

The Texas Christian Advocate

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

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Texas Christian Advocate
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Money should be remitted by postoffice money order, registered letter or draft. We cannot be responsible for money sent in any other manner, through the mails.

Dr. W. Miller, late assistant physician to Prof. Franklin, Paris, office 211 Canal street, between Franklin & Tremé streets, New Orleans, La., makes a specialty of the treatment and permanent cure of *Nervous Diseases and Chronic Diseases*. Nervous diseases are either functional or organic. Functional diseases are: paralysis, "or nervous debility." The principal symptoms of nervous debility in both sexes are: weakness of the scalp, dizziness, sick headache, pain, pressure and heaviness in the back of the head, disturbance of the functions of special sense, dimness of vision, failure in hearing, floating specks before the eyes, indigestion, weak stomach and nervousness, mental irritability, morbid fear, blushing and redness, sleeplessness, nervous dyspepsia, desire for stimulants and narcotics, twitching hands and feet, with tenderness in a mass of the spine, and of the whole body, paralytic paralysis, loss of power, and in women, irregularity of menses, and in old people, loss of power, and in old people, loss of power, and in old people, loss of power.

A popular preacher recently quoted a dream of a seer, who saw a man in great torment in every limb except his right foot. He asked why was that released. "This man," was the answer, "is being punished for his selfishness and indolence, and was never known to do a good deed, except that he once kicked a tuft of fresh grass to a tethered ox standing in the sun, and for this one act the foot is saved from torment."

HENRY'S SPECIFIC—Renowned English Remedy.—For treatment of all weaknesses of the system, whether in young or old. Failure is impossible in all cases where the Specific is properly used, and the advice given faithfully carried out.

If you suffer from lassitude and fatigue after little exertion, palpitation or irregular beating of the heart, loss of flesh, pains in the head or back, spots before the eyes, want of energy, nervousness, dizziness, loss of appetite, loss of memory, disturbed thought, or difficulty of concentrating thought, you should seek immediate relief, for no matter how impaired or shattered the system may be, nor how long-standing the disease, these wonderful remedies will effect a cure. **SPECIAL AND PERMANENT CURE.** Consultation by letter. Address: H. M. MALOV, M. D., No. 205 E. 14th street, New York City.

An old English minister enforced the necessities of differences of opinion by argument: "Now, if everybody had been of my opinion they would all have wanted my old woman." One of the deacons who sat just behind him responded: "Yes, and if everybody was of my opinion nobody would have her."

The Franzer Aale Grease is now recognized as the standard aale grease of the United States, and is the only one that is so universally used. This fact recognized that numerous imitations have been made, all claiming to be as good as the Franzer. Even package bears our trade mark, and dealers and consumers will be able to distinguish the genuine from the imitation. Franzer, Liberator Co., New York and Chicago. For sale by all chemists.

Captive Miners.
A number of young men from Halifax were last summer induced to accept employment in the silver mines of New Mexico. They write home that they are detained against their will, and that in one case several who sought to escape were fired upon and severely wounded. Their relatives in Nova Scotia have appealed to Lieutenant Governor Archibald, who asked for documents to forward to the Governor General.

THE GREAT GERMAN REMEDY
FOR
RHEUMATISM,
Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, Gonorrhea, Bodily Pains,
Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

HERE AND THERE.
Among the impressive scenes witnessed at the North Texas Conference, was the "Memorial Service" held on Monday night. Four of its members had fallen asleep the preceding year. The obituaries of L. N. Craven and M. C. Simpson were read by A. H. Brewer, that of J. W. Piner by H. A. Bourland, and that of the venerable Dr. J. W. P. McKenzie by John H. McLean. Brief addresses were listened to with deep feeling by the audience, from brethren who had shared the labors of these men of God during their earthly pilgrimage. The church should preserve the memory of its faithful servants as a sacred trust. In the death of Dr. McKenzie all Texas Methodists unite with the North Texas Conference in its sorrow, for the fruit of his labors is found all over the State. The sacramental service, which closed the services, will not soon be forgotten by those who there commemorated their Savior's dying love.

The Air Line Narrow Gauge Railroad, which at present has its western terminus at Greenville, traverses a prosperous region, and from indications at the different stations, supplies transportation for a vast amount of produce. A portion of its territory was settled at an early day by a thrifty and industrious population. The farms and orchards along its route, and the churches and institutions of learning in its towns and villages, show that the present population preserve the thrift of the early pioneers, and that they recognize the importance of education, morality and religion in promoting the prosperity of their country. Approaching Sulphur Springs from the west, we leave the open prairies and black lands and encounter the gray and sandy soil and valuable timber lands of Northeast Texas. These lands yield good crops, and when proper attention is given to orchards will prove a portion of the best fruit region in the State. The East Line road is pointing to McKinney on the Central road, which, when completed, will bring this region into more direct communication with the West and with our Texas ports than it has hitherto enjoyed.

In addition to the comfortable parsonage for the pastor at Sulphur Springs, we found the presiding elder and his family domiciled in the district parsonage, which is located at this point. It is so near the District High School that, if the presiding elder is blessed with children needing school facilities he has them at his command. It is not time for all the districts in the older portions of Texas to take action respecting district parsonages? No class of preachers in our church are called to lives of greater sacrifice than the presiding elders. They share the good and the evil, the liberal and the scant pay with their preachers; and very often, the scanty pay is the only thing which their support is meted out. Many of them are away from home for weeks and months, rendering a home with secure and comfortable surroundings a matter of special importance to their families. Would it not be a wise as well as a brotherly act if the presiding elder in each district would take the matter in hand? There is not a district in the older portions of the State that might not build a parsonage for the presiding elder within the first six months of the present conference year, if the people, like the inhabitants of Jerusalem, under the leadership of Nehemiah, have "a mind to the work."

