







Texas Christian Advocate. Editor: L. G. JOHN, D.D. Associate Editors: S. S. Finley, H. S. Thrall, J. D. Shaw, S. J. Hawkins, E. S. Smith.

It is not a religious paper, but the Chicago Tribune, that makes the following strong point respecting the liquor traffic:

Since the liquor saloons originate and foster most of the vice and crime of every city, the license fees on these establishments ought to be raised to a price that will yield revenue enough to support a police force of sufficient strength to preserve order, arrest criminals, repress crime, and protect the lives and property of law-abiding people.

No sensible legislator will deny that five-sixths of the vice and crime that demands a strong police force in Texas results from the sale and use of liquor. It is, then, simply even-handed justice to demand that the saloons pay at least five-tenths of the expense required to support an efficient police.

LEADING secular papers have been accustomed to point to Europe as an example for Americans to follow in connection with Sunday law and Sunday observance.

At the meeting of the American Sunday School Union, held at Newburg, Germany, recently held a meeting and unanimously decided to suspend all Sunday work.

In Texas the opposition to the Sunday law is found among the bar-keepers and a certain class of secular papers. In some towns and cities where a foreign element predominates, there is opposition to the law.

A STRANGE SEQUEL.

A recent telegraphic dispatch from St. Louis announced that two Catholic priests of that city, in a state of intoxication, entered the saloon of one J. H. Fitzwater and betook themselves to abusing and assaulting the said Fitzwater, who promptly met the onslaught by shooting and seriously wounding one of the priests.

But now comes a strange sequel to this story of priestly irregularity. Fitzwater publishes a card in the St. Louis Republican, in which he not only withdraws his suit, but recants his charges and statements in language so meager and equivocal as to leave at least a suspicion that money is at the bottom of the whole matter.

It is not the desire of the ADVOCATE to malign or fix a disgrace upon the unfortunate priest; but in the interest of justice and religion we must protest that the recantation of Fitzwater is strangely out of keeping with the patient facts—the bruises on his body and the wound of the priest—to say nothing of the more than supposable correctness of his charge.

The fact of the accused being a priest cannot justify the covering of a scandal; neither does it help Christianity thus to cover shame.

"LET US ALONE."

When the man possessed of an unclean spirit saw the Savior he cried out, "Let us alone. What have we to do with thee, thou Jesus of Nazareth."

"Let us alone" is what the unclean spirits of the present generation reply to Christianity, which would rescue their victims from their unholy dominion. "Let us alone" say the liquor dealers!

What have we to do with the religion of Jesus of Nazareth and the holy principles it enjoins? It may reach its followers that they should love their neighbors as themselves, but we know no such gospel.

What have we to do with religion? We neither confess its truth nor acknowledge its authority. Let the Christians go to church and say their prayers.

"Let us alone," says the professional politician. "What have we to do with Jesus of Nazareth and his gospel? Church and State must be kept separate. There must be no legislation on religious questions.

"Let us alone," says the sworn officer of the law. "It is true our oaths require us to enforce the laws, to arrest offenders, and when we come before the grand jury are required to tell the whole truth.

Christ turned the unclean spirit out of the man, and the explosive power of Christianity is expelling from society the unclean spirits as rapidly as its influence is felt on the hearts of all good men.

As a train on a Northern road neared a station, the engineer discovered that the flag was down and no signal was given. Stopping the train, the conductor rushed into the telegraph office and found the operator asleep.

METHODISM IN TEXAS.

The appended tabular statement—a recapitulation of the tabulated statements of the five Texas conferences for 1881—will give readers an approximate estimate as to the Texas work of the M. E. Church, South.

The estimate can only be approximated, there being ample evidence of great carelessness somewhere in this matter of statistics. An instance: The total membership, according to the table, is \$2,170.

We have in the State only 34,799 Sunday-school scholars. The Sunday-school has been called the nursery of the church. But there are here reported less than half as many Sunday-school scholars as we have members.

There is another suggestion in the Sunday-school statistics. In proportion to scholars the patronage of our Sunday-school literature is better than we would have anticipated.

The value of Southern Methodist church property in Texas is \$867,412.85, not including the amount expended the past year in building and repairing, \$91,839.58.

Table with 10 columns: Local preachers, Sunday-school pupils, etc. Total: 885, 14,114, 13,589, 2,410, 2,916, 1,184, 91, 137, 7,629.

In a recent address Rev. George Muller, of Bristol, England, said that for over fifty-five years he and his household had received all that was needed for their work in answer to prayer.

percentum of our money indebtedness to God has gone to protest for 1881. We owe:

Table with 2 columns: Balance on foreign missions, Balance on domestic missions, etc. Total: \$7,581.33.

In commercial parlance, this is a pretty bad failure. Every truly honest man condemns the practice in commercial circles of compromising indebtedness at a certain per centum on the dollar.

And now let us hide our faces for very shame! The Methodist Church in Texas has given to her poor during 1881, \$2,501.02. We have managed to raise for God's poor a little over three cents per member!

Taking the amount of books sold—\$7,816.35—as evidence, Methodist preachers are not very successful book agents. Yet there is no more important duty that Methodist preachers owe to the cause of God.

Here we have 7814 members. What possibilities of achievement are at the disposal of this host! Do the \$28 added by ritual express its leavening power? If it takes nine Christians to bring one soul to Christ per annum, how long, at that rate, will it take to convert the world?

Here is another suggestive statement: \$2,330.83, paid for the support of missions, domestic and foreign—a little over 29¢ cents per member.

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feature of his work. Tens of thousands of souls have been converted, and thousands of orphans educated and prepared for usefulness in life.

