his three children by scarlet fever.

——Last year's fashions are out of date, but last year's friends are still our own. This is why Mrs. Pinkham's Vegetable Compound never loses favor; every lady who knows its worth (and who does not?) feels that the kindly face of Mrs. Pinkham is that of an honored friend.

London papers deny the story that a lioness in the Zoo has eaten off her tail. It was the narrative of a panther in the next cage. How that new cable does mix up things.

Like a Prairie on Fire.

"Parker's Tonic is bound to sweep the West. In cases of dyspepsia, kidney and liver troubles, it wins friends every day.—S. Mathison, *Pharmacist, Chicago.*

Mrs. Tom Thumb started out with a show, and although it was a little one for a cent, she lost $1,200 in six weeks' time and went home indignant.

Dashwood Medicine and Chemical Co.,

FORT WORTH, TEXAS, Proprietors

TEXAS CHILL SYRUP,
DR. AUBER'S COUGH SYRUP,
DR. FOLSOM'S INDIAN DIARRHŒA CORDIAL,
LOWELL'S LEASE OF LIFE.
Sold by all Druggists.

A district messenger boy in Chicago hurried so fast that he dropped down dead. He wasn't carrying a message, however, but going to a fire.

W. H. Hendricks Manard, Indian Territory, says: "I am of opinion that Texas Chill Syrup has the "heels" of all the remedies for chills and fever and will soon become an indispensable preparation in districts where 'malaria haunts the human race.'"

It is all the rage now to seem absent-minded when you write a letter. Snatch up any old piece of paper, write with any sort of ink, and date it 1884 or 1886.

Chas. Coston, Green county, Ill., says: "After suffering with Scrofula for fifteen years, Lowell's Lease of Life completely cured me." All druggists.

Sitting Bull has taken a great liking to canned peaches and a quart can just fills him up. He now begins to realize how much he missed by being an Indian so long.

Asiatic Cholera.

Dr. Koch's investigation of the Cholera germ has brought to light the virtues of Dr. Folsom's Indian Diarrhœa Cordial. By the use of this remedy the terror occasioned by the cholera has been averted. Sold by all druggists.

The *Live Stock Journal* says that only one man in fifty knows how to feed hogs as they should be fed. That's one reason why there are so many complaints about boarding-houses.

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

Relics of the Revolution.

A New York visitor to Boston was interested and puzzled by the constantly recurring "H" on houses at our street corners.

"What are those H's for?" the stranger asked.

"They were dropped by the British when they left Boston," was the solemn reply.

Public Speakers and Singers

Can use "*Brown's Bronchial Troches*" as freely as requisite, containing NOTHING THAT CAN INJURE THE SYSTEM. They are invaluable in allaying the hoarseness and irritation incident to vocal exertion, EFFECTUALLY CLEARING and STRENGTHENING the voice.

"*They greatly relieve any uneasiness in the Throat.*"—S. S. CURRY, Teacher of Oratory in Boston University.

Ask for and obtain only "*Brown's Bronchial Troches.*" Sold everywhere, at 25 cents a box.

Crime is so rampant in Italy that thefts and burglaries are scarsely noticed by the authorities. An English correspondant says every tenth man is a criminal, and every fifteenth a swindling beggar. They'll have to banish their bad men to America.

HOLMES' SURE CURE
MOUTH WASH and DENTIFRICE

Cures Bleeding Gums, Ulcers, Sore Mouth, Sore Throat, Cleanses the Teeth and Purifies the Breath; used and recommended by leading dentists. Prepared by Drs. J. P. & W. R. HOLMES, Dentists, Macon, Ga. For Sale by all druggists and dentists.

For sale by J. J. Schott & Co. Lamar, Rankin & Lamar, Wholesale Agents Atlanta, Ga.

An Accomplished Actress.

They were discussing amateur theatricals. "We would give the play if we could only have a storm scene," said the stage manager.

"I think I can help you out," suggested Mr. Brown. "Mrs. Brown can take that part."

The kidneys cleanse the system. It is important to keep them healthful and active, and this is best done with HUNT'S [Kidney and Liver] REMEDY. It is a specific for all kidney, liver and like complaints. Some of the worst chronic cases, that have been given up to die by physicians and friends, have been cured.

> "Flirtation is vanity, foolish inanity;
> The girls altogether cost more than they're worth.
> The outlay incurred it is, buying absurdities—
> Eve's daughter no doubt is the dearest on earth."
>
> —*New York Journal.*

IN the new Mason & Hamlin Upright Pianos the strings are held by screws and secured directly to the iron plate, each string being held by a separate screw. In pianos generally the strings are held by the friction of wrest-pins set in wood. The results of the Mason & Hamlin improvement are remarkable purity of tone (resulting in part from the easy method of tuning the three strings belonging to each tone, exactly together), with much less liability of getting out of tune or of being affected by climatic changes. This improvement has been pronounced the greatest made in Upright Pianos for half a century.—*Boston Journal.*

"Is this country being cultured too much?" asks the *New York Graphic*. Doesn't look so out this way—not when a homely woman is permitted to lie in the mud until she can pick herself up.

DURKEE'S
SALAD
DRESSING

NO WASTE.
No TROUBLE.
Always Ready.
GOOD
SALAD
ASSURED.
RICH,
WHOLESOME,
NUTRITIOUS.

The most *delicious* and the most *popular* MAYONAISE for all kinds of SALADS RAW TOMATOES Cabbage Cold Meats Fish etc., ever sold

For sale by all Grocers.

Is your child peevish or fretful? If so, ascertain if its food is such as it should be. Often, though the mother has a sufficient quantity, a proper investigation will show that it is utterly lacking in quality. The use of Ridge's Food is invaluable as an alternate meal for the child, and the mother can often raise the standard by adopting Ridge's Food as directed for invalids. Sold by Druggists. In cans, four sizes, retailing 35c., 65c., $1.25 and $1.75. WOOLRICH & CO., Manufacturers, Palmer, Mass.

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LOOK INTO THE MERITS OF THE

SOLAR TIP SHOES!

SOLAR TIP
FEBRUARY 19 1878

FOR YOUR BOYS. They will be A GREAT SAVING in MONEY, and your boys will be pleased. None genuine without trade-mark and "John Mundell & Co." on each pair. Beware of imitations with names sounding similar to Solar Tip. THERE IS NO DISAPPOINTMENT with THESE SHOES, for they are as good as we represent them, and your dealer will say so too.

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RELIABLE

Vegetable Seeds,

Flower and Tree Seeds,

Grass Seed, Seed Potatoes, Onion Setts,

SEED DRILLS, GARDEN CULTIVATORS, &c.

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Name this Paper.

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ROSES

Our Great Specialty is growing and distributing ROSES—we deliver strong Pot Plants, suitable for immediate bloom, safely by mail at all Post Offices. 5 Splendid Varieties, your choice, all labeled, for $1; 12 for $2; 35 for $5; 100 for $12. Also OTHER VARIETIES 2, 3, & 10 FOR $1 according to value. Send for our New Guide, 76 pp elegantly illus, and choose from over 500 finest sorts. Address, THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

ROSES

500,000 strong, vigorous, healthy plants now ready. 2½ acres of glass, 36 large greenhouses. We give away every year more plants than many firms grow. Prices reduced. Satisfaction guaranteed. Send for our Catalogue.

MILLER & HUNT,
Wright's Grove, - - CHICAGO, ILL.

RICE MACHINERY
THRASHERS,
HULLERS,
SEPARATORS,
POLISHERS,
For HAND or POWER.

Every planter can clean his own rice. Send for Catalogue.

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Geo. L. Squier Mfg. CO.
BUFFALO, N. Y.

QUEEN OF THE SOUTH
PORTABLE
FARM MILLS
For Stock Feed or Meal for Family use.
10,000 IN USE
Write for Pamphlet.
SIMPSON & GAULT M'F'G CO.
Successors to STRAUB MILL CO.
CINCINNATI, O.
Complete and Cheap Flour Mill Outfits.

LADIES! BOOK OF FANCY WORK 15c. Circulars free. J. F. INGALLS, Lynn, Mass.

WANTED—LADIES OR GENTLEMEN—In city or country, to take nice, light and pleasant work at their own homes; $2 to $5 a day easily and quietly made; work sent by mail; no canvassing; no stamp for reply. Please address Reliable Man'f'g Co., Philadelphia, Pa.

$65 A MONTH and Board for 3 live Young Men or Ladies in each county. Address P. W. ZIEGLER & CO., Philadelphia.

Advertising Cheats!!!

"It has become so common to begin an article, in an elegant, interesting style.

"Then run it into some advertisement that we avoid all such,

"And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible,

"To induce people

"To give them *one trial*, which so proves their value that they will never use anything else."

"THE REMEDY so favorably noticed in all the papers,

Religious and secular, is

"Having a large sale, and is supplanting all other medicines.

"There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness and ability * * *

"In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die?

"No!