Happening in at the co-operation store, our attention was called to the liquor question among the sober, industrious and law-abiding citizenship of the rural districts of our State. During a former visit we made mention of the "Gospel Supporters," an organization among the children connected with our church at Sulphur Springs, Col. Weaver, who was the originator of the movement, showed us during our recent visit the "Children's Quarantine Book," which represents one department of their work. It dates back to 1876. It was organized with sixty members, and now numbers 236. They hold monthly meetings, and conduct their business with a deliberation and decorum which might be copied profitably by many a quarterly conference. Each year the list is revised, and officers are elected for the ensuing year. Col. Weaver holds the position of Grand Steward, Bro. Rogers is the Recording Steward, and two delegates are sent from among the boys to report their work to each quarterly conference. A few years ago the church needed a parsonage, but none of the adult members were hopeful of success. The children, both boys and girls, undertook the task. They appointed collectors, divided out the work among themselves, raised the money—and now the work lives in a parsonage which was built by the efforts of the children, at a cost of \$934. No doubt the pastor and his wife as they look around on the preacher's home at Sulphur Springs often say, "God bless the children." On one occasion one of the boys rose and said he had learned that a number of families in the town were destitute of Bibles. It was at once resolved to supply them. A donation of fifty Bibles was promptly

voted; committees were appointed, the town was canvassed and Bibles were placed in homes which heretofore had in them no copy of the Word of God. May the number and zeal of these youthful "gospel supporters" never grow less; and may other pastoral charges in Texas follow in their footsteps. We must train the children for their life work. It needs not a prophet's eye to discern the good work the members of our church will accomplish for Christ and the church when they enter fully on the responsibilities of coming life. Among the principles of their organization is respect for aged people, courtesy and politeness to others in respect for the sanctity of the sanctuary. None of the "gospel supporters" are ever found lounging around the stores or playing about the streets on Sunday. None of the boys are seen in the house of God with their hats on their heads. Many older people might profit by the example. They have also assumed voluntary charge of the cemetery, and meet the first Sunday of May to decorate the graves of their members who have died. They come with beautiful flowers, sing a song at each tomb which their little occupations are found, and then place garlands on their graves. Jesus said, "Suffer the children to come unto me," and the church should help them to come.

Sulphur Springs is becoming noted for the medicinal properties of its waters. The analysis of the water shows that it is strongly impregnated with iron, sulphur, magnesia, iodine, soda and other minerals. Their healing qualities, it is said, have been demonstrated by a number of cures effected by the waters. These waters, utilized and improved, may one day make Sulphur Springs a place of popular resort on the part of the health seekers of our State.

At Pittsburg we found the pastor's family in one of the most convenient and well arranged parsonages in the State. Every one we met was glad that Bro. Ashburn had returned, and we are very sure that Sister Ashburn united in the welcome of the pastor to the preacher's home and to his pleasant charges. We could wish that every preacher in Texas had found so comfortable a parsonage awaiting them on entering their duties for the coming year.

Our belief that the success of the church in all its departments depends largely on the character of its preachers, Christian women grow stronger as we extend our observations among the pastoral charges of the State. We are positive this is the belief of the pastor of Pittsburg station. They have a woman's touch in their work, and it is a pleasure to see the fact that the brethren present always share so largely in the inspiration of the woman's work, but let them remember that the woman can talk with each other with greater freedom in the altar room than in the women's society. They should respond to the plea for the degraded wives and mothers and daughters of heathen lands. A fresh impulse has been given to this work all over our State.

We have never known a conference better prepared for than at the quarterly meeting of Jacksonville. It has a population of only five or six hundred, yet it not only supplied homes for all the preachers and delegates, and for the wives and children, but we remarked the singular fact that every preacher and delegate was assigned to the best place in the town. Every house appeared to have opened its doors to the messengers of the gospel, and all united in a pleasure. We are sure these hospitable people will bear with them through life the prayers of the East Texas Conference. The Conference not only gave an expression of grateful thanks for the hospitality and the good work of the town and vicinity, but they equally cordial was given to Bro. Fowler, on whom had rested the choice of providing for the conference. We note this fact for the benefit of future conferences in Texas. No man performs a more laudable and noble task than the preacher in charge of the place where an annual conference assembles. It often requires weeks of work and anxious thought. His task is often equal to that of the bishop, and a full cabinet of people of the town and vicinity, but his work well deserves a vote of thanks. We attended four conferences this year, and in each case the preacher has made for the home he gave us, and the good people with whom we were so grateful to be welcomed for these Christian assemblies.

At Jacksonville there are three churches, viz. Presbyterian, Cumberland Presbyterian and Methodist, and near the town a church of the colored Methodist Episcopal Church of America, which ministers to the colored people of the town. The East Texas Conference mourned in the death of Rev. J. C. A. Bridges, one of its most devoted and successful preachers. His memorial service at the memorial service Monday evening by Bro. Moore, was a just and fitting tribute to his life and work. The testimony of Bro. F. M. Stovall, Watkins, Methodist and Alexander, were touching tributes of affection from men who knew and loved him well. Our workmate, but the work goes on.

Holly Leaves.
BY JULIA PHIPPS TERRY.
The time has come for wreathing them, and many a bough will be stripped. It is permitted to thee, also, O, Delius, to gather some scattering leaves for the adornment of thine own Christmas fancies. Bring hither lolly and spruce, and the delicate flowers of the too-short-lived rose, while you are opportunities and your steps permit. It is a time for miraculous things. Behold how the hard heart of thy friend Demetrius is melted, and his source over the city for a goodly gift, his bedside on awaking. Long months spent in money-getting, days so closely devoted to business that he had no time for tenderness or affection—now, with a wave of Demetrius' hand, it is not good for thee that the year's pass and Christmas comes at the end of them? Oh, soft, radiant eyes! if that light would but remain in them!

Yonder goes old Timon of Athens. He sits down over his solitary fire, with no trace of wife or child, even to make a bright memory for him. The shout of the children at the Christmas tree in the neighboring church makes him growl surlily. Truly, to what purpose is all this waste? These things might have been sold for much and given to the poor. And then Timon goes out and drives a beggar from his door-step, moaning a policeman to look after the wretch, who certainly is very ragged and very desolate.