TEXAS CONFERENCE STATISTICS.

Several lessons of great moment may be learned by a careful study of this statistical table. The first is the importance of correct reports. Here is an addition by ritual of 828 members; by letter, 322—making an increase of 1150; removals by all causes, 514—leaving a net increase of 606.

The only explanation that suggests itself, is that either in the reports of last year or this, culpable inaccuracies were introduced. The ADVOCATE does not know where the fault lies, but would admonish every preacher to give special heed to this matter in the future.

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REV. GEO. NEEDHAM gives the Colorado Methodist the following, which may apply to some other sections: "I do not think that the West wants a mission church, fast and frolicking as they are. They are trained to assaying and readily throw the dross out. They have learned as completely as Shakespeare that 'All is not gold that glitters.'"

REV. M. B. CHAPMAN, Pittsburg, Missouri, has some practical ideas about teaching our doctrines to the children. He gives them to the St. Louis Christian Advocate as follows: "I rejoice in Methodism as the grandest spiritual movement since the days of the apostles, and to my mind its doctrines are the same that Christ and Paul taught, but I would that our people were more thoroughly taught these doctrines."

REV. H. A. BOWLAND writes a good Texas letter to the St. Louis Advocate. Speaking of the proceedings of the North Texas Conference, he says: "Another enterprise projected at the conference was a Church Extension Society. We organized under a constitution, and raised a fund of about \$600. It is designed to aid field workers in building houses of worship and parsonages, and secure lots for the erection of new buildings."

such a house arranged with reference to Methodist worship? All the surroundings usually combine to debase the religious sentiment of the people, and the ill behavior, so common among the youth of congregations so worshipping, is only a result to be expected.

COMMENTS AND EXTRACTS.

As the first item under this head this week, the ADVOCATE gives a calendar for 1892. Cut it out, paste it in your memorandum book, and be sure not to remove the black lines from top or bottom. Let them stand as reminders:

Calendar for 1892 showing months from Jan to Dec with days of the week and dates.

Why not advance the cause of moral reform by aiding in the circulation of the Texas Christian Advocate?

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The following is quoted from the New York Methodist: "Christ four one church, not denominations." Yes, that is what Romanists say; but it sounds oddly in Protestant mouths. Christ did not intend to give us a complete vindication. But the agency of the American Bible Society; has had, and has confidence in its management, and if these charges be foul aspersions we want to see them wiped off by irrefutable evidence; and if the charges be true, then we want a change in the management. In either event we want the matter cleared up and left to the simple 'you did it, we didn't,' of the opposing parties.

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roads, and thus supplement the Western Missionary Society. It is to be devoutly hoped that the General Conference, instead of tinkering on its discipline, will occupy its precious time in organizing for work. The most valuable thing it did four years ago was the organization of the Woman's Missionary Society. We expect that reverend body to give us a General Church Extension Society at its meeting in May. There is no more important interest to come before them, unless it be the election of bishops. It seems to have crystallized into a general sentiment that we need at least four new bishops. Much speculation is indulged as to who should be chosen to this sacred office. We shall be satisfied if the ballot fall upon men equal to those who have fallen. It is important that at least one with whom should reside in Texas, or at least west of the Mississippi. This State furnishes the key to the solution of the question of Southern institutions. Other churches recognize the importance of this field. The Episcopal Church has two dioceses, the Roman Catholics have a bishop, and we are as strong as the strongest, and yet we have had the most limited episcopal oversight.

The M. E. Church is pushing its missionary operations in Utah—building schools, churches, etc. Where the Bible goes, civilization must follow.

Says the Mississippi Methodist: "A young man was recently found in the Mersey, drowned. On his pocket was written: 'A wasted life. Do not ask anything about me; drink was the cause. Let me die; let me rot!' Within a week the coroner of Liverpool received over two hundred letters from fathers and mothers all over England, asking for a description of the young man, and saying that the boy they had loved had been drawn away into the shining halls of sin and drink."

In a letter from Las Vegas, N. M., to the Richmond Christian Advocate, W. H. Williams says: "Last Sunday evening at 3 o'clock we held our Sunday-school. We have to start with almost no scholars. Organized a church at night. We start with seventeen members. This is a good start for this country. We are encouraged, and believe success will attend us. The work here is hard. We have sin to contend with in more than one form. But if the Lord will bless us, we are going to try to do something in his kingdom. If the Lord be for us, who can be against us?"

JOHN MERIDIS, in the Richmond Advocate, writing of a deceased Baltimore layman, says: "He will be greatly missed in the church. Sad must have been the life of an aged man who had the record in, he is not missed. He did not attend prayer-meeting; so he is not missed from it. He was irregular in attendance upon public worship; so he is not missed. He did not visit the sick and poor; so they do not miss him. He paid little or nothing toward church expenses; so his help even in this is not missed."

DR. JOHN E. EDWARDS "speaks out in meekness" in the Richmond Advocate from Petersburg, Va., as to the "color line" in a Sunday-school convention. He says: "For myself, I am strongly inclined to the opinion that duty admits of no compromise. Color race, color, or previous condition of servitude. Now, then, the other side. I speak for myself. My judgment the time has come for some more real co-operation with the colored race in Sunday-school work. It is the dictate of policy, as it is of true religion. So I think."

Says the New York Methodist: "We hold that all men, heaven included, have a fair chance, 'the one visible science accusing or else excusing.' Our duty to spread the gospel is not founded on any human judgment in this region of faith. We are commanded to spread it; this duty is sweetened by our excellent experience of the gospel. We do not believe that one man can be damned through another man's neglect of duty. We should do our duty as though all depended upon it; we should trust the justice and goodness of God to give every man a fair chance in this life for salvation—through other means if 'our means fail, remembering always that no man can save another man. We hold that life is a probation for every man—fair and final."