"She lingered and suffered along, pining away all the time for years,"

"The doctors doing her no good;"

"And at last was cured by this Hop Bitters the papers say so much about."

"Indeed! Indeed!"

"How thankful we should be for that medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery,

"From a complication of kidney, liver, rheumatic trouble and Nervous debility,

"Under the care of the best physicians,

"Who gave her disease various names,

"But no relief,

"And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it."—THE PARENTS.

Father is Getting Well.

"My daughters say:

"How much better father is since he used Hop Bitters."

"He is getting well after his long suffering from a disease declared incurable."

"And we are so glad that he used your Bitters."—A LADY of Utica, N. Y.

☞ None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

REWARD

Comes to those Suffering WOMEN who use

MOELLER'S

BERLINER TONIC!

Composed of Cohosh, Black Haw, Iron Erigeron, Cassia, and all the Most Noted Womb Tonics.

Cures Painful MENSTRUATION without fail. Try it and be convinced.

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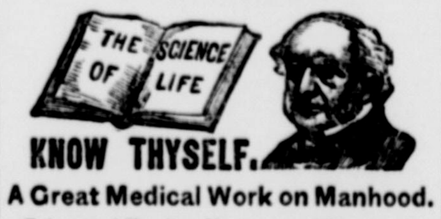

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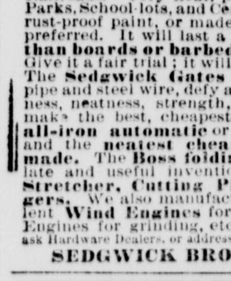

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HEAD
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IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.
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A MIDNIGHT PRAYER.

Father, thou know'st how oft I've prayed
That thine own will be done,
That every doubt might be removed,
Through faith in Christ, thy Son.

Thou heard'st the prayer, thou gavest peace
My soul was bathed in light,
A pentecostal blessing came,
And scattered all my night.

Then help me at this midnight hour
To closer draw to thee,
That by thy presence, grace, and power
I may more holy be.

Let every thought and wish of mine
Be echoes of thine own!
May my whole heart a mirror be
Reflecting thy dear Son!

O! help me with the eye of faith
Thy guiding hand to see,
Until at last I find a home
In heaven, Lord, with thee!

Castleton, N.Y. —*Mrs. H. I. Richards.*

Walk in Peace.

The temporary loss of joyous emotion, as one result of God's dicipline, does not necessarily prevent his children from walking in peace. When they come to the knowledge of the "only true God," they find no possible ground of fear—that fear which is the cause of unrest. Faith—the evidence of things not seen—insures perfect peace. "Thou will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." His hand may be laid very heavily upon us, but faith interprets all as administered in love. Therefore, while joy may be absent, peace and quiet may reign supreme in the soul.

We should not depreciate Christian joy. To "rejoice with joy unspeakable" is our blessed privilege. But peace with God, through our Lord Jesus Christ, is that which our Savior especially bequeathed as the inheritance of his saints while on earth.

Temptation.

Temptation is the condition of human life, and to try to flee from it in one shape is often only to provoke it in another. Every period of life, every class in society, every occupation and calling, duties as well as pleasures, work as well as rest, contain within them the elements of and incessant temptation, which is at once our folly to ignore, our discipline to encounter, and our glory to overcome. It is no sin to be tempted, for Jesus, the sinless one, was tempted in all things like as we are, yet without sin. It is no weakness to feel the temptation grievous, for Jesus again "suffered, being tempted." (Heb. ii, 18.) The mastake is to run into temptation of our own accord. The sin is in listening to the voice of the charmer until our hearts go out after the forbidden sweetness, and it is all up with us. The weakness, is our great terror at the noise of the waves and the blackness of the sky, to gaze upon the danger till we are rapidly sinking into it, and till it is almost too late to call out to Him who rides upon the storm, "Lord, save us: we perish." (Matt. viii, 25.) Yet if our enemies are here, our Savior is here as well. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." (Prov. xviii, 10.) If the assaults of the enemy all but exhaust us, and, like Christian with Apollyon, our sword fly out of our hand when we want it most, and the battle is all but decided against us: at the last moment the way to escape shall appear, that we may be able to bear it: for "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. lix, 19.) The table in the wilderness is spread by the Lord's own hand. He who provided a morning meal by the lake of Galilee for his seven disciples, wearied by their night's toil; he who fed the five thousand on their way to the Passover, because he pitied them as sheep having no shepherd, will be to his own tempted and wearied servants what the good Samaritan was to the wounded traveler, healing their wounds, supplying their needs, and comforting their hearts.—*Dr. A. W. Thorold.*

MARRIED.

CANNON—ERSKINE.—On December 25, 1884, at the residence of the bride's mother, West Columbia, Brazoria county, Texas, by Rev. J. L. Murray, Mr. J. D. Cannon and Miss Lizzie Erskine.

MCKOWN—JONES.—On New Year's day, at the residence of W. A. Averett, by Rev. W. W. Graham, Mr. George McKown and Miss Tillie Jones—all of Milam county, Texas.

HICKEY—WILSON.—Married at the home of the bride's mother, by Rev. J. T. Murrish, Mr. Jeremiah Hickey of Galt, Canada, and Miss Delia Wilson, of Corpus Christi, Texas.

LOVE—HARRIS.—At the residence of the bride's mother, in Navarro county, Texas, Dec 14, 1884, by the Rev. A. Davis, Mr. C. E. Love and Miss Inez Harris.

LOVE—WATERS.—At the residence of the bride's father, Mr. Watt Waters, Dec. 18, 1884, by the Rev. A. Davis, Mr. S. P. Love and Miss Mary Waters—all of Navarro county, Texas.

LAUGHLIN—SIMS.—At Davilla, Milam county, Texas, Dec 31, 1884, by Dr Ed. A. Martin, Mr. John N. Laughlin and Miss Ella Sims, daughter of Rev. P. B. Sims, of Texas Conference.

WILLIAMS—JENNORA.—At Richmond, Texas, Jan. 13, 1885, by Rev. Dr Todd, Mr. Wm Phillips and Miss Maggie E. Jennora—all of Galveston.

BERRY—AULT.—At the residence of the bride's father, in Limestone county, Texas, Dec. 25, 1884, by Rev. J. O. Jordan, Mr. Wm. Berry and Miss Fannie Ault.

STAFFORD—BYNUM.—At the residence of the bride's mother, in Uvalde, Texas, Jan. 14, 1885, at 6:30 p. m., by Rev. Rush McDonald, Mr. John E. Stafford and Mrs. Hattie A. Bynum—all of Uvalde.

BYUS—MALONE.—At the residence of Mr. Emmett Rutlege, in Uvalde, Texas, Jan. 14, 1885, at 7 p. m., by Rev. Rush McDonald, Mr. Jas. T. Byus, of Mineral City, Texas, and Miss Maggie B. Malone.

SMITH—WHEELER.—At the residence of the bride's mother, on Crockett street, Dallas Jan 4, at 7 o'clock p. m., by Rev W. F Clark, Mr George H. Smith and Miss Elizabeth F Wheeler. Mr Smith is a native of England, where his parents now reside.

GIPSON—HARRIS.—At the school-house, Jan. 7, 1885, by Rev F. V. Evans, Rev. Jas. Gipson and Miss Mollie Harris—all of Dido, Tarrant county, Texas.

MAYS—SHERRILL.—At the residence of the bride's mother, Roanoke, Texas, Dec. 16, 1884, by Rev. C. B. Fladger, Mr. Robt. Mays, of Denison, and Miss Jennie Sherrill.

NETHERY—EDWARDS.—In the Methodist Church at Lewisville, Dec. 31, 1884, by Rev. C. B Fladger, Mr. S. V. Neathery, of Farmersville, and Miss Annie Lee Edwards, of Lewisville.

WELLS—SMELBY.—At the residence of the bride's father, three miles north of Longview, by Rev. J. T Smith, Mr. J. A. Wells and Miss Mary O. Smelby.

TADLOCK—OREA.—At the residence of the bride's mother, Crawford, Tex., Jan. 1, 1885, by Rev. John H. Trimble, Mr. R. A Tadlock to Miss Senie Orea, all of Crawford, McLennan county, Texas.

MOORE—DIBRELL.—At the residence of the bride's mother, near Seguin, Texas, Dec. 22, 1884, by Rev. S. G. Shaw, Dr. Thos. W. Moore, of Victoria, Texas, and Miss Maggie E. Dibrell, of Seguin.

RICE—GRIGSBY.—At the residence of Mr. S. J. Allen, Jan 6, 1885, by Rev. J. R. Womack, Mr. Jas. J. Rice and Miss Mattie Grigsby, all of Hamilton county, Texas.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of *one cent* per word. Money should accompany all orders. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

CLAYTON.—Bobbie, son of John T. and J A. Clayton, aged nine years, one month and four days, on the 9th of December went home to his Heavenly Father. One of the sweetest little boys of our town is gone. He told his mother just before he died he was "going home," and asked her if see would not go with him.