As for the Christmas tree and the children, there was never anything like it. What a marvelous tree! and how the little folks about it clap their hands! Don't you wish, O Delius, that you and I were ten years old, and that the world were all roses and gold, and that Christmas meant gifts, merriment and fun without limit? Alas! that the belief in Santa Claus is past, and that we are forced to appoint ourselves a perpetual committee of ways and means. Yet, though our Christmas dinner is as hard to get together as Mrs. Peck's pudding, we eat it with a hilarity unknown to any other meal during the year. Is not everything enlivened that comes under the influence of the "holly-leaves"? Dinner of herbs or stilled ox, the radiance of the time illumines both.

Here at home, Daisy and Forget-me-not are jubilant over the small toys of Santa Claus' providing. The wrecked dolls and demolished sets of last Christmas are put away, and newer favorites have taken their place. Japonica sits in the dusk, away in the other room, and touches the keys of the piano softly, singing a sweet old Christmas song. A ring glitters on her hand—a new ring, what can it mean, I wonder? Japonica's grandmother is going in the fire, and the dancing light glimmers in her dim old eyes. What odd Christmas times she must be thinking of—times when she was young and hopeful, like Japonica, and when she was old and feeble, and she was around her, and "old voices called her from without." Can it be that the faces were all under their coffin-lids so long ago? And where the familiar voices now? The fire burns dimmer, and the grandmother's light is feeble eyes. Ah, the old times, the glad old times!

What is that we hear? Some well-known sound, something that makes us smile with pleasure. A tea-kettle is bubbling and spluttering over the fire, making great noises when the loud clear chirp of the cricket on the hearth; and there in the frelight, with a look of expectancy on her pretty face sits Dot Peeryangle waiting for John. There is Tilly slowfoot, and what a baby in her year, how many pleasant hours we have spent listening to the voice of that cricket. What song it has sung to us! What lessons of love and charity, of trust and affection, it has taught us!

The little town fades away. What better home is this than the year we know those faces, and the bowed, trembling old man in the midst of them. "No, no," he is saying, "thank God for our good dinner, Benedicite Benedicite, Givey, my boy!" It is Colonel Newcome, the Dear Brother of Gray Friars, and presently he grows away into an upper room to hear the song of our Father, and soon he goes back to say "Amen" when his name is called. May you and I, O, Delius, be as ready when our last morning shall dawn to answer Amen to the Master's voice.

Here comes up a wonderful thing of people. How they crowd the room, Mr. Peckwick is here, and old Wardle, and Sam Waley (and I think Sam is at his instant telling his mother a terrible story about a Wolf and a Lamb, but I was away into an upper room to hear the song of our Father, and soon he goes back to say "Amen" when his name is called. May you and I, O, Delius, be as ready when our last morning shall dawn to answer Amen to the Master's voice.

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For the Advocates.
CHRISTMAS EVE.
The Christmas Eve, and all its mirth,
For on this night old Santa Claus
Fills little stockings by the hearth.
As from his sack he comes and draws
A horse for Sam, a sheep for Jack;
For Kate a doll with a pink face,
For Kate a doll with a pink face,
And for the baby one.
However dark the night or wild
The wintry storm without may rage,
It brings to each one's heart the glad
A promise for each year and age,
And as the tops he separates,
The one named for each he knows,
For you'll not see the man in Kate's,
Nor mind the pull-back doll in Joe's.

The Christmas Eve, but I am sad,
For Santa Claus will not come here,
He never calls but where the glad
Child voice is heard the love so dear.
And he will miss his merry tone,
With heart so warm and eye so bright,
And leave me longing for the tone,
No Santa will not call to-night.

For the bright year he always come
With costly fruit and gilded toys,
For the sacred here to name,
O then my heart was so bright,
And he will pass this way to-night,
But I am sure he will not call,
For he can see with a light of joy,
His stockings are not on the wall.

Just then, each Christmas Eve they hang
I fancy I can see them now,
And hear their merry little tone,
In merry childish prattle, now
My heart is glad this way to-night,
As if it were the Christmas Eve,
On Christmas Eve, for by this way
Old Santa Claus will come to-night.

Out yonder is a little mound,
And hear her precious little tone,
No Christmas have they ever known,
So many things will pass away,
With fruit and gilded toys and cake,
For those who live life's sunny power,
My heart will not be dimmed,
In other times more bright than ever.

And there I go each Christmas Eve,
For my heart is glad to-night,
And in that old time, when I was young,
Some good heart took for my part,
Not by a superstition still,
But by the love of God and man,
In memory of my dear old friend,
"Chartered love forever more!"

How many a heart will leap for joy,
To know the words of old Santa Claus,
As they from their little stockings take,
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CHURCH NOTICES.
SHERMAN DISTRICT—FIRST ROUND.
First Point Sta., 21 Sunday in December.
Sherman Sta., 1st Sunday in Dec.
DeWitt Sta., 1st Sunday in Jan.
Sawyer and Bell's Sta., 2d Sunday in Jan.
DeWitt Sta., 3d Sunday in Jan.
Whiteboro Sta. at Whiteboro 4th Sunday in Jan.
Honey Creek at Weston, 5th Sunday in Jan.
Van Alstyne at Van Alstyne, 1st Sunday in Feb.
Pawshoro Sta. at Georgetown, 2d Sunday in Feb.
Gardenville Sta. at Cedar Mills, 3d Sunday Feb.
Baltimore Sta. at Mount Pleasant, 4th Sunday Feb.
Fannin Sta. at New Hope, 1st Sunday in March.
The only church will please meet in Sherman at the M. E. Church, South, on December 31st, at 2 o'clock p. m. M. BISKLEY, P. E.