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DR. CLARK JOHNSON'S Indian Blood Syrup Cures Fever and Ague, Biliousness, Dyspepsia, Liver Disease, Rheumatism, Dropsy, Headache, Biliousness, Etc.

True Stories of Little People. When our State was yet new the early settlers lived in log cabins. The cabins usually contained but one apartment, which answered for parlor, kitchen and bedroom.

move us simply to remind, since persuasion and injunction have been rendered so largely unnecessary. Let the wine cup be, as heretofore, banished from the tables we furnish to our guests, and let us remember the ancient signification of ladyhood.

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Amén a la Ventura. In the city of Alexandria, Va., there lived a man of a most remarkable character named Cató. His name was Cató, and was remarkable for good sense and piety.

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THE MILD POWER CURES. LUMPHREY'S HOMOPATHIC SPECIFICS. In use by every one. Each number the special prescription of an eminent physician.

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MRS. LYDIA E. PINKHAM, OF LYNN, MASS. Lydia E. Pinkham's Vegetable Compound.

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Texas Christian Advocate.

A CONFERENCE SERMON. BY REV. JOHN E. ALLEN, N. W. T. CONFERENCE.

"But we will give ourselves continually to prayer and the ministry of the word."

The period of time between the ascension of our Lord and the day of Pentecost was spent by the church of Christ in prayer.

While the apostles were laboring under this burden, two things were taking place: the church was becoming more organized every day, and the enlarging membership was adding daily to the burden of the over-loaded apostles.

The apostles took the opportunity of this murmuring for taking a step that the growing church rendered necessary. They called the church together and had them choose seven deacons to take entire charge of these temporal affairs.

"It is not reason that we should leave the word of God and serve tables." And having called upon them to provide men for this purpose, they say: "We will give ourselves continually to prayer and the ministry of the word."

Prayer, as it relates to the ministry, naturally divides itself into two divisions, private prayer and public prayer. The first part of his prayer is that which is private, and is intended to be done in the privacy of the heart.

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him to search for truth, and utilize the material made ready in his hands, his ministry will be a failure. On the other hand, to substitute study for prayer is a more dangerous error, and one which the tendencies of the day are more calculated to develop.

On the other hand, to substitute study for prayer is a more dangerous error, and one which the tendencies of the day are more calculated to develop. I decidedly prefer the position of the hard-shelled Baptist friends, who insist on prayer and ignore study, to that modern aesthetic taste which insists on mental vigor and rhetorical beauty, but ignores the devout and prayerful spirit.

Second—Public prayer: Again it devolves on the ministry to lead the public devotions of the church. It is a workman that needs not to be idle, and he who is idle is a burden to his fellow workers.

It is not necessary for us to stop here and discuss the nature of prayer. The congregation that I am now addressing is supposed to be familiar with it both in theory and practice. Our duty at this time is to define its place and importance as an element of the Christian life.

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The great object of preaching is to propagate the truth of the gospel, and to persuade men to accept it. In this connection I must mention some things that I do not regard as in any true sense preaching. First, the declamation of a mere lecture, brilliant, though it be, with æsthetic gems and laudatory brushwork, is not preaching.

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Prayer, as it relates to the ministry, naturally divides itself into two divisions, private prayer and public prayer. The first part of his prayer is that which is private, and is intended to be done in the privacy of the heart.

It will be returned to him in this present time many fold, and in the world to come eternal life. There is the promise securely made especially for us! Here you are, my brethren, from city and frontier, from station and mission, from district and circuit, from stately house of worship and the rustic brush arbor, from cushioned rocking chair and unadorned wooden cot, from costly parsonage and the hovel's outhouse, and without "revels," and I appeal to you, every man, to know if the Lord has kept his word as to "this present time." He has? Then we can trust him for "the world to come." Let us go on, then, unumbrating and unswerving, feeling that we are sent of God, and knowing that we shall be sustained by his grace.

There is an analogous proposition to this being put to-day to the various churches. Various pretensions are being made, and claims set up by differing sections of the Lord Jesus' church. One bases its claim to supremacy on its antiquity and venerableness. It points to centuries of uninterrupted services, and its traditions carry us back into the middle ages. It claims to have preserved the truth amid prevailing corruptions and darkness, and to have handed down to us uncorrupted "the faith once delivered to the saints."

Another rests its claim to support on its consistency and its opposition to all ecclesiasticism. Its standards are impatient of everything human that would interpose between the individual soul and its God, and they strongly maintain the equality of all in the use of the Lord Jesus' church. Yet another puts forth the fact of its highly cultured and talented ministry as a reason for its preference and support. It points with pride to numbers of men whose erudition and profound research have made them famous, and whose scientific knowledge eminently qualifies them for the position of teachers, able to march abreast with the age.

Yet another church bases its claim to support on its facts that its services are eminently popular in their character, and its teachings thoroughly evangelical in their texture and tone. We do not dispute these claims. They are all valid and substantial, and we wish and desire the full recognition of each. But, if we are not mistaken, every one of these claims fails to answer the crucial question that this enlightened age puts concerning every aspirant among the churches for special preference and support. What is that question? It is, "Is it venerable with age?" or, "Is it as strong as the youth of old?" It is not, is it stanch in its championship of individual religious liberty? For much iconoclastic zeal may coexist with utter spiritual destitution. It is not, is it highly scientific and gifted ministry for the times? A splendid prof of spirituality and learning are not synonymous terms, and that there may be a plethora of knowledge in the head while the heart is empty of grace and love. Neither is the question, is it an evangel and a power? For a century of experience has shown that pure doctrine may be taught in a church and its services rendered as attractive and popular as possible, and yet, with all this outside promise, there may be all that is best of the world's religion, sentimental, sentimental, sentimental.