HIS PASTOR.

CALDWELL.—Alfred Wallace, youngest son of Brother and Sister J. M. Caldwell, was born August 29, 1868, and died, after a painful and protracted illness, on Dec. 11, 1884. He was a very dutiful and promising son. How much Wallace is missed by all, especially the fond mother. May God's hand rest gently upon them, and may their faith be anchored hard by the eternal throne. S. H. MORGAN.

MANLY.—Died at Kerens, Navarro county Texas, Dec. 9, 1884, Rev. Jas. A. Manly. He was the son of Rev. J. A. Manly, late of Tennessee. He was born in Virginia, Nov. 7, 1835; moved to Tennessee with his parents when he was but an infant; was married to Miss C. V. Durham May 8, 1854; moved to Arkansas in 1871, where he lived and labored as a local preacher until 1877, when he moved to Texas. Bro. Manly was blind for more than twenty years before he died, but was a faithful, earnest and useful local preacher of the M. E. Church, South, until his death. I have known but few local preachers that preached more acceptably than did Bro. Manly. Earnest in his appeals, with forcible words, he went directly to the common-sense of his hearers. During his last sickness he did not talk a great deal about his future prospects; he was, however, patient and uncomplaining. He said to his sorrowing wife, when she talked to him about his dying, that he regretted to leave them situated as they were, but with him all was well. Bro. Manly's life was a happy illustration of our holy Christianity, and we have from his life and dying testimony the assurance that he now rests from his labors, and his works do follow him. He leaves a wife and four children. We ask the prayers of the church that they may live so as to meet him in the better land.

Jan. 4, 1885. E. B. ZACHRY.

MOORE.—Little Ella, daughter of Fulton and Maggie Moore, of Caldwell county, departed this life Jan. 14, 1885. On the 18th she would have been five years old. Ella was a sweet child, a great favorite of all who knew her. She was uncommonly bright, but it seems that "death loves a shining mark." Weep not, dear parents, for He who said "Suffer little children to come unto me," hath done all things well. Pray for grace to look beyond the dark door into which she has passed, and see your little one "Safe in the arms of Jesus." B. H. PASSMORE.

CASWELL.—James R. Caswell was born May 8, 1832; was converted and joined the M. E. Church, South, in 1870, at Antioch, Smith county, Texas; and died in peace in Robertson county, Texas, Dec. 6, 1884, at the age of fifty-two years. He was a kind and faithful husband and father; lived an honest, consistent life; modest and unassuming in his manners, quiet and undemonstrative in his religion. He left a wife and six children. The sound of his footsteps and gentle voice will never gladen his home again. Who can tell his loss in that home! His affliction was borne by him with much patience and resignation. May God bless his children, and gather them and all who knew him where the tree of life is blooming.

ONE THAT LOVED HIM.

WHITTEN.—Rev. Joel Whitten, was born July 19, 1823; died Nov. 25, 1884; was licensed to preach by M. H. Neely, in 1880. Another good man is gone. Uncle Joel was an Israelite indeed, in whom we could discover no guile. His example was worthy of imitation. He was a true friend, a good citizen, a devoted husband, and a kind father. In his death our church and Sunday-school at Post Oak have lost a good worker; but we would say to his weeping companion and broken-hearted children, to weep no more, but look beyond the clouds of life to our Father's house. He lived the life of the righteous, and his end was peace. Let us all profit by his godly walk and pious conversation, and so live that we may finally go where the wicked will cease from troubling and the weary are at rest. J. D. WHITEHEAD.

KING.—We received, yesterday, the sad intelligence of the death of Mrs Fannie King, wife of Dr. J. B. King, near Rancho. Young and buoyant, loved, yea almost idolized, by husband, father and mother, she has been taken away, leaving three small children without the influence of a mother's love. But we know He, who dealt the blow "hath done all things well." Heaven has fresh attractions for those who loved her so dearly here, and may He "who tempers the wind to the shorn lamb" give them grace in this time of deep affliction and lead them to a firmer trust in His love. May he throw such influence around the children as will bring them to him, and to a reunion with her beyond the skies, where there is no more death. She has been a consistent member of the M. E. Church, South, for several years, and many of the preachers of the West Texas Conference have known her hospitality.

B. H. PASSMORE.

HARWOOD, Jan. 11.

CHAMBERS.—Died, at her residence, near Lone Star Church, Rains county, Texas, Dec. 27, 1884, Mrs. Laura Chambers, in the thirty-ninth year of her age. She was married to Mr. G. B. Chambers, Feb. 4, 1880. She professed religion at the age of fourteen, and as a Christian, was generous, humble, pure in heart, devoted to her church and truly a friend to the itinerant preacher, who always found a welcome home under her roof. Her last sickness continued many days. Through all these wearisome days she manifested great patience and resignation. She often, in a calm way, spoke of dying, and gave directions in regard to her burial, selecting Psalm, xvii:15, as a text from which she desired her funeral sermon to be preached. "Blessed are the dead which die in the Lord." To the bereaved we say, weep not as those who have no hope, but let each one say, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

JNO. T. BLUDWORTH.

LONE OAK, TEXAS, Jan. 15, 1885.

MCFARLIN.—The Rev. D. C. McFarlin was born Dec. 21, 1808; was licensed to preach in 1829; was ordained deacon Nov. 8, 1840, by Bishop J. O. Andrew; was ordained elder Oct. 28, 1861, by Bishop Early. In early life he joined the traveling connection, and of his labors then we find the following record made by a Methodist historian: "Entering upon their work in the spirit of the Master, these faithful ministers of Christ resolved to succeed. The gospel was preached by them with commendable zeal and with great simplicity, winning many souls to Christ." M. S. Morris and H. G. Josslin were his co-laborers at that time. His health failing, he located soon afterward, and for forty years was a zealous and effective local preacher. But owing to age and bodily infirmities he was not able to labor in his loved calling the last ten years of his life as in former years. Fifty-five years he was a minister of the gospel, of unimpeachable character and life. It was said of him, that he never spoke a harmful word of any one. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." He died January 9, 1885, at 9:30 p. m., full of faith, hope and love. Having endured the temptations common to man, the crown of life awaited him, for it is written, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." JAS. CAMPBELL.

MARSHALL, Texas, Jan. 20, 1885.

ANDERSON.—T. W. Anderson was born in the State of Missouri, July 1, 1824; was married to Miss Lucy Lee Tarpley, in Hemstead county, Arkansas, Dec. 31, 1846, and departed this life in great peace, in Eastland county, Texas, Oct. 24, 1884, in the sixty-first year of his age. Bro. Anderson was converted and received into the Methodist Church under the ministry of Rev. John J. Roberts, of the Arkansas Conference, in 1844. He filled the offices of class leader and steward for many years, and in 1872 he was licensed to exhort, to which responsibility he was ever faithful; his license being regularly renewed up to the fourth quarterly conference in last year, just a short time before his decease. He reared a large family of children, six of whom preceded him to the better land. The other six are all consistent members of the Methodist Church. Bro. Anderson has been living in Texas only four years, but he had a host of friends here, and a large concourse of people followed his remains to the Rising Star cemetery, where he was buried with Masonic honors. He was loved by his neighbors, revered by his children, and his beloved and loving companion wished to go with him when he left the world so triumphantly. Raising his hands over his head, as a signal of triumph, he calmly fell asleep in Jesus. Bro. Anderson was an advocate for, and I think enjoyed, perfect love as taught by Wesley. I think he was as good a man as it was ever my privilege to be acquainted with. Being his pastor for two years, I loved to sit and learn wisdom from him. We rejoice that we ever knew him and hope to meet him in heaven, and pray God to enable his children and all who knew him to follow his example, that we may all meet him where parting is never known. GEO. F. FAIR.

RISING STAR, Texas, Jan. 14, 1885.

WILSON.—Sister Emeline Wilson, daughter of Maulden Reives, and wife of Colville Wilson, was born in Franklin county, Tenn., June 23, 1820; embraced religion and joined the M. E. Church, near Medon, Madison county, Tenn., at the age of thirteen, and in 1838 was married to Colville Wilson, and moved to Mississippi in 1849; thence to Texas, near Osage, in 1859, at which place she lived until within twelve months of her death, which occurred at La Grange, Dec. 22, 1884, surrounded by all her surviving children (seven in number) and many of her grandchildren. Sister Wilson had lived to see all her children of age, members of the M. E. Church, and pleasantly related in life, two lovely daughters having preceded her to their heavenly home. It was the pleasure of the writer to meet Sister Wilson first at Osage camp-meeting, "encamped," as was the custom of the family on all camp-meeting occasions at that place. No sacrifice too great, no expenditure too much for this excellent Christian lady when offered for the service of her God. She loved the house of God; she loved the assembly of God's people. To her anxious, waiting soul camp-meeting service was a feast of tabernacles. The tent of Bro. Wilson will not again appear at old Osage camp-ground with all its former attractions. One link in that once happy family circle will be missing; missed at the old homestead, the place where her Christian virtues shone most resplendently; missed, sadly missed, by her affectionate children, by all who knew her, by her dear husband, to whom she had given the purest and fondest affection of her youthful heart, and between whom the strongest ties of love and fidelity had grown with increasing years. I was privileged to be present a few days before she breathed her last. She turned her face, radiant with a glow of celestial brightness, and with a smile of heavenly sweetness, said: "I am almost home." Giving expression at another time to the state of her happy spirit, she raised both hands and said: "You all come on." The day preceding her death she said to those around her: "I see the most beautiful boat I ever beheld." When asked if she knew anyone on board, "Yes," she said, "I see Laura and Alice (two daughters who had passed to the other shore). Thus blest with a vision of her glorious transport from earth's shadows to the realities of a glorious, bright, eternal day, her triumphant, happy spirit passed death's dark billows, and now,

"Rests, sweetly rests, over Jordan."