PARIS DISTRICT—FIRST ROUND.
Paris Sta. at Hopewell, Dec. 31, Jan 1.
Brookston Sta. at Roxton, Jan 7.
Ladonia Sta. at Ladonia, Jan 14, 15.
Paris Sta. at Paris, Jan 21, 22.
Honey Grove Sta. at Honey Grove, Jan 28, 29.
Blossom Prairie Sta. at Shady Grove, Feb 4.
Cooper Sta. at Simmons' Academy, Feb 11, 12.
Honey Grove Sta. at Honey Grove, Feb 18, 19.
Boddy City Sta. at Metcalf's Church, Feb 25, 26.
Athens Sta. at Shawnee Chapel, March 4, 5.
Jacksboro Sta. at Jacksboro, March 11, 12.
Woodland Sta. at Flemming's Chapel, March 18, 19.
Rosedale Sta. at Wayland, March 25, 26.
The district stewards will please meet at the Methodist Church in the city of Paris on Friday, December 31st at 11 a. m. L. M. ELLIS, P. E.

MONTAGUE DISTRICT—FIRST ROUND.
Montague Sta. at Montague, 1st Sunday in Jan.
Hortonville Sta. at Hortonville, 2d Sunday in Jan.
Newport Sta. at Newport, 3d Sunday in Jan.
Chester Sta. at Chester, 4th Sunday in Jan.
Queen's Peak Sta. at Queen's Peak, 5th Sunday in Jan.
Archer Sta. at Archer City, 1st Sunday in Feb.
Newport Sta. at Newport, 2d Sunday in Feb.
The district stewards will meet at Montague, Dec. 31st, 1st at 2 o'clock p. m. H. BLACKBURN, P. E.

HUNTSVILLE DISTRICT—FIRST ROUND.
Huntsville Sta. at Huntsville, 1st Sunday in Jan.
Waverly Sta. at Waverly, Jan 14, 15.
Wild Springs Sta. at Wild Springs, Jan 21, 22.
Wild Springs Sta. at Wild Springs, Jan 21, 22.
Pine Bluffs Sta. at Pine Bluffs, Feb 4, 5.
Anderson Sta. at Anderson, Feb 11, 12.
Montgomery and Planters Sta. at Plantersville, Feb 18, 19.
Honey Creek Sta. at New Hope, Feb 25, 26.
Navasota Sta. at Navasota, March 4, 5.
Zion Sta. at Zion, March 11, 12.
The district stewards will meet at Anderson at 2 o'clock a. m. on the 11th day of February, 1887. C. H. HOOKER, P. E.

Washington is to have a paper called Common Sense. Like all other new papers, it will fill a want long felt in its own neighborhood.

ROYAL BAKING POWDER
Absolutely Pure.

THE BEST OF ALL LINIMENTS FOR MAN AND BEAST.

MUSTANG LINIMENT
Mustang Liniment is without an equal. It penetrates flesh and muscle to the very bone—making the continuance of pain and inflammation impossible. It cures Rheumatism, Gout, Sprains, Cuts, Bruises, Burns, Scalds, Ulcers, Blisters, Itch, Swellings, Pains, Stings, and all other ailments of the human system. It is a most valuable remedy for all the above ailments. It is a most valuable remedy for all the above ailments. It is a most valuable remedy for all the above ailments.

Texas Christian Advocate.

ADVENT HYMN.

BY REV. W. R. HUNTINGTON, D. D. Lord of the darkness and the day, To thee thy waiting people pray...

WOMAN'S WORK FOR WOMAN.

One of the most interesting occasions connected with the late meeting of the North Texas Conference at Greenville was the public exercises of the Woman's Missionary Society of the North Texas Conference.

Mrs. Hayes, President of the Woman's Missionary Society of the Methodist Episcopal Church, South, then read selections of Scripture, after which prayer was offered by Rev. H. A. Bourland.

Mrs. Hayes then introduced to the audience Mrs. Florence E. Howell, of Dallas, president of the Conference Society, who read the following ADDRESS.

To the Members of the Woman's Missionary Society, North Texas Conference: Dear Sisters—We meet to-day as representatives of the Woman's Missionary Society of the North Texas Conference.

Mrs. Helena Gillespie, Corresponding Secretary, then followed with an address, which was necessarily longer and more comprehensive than the few words of greeting and counsel given in the President's address.

Miss Dona Hamilton a life member of the society. Bro. May, of Plano, then paid five dollars on a life membership for his daughter, Miss Lida May.

Some clergymen never have enough cash, yet always have a surplus. Admiral Bird, of the British navy, who went to the Arctic regions in search of Sir John Franklin, died in London last Wednesday.

It is impossible for a woman after a faithful course of treatment with Mrs. Lydia E. Pinkham's Vegetable Compound, to continue to suffer with a headache.

The editor and manager of the Journal in Rome, who published articles derogatory to the Pope some time ago, have been found guilty and sentenced to a short imprisonment and to pay a heavy fine each.

Dr. Bennett, of Brooklyn, writes under date of October, 1880: "In the long catalogue of healing preparations I have used, there is no one so well recommended as Pond's Extract."

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"CONGRESS," says the Litchfield Conn. Enquirer, "is fast becoming a mere copy of the British House of Commons, where nine-tenths of the members are mere men of money."

33. Any auxiliary district society shall have authority to use fifty per cent. of the funds raised by it in its own bounds and under its own direction.

14. Provided our General Conference establishes a connectional society, this society will be subordinate to it, and any article of this society conflicting with the constitution of said society shall be null and void.

15. The Treasurer shall give bond in dollars as security for the safekeeping of funds coming into his hands.

CURED A TWENTY YEARS' INVALID. No. 412 E. 10th St., Baltimore, Md. Dr. W. V. Brown, of New York, N. Y.

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1. This society shall be called the Church Extension Society of the North Texas Conference.

2. Its objects are to raise funds to aid feeble churches, to build houses of worship, to secure desirable lots upon which to build in the future.

3. In order to secure these ends, every member of this society shall be engaged to form an auxiliary to this conference board.

4. This society shall consist of a president, as many vice-presidents as there are presiding elders' districts, a secretary and treasurer, and four trustees.