No, the question that this enlightened age puts concerning the church that claims special preference and honor is this, "Has it the fire?" The God that is in the world is abundant in His gifts, and it is His will that He should give to every man that he may be able to save himself. In the presence of this requirement and question everything else sinks into insignificance. The age is too wise to be deceived and misled by "the signs and wonders" instances." It turns its back to the first Christian church and sees it crowned with living flame—the spirit of glory and of Christ resting upon it; and it demands a church in which the same divine sign and wonder is manifested. Long ago the fact was demonstrated that all human agencies, however appropriate and potent, are inadequate to effect spiritual regeneration in any human soul. Hence the age turns away from a merely human church. It requires the sign, the divine credentials, the pentecostal power, the corona of fire. Without this, all pretensions are as sounding brass and tinkling cymbals. The world wants salvation, rather than education, the church, can educate itself, but how can it be saved without the Holy Ghost?

What is to-day our position as a church? Does our God answer for us? Have we the mighty spirit in our midst? Are our tongues "eking of flame?" Our fathers shouted and triumphed as they beheld the sign. Methodism has a glorious past. What is her present position and what shall be her future? The presence or absence of the fire is decided by the fact: the fire! Thank God! It is not yet extinguished. On many consecrated hearts it yet burns. In many sanctuaries the triumphant sign is still displayed. The Lord fill our beloved church with the Holy Ghost, so that as the age beholds the royal banner waving over the tabernacle, it may say: "We will go with you, for we see that the Lord is with you."—George H. Nixon.

During the months preceding his death, Mirabeau, the orator of the French National Convention, executed herculean tasks. Having driven his secretary to the brink of desperation one day, that gentleman protested, saying, "Monsieur le Comte, what you require is impossible!" Starting from his chair, Mirabeau replied, "Impossible! Never name to me that blockhead of a word." In this response Mirabeau was unjust, for what he required of his secretary was physically impossible. But when "impossible" is applied to questions of duty by the unwilling mind, it is, as the Count said, a "blockhead of a word;" inasmuch as no real duty is impossible. No act that is imposed upon a man by the circumstances can be a duty. But lack of inclination often paralyzes energy, and the mind, smitten by indolence, makes the plea of impossibility an excuse for declining duties which can be easily performed if resolutely attempted. Looking his sternest duties in the face, every man of faith may always consistently say with Paul, "I can do all things through Christ who strengthens me."—Zion's Herald.

THE evangelist, Whittle, assisted by the singer McGranahan, closed a series of nineteen meetings in Salt Lake November 29. There were over fifty conversions, and much good accomplished in other directions.

THE evangelist, Whittle, assisted by the singer McGranahan, closed a series of nineteen meetings in Salt Lake November 29. There were over fifty conversions, and much good accomplished in other directions.

Texas Christian Advocate. Business and Secular.

THE ADVOCATE acknowledges receipt of St. Jacobs Calendar for 1882. It is a profusely illustrated hand-book of information and fun, with occasional reference to St. Jacobs oil.

THE ADVOCATE is indebted to the publishers for a copy of Prof. Tice's weather forecasts and American Almanac for 1882.

WE have received from the international committee of the Young Men's Christian Association a copy of "Three Hundred Topics for the Prayer-meetings of 1882." The price of the pamphlet (postpaid) is five cents a copy, or fifty cents a dozen.

"PRAYER" is the title of a tract by W. H. Trenwith, W. Pratt, 72 Fulton street, New York, publisher. The work is an answer to criticism upon the fact that Garfield's life was not spared in answer to prayers of the nation, and is dedicated to God's children, the unconverted, Professor Felix Adler, and the Jewish people.

THE Tidal Wave is the title of a piece of instrumental music by Adolf Hoffman. The ADVOCATE thanks the publishers, Spear & Dehuoff, 717 Broadway, New York, for a copy. Price fifty cents.

VOL. 1, No. 2, of the Colorado Methodist just received. It is a very neat every published in the interest of the M. E. Church, South, twice a month at fifty cents per annum, at Colorado Springs.

"THE SEASON" is the title of a new illustrated lady's magazine. It contains the newest Paris fashions and the most elegant designs in fancy work, needle work, embroidery, crochet, etc. The January number, just received, is certainly a superb publication. Price thirty cents. Address United States News Company, 55 Chambers street, New York.

"My Missionary Box and I," is the title of a very attractive and entertaining pamphlet, by Eben Shute, 20 Tremont Temple, Boston. Price 10 cents; or 75 cents per dozen. For Sunday-schools, by the hundred, \$5. It shows that conversion is the great prerequisite to a successful missionary work in every child, and is therefore a little work calculated to do much good.

THE NEW VOLUME OF THE LIVING AGE opens with the number for the week ending January 7. Never before have the foremost thinkers, investigators and authors of the time gathered together in the service of foreign periodical literature to so great an extent as at present; and the Living Age which gives with satisfactory completeness and in convenient form, what is most important in this literature, has therefore never been so valuable as now. Littell & Co., Boston, are the publishers.

The North American Review will present in its February number, to be published on the 15th of the present month, Part III. of its series of articles on "The Christian Religion." It will be from the pen of Geo. P. Fisher, the eminent professor of ecclesiastical history in the Yale Divinity School, as thorough a scholar and as able a defender of the Christian faith as this country affords. A powerful presentation of the claims of Christianity is expected.