M. G. JENKINS.

Ayer's Cherry Pectoral,
Employed promptly, in cases of Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, and Influenza, prevents their becoming serious, and speedily restores to health those who are thus affected. This remedy is, in the highest degree, curative, and for Laryngitis, Bronchitis, Asthma, Quinsy, or Catarrh, no other preparation is so efficacious. We further state, with all confidence, that Ayer's Cherry Pectoral
Cures Incipient Consumption.
Consumption is the blighting plague of our nation. In its silent march through the land, it is stealing away from our homes thousands of the brightest and best of their inmates. If, however, the disease is taken in time, its terrible ravages may be prevented by the use of Ayer's Cherry Pectoral. Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., writes: "Medical science has produced no other anodyne expectorant so good as Ayer's Cherry Pectoral. It is invaluable for diseases of the throat and lungs." George E. Wilson, Battle Creek, Mich., writes: "Twenty-nine years have been added to my life by Ayer's Cherry Pectoral. I had been given up to die, with what my physicians and friends supposed was Consumption. I was weak and emaciated, and coughed incessantly. I procured a bottle of Ayer's Cherry Pectoral, and, before it was all taken, I was about my business. I have been a strong and healthy man ever since." Mrs. S. H. Jackson, Far Rockaway, L. I., writes: "Ayer's Cherry Pectoral saved me from Consumption, many years ago." A. C. Bell, New Glasgow, N. S., writes: "More than twenty years since, when a young man, I had a terrible cough, for a long time. My system was run down, and my friends thought I was going into a decline. By the use of Ayer's Cherry Pectoral, the alarming symptoms disappeared, and I speedily recovered my health."
In all cases of sudden ailments, affecting the throat and lungs, the immediate use of Ayer's Cherry Pectoral is of the highest importance. It may always be depended upon in such cases, and for the effective treatment of these maladies, occupies a place, as a household remedy, that can be filled by no other preparation. Mr. Samuel Bement, Principal of Bartlett School, Lowell, Mass., writes: "I have used Ayer's Cherry Pectoral for several years, in cases of severe cold, or throat affections, and always found it a speedy and effectual remedy." Mr. H. E. Simpson, Rogers, Texas, writes: "I contracted a severe cold, which suddenly developed into Pneumonia, presenting dangerous and obstinate symptoms. My physician at once ordered the use of Ayer's Cherry Pectoral. His instructions were followed, and the result was a rapid and permanent cure." H. H. Woodal, Editor "Democrat," McConnellsburg, Pa., writes: "Ayer's Cherry Pectoral has saved my life. After having suffered for some time from a disease of the lungs, induced by bad colds, and, when my friends thought I could not recover, I tried Ayer's Cherry Pectoral. In three months I was well." Horace Fairbrother, Rockingham, Vt., writes: "A severe cold affected my lungs. I had a terrible cough, and the doctors finally gave me up. Ayer's Cherry Pectoral relieved my lungs, and, by its continued use, effected a permanent cure."
Ayer's Cherry Pectoral,
PREPARED BY
Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.
For sale by all Druggists.

BULL'S SARSAPARILLA.
THE LIVER
Secretes the bile and acts like a filter to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhœa, a languid, weary feeling, and many other distressing symptoms generally termed liver troubles. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.
DR. JOHN BULL.—I have been for a number of years severely afflicted with a [illegible] and a dull, heavy pain in my liver. Three bottles of BULL'S SARSAPARILLA gave me more relief than all the others combined. T. H. OWENS, Louisville, Ky.
DR. JOHN BULL.—I have examined the prescription for the preparation of DR. JOHN BULL'S SARSAPARILLA, and believe the combination to be an excellent one, and well calculated to produce an alterative impression on the system. I have used it both in public and private practice, and think it the best article of its kind in use. M. PYLES, M. D., Louisville, Ky. Res. Phys. at Louisville Marine Hosp.
DYSPEPSIA
[illegible] heartburn, [illegible] bad taste in the mouth, low spirits, general prostration. There is no form of disease more prevalent [illegible] and it can in all cases be traced to an enfeebled or poisoned condition of the blood. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.
DR. JOHN BULL.—I have no hesitation in saying that I believe your SARSAPARILLA to be the best medicine manufactured for the cure of scrofula, syphilis, and many other cutaneous and glandular affections, having used it with entire success in numbers of the above cases. JAMES MOORE, Louisville, Ky.
DR. JOHN BULL.—I procured one bottle of BULL'S SARSAPARILLA for my eldest son. Among the remedies and various prescriptions that he has tried for weak lungs and chest, this one bottle has been of more benefit to him than all. It has cured me of [illegible]. JOHN S. MCGEE, Horse Cave, Ky.
THE BLOOD IS THE LIFE.
KIDNEYS
Are the great secretory organs of the body. Into and through the Kidneys flow the waste fluids containing poisonous matter taken from the system. If the Kidneys do not act properly this matter is retained and poisons the blood, causing headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. BULL'S SARSAPARILLA acts as a diuretic on the Kidneys and bowels, and directly on the blood as well, causing the great organs of the body to resume their natural functions, and health is at once restored.
DR. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for asthma and general debility. It has given us both great relief. Yours truly, THOS. H. BENTLEY, Roseville, Ill.
SCROFULA
Is a peculiar morbid condition of the system, caused directly by impurities in the blood or by the lack of sufficent nourishment furnished to the system through the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. Erysipelas is akin to it and is often mistaken for Scrofula as it comes from the same cause, impure blood. BULL'S SARSAPARILLA by purifying the blood and toning up the system forces the impurities from the blood and cleanses the system through the regular channels.
DR. JOHN BULL.—It is my opinion that preparation of SARSAPARILLA is decidedly superior to any other now in use, and I will [illegible] great pleasure in recommending it for the cure of Scrofula and all diseases of the blood and kidneys. B. B. ALLEN, M. D., Bradford, K.
BULL'S SARSAPARILLA.
BULL'S WORM DESTROYER.
BULL'S SMITH'S TONIC SYRUP.
THE POPULAR REMEDIES OF THE DAY.
PRINCIPAL OFFICE: 831 West Main Street, Louisville, Ky.
FOR SALE BY ALL DRUGGISTS.
KEEP THE BLOOD PURE.

$1.50. $1.50. $1.50. $1.50.
Best Rolled Gold Lace Pin.
Oriental Diamonds.
These four cuts represent some of our Best Rolled Gold Lace Pins. The stones in these pins have the brilliancy of genuine diamond, and will take a good judge to tell the difference. Send for our
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Texas Christian Advocate.

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

TO CORRESPONDENTS.

Address all letters intended for publication, to Editor TEXAS CHRISTIAN ADVOCATE.

Address all letters appertaining to business department to Shaw & Blaylock.

SUBSCRIPTION.

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SIX MONTHS	1 00
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Publishers' Department.

The butcher does have some funny expressions; he told his assistant the other day to break the bones in Mr. Williams' chops, and put Mr. Smith's ribs in the basket for him, and tell Mrs. Black to take Dr. Bull's Cough Syrup for her cold.

A Madison street girl's answer to the current conundrum, "Will the coming man work?" is: "He will if I get him."

LISTS of subscribers to the ADVOCATE at any postoffice, with date of expiration of each, will be promptly furnished agents on application to the publishers.

FOLLOWING are encouraging words from Rev. Eugene T. Bates: "I am working for the ADVOCATE. Am trying to place it *in every* Methodist family."

REV. SAM'L WEAVER says: "I think I will hold all the old subscribers in my charge, and will get all the new ones I can. I propose to work for the ADVOCATE."

MANY local preachers are interesting themselves in working up lists of subscribers for the ADVOCATE. Rev. E. R. Large, who does almost an itinerant's work, though in the local ranks, says: "Nearly all the subscribers I have sent are new men. They could hardly have been reached by the circuit preacher. So you see there is a vast field for a local preacher here in working for the ADVOCATE."