5. The officers shall perform the duties ordinarily devolving on their respective offices. The trustees shall have possession of all notes and properties belonging to the society.

6. The rate of interest shall not exceed five per cent. for the term of one year, half the expense to be borne by the localities in which they are placed.

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Dr. Thomas. The Thomas case is apparently ended. I thank fortune that it is, if it be in fact ended for heaven only knows whether it will not, even yet, again assert itself, sometime and somewhere.

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Keep's Shirts.



152 CANAL STREET, NEW ORLEANS. Satisfaction Guaranteed or Price Returned.

We pay freight on all trial shirts. No good shirt free by mail. No one made, measure and deliver free on prepaid receipt of price.

WILLIAMS' PINK PILLS FOR PALE PEOPLE. Dr. J. C. Williams, Sole Agent.

ASTHMA Quickly and Permanently CURED.

Dr. Stinson's Asthma Remedy is a specific for Asthma and Dyspnea. It does not merely relieve the symptoms, but it is a permanent cure.

WONDERFUL DISCOVERY. Dr. Rippey's Broom-rare Balsam cures Coughs, Colds, Asthma, Sore Throats, Bronchitis, Whooping Cough, etc.

The Rock Island Road intends to place its bridges and culverts in charge of three engineers, with a full force of track-masters, the latter supervising each one hundred miles of rail.

Six dollars will buy a decorated Tea Set from Jas. F. Dumble's China Hall, Houston.

IMPORTANT TO Grocers, Packers, Hucksters and the General Public.

OZONE! THE KING FORTUNE-MAKER!

A New Process for Preserving all Perishable Articles, Animal and Vegetable, from Fermentation and Putrefaction, retaining their Odor and Flavor.

OZONE—Purified air, active state of oxygen.—WHESTER. This preservative is not a liquid, pickle, or any of the old and exploded processes, but is simply and purely OZONE.

FRUITS may be permitted to ripen in their native climate, and can be transported to any part of the world in a perfectly fresh condition.

EGGS may be kept for a month or more, and may be preserved in any climate, and may be transported to any part of the world in a perfectly fresh condition.

VEGETABLES may be permitted to ripen in their native climate, and can be transported to any part of the world in a perfectly fresh condition.

FRESH MEATS may be kept for a month or more, and may be preserved in any climate, and may be transported to any part of the world in a perfectly fresh condition.

BUTTER AFTER BEING TREATED BY THIS PROCESS WILL NOT BECOME RANCID. Dead hams, hocks, treated before decomposition set in, can be held in a natural condition for years.

A FORTUNE awaits any man who secures control of OZONE in any Township or County.

A. C. Bowen, Marion, Ohio, cleared \$2,000 in two months. \$2 for a test package was his first investment.

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REFERENCES: We desire to call your attention to a class of references which no successful highest commercial man could secure.

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Texas Christian Advocate

I. G. JOHN, D.D., Editor. Associate Editors: R. S. Finley, H. S. Thrall, J. D. Shaw, S. J. Hawkins, C. S. Smith.

SHAW & BAYLOR, Publishers.

The Advocate never inserts advertisements known to be of an immoral or defaming character. It refuses to print any advertisement of a character that would materially increase its circulation, in fact, without advertisement, it is not a business.

A CORRECTION.

Resolutions were passed condemning the action of the Board of Education in refusing to admit Bibles into the free schools. A committee was appointed to confer with other Christian denominations relative to the passage of an act to establish the use of Bibles in public schools.

We find the above item in the report of the proceedings of the Northwest Texas Conference which appeared in the Houston Post shortly after the late session of that conference. Knowing the spirit of the Post, we are well assured that it would not designedly misrepresent the action of the conference, that in making the above statement that journal was misinformed as to the exact position and action of the conference. The conference did not condemn the action of the School Board for not admitting the Bible into the free schools, but for forbidding its introduction. The action of the conference is in accord with the position taken by the Advocate. If the State has no right to legislate on religious questions, then it has no right to legislate the Bible out of the schools. To rule the Bible and prayer out of the free schools is unquestionably to legislate on a religious question as it would be the Bible by legislative action to be introduced into the schools. There is a very wide difference between demanding the Bible should be introduced into the schools and a protest against action which vanishes the Bible from our schools. The conference simply protests against any legislation on the subject, and demands that a tax-paying community which may desire the Bible and prayer in the free schools should have accorded to them their clear and inalienable rights.

What is the matter with the postal service in North Texas? We left Galveston on the 4 p. m. train Wednesday, went by way of Dallas—Wednesday of the route on a mixed train, and reached Greenville Friday morning. The Advocate went to press on Thursday morning, was promptly mailed, and did not put in an appearance at Greenville till Monday. All through this region we hear this complaint: "papers from the North and East reach this office promptly, but the Advocate for some months past has been behind time. The Advocate is not alone in making this complaint. It is material damage to important interests, and a serious annoyance to the citizens in this region. Our Postoffice Department should look into this matter."

If Texas could have a Governor of the type of Governor St. John, of Kansas, our laws could be enforced. Why should not a reward be offered for conviction of violators of the Sunday law, the laws against gambling, selling whisky to minors, etc? There is no answer. The reason such rewards are not offered is plain: it would array the absolute elements against the official that offered them. Politicians stand in abject fear of the riffraff.

There is great need of unity in one thing. It might be attained by means of an organization under the not very euphonious but exceedingly suggestive title, "The Scatchers." That is: its members should pledge themselves to scratch from election tickets the name of every impure, immoral and chronic office-seeking man—no matter to what party he may claim allegiance.

The Advocate has received a copy of the justly-celebrated book, "Heaven's Babies," by John Habberton, with illustrated paper cover and portraits of Judge and Ted. Price, fifty cents. T. B. Peterson & Bro., Philadelphia. To those who would laugh or cry over the tricks of children this book will be a rarity, portraying, as it does, "ways innocent, crafty, angelic, impish, witching and repulsive."