The January number of the Homiletic Monthly has among its contents the following: Sermon: Man's Place in the Universe. Corrupt Literature, by T. DeWitt Talmage; a most startling expose in the best style of the renowned author. Thanksgiving Sermon--historical. Strong or Weak--Which Shall It Be? The Faith of Moses. The Work of the Holy Spirit. The Yarn of Yesterday and Today. Rev. Be Still and Believe. Samson--the Hero of the Hornet's Nest. Parents' Service. Theology of Children. Light on Important Texts. Thoughts on Suggestive Themes. Themes of Revivalists of Yesterday and Today. The Crime of Mormonism. Danger in the Abundance of Light Literature and Strong Drink, etc. This number is fully up to the known standard of excellence of this valuable magazine. Price, single number, 25 cents; per annum, \$2.50. K. Funk & Co., 10 and 12 Dry street, New York.

THE REV. GEO. H. THAYER, of Bourbon, Ind., says: "Both myself and wife owe our lives to SHILOH'S CONSUMPTIVE CURE." Sold by C. W. Preston & Co., Galveston.

ARE YOU MADE miserable by Indigestion, Constipation, Dizziness, Loss of Appetite, Yellow Skin? Shiloh's Vitalizer is a positive cure. Sold by C. W. Preston & Co., Galveston.

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\$1.50. It will be sent to purchasers post-paid for this sum. This is little more than half the ordinary price for a book of its size and style. The publishers will not make a financial profit, but aim to serve Methodist fraternity by putting this historic volume within the reach of nearly every Methodist.

THE Southern Pulpit for January is a very valuable publication. If kept up to its present standard this publication will certainly force itself upon public attention. Subscription only \$1.50 per annum. Address Southern Pulpit, Richmond, Va.

LOST HORSES. The readers of the ADVOCATE will please look for the following described horses: One bay mare branded H and M on left shoulder. One bay pony horse, don't remember brand, neck a saven with collar; and also one bright bay Spanish pony, ball face, white feet, Spanish brand on thigh, natural tail. Address me at Cedar Creek, Bastrop county, Texas.--W. E. WEAVER.

MARRIAGE A LA MODE. (Puck.) A hat a coat, A nobby bean! A narrow lane, A whisper low. A smile, a bow, A little flirt! An ev'ning vow, That's cheap as dirt. A hand to squeeze, A kiss to give, Quite an one's ease, Most needs be bliss. A ring, a date, A honeymoon, To find too late It was too soon.

CONSUMPTION CURED. An old physician, retired from active practice having had placed 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 general Debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. The recipe with full particular directions for preparation and use, and all necessary advice and instructions for successful treatment at your own home, will be received by you by return mail, free of charge, by addressing, with stamp or stamped self-addressed envelop to Dr. M. E. BELL, 161 N. Calvert St., Baltimore, Md.

Humorous Writing. Almost every one privately indulges in the idea that he could become a celebrated humorist writer if he were only to try. He takes up a magazine or newspaper and reads a humorous article, and says to himself: "If I only had time I could do vastly better than that."

Now, friend, suppose you take time and try. If you can produce a first-class humorous sketch, your fortune is made. You need not look on in counting-houses or vegetable behind the counter of dry goods stores selling calico at a profit of two cents a yard. You can just go on with your first-class humor, and fix your own valuation upon it, never fearing but it will be paid.

But the fact of it is, you are a little mistaken. This humorist business is much easier in theory than in practice. Anybody can criticize and find fault with our funny writings, but the question is, can that same "anybody" do any better? You think it is a very easy and simple thing to sit down with a pen in your fingers and a sheet of paper before you and indite thoughts which shall astonish the world with laughter, and sayings which shall be repeated for years to come.

We, we are all willing that you should try, and when you achieve success, we will laugh at your witty sayings, and amuse ourselves in the flash of your diamonds, and not feel any envy. We are not to look upon humorous writing as a pastime, as requiring less thought and intellectual power than the heavier essays which crowd reviews; but in this we are mistaken. Your true humorist must have wonderful imagination, observation, a keen sense of the ridiculous, a thorough understanding of men, a powerful power of language, delicacy, sensibility, tenderness, and a strong love of humanity.--Thorn Papers.

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One of the best natured men of Jackson, Michigan, played it on the boys of that city, recently, in a way they will remember for a long time. He bought a large cast-iron bull-frog, such as are sold for paper weights, and placed it on a log out in the river, and then let nature take its course. Boys on their way to school, and boys on their way anywhere and nowhere, would see the frog and pick up a stone and let drive. Not one stone in a thousand would hit the frog, and it wouldn't make any difference if a stone did hit him, as he was spiked down. The fun was kept up until people began to complain of the slackwater, which flooded their gardens and cellars, and which was caused by the dam created by the stones that had been thrown into the river. Then the frog was removed.

"For my part," said Mrs. Goodington, who has been listening to an account of the Jennette disaster, "I wish they were roaming around in the arctic regions too! An open polar sea? Fiddlesticks! what is it good for after they've found it? I say, and I always have said, that if people would only stay at home and mind their own business, and not go off prying into the miseries of nature, it would be a good deal better for them, and vastly more sensitive, too!" The good old lady got so warm over the subject that she dropped three stitches before she had "done" one needle of her knitting.