M. P. Hennessy,

Hardware, and sole agent for Grand St. Louis Charter Oak, Buck's Brilliant, Old Buck's patent, Bride of Texas and Southern Home Cooking Stoves. Send for price list.

DR. J. T. MATHIS,

OCULIST AND AURIST.

Oculist to the Blind Asylum.

Keeps Artificial eyes.

Austin, Texas.

A dollar of 1804 is worth $600. A dollar of 1884 is worth eighty-five cents.—*Boston Transcript.*

When you visit Galveston call in at Dealey & Son's Tea and Coffee Store. You will be treated kindly whether you purchase or not

"Poets are born," says a writer. So are all other men, but when they get old enough they generally reform.—*Boston Post.*

For Hoarseness, Whooping Cough, Spasm of the Wind-pipe, known as crowing disease, and indeed for all pulmonary ailments most common among the little people, MORLEY'S TWO-BIT COUGH SYRUP is a certain cure. Sold by all druggists.

One of a troupe of performing Indians at a dime museum owns up to the name of Ryan. He must be the Ryan Indian bred we hear so much about.

A Cough or Cold, if not promptly attended to, may result in an incurable lung disease. For all diseases of the throat, breast and lungs, bronchial or asthmatic affections, MORLEY'S TWO-BIT COUGH SYRUP is a pleasant and certain cure. It promotes expectoration and removes all diseased matter which obstructs the lungs, the ulceration is healed, and the sufferer is restored to perfect health. Ask your druggist for it, and take none other.

"John," said Mrs. Brinton to her husband, "I intend to return some calls this afternoon. Won't you step down to the stable and tell them to send up a carte de-visit, with a driver?"

THE QUAKER CHILL CAKE!

Malaria and chills and fever seem to be frightfully on the increase. The Quaker Chill Cake is an article that comes to us from the Quaker City, where it has been in use so successfully and where it is recommended so highly that we call the attention of our readers to it. It is said by people who have tried it to be a wonderful and quick cure for the diseases mentioned. It is eaten just the same as a cake for refreshment. The effect is almost immediate. There is no quinine or drugs about it, and it is perfectly safe to any one. Further information can be had by addressing Groff & Co., 1522 Chestnut St., Philadelphia, Pa.

"Ah, Miss De Smith, are you going to have a goose for dinner to-day?" "Yes, I hope so; you'll come, won't you?" but somehow neither felt very comfortable after that.

Sleepy Congregations.

Sometimes clergymen unjustly blame themselves for the drowsiness that pervades their congregation at the evening services, and the congregations, with seeming justice, are often of the opinion that their pastors deserve all the blame they get.

The true case, not infrequently, is the improper position of the lamps or gas-jets, which throw the light into the eyes in such a way as to make closing the lids involuntary.

By the use of proper reflectors the lamps can be placed near the ceiling, and a soft, pleasant light will be diffused throughout the room, of sufficient strength to read ordinary print with ease.

The best reflectors of which we have personal knowledge are manufactured by I. P. Frink, 551 Pearl Street, New York. They have proved very satisfactory in many large churches in cities where gas or electric light is used, as well as in hundreds of small country churches where kerosene lamps are the only illuminating means available. They increase the light about fourfold, and we have yet to hear of an instance of dissatisfaction where they have been used.—*Christian Union.*

COMMERCIAL.

FINANCIAL.

GALVESTON, JAN. 28, 1885.

EXCHANGE AT GALVESTON.

Official quotations at the Cotton Exchange.

	Buying.	Selling.
Sterling, sixty days	4.80	4.85
New York sight	⅛ dis	¼ prem.
New Orleans sight	⅛ dis	⅛ prem.
American silver	¼ dis	par.

EXCHANGE AT NEW YORK.

[Telegram to Cotton Exchange.]

Sterling—Bank, 3 days .... 4.85½@4.85¾
Bank, 60 days .... 4.82½@4.82¾
Commercial, 60 days .... 4.81¼@
Brown Bros. & Co., 3 days .... @
Brown Bros. & Co., 60 d's, spinners 4.81¼
Francs—Bank, 3 days .... 5.21¼@5.20⅝
Bank, 60 days .... 5.33¾@5.33⅛
Commercial 5.24 11-16

EXCHANGE AT NEW ORLEANS.

[Telegram to Cotton Exchange.]

Sterling—Bank, 60 days .... 4.80¾@4.81¾
Commercial .... 4.83½@
Francs—Commercial, 60 days .... 5.25⅛@
New York Sight—Bank .... $1 00 prem.
Commercial .... 25 prem.

COTTON.

GALVESTON SPOT MARKET.

CLASS.	This day.	Yesterday.	Last Year.
Ordinary	....	9⅛	8⅝
Good Ordinary	....	10⅛	9 9-16
Low Middling	....	10 7-16	10 1-16
Middling	....	10 11-16	10⅜
Good Middling	....	10 15-16	10⅝
Middling Fair	....	11 3-16	10 13-16

Galveston Live Stock Market.

RECEIPTS.	Beeves and Cows.	Yearlings and Calves.	Sheep.	Hogs.
This day	....	....	....	55
This week	36	36	....	55
This season	4614	3204	5677	1597
Stock in pens	149	14	466	235

Quotations—Corn-fed Beeves 3¼@4½ cents; grass-fed catte, choice, 3¼@3¾ cents; grass-fed cattle, common, 2¾@2¾c; 2-year-olds, per head, $12 00@15 00; yearlings, per head $10 00 @11 00; calves, per pound, gross, 3½@4½. Mutton choice, per pound, gross, 3@4c: mutton, common, per head, 50c@$1 00; hogs, corn-fed, 5@5½c. mast-fed, 4@4½c. Remarks—Market overstocked with cattle, sheep and hogs.

ABILINE DISTRICT—SECOND ROUND.

Belle Plaine and Baird .... 3d Sunday in March.
Sweet Water .... 5th Sunday in March.
Albany .... 1st Sunday in April.
Abiline .... Thursday night, 9th day of April.
Anson .... 2d Sunday in April.
Colorado .... 3d Sunday in April.
Lytle Gap .... 4th Sunday in April.
Rising Star .... 1st Sunday in May.
Caddo Peaks .... 2d Sunday in May.
J. T. L. ANNIS, P. E.

CORPUS CHRISTI DISTRICT—SECOND ROUND.

Rancho cir, at Sandies chapel .... Feb 14, 15
Floresville cir, at Sutherland Springs ... Feb 21, 22
Helena cir, at Helena .... Feb 28, March 1
Goliad sta .... March 7, 8
Beeville cir, at Beeville .... March 14, 15
Lagarto cir, at Oakville .... March 28, 29
A. C. BIGGS, P. E.

The General Market.

☞ Quotations represent wholesale prices. In making up small orders higher prices have to be charged.

APPLES—Texas, nominal; Western, $4 50a 5 00 per bbl.

AXLE-GREASE—65a80c per dozen boxes, as to quality.

AMMUNITION—Powder, per keg, $4 00a5 00, according to brands. Blasting powder, $2 40 per keg, agents' price; jobbers charge $2 65. Shot—drop, per sack, $1 80a1 85; buck, $2 05a2 10.

BEESWAX—Quoted at 21a23c.

BACON—Packers' agents quote as follows for round lots: Shoulders, 6¼. Long clear, 7¾c; short clear, 8¼c; breakfast bacon from store, 12a12½c. Jobbers fill orders at ¼a½c advance

BAGGING AND TIES—Standard, 2¼ lb, 11¾c; 2 lb, 11c; 1¾ lb, 10½c; 1½ lb, 9½c. Iron ties, $1 25 per bundle. Baling twine, 12½a13c ℔ lb. Figures are for carload lots.

BEEF, PICKLED—Extra family plate, ℔ bbl., $15 50; ℔ ½ bbl., 8 75; extra mess, ℔ bbl., 14 00; ℔ ½ bbl., 8 00; roll spiced, ℔ bbl., 19 00; ℔ ½ bbl., 10 50.

BRAN—In good demand and stiff. Quoted at 85a90c in round lots from mills; jobbing from store 90a95c.

BONES AND HORNS—Bones, clean and dry, $11 per ton delivered on track. Horns, fresh and clean, ox, 5c each; steers, 2c; cows, ½c each.

BANANAS—75a$1 25 per bunch.

BUTTER—Kansas, 22c; Western, 22a23c; Texas, nominal; Goshen, 27a30c; oleomargarine and butterine nominal for good to choice.

CALIFORNIA CANNED GOODS—Wholesale grocers fill orders at the following quotations per dozen for 2½ lb cans: Peaches, $2 90a3 00; pears, $2 75a2 90; apricots, $2 75a3 00; currants, $2 10a2 15; plums, $2 75; black cherries, $3 15a 3 20; white cherries, $3 30; nectarines, $3 50; strawberries, $3 55; quinces, $2 75; grapes, $2 75; blackberries, $2 95.

CANDLES—Quoted as follows: 16-ounce weight: from first hands, in carload lots, 12c; from wholesale grocers, 13a13½c.