The Southern Pulpit (Richmond, Va.) for December, is a choice work. The Advocate notices with pleasure evidences of prosperity in this publication. Its very low price (\$1.50) should secure for it a large list of subscribers in Texas.

Married. DuBose—Chaney.—At the residence of the bride's father, Col. Robert C. Chaney, of Arkansas county, Arkansas, by the Rev. W. G. Rogers, Rev. H. M. DuBose, of the Texas Conference, and Miss Rosa F. Chaney. The Advocate extends its heartfelt congratulations, and wishes the happy couple a long life of health and happiness. Bro. DuBose, as pastor of St. James Church, Galveston, has firmly established himself in the hearts of the members of his congregation, by whom his bride will be warmly received.

OUR CHRISTMAS SALUTATION.

Before this number of the Advocate shall reach many of our subscribers they will be in the midst of the festivities of Christmas. We send to all a hearty greeting. May no home into which this paper goes be shadowed by sorrow. May no reader be the subject of any misfortune during the approaching holidays. May peace dwell in every house and joy in every heart.

And now, gentle reader, let us have a familiar Christmas talk. Consider the Advocate your friend, and accord to us, at least, the most sincere desire to help you forward in the pursuit of every laudable purpose in life. And, first, do not forget that this is a Christian festival. Think what event it commemorates. Picture to yourself an entire race of beings, immortal in their destiny, and helpless and hopeless in the presence of their immortality. Call to mind with what agonized endeavor the nations of earth had long struggled with the problem of man's justification before God. Consider the infinitude of that love that came to the relief of the hour when man had reached his extremity. Help was provided; prophecy became a fact of history; "God was manifest in the flesh," and the jubilation song of angels came floating down to celebrate the consummation of a captive race. Consider the unfathomable depths and incomprehensible tenderness of that more than parental love that planned and consummated our redemption. Meditate upon these stupendous facts until your whole being becomes responsive to that love. There is no better time to soar to higher altitudes of holiness than now, while the revolving calendar sends forth afresh the echo of the angels' chorus, "Glory to God in the highest; on earth, peace, good will toward men."

Again: In your festivities do not betray the honor of your Master. There is great need of watchfulness here. From an early period in the Christian era there has been an unfortunate tendency among professing Christians to imitate in this festival the saturnalia of paganism, to which, in point of time, it succeeds. It was early a cause of lamentation by the devout, that it was a time of voluptuousness and criminal intelligences. Young Christians, in the seasons of the year, are to be dealt with as a tender, nursing mother deals with her sickly, helpless babe. No one expects them to accomplish anything in the field of spiritual enterprise. Shun the Christmas egging, the whisky, the cards, and the other "christmas" that are not of God; put him not to an open shame while celebrating his nativity.

Provide things honest in the sight of all men. If a man's religion does not make him honest, it does just nothing for him. This is the season for the mending of a vast amount of indebtedness. If God has blessed you with the means, go promptly and pay your debts. In no moral sense is money yours until your debts are liquidated. There is much a factor in matters of this kind. In the complex dependencies of the business world, your delay may cause a blow to be struck that will ruin some fellow being, and you will be very guilty. If you have been unfortunate, meet your creditors as they come. There are few who will not cheerfully forgive and forget what is as far as possible, begin now to re-arrange the proper proportion between your demands upon you and those of others. Take God into partnership with you for the winter. Keep a brave heart, a cheerful spirit—remember that in business, fervent in spirit, serving the Lord—and God and you, working together, will in due time get the concern out of debt.

Remember the poor while God sends his lessons on your table. Three blessed will be your Christmas dinner if a portion of it carries gladness to one less fortunate than yourself. While your children are rejoicing in the tokens of your love which fill the tables, hang stockings or hang the Christmas tree, remember with some tokens of kindness the little ones; and you too poor in parental affection or the good things of this bounteous world to know the happiness of such home scenes as bless your children. You may staid your young hearts with the wand of a necessary magic that shall lift them out of their poverty and wretchedness and transform them into all that is praiseworthy in character. This festival is especially appropriate for the realization of the universal brotherhood of God's people, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." May every reader of the Advocate so bear himself through this festive week that a conscientious and sensitive to the laws governing the nearest distinctions of propriety in Christian conduct may not in after days of prayerful remembrance "condemn him in the things which he allows."

A detachment of the Salvation Army is doing service in Philadelphia. They go in bands of three, seven or more, from house to house, and, where permitted, hold prayer-meetings. Some consider them obtrusive. If this work is not of God, it will come to naught; but certainly something is greatly needed to stir up religious zeal in the cities. O, with what concern must an earnest Christian people view the apathy and worldliness of a very large majority of our city churches. Indeed, Methodism in many cities is now only Methodism in name.

Dr. McCoski says there is a decrease in the quantity of college graduates who enter the ministry; and the Christian Union says—there is likewise a falling off in quality? The quantity and quality of men who knock at the doors of Methodist conferences continues to increase. It is a question with some whether a "college-called preacher" is up to the full demands of the office.

THE WONDERFUL CHILD.

Yes, the Babe of Bethlehem is the wonder of heaven and earth; of men and angels; of time and eternity. His conception was wonderful; the circumstances of his birth were wonderful; his character was wonderful, and surpassing wonder is the influence which he has exerted and continues to exert upon the developments of humanity. It is wonderful why Jesus Christ should have come into this world, and yet it would have been still more wonderful if he had not come. This statement may sound paradoxical, but it is true. When we consider that this world had forfeited all claims to his coming; that there were no moral affections or spiritual congenialities in a sin-stained and sin-blighted humanity that corresponded with the stainless purity and perfect holiness of the God-man, we can hardly account upon rational grounds for his advent and incarnation. But, on the other hand, when we remember that God sustains to man the relation, not simply of Creator to creature, but of Father to child; when we remember that love is the great ocean in which all the attributes of the divine nature float, and when we remember that it is the essential law of love to pour out its opulence, not upon the congenial, but upon the needy, then we detect two great facts which made his coming a moral necessity. The first necessity for the incarnation is grounded in the love-law of the divine nature.