(Pittsburgh Evening Chronicle.) The Duke of Bedford has been ordered to pay his rates for Covent Garden Market, which he disputed doing. It is valued at £12,000 a year. The Duke of Bedford's estate was originally the property of the Abbey church of St. Peter's, Westminster. The monks first buried their dead, then cultivated their fruits and vegetables on it. At the dissolution of the English monasteries it fell into the hands of the Protector Somerset, and after his attainder the demense of the old monks was granted to John Russell, Earl of Bedford. We complained bitterly of the Duke of Bedford's estate, but it is entirely too small for the needs of both buyers and sellers. It is architecturally mean and ugly. The approaches to it are inadequate and inconvenient. In wet weather the unfurrowed portion is a sea of mud, and, as the Duke of Bedford is a man of no means distinguished kind, the Duke's suit has disclosed all this, and London clamors for a new market.

The German War Office has published some very striking statistics with regard to the comparative health of the German and French armies. According to the returns, the average number of men in the infirmaries on every day is twenty-five per thousand in France and only eleven in Germany, while putting together the number of days spent in the hospital or sick-room, the French soldiers are altogether from duty during seventeen days in the year, as against only thirteen days in the German soldier. The rate of mortality, according to the same authority, is nearly twice as high in the French army as in the German. The French have lost five per thousand in Germany. There has not been a single case of small-pox in the German army during the past year, while in France there have been 1037 cases, of which ninety-eight proved fatal.

Nova Scotia's Railway System. The government of Nova Scotia has entered into a contract with a foreign syndicate, by which the latter obtains control of the railway system of the province and running powers over the intercolonial from Halifax to Truro. The company is to pay the government £277,400.

From Infected Districts. The superintendent of the railway mail service instructs division superintendents to suspend communication with infected localities without waiting to consult him, in order that the disease may not be responsible for the spread of contagious diseases.

Infants Attorneys. W. H. Knicker, attorney of Buffalo, New York, has been arrested on charge of employing a forged affidavit in a case against the Legion of Honor, and O. C. Dewitt is threatened with disbarment for retaining the amount of judgment obtained for a client.

Newly Failed. PITTSBURGH, Pa., Jan. 11.--For some days there have been rumors of a financial embarrassment of Simmons, Anderson & Co. of Pittsburgh and New York, one of the largest firms in the country. Yesterday their troubles took a new turn, the Merchants and Manufacturers' Bank of this city levying an execution of \$317,000, on behalf of Donald, Lawson & Simpson of New York for \$107,000. The firm has been hampered by loss by the freight bridge connection with the Erie-Kittys bridge. Their assets are \$1,000,000, and among other liabilities named is one of \$1,000,000 in first mortgage bonds, and the balance in notes sold by the Pittsburgh office, exceeding \$100,000 sold to New York.

Such Ads About Nothing. Much ado is being made about the tender of the freedom of the city of Dublin to Parnell, and upon technical grounds, resort is to be had to the court of Queen's bench for a mandamus to quash the vote of the Dublin corporation. This is referring upon agreement. While Parnell languishes in Kilmintinham, the freedom of Dublin or any other corporation is something of a mockery.

The Late Minister Kilpatrick. It has just been learned at Washington that for five months prior to his death at Santiago, Minister Kilpatrick had suffered intensely from Bright's disease of the kidneys. On the day of his demise he vainly endeavored to dictate dispatches to the State Department. An appeal to Congress to provide means to bring home his body will doubtless be made.

Undoing the Law. The full bench of the supreme court of Kansas, in passing upon an agreed case, has made a decision which will invalidate nearly all the laws passed by the legislature of that State in 1877 and 1879. The ground of the decision was that the act was passed with the aid of the votes of four members who were not legally elected. Among the laws thus made void is the prohibition constitutional amendment.

A Royal Marriage. VIENNA, Jan. 11.--Prince Hohenzollern has married Princess Ypsilanti.

The Reichstag. The question of increasing the number of the members of the Reichstag is now being much discussed in the German newspapers. According to the electoral law of the 31st of May 1869, one member is to be elected in every State of the German Empire for every 100,000 inhabitants, and an additional member is allowed for the excess number if it amounts to 50,000; if the population of a State does not amount to 100,000 in all, one member only is to be allowed for it. The number of the representatives of the late North German Confederation was fixed on this principle at 297; when the Southern States entered the Confederation it was increased to 382; and fifteen more deputies for Alsace-Lorraine were added by the law of the 25th of June, 1873, so the total number of members of the Reichstag is now 397. This number, however, is not in accordance with the present population of the empire as ascertained by the census of the 1st of December, 1880, and called for assistance, saying, "For George Howell! Did he ever lift his hat? His way was to say 'Hello!' pull his overcoat up around his ears, and rush along." There is a feeling among some officeholders who court the crowds favor, that the rough and ready is the taking way. This is well enough if it is known to be one's habitual manner, but as a gentleman has only one manner, and as people are quick to discern whether they are treated differently from others, the man who courts popular favor will find it well to have his manners about him. George Washington was as ceremonious in his recognition of a dandy as he was in acknowledging that of a senator. Perhaps Mayor Howell wouldn't have been defeated for reelection if, like his successor, he had taken the trouble to be uniformly polite.

Always Be Polite. There is a hint to politicians in the following paragraph: As Mayor Low, of Brooklyn, left his office at the close of his first day as Mayor, he passed some workmen in the corridor, as he lifted his hat in response to a bow. "Well," said one of the men as the Mayor passed on, "there goes a gentleman and suffering, this poor wife watched by a 'greasy mechanic.' How different from Mayor Howell! Did he ever lift his hat? His way was to say 'Hello!' pull his overcoat up around his ears, and rush along." There is a feeling among some officeholders who court the crowds favor, that the rough and ready is the taking way. This is well enough if it is known to be one's habitual manner, but as a gentleman has only one manner, and as people are quick to discern whether they are treated differently from others, the man who courts popular favor will find it well to have his manners about him. George Washington was as ceremonious in his recognition of a dandy as he was in acknowledging that of a senator. Perhaps Mayor Howell wouldn't have been defeated for reelection if, like his successor, he had taken the trouble to be uniformly polite.