COFFEE—Wholesale grocers' quotations: Ordinary, 10¾a11¼; fair, 11¾; prime, 12¼ a12¾; choice, 12¾a13; peaberry, 13¾a14¼c; Cordova, 13¼a14¼; old government Java, 21¾a25¾, according to grade. Importers of Rio coffee fill orders for round lots, at the following prices: Fair, 10c; good, 11a11½c; prime, 11¾a 12c; choice, 12a12½c.

CORNMEAL—Quoted at $2 75 per bbl, in sacks for Western; per barrel, $3 00a3 10; pearl meal, $4 00a4 25 per bbl. Grits, $4 00a4 25 per bbl. Cracked corn, $1 35 per 100 lbs, in drayload lots. Oatmeal, $7 50a8 00 per bbl, $4 00 a4 25 per half-barrel. City mills—Corn-meal in sacks, $2 50; in barrels, $3 00, Grits, $4 00. Pearl meal, 4 00; hominy, 4 00; cracked corn, 1 30, Feed meal, $1 30. Wholesale grocers, from store, 20a30c higher.

CORN—Receivers quote Western or Texas at 52a53c from track for mixed in carload lots; from store dealers ask 2a3c advance.

CANNED GOODS—Two-pound standard goods, per dozen: Strawberries, $1 35a1 45; pineapples, standard, $1 70; seconds, $1 35a1 40; pears, $1 25; peaches, standard, 2-lb, $1 65a1 70; seconds, 2-lb, $1 30a1 35; 3-lb, standard, $2 25a3 30; 3-lb, seconds, $1 65a1 75; blackberries, $1 25; peas, marrowfat, $1 50; Lima beans, $1 15a1 25; string beans, 95ca1 05; corn ranges from $1 00a1 60; tomatoes, 2-lb, $1 00a1 05; do., 3-lb, $1 30a1 35; oysters, 1-lb, l. w., 65a70c ℔ doz.; 2-lb, l. w., $1 10a1 15 ℔ doz.; 1-lb f. w., $1 15a1 25; 2-lb f. w., $1 90a2 00, salmon, $1 50a1 60; apples, 3-lb can, $1 35a1 45 ℔ doz. Corn beef, 1-lb, $2 per dozen; 2-lb, $3 10 per doz.

CHEESE—Quotations are as follows: Western, 10a11c; cream, 15a16c; Swiss, 28c; imitation Swiss, 19a20c; Limburger, in case lots, 13½a 14½c; Young American, 16a17c.

DRIED FRUITS—Dried peaches, nominally 8a8½c ℔ lb. Prunes, 7a7½c. Dried currants, 7½a7¾c. Dried apples, 6a6½c for quarters, 8a 8½c for sliced, 10a10½c for evaporated.

DRY SALT MEATS—No shoulders; bellies, 8¼a8½; long clear sides, 6¾c; short clear, 7½c. Jobbers fill orders at ¼a½c advance.

DRUGS—Business during the week has been fair. Prices are as follows: Acid—benzoic ℔ ounce, 25c; acid carbolic solution, 45c; crystals, 40ca1 00 ℔ lb; acid citric, 52c ℔ lb; acid sulphuric, 2½a3c ℔ lb; acid tartaric, 48c ℔ lb; alum, 4a5c ℔ lb. Ammonia—carbonate, 18c ℔ lb; assafœtida, 30a40c ℔ lb; balsam copaiba, 65c ℔ lb; borax; 11c ℔ lb; blue vitriol, 6c ℔ lb; calomel, 80c ℔ lb; calomel (English), 95c ℔ lb; camphor, refined, 22a25c ℔ lb; cinchonidia, 45a50c ℔ oz; chloroform, 90c ℔ lb; chloral hydrate, $1 50a1 75 ℔ lb; cream of tarter, powder, 38c ℔ lb; gum opium, $4 40 ℔ lb; gum shellac, 35c ℔ lb; morphine, $3 30 ℔ oz; oil bergamot, $2 00 ℔ lb; oil lemon, $1 75 ℔ lb; bromide potass, 37c ℔ lb (P & W, iodide potass, $2 90; quinine, 95a$1 00. Seed—Caraway, 12c ℔ lb; Alexandria senna, 25c ℔ lb Strychnine, crystals, $1 50 ℔ oz; sugar lead 20c ℔ lb; flour sulphur, 3½a5c ℔ lb; salts, Epsom, 2a3c ℔ lb.

EGGS—Receivers quote patent cases, 18a20c ℔ dozen.

FLOUR—Quotation for round lots from mills, in sacks, per barrel: XXX, $3 90; choice family, $4 50; fancy, $4 90; patent, $5 90. Rye flour, $4 40. In barrels 30c extra is charged. Special figures given for large lots. Agents for western mills quote round lots in sacks per barrel, XXX, $3 20; choice family, $3 50; fancy, $4 20; patent $5 50. Wholesale grocers' prices are 50c per barrel higher than agents.

HARDWARE—Firm. Nails, $3 00 per keg, basis 10d. Axes, per dozen, $8 00a10 50. Castings, per pound, 4½c. Bar iron, 3a3½c per pound. Sad iron, 4½c. Barbed wire, 6½a7c per pound. Anvils, per pound, 12½c. Vices, per pound, 15 a18c. Horse shoes, 5½c per pound; mule shoes, 6½c per pound.

HAMS—Receivers quote standard brands at 11c; boneless, 10½c. Wholesale grocers' prices are ½a¾c higher.

HAY—Choice Western timothy, $21 50 from track and $22 50 from store in large lots. Western Texas mesquite grass, $12 00a13 00; northern hay in good supply and dull at $17 50 per ton. Millet, $13 50a16 00 per ton from the track. Prairie, $10 00.

HIDES—The range of values is as follows: Dry flint, as they run, 11a14c; dry salted, 10a11½c; wet salted, 6½a7½c. Selected dry flint will bring 14c; butchers' green, 7c.

LARD—Quoted at 7½c for refined, tierce; cans in case, 7½a8¼. Choice leaf ½c higher. Grocers fill orders at ½a¾c advance.

LEMONS—Quoted at $3 75a4 00 per box for Malaga; Messina quoted $4 25a4 50 for good to choice.

MOLASSES—Quoted from first hands as follows for old: Louisiana centrifugal, 16a35c; Texas 25a40c. Quoted by wholesale grocers at 35a40c for ordinary; fair to good 42a45c; prime to choice, 45a50c; new Texas, open kettle, choice, 44a46c; prime, 42a44c; common, 37a40c; half barrels, 4c additional.

OILS—Linseed, raw, 54c; boiled, 56c; castor, $1 55; West Virginia lubricating, 15a20c per gallon; golden machinery, 35a40c; lard oil No. 1 60c, extra at 65c, winter-strained at 70c; neatsfoot, 85c; train oil, 65c; turpentine, 33a38c.

ORANGES—Messina oranges, $3 00 per box; imperials, none in market; Louisiana, in bbls. $4 50a5 00.

OATS—Firm, Western, from track, 36a37c; from store, 38a39c; Texas, from track, consignees' prices, 34a35c; dealers charge from 3a4c advance on these prices.

ONIONS—Yellow or Red Northern, in barrels $3 50a3 75.

PETROLEUM—In steady supply at 17c per gallon, barrels; 20c in cases for five-gallon cans; and 32, in cases for one-gallon cans; 160 test, 30c in cases and 27c in barrels. These are jobbers' prices; a small advance from wholesale is charged.

POTATOES—Western, 95a$1 00 per bushel; Northern potatoes, $2 75a2 95 per barrel.

POULTRY—Mixed coops of chickens, $2 00a 2 50 and dull; Turkeys, mixed coops, $7 00a8 00 old, $8 00a11 00. Geese dull; plucked, nominal; unplucked, nominal. Ducks, nominal.

RAISINS—Layers, new, $2 75a2 80 per box; London layers, new, $3 20a3 40 per box. California L. L., old, $2 25. California L. L., new, $3 00.

RICE—Wholesale grocers quote new Louisiana, choice 6¾a7c; prime 6a6½c; fair 5½a6c; ordinary, 5¼a5½c.

SALT—Liverpool in good supply and quiet; coarse quoted at 80c per sack in carload lots; Liverpool fine, $1 20 for carload lots; $1 35 for small lots; Louisiana coarse, 65c; Louisiana fine, 85c. All of the above quotations are for salt free on board cars.

SARDINES—Imported, quarter boxes, $13 00 @13 25 per case; American, quarter boxes, $6 50; mustard, ½s. $5 50a6 00; mustard, ¾s, $6 75a 7 25.

SCRAP IRON—Wrought scrap, $9 50a10 00 per ton; heavy castings, $13 00a14 00 per ton; stove plate, $8 00a9 00 per ton. Pig iron (Scotch) No. 1 $24 50 per ton.