We would not be understood as teaching that God was under obligations to come to us in the incarnation, from some law or power outside of himself. It is impossible for God to be placed under obligations to any extraneous law or power, because all laws and power reside in him as their fountain-head. The obligation of which we speak is inherent and self-imposed. God's love, and love imposes obligations upon itself which are stronger and deeper than any that may be imposed from without. A father would be under no extraneous obligations to hazard his own life in an effort to rescue a child from a watery grave who had recklessly cast himself overboard from the ocean steamer, but parental love would recognize a self-imposed obligation to leap into the ocean at all hazards to save his offspring or perish with it beneath the surging waves. Upon the same principle, when God from his throne of infinite love beheld humanity, his own child, sinking deeper and deeper beneath the waves of sin, he yielded, could not but yield to the necessity imposed by his own perfectness to come to the rescue of humanity in the life-boat of the incarnation.

The second necessity grew out of the moral condition of our race. After God had made up his mind to redeem human nature from sin, then the only manifestation of himself that could break through the power of evil and awaken into life faith and love in the human heart, was the incarnation. What the great heart of humanity must have in order to be so saved is a manifestation of God that will enable it to gaze upon him with hope and be induced to lean his sorrow-crowded, sin-torn head upon him. Be respectful trust and adoring love. But man is accustomed to learn to trust and love another by looking into his eyes and seeing his tears of sympathy; by listening to his voice and hearing tones of affection; by feeling the pressure of an embracing arm, and recognizing the magnificence of mutual confidence. Hence God must come to humanity through humanity in order to save humanity. Tears, pathos, smiles, and love can not be translated by words, even though they be golden words. What poor humanity must have in order to move it toward its sublime faith and quenchless love, is to see the glories of God orbited in a human eye—to gaze upon the smile of God mirrored upon a human face—to listen to the voice of God through the intonations of human speech, and to feel the throbbings of infinite affection through the pulsations of a human heart. The great want of man, as it has expressed itself through the deep yearnings of past ages, is a concrete God. The profoundest meaning of idolatry is a Savior's birth is not known. It was unknown to the early Christians and, also, to the apostles, at least no record has been left us of such knowledge, if possessed. The unimportance, however, of such a matter, as of many others upon which they are silent, the discovery of which has engaged the time and talents of the greatest of all Christian ages, may account for our ignorance of this interesting date. The day most generally observed previous to the fourth century, and persistently maintained as the correct date by the African churches, was the sixth of January. Modern chronologists have fixed upon the twentieth of May as the proper date of the nativity, and it may be well to remark that the weight of evidence favors this reckoning.

The custom of sending greetings and dispensing gifts on Christmas is well nigh as venerable as the observance of the day itself, and its origin is mainly to be traced to the naturally joyous and generous feelings produced and fostered by the traditions of the day, it having been from the earliest times a day of jubilee among the Christian Church, celebrated by assemblages who, in hymns and songs, welcomed its advent and made melodious with praise its departing light. To those who love the holiday of the Lord's birth, suggestive of the untold riches of God's grace in the gift of a Savior, an angel-learned by the holiest associations of earthly life, it can but be

a cause of deepest sadness to see its great purpose forgotten in the dissipations that so often characterize its celebration. It is a day on which while away over in the East the Magi—representing the learning of the race—started out in great excitement to pay their tributes to the infant king. At the same time a wonderfully lustreous star, representing worlds not connected with our solar system, swept earthward from its far-away home, and pointed constantly its fiery fingers toward the manger of Bethlehem, while a great company from heaven, including "the church of the first-born," hovered on poised wings in the upper air, and with lips attuned to celestial harmony, sang their grand Gloria in Excelsis. That wonderful child has outgrown its swaddling clothes, and thrown away its infancy of the world more than eighteen hundred years ago, and still he comes. His footsteps have already been heard sounding on the golden stairway of the centuries. His shadow has fallen across the dial-plate of all chronology. He has grasped the pendulum of the ages in his divine hand and adjusted its oscillations to a new meridian. He has invaded the domain of literature, and imprinted his personality upon all its pages. His voice has sounded in the empyrean of song, and its music has been pitched to the tune of his own praise. He has marched into the realm of art, and woven its ideal-conceptions into a crown of beauty for his own brow. He has invaded the dark precincts of the grave, and transformed its ghastly Gethsemane into an antechamber of eternal life.

And still he comes! Without noise, and "without observation," without the firing of cannon or the shout of angelic hosts, He is moving forward to the conquest of the world. The return of every Christmas celebrates some new trophy to his growing kingdom. The conflicts of science, so-called, and the camouflaged of infidelity are but the skirmish battles of Christ's advance movements. He stands at the head of his moving columns. In the far perspective he sees nations rise and fall again; civilizations blossom and decay; and from his throne of lofty observation he sees also what our faith does not see, "on the remote pinnacles of destiny," in the eternity before him, the blazing windows, the glory-lit spires and stupendous dome of the grand Temple of Consummation.

CHRISTMAS BELLS.

What hallowed associations, what nameless memories, gather around and are awakened on the traditional twenty-fifth of December. The crisp, frosty air touches the cheeks as they look forth from the window in the yet gloaming morning, and when the soft rays of the sun mellow the air, or it may be the snowflakes descend from a sunless yet joyous sky, the old man is converted into a youth again, and boyhood becomes two-fold itself in mirth and gladness. Not only does Christmas inspire thoughts that warm and comfort the heart of the Christian, but that call up also memories that swell with voiceless emotion through the soul of the man. From the days of youth there comes over the years, as over a desert waste, the chime of Christmas bells; that make a strange, sweet music—a music too gladdening and soul-inspiring to have been born outside of heaven. The observance of the twenty-fifth of December as the natal day of our Lord dates from the fourth century. Some quaint astronomical reasons of the ancients, together with their unfeigned expressions of joy at the return of the sun from the winter solstice, are thought to have influenced Pope Julius the First in fixing the mass of Christ (Christmas) for the twenty-fifth of December—the exact day on which the solar luminary began his journey from the chilly solstice of winter to the genial season of the vernal equinox. This was in a striking way typical of the rise and influence of the Sun of Righteousness, who came to scatter the clouds and gloom of the winter of sin. The exact date of the Savior's birth is not known. It was unknown to the early Christians and, also, to the apostles, at least no record has been left us of such knowledge, if possessed. The unimportance, however, of such a matter, as of many others upon which they are silent, the discovery of which has engaged the time and talents of the greatest of all Christian ages, may account for our ignorance of this interesting date. The day most generally observed previous to the fourth century, and persistently maintained as the correct date by the African churches, was the sixth of January. Modern chronologists have fixed upon the twentieth of May as the proper date of the nativity, and it may be well to remark that the weight of evidence favors this reckoning.