A Journalist Dead. BOSTON, Jan. 11.--Delano A. Goddard, editor-in-chief of the Daily Advertiser, died at 10:30 this morning, of congestion of the lungs.

Digging a Tunnel. The steam drills on the Northern Pacific tunnel at Mullen Pass, fifteen miles from Helena, Montana, have been started, and work will be prosecuted day and night until the great bore is completed.

To Accommodate His Holiness. The Cardinal Archbishop of Rouen urges the government of Italy to choose another pope, and to leave Rome to the Pope, to avert the necessity of his removal from that city.

A Mean Doctor. A postmaster in Pennsylvania informs the department that a doctor who is treating a number of small-pox patients persists in calling at the office for his mail. The postmaster has been informed that the law can not help him.

The Secretary of the Interior has instructed Indian agents that they have power to put intruders off reservation, and to call out troops to aid in enforcing their authority. Agents may also arrest criminals who have escaped from a State or Territory.

The Austin Statesman has had a peep at certain documentary matter concerning the Texas territory disputed by the United States Government. The Statesman says: "If one examine the statute books of Texas it will be found that legislative enactments have recognized the claims of the State to what is known as Greer county. This territory lies southeast of the Pan-Handle, between the north and the south forks of Red River, and whatever of dispute there may be as to the boundary line between Texas and the Indian Nation arises out of the fact that a certain United States commissioner, whose name appears in the following correspondence, recognized the south fork of the Red River as the continuation of said river, while the Texas authorities have persistently held that the north fork is the true Red River. It is said the south fork of Red River is often a dry stream, while the north fork constantly flows a body of water; and while the truth of either or both of these facts is shown by the similar strata on both sides of the river, proving that the hole was once continuous.

This coal is in the Laramie group, so called by the United States geologists, and probably any other of the Mississippi river, a group which furnishes most of the coal in use in the States and territories among the Rocky Mountains and on their eastern slopes. It was at first said by some geologists to belong to the upper cretaceous, and by others to the lower tertiary. It is now considered as a separate formation between these two.

The Laramie coal is a variety of cannel coal, and will soon be extensively used in southwestern Texas, a large portion of which is prairie or else clothed with shrubs and a few small trees. Other beds of similar coal are in southwestern Texas. One on the Nueces river, about four feet thick, is noted in the Geological Survey of the State of 1876.

I was at Laredo several days last October, around which for several miles there are few trees. This is also true of Corpus Christi, hence coal will soon be the chief fuel of these two cities.

The coal bed at Laredo is owned by the Texas and Mexican Railway Company, whose road runs from Corpus Christi to Mexico, and is being continued into Mexico, where it must be met by missionaries to that people. Jos. F. Smith, the Mormon president, said recently: "I would rather my children were allowed to play in a yard where there was an open well; I would rather my children were allowed to play about where the rattlesnake was known to be, and would rather concentrated lye was sown broadcast in the nursery or the kitchen than hear of them growing up to be busy boys and girls sent to the schools of these outsiders."

Apostle (?) Lyman said in a public address, after exhorting the people not to allow their children to attend one of our Methodist schools: "I would rather bury my children than send them to a Gentile school." One day within the present year as one of the Methodist missionaries was going to the school-house, he heard some one behind him saying: "There goes a Methodist." On another occasion, when he and his family were on their way to prayer-meeting, as they passed where was gathered a crowd of " Latter Day Saints" (?), "There goes Jesus Christ and his family."

Two Mormon teamsters were brought before the high council of the Mormon Church for hauling the household goods of Rev. S. S. Gillespie from Coristine to Brigham, when he was to establish a Presbyterian mission. The teamsters were threatened with punishment for assisting these ungodly Gentiles to settle among the Saints." One in authority said: "The spirit of Joseph should split you in twain from the top of the head to the middle." The next Sabbath, in a Mormon meeting, one of the saints used this language in his discourse: "If this hell bound were wet with blood about his ears and fire in his track, he would get out of this place faster than he came."

The result of such preaching was, a few nights afterward, the missionary's house was assaulted by volleys of stones. This was kept up as many as three times in one week. On one occasion a stone went through the window and struck the babe asleep in cradle. They threatened to burn the house and personal violence un-

let the town. But interference by the Gentile governor changed the sentiment of that community. A poor man was dying in Salt Lake City a month or so ago. He had no neighbors but Mormons. He was in delicate circumstances and a stranger. The fact of his serious illness soon spread in the neighborhood. One day two Saints (?) stepped to the gate of this dying man's home and inquired, "Is he a Mormon?" A negative reply was given. "What a pity," said one of these Latter Day Saints (?). "If he belonged to our church, we might help him, as we are so afflicted." This left the sad wife and dying man. The wife applied to her uncle, who was a Mormon, to assist them in their destitute condition. He promised to call and see them, but did not. Friendless and suffering, this poor wife watched by the bedside of her husband, watching and waiting for the end. The neighbors could hear his groans, but none came to help. The last hour came; the wife rushed out of the house and called for assistance, saying, "For God's sake come in; my husband is dying!" This appeal was unnoticed, and the poor man died. The reporter of the Tribune, who investigated this matter, says: "The body lay in the house during the day, when some officious Mormon elder came to the place and asked to what denomination the deceased belonged. Learning that he was not a member of any church, the elder said, 'We bury our own dead; let other people take care of theirs,' and walked off."