SUGAR—Firm; round lots are quoted by plantation agents as follows: Louisiana white, 6½c; choice white, 6c; off whites, 5⅝a5¾c; yellow clarified, 5½a5¾c; seconds, 4½a5½c; open kettle, entirely nominal; grocers fill orders at ¼a½c advance. Northern refined, firm; wholesale grocers quote as follows: Cut-loaf, 8¼a9c crushed and powdered, 8½a8⅝c; granulated, 8a8¼c; standard A. 7¾c.

VEGETABLES—Good cabbage, $3 50a4 00 per crate; tomatoes, nominal; green peas, 3½a4c ℔ lb; new yellow peas, nominal; black-eyed peas, 5a5½c per ℔; white beans, 4¼a4½c ℔ lb; whippoorwill peas, 4c; claybank peas, 7c ℔ lb. Sour kraut—imported, $15 00 per cask; 60c per gallon. Western, $7 00 per bbl.; $3 25a3 50 per half bbl.

WHEAT—No. 2, Mediterranean, 80a85c on track.

WOOL—Buyers quote spring clip: Fine, twelve months, light shrinkage, 15a18c; medium, six months, 10a15c; coarse, 10c12c. Burry, 5c less.

THROUGHOUT TEXAS.

—Willis had a destructive fire on the 22d.

—Local option went into effect at Sulphur Springs Jan. 16.

—Rev. Pearson, the boy preacher, is carrying on a meeting at Waxahachie.

—The people of Itasca have signed the prohibition petition in great numbers.

—The pistol keeps up to its record, averaging three wounded and two killed each week.

—The oath of office at the Governor's inauguration, by his request, was administered by a notary.

—The Secretary of State has official notice of the organization of Hardeman county—Marget, the county seat.

—Hon. Amzi Bradshaw, a prominent lawyer and politician, died in Waxahachie Jan. 24. He was a native of Tennessee.

—Bills have been introduced to suppress the six-shooter. It looks just now as if both the sale and use would be largely prohibited.

—Representative Fisher has prepared a bill to provide houses of refuge in certain populous counties for youths under sixteen years of age.

—Sleet, rain, snow and stiff northers have prevailed most of the week in every part of the State. The cattle have suffered greatly, and farming delayed.

—A petition to the legislature to submit the question of prohibition to the people found 175 signers at Seymour. The same petition is meeting with great encouragement at Longview.

—The most notable public event in Dallas since the year began is the establishment of a large brewry, and preparation for besotting and killing a few more people. It is now said that lager beer is as innocent as water, and must soon substitute all other drinks.

—"A Friend" writes: "Sheriff Brazelton of Van Zandt county, died in Canton, Texas, on the 13th inst., at 6 p. m., of pulmonary consumption. He had been a very wicked man, but a few hours before his departure he told his weeping young wife that, "though he had been a great sinner, yet now his sins were all forgiven."

The Eads Bill.

The amount for the work on Galveston harbor has been increased to $750,000, and Captain Eads's salary fixed at $5000 per annum and $3000 for each foot of water obtained, which change was agreed upon in view of the action taken by the city council of Galveston in appropriating to Captain Eads $10,000 per foot. This action of the River and Harbor Committee is final, and it will be so reported to the House. Here is about the case under this final action. Twenty additional feet of water will cost the city of Galveston $200,000. This would establish Galveston as a 30-foot seaport, equal to all the requirements of modern maritime commerce. Two hundred thousand dollars is nothing to Galveston for such a consummation, and so much has been thought of the city council's action in the premises that the River and Harbor Committee at once increased the government appropriation $250,000. It means deep water.

The Liberty Bell Arrives.

NEW ORLEANS, January 26.—To-day was a great day for the exposition. Extensive preparations had been made for the reception of the famous Liberty bell from Philadelphia. Among others invited to take part in the proceedings was Jefferson Davis, who met the special train bearing the bell at his home—Beauvoir, Miss.—and made a brief speech there.

A large number of citizens of New Orleans and Philadelphia also met the train at that point, and all came together to this city, where the streets were lined with people for miles. The car bearing the bell having been received on standard gauge trucks at Elysian Fields street, steamed along the levee, and much enthusiasm was shown. A grand reception was arranged to take place in the Music hall exposition building, but several unforseen delays occurred, and it was found necessary to postpone the reception ceremonies to Wednesday afternoon. Music hall was packed with peopeople. Weather very fine, and the attendance at the exposition the largest since the opening.

London Shaken.

On Jan. 24 alarming explosions occurred in the Houses of Parliament, government offices and at the Tower of London. The force of the shock was tremendous and felt at a great distance. It was thought at first that the interior of the House of Commons was badly wrecked, but later telegrams shows the damage to have been small. The Tower of London was crowded with visitors when the explosion at that place occurred. Six persons were injured but none mortally. At Westminster Hall, four persons were slightly injured and two policemen perhaps mortally. The whole city became frenzied and troops were put under arms. Many Irishmen of this country condemn the outrage, and the American senate will probably pass Mr. Bayard's resolution expressing indignation and sorrow.

Cheapness of Living in America.

(From Report of Secretary Frelinghuysen.)

It is frequently asserted that the cheapness of living in Europe more than equalizes the lower wages there paid. In a volume on labor in Europe, published by this department in 1875, it was shown that prices of food in the United States were actually lower than in Europe, and that the working classes in the United States could purchase more and better for dollar for dollar than the working classes of any country in Europe. The contrary impression is probably due to the fact that the working people of Europe live more cheaply than the working people of the United States, from which it is inferred that the purchasing power of their wages is greater than the purchasing power of similar wages here. It appears from the reports that the American workmen consumd more and better food than mechanics or laborers abroad, and that the cost of this food is as small as it is in Europe. It should be borne in mind in making a comparison that better classes of food, such as beef, mutton, veal, butter and rice, are not only for the most part cheaper in the great cities in the United States than in Europe, but they are here daily, as necessaries for the daily meal of the better grade of skilled workmen, and are rarely absent from some one meal of the day, and are often present at the morning and evening meal, while concurrent testimony is that even to the bestpaid working classes in Europe they are in the main luxuries which are seldom enjoyed. The lower classes in Europe usually eat dark or black bread, so that even wheat flour and wheat bread may be set aside as furnishing no sufficient base for comparison. The workinig classes in Europe live mainly on black or rye bread, potatoes, cheap coffee and tea, vegetable soups, and lard and olive oil of a low grade take the place of butter.

THE Harvard Faculty has proscribed football by a vote of 24 to 5. The college club is forbidden to engage in any more intercollegiate games.

Publishers' Unanswered Letter List.

Jan. 22.—T T Booth, sub. W A Shook, change made. R M Sproule, subs. R W Thompson, sub. E Y Seal, subs. J C Weaver, subs. E A Smith, sub. J C Mickle, sub. J D Crockett, subs. S Ashby, sub; Rev S is ok. W D Robinson, sub. J W Sansom, sub. C H Maloy, sub. Eugine T Bates, sub. W W Horner, sub. E H Holbrook, sub; ok as to name you send again. C A Evans, sub. G S Sandel, sub. T B Norward, sub. Jno M Barcus, sub. H C Rogers, subs. L S Chamberlain, subs. C H Maloy, sub. Geo S Wyatt, sub; postals sent. J M Wesson, sub. P C Archer, sub. R M Sproule, sub. W P Zeigler, sub. S W Jones, sub. J N Bridges, subs. D S Watkins, sub. Robt J Deets, subs. Jno H Reynolds, sub. E R Large, sub. J A Stafford, subs. M E Blocker, sub.

Jan 24—M W Shearer, sub. J A Wyatt, subs. D J Martin, sub. W L Nelms, change. T M Sherwood, sub. A G Nolen, ok. Jno H Trinble, subs. J H Wiseman, sub. J T Browning, subs. W A Gilleland, correction made. J E Walker, subs. W R Manning, will discontinue.

Jan 26—J D Crockett, sub. Wm Walker, sub. S A Ashburn, sub. C G Sautt, sub. M S Hotchkiss, sub. J T Simpson, sub. J W Horn, sub. S J Hawkins, sub. F J Browning, sub. W M Crawson, subs. L L Pickett, sub. W V Jones, subs. J C Weaver, subs. F M Winburne, sub. Ben H Bounds, sub. T F Dimmitt, sub. Jas G Walker, sub and change. C C Williams, subs. R V Gallaway, sub. Andrew Anderson, sub. E G Roberts, sub. J T Ellis, subs.

Jan. 27.—H V Philpott, sub. C Rowland, change. N A Keen, sub. M L Moody subs; fine list. H S Thrall, sub. J W Johnson, sub. Wm. Hay, sub. J Fred Cox, sub. S B Ellis, sub. A F Cox, subs. H S Tarall, subs

HEPATOZONE!

DR. TOBIN'S

GREAT

Liver Medicine!

CURES

DISEASES of the LIVER

IN ALL ITS

Various Forms.

SUCH AS

DYSPEPSIA,
HEADACHE,
NEURALGIA,
WATER BRASH,
CONSTIPATION.

OR ANY

IRREGULARITY OF THE BOWELS

THIS IS A COMBINATION of Saline and Vegetable materials, and contains no Mercury or any drastic vegetable cathartic, such as Mandrake and Aloes, and is far superior in its action, as it never debilitates or produces any unpleasant effects. It will remove all diseases incidental to a disordered state of the liver and is therefore recommended in all Liver Complaints. It will act thoroughly on the liver in from two to four hours' time, and does not produce nausea or griping pains in the bowels.

Dr. Tobin having suffered for years with liver disease, and after trying every known remedy without success, has succeeded in preparing this remedy—and by its use alone restoring his health—now offers it to the public for the cure of all liver troubles, and sells it under a guarantee that after taking three or four doses of the medicine, and satisfaction is not given, you can have your money refunded by returning the bottle and wrapper.

HEPATOZONE has, since its introduction, proved one of the most valuable medicines discovered. Its merits and success has been as gratifying to the proprietors as its effects have proved beneficial to those using it; almost daily testimonials are received, speaking in the highest terms of its efficacy in its action on diseases for which it is recommended. There is no doubt of the value of Hepatozone. It is efficacious, mild and thorough in its action, and there is not to-day a medicine which can equal it as a regulator of the liver and corrector of the bowels. As an indication of its worth, we will state that though every bottle is guaranteed to give satisfaction, yet out of over 20,000 bottles sold, we have had only two bottles returned to us. We append a few unsolicited testimonials of its value:

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

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

Dear Sirs—Your Hepatozone has had a rather extended trial in this institution, among officers and pupils; it has proven a safe and certain remedy in affections of the liver. It is also a valuable and cheap aperient. It removes constipation of the bowels, relieves indigestion, and can be taken at any time without any bad effect. I cheerfully recommend its use in all cases involving derangement of the functions of the liver, and in many cases where the stomach and bowels are involved.

Truly yours,
JOHN FORD, Supt.

Letter from the Hon. Ex-Comptroller:
AUSTIN, Tex., Mar. 30, 1883.

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

Dear Sirs—Having, during the past year used the remedy prepared by you, known as Hepatozone, I take pleasure in stating that it has proved to be what its name implies, a Liver Remedy. I have found no alterative and purgative more certain or freer from unpleasant effects, and none so efficacious in arousing a torpid liver to the performance of its proper functions. W. M. BROWN.

Letter from Hon. A. W. Houston, President pro tem. of the Senate:
SAN ANTONIO, Tex., Jan. 1, '83.

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

Gentlemen—Your Hepatozone has been used in my family for over a year, and I unhesitatingly say it is the best remedy I have ever used for my liver trouble or constipation of the bowels. I would not be without it.

Respectfully, A. W. HOUSTON.

From our prominent bankers:
AUSTIN, Tex., April 9, 1883.

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

I have thoroughly tested the merits of your Hepatozone as a remedy for any liver trouble, dyspepsia or constipation. It is indeed a wonderful medicine and the best remedy for these troubles that has ever been given. I could not do without it. Respectfully,

FRANK HAMILTON.

From the Rev. Dr. Whipple:
AUSTIN, Tex., Nov. 19, 1883.

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

Dear Sirs—I take pleasure in recommending your great liver medicine, Hepatozone, and from experience think it would be well for no family to be without it. It is so efficient, mild, and yet certain to accomplish what is proposed by its use. J. W. WHIPPLE

Mrs. M. H. Newton, Milano Junction, writes April 22, 1884:

I find it is the very medicine I have been needing for fifteen years. I have tried many remedies for sick headache but found nothing that benefited until I tried your Hepatozone. Please forward two bottles at once, as I don't want to be without it a single day.

INSTITUTION FOR THE BLIND,
AUSTIN May 10, 1883.

Dr. Tobin:

Your Hepatozone as a gentle purgative has no equal. It moves the bowels without making the patient feel sick, weak or languid. It is often the case that we feel a little bilious, have some headache perhaps, and are feeling unwell generally, and only need an easy purgative to relieve us; your Hepatozone is the medicine for that condition. I relieved a case of dysentery with it in a very short time. We use it largely in this institution.

FRANK RAINEY,
Supt. Institution.

From Z. T. Fulmore, County Judge:
AUSTIN Tex., June 20, 1882.

Dr. W. H. Tobin, Austin:

I have tried your Hepatozone as a sort of last resort to prevent the frequently recurring headaches to which I have been subjected for eight or ten years, and unhesitatingly pronounce it more beneficial than any medicine I have ever tried. Its results upon my system are all and more than claimed for it

Yours, etc. Z. T. FULMORE.

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

"I have been using Dr. Tobin's Hepatozone for about eighteen months, and have found it to be a valuable medicine, so much so that as soon as the last dose is out of one bottle forthwith I procure another.

W. SHAPARD.
Deaf and Dumb Asylum, Austin, Texas, March 26, 1884."

SEE HOW IT SELLS.

BRENHAM, Texas, March 5, 1884.

Messrs. J. J. & W. H. Tobin, Gentlemen:

We were induced by one of our esteemed customers to order one dozen Hepatozone on the 27th day of January, 1883, merely for trial, he assuring us that we would find ready sale when once introduced, and beyond our greatest expectations we had to renew our order on February 17th, making it one gross, the demand being so great, and so on to the present time we have sold SIX AND A HALF GROSS. We take pleasure in recommending it to our customers, well knowing it will give satisfaction.

In our experience since we have been in the Drug business we have yet to hear of the first complaint against Hepatozone, which we can say of but few advertised medicines. Please send us one more gross, as we cannot afford to be without Hepatozone. Yours truly,

WALKER & Co.

DRS. J. J. & W. H. TOBIN,

Wholesale and Retail

DRUGGISTS.

Congress Ave., Austin, Texas.

Price, - $1.00 Per Bottle.

FOR SALE BY ALL DRUGGISTS

Crawford's Baking Powder,

MANUFACTURED BY

TEXAS COFFEE, TEA & SPICE CO.,

Houston, - - - - - Texas.

☞ This Powder will be used by every consumer who tries it. It is sold by all dealers who once handle it. It is the best and most satisfactory, to both consumer and dealer. Send for price-list.

W. ELLIOTT & BRO.,

Sherman, Texas.

Pianos:
DECKER & SON,
CHASE, and
MATHUSHEK.

Special inducements to
CLERGYMEN AND
CHURCHES.

Organs:
MASON & HAMLIN,
J. ESTEY & CO.,
CHICAGO COTTAGE
and ITHICA.

Also, the largest dealers in
FURNITURE AND CARPETS
in the State.

Write for Special CATALOGUE AND PRICE LIST.

Remember we depend upon no Special One Thing for a living; therefore can sell closer than any other house that deals in one line of business.

WILL A. WATKIN & CO.,

PIANOS.
J. & C. FISCHER,
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C. D. Pease & Co.,

ORGANS.
ESTEY
and
KIMBALL.

FINE TUNING AND REPAIRING A SPECIALTY.

DO NOT BUY WITHOUT FIRST WRITING US.

HERALD BUILDING, DALLAS, TEXAS.

☞ Mention this Paper Agents wanted in every County

P. H. CARVILLE,

CISTERN MAKER.

Mechanic Street, between 27th and 28th Sts.,

All Sizes Made to Order. GALVESTON, TEXAS.

W. H. POLLARD & CO.,

Importers and Dealers in all kinds of

Masons' and Plasterers' Materials,

Portland and Rosendale Cements.

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

IDEAL YEAST CAKES

MAKE BEST BREAD AND ROLLS,

Samples and Prices Furnished to the Trade.

A LARGE PACKAGE will be Mailed to Consumers for 15 cents in Stamps.

HIBBERT & ALEXANDER, Manufacturers.
GALVESTON, TEXAS.

J. S. BROWN & CO.,

HARDWARE MERCHANTS

STRAND, GALVESTON, TEXAS.

Offer Interior Merchants SPECIAL ADVANTAGES in the following Lines of Goods:

GLIDDEN AND IOWA GALVANIZED BARBED WIRE.

Milburn Wagons, Carts and Buckboard Buggies.

Iron, Steel, Castings, Nails, Saddlery, Tinware, Woodenware, Mantel Crates, Wagon and Buggy Materials, Paints, Oils, Varnishes, Brushes, Rubber Belting,

AND THE LARGEST ASSORTMENT OF

TABLE AND POCKET CUTLERY

EVER EXHIBITED IN TEXAS.

Sole Agents for Lyon's Patent Heel Stiffeners at Manufacturers' Prices.

No. 58 St. Charles St.

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THE
MEDICATED
GLASSES.
TRADE
MARK.

A WONDERFUL And

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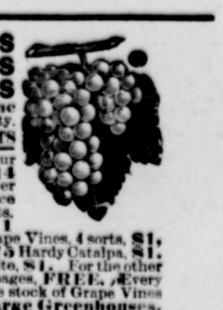

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