Says the Advocate named: What do the Christians of America think of such a religion? And yet this fraudulent church is sending its missionaries all over the city and converting your sons and daughters. Especially is this the case in the Southern States--converting (?) your daughters for some harm. Said one, who had for eleven years been a Mormon preacher, "It is a fraud." What a religion! What has it not been guilty of? Murder, theft, licentiousness are only a few of its crimes. Mountain Meadow, and the awful massacre occurring there, the work of these Saints. Let everybody denounce it.

To the Texas Christian Advocate. Coal Near Laredo. A large coal bed is now being worked on the Rio Grande north of Laredo. In an air line the distance from the city is fifteen miles, and by railroad twenty-three; and this twenty-three miles of railroad has been made to bring the coal to the city and convert there into the coal is of good quality and abundant is evinced from the construction of this railroad by the Texas and Mexican Railway Company.

The main bed of coal is three and a half feet thick, and extends several miles on both sides of the river. Below is a section of the coal-bearing strata from the surface down:

1. Surface, sand and clay.....20 feet. 2. Sandstone with ironstone.....15 " 3. Freestone and shale.....12 " 4. Yellowish white sandstone.....12 " 5. Coal.....2 1/2 " 6. Freestone with thin layers of ironstone.....2 1/2 " 7. Coal.....2 " 8. Grey freestone.....2 " 9. Limestone and shale.....1 1/2 " 10. Coal.....1 1/2 " 11. Freestone.....1 1/2 " 12. Slope to the river.....15 "

On the Mexican side of the river, a few miles later, the bed of coal No. 7 is four feet thick.

That the whole of the preceding section was formed and deposited before the Rio Grande flowed in its present channel, or probably any other channel, is shown by the similar strata on both sides of the river, proving that the hole was once continuous.

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Two Mormon teamsters were brought before the high council of the Mormon Church for hauling the household goods of Rev. S. S. Gillespie from Coristine to Brigham, when he was to establish a Presbyterian mission. The teamsters were threatened with punishment for assisting these ungodly Gentiles to settle among the Saints." One in authority said: "The spirit of Joseph should split you in twain from the top of the head to the middle." The next Sabbath, in a Mormon meeting, one of the saints used this language in his discourse: "If this hell bound were wet with blood about his ears and fire in his track, he would get out of this place faster than he came."

The result of such preaching was, a few nights afterward, the missionary's house was assaulted by volleys of stones. This was kept up as many as three times in one week. On one occasion a stone went through the window and struck the babe asleep in cradle. They threatened to burn the house and personal violence un-

let the town. But interference by the Gentile governor changed the sentiment of that community. A poor man was dying in Salt Lake City a month or so ago. He had no neighbors but Mormons. He was in delicate circumstances and a stranger. The fact of his serious illness soon spread in the neighborhood. One day two Saints (?) stepped to the gate of this dying man's home and inquired, "Is he a Mormon?" A negative reply was given. "What a pity," said one of these Latter Day Saints (?). "If he belonged to our church, we might help him, as we are so afflicted." This left the sad wife and dying man. The wife applied to her uncle, who was a Mormon, to assist them in their destitute condition. He promised to call and see them, but did not. Friendless and suffering, this poor wife watched by the bedside of her husband, watching and waiting for the end. The neighbors could hear his groans, but none came to help. The last hour came; the wife rushed out of the house and called for assistance, saying, "For God's sake come in; my husband is dying!" This appeal was unnoticed, and the poor man died. The reporter of the Tribune, who investigated this matter, says: "The body lay in the house during the day, when some officious Mormon elder came to the place and asked to what denomination the deceased belonged. Learning that he was not a member of any church, the elder said, 'We bury our own dead; let other people take care of theirs,' and walked off."

Says the Advocate named: What do the Christians of America think of such a religion? And yet this fraudulent church is sending its missionaries all over the city and converting your sons and daughters. Especially is this the case in the Southern States--converting (?) your daughters for some harm. Said one, who had for eleven years been a Mormon preacher, "It is a fraud." What a religion! What has it not been guilty of? Murder, theft, licentiousness are only a few of its crimes. Mountain Meadow, and the awful massacre occurring there, the work of these Saints. Let everybody denounce it.

To the Texas Christian Advocate. Coal Near Laredo. A large coal bed is now being worked on the Rio Grande north of Laredo. In an air line the distance from the city is fifteen miles, and by railroad twenty-three; and this twenty-three miles of railroad has been made to bring the coal to the city and convert there into the coal is of good quality and abundant is evinced from the construction of this railroad by the Texas and Mexican Railway Company.

The main bed of coal is three and a half feet thick, and extends several miles on both sides of the river. Below is a section of the coal-bearing strata from the surface down:

1. Surface, sand and clay.....20 feet. 2. Sandstone with ironstone.....15 " 3. Freestone and shale.....12 " 4. Yellowish white sandstone.....12 " 5. Coal.....2 1/2 " 6. Freestone with thin layers of ironstone.....2 1/2 " 7. Coal.....2 " 8. Grey freestone.....2 " 9. Limestone and shale.....1 1/2 " 10. Coal.....1 1/2 " 11. Freestone.....1 1/2 " 12. Slope to the river.....15 "

On the Mexican side of the river, a few miles later, the bed of coal No. 7 is four feet thick.

That the whole of the preceding section was formed and deposited before the Rio Grande flowed in its present channel, or probably any other channel, is shown by the similar strata on both sides of the river, proving that the hole was once continuous.

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