TRUTH.

"What is truth," is an inquiry that has engaged man's ripest faculties since he has a history. The "truth" thus sought is a comprehensive expression of all that is hidden and has interest for the race—of its origin, the purpose of its existence, its destiny. We may suppose that curiosity is not more eager to-day for a solution of these problems than were sages of the antique past, who, long before Paul, standing on Mars Hill, spoke to the Athenians upon a kindred subject, vainly exerted prodigious energies of thought upon the engrossing theme. These questions, as they concern man, refer to his spiritual nature. Whether the universe is or not a creation of chance, is only important so far as man may be destined to figure on a future scene. It is not possible that such questions can be demonstratively solved upon principles of reason. It is the least degree unlikely that the compass of thought can imagine an argument for or against the existence of a God that has not in some age been advanced. It is extremely probable that these reasons have in a vague shape occurred to most persons who reflect. Yet though such ideas be not novel, and may have occurred to many, it is well to reiterate them. It is well that floating fancies be rendered distinct, and if possible coherent arguments. Especially is it well in this age when science, the enlightener and teacher of methodical knowledge, deems her mission unperformed if she sow not the seed

of infidelity—that such as are earnest to rely upon the promises of Holy Writ should assure themselves how much there is in the nature they know themselves to have declarative of their immortal being. Such as doubt this fact, are ranked in many schools of metaphysical philosophy, whose speculative refinements divide their disciples into materialists, rationalists, positivists, and other sects have names denoting shades of difference in their views. But the leading idea with all is one. It is that nothing can be supposed to exist which may not be evidenced to us by the mediate agency of our natural organs; and that there are no effects the causes of which may not in the same way be traced. The result of this doctrine is, that all that man can do or feel is the result of organization; that thought, his highest function, is, so to speak, a secretion, and that when the various organs composing him are worn out, the man is forever gone, being changed by nature's laboratory into other forms of matter, accordingly as affinities existing at his dissolution shall determine. This is the chilling creed of many teachers of science. They claim that a miracle, not being possible, can not be proved by any nature or measure of evidence, and that revelation is a human invention. This doctrine that death is an eternal slumber is so repelling, so freezing horrible, that even the unconvinced believer will joyfully seize upon what support he may to his faith; and if we mistake not, such support may be found by all men in the very constitution of our nature.

The doubter will admit that man has a higher and lower nature, and it appears to be a fact, as will be presently seen, that in a ratio that things are actual and distinctly definable, they are away from this higher nature. With the materialistic school, what makes things actual is their extension, weight, shape, color, together with motion. If things have not a measure of these signs, and all motion be absent, they do not exist for the scientific observer. With those who believe in spiritual kingdoms and capacities, and entities, there is a field where things appear to be verities, as real as are the things of the physical world. This is the field wherein grace abounds, by whose mysterious energy doubt is scattered and belief grows into certainty, and though we know only the effects experienced, and can by no means comprehend the processes by which the spiritual function called grace has wrought upon the consciousness, we doubt not the reality of that grace more than we question the reality of the physical eye because the connecting link between that organ and perception is not traceable. But, of course, the doubter scouts at this. He maintains that such spiritual agencies do not exist; at least that there is no reason to believe that they do. That through exaltation of mind, reason accepts a condition for an entity. In short, that the believing man deludes himself. Why, he asks, are we supplied with senses, except to deal with actual things? And can it be that we are provided with such organs that are useful, that a mistake is made by that cunning, matchless workman, Nature, and that things exist which we are unfitted to deal with? But if this be not so, where, he inquires, are the organs? I, who speak so sagaciously, know myself to be destitute of any occult faculty. Can it be possible that some persons are privileged in this regard? Have a few, or have many to the exclusion of a few, capacities denied to some? Thus do the doubters argue, and they press the point of the similarity of individuals of all species, and the impartiality, they claim, which it is reasonable to ascribe to being who, if assumed to exist, should manifest himself as just as he obviously would be powerful; and they derive, equally, the idea that faculty may be dormant in themselves as that it is possessed by any other.

Without attaching too much consequence to the idea, in the aspect of an argument, it would yet seem to have some force as such when we consider the imperfections as guides of these much wanted senses—these media to the revelations of which all our knowledge, what ever, must, according to the doubting schoolmen, be confined. It might not be unnatural to suppose that a function so comprehensive would be furnished with a delicacy and precision that would be automatically infallible. But is this not far from being the case. If we reflect but a moment, we may readily recall, by means of every day incidents, that the senses constantly mislead us. Things are not what they seem. That which seems a sky, a blue vault, is really nothing—only a haze, having an appearance of reality. We cross the fingers, roll with them a shot, the eyes being averted, and we are ready to affirm there are two shot. In many instances we are not deceived, because informed as to the laws operating at the time of our experience, which information enables us to correct the false report made to the mind by the organ of sense. If I see a bent stick reflected in the water, I yet know the stick to be straight, because enlightened as to the refrangibility of the medium through which it is seen. Again, if I observe the central ornament upon the pediment of a building from a point on one or the other side of a line drawn from the object parallel to the building's sides, the ornament will not seem to be central, but on one or the other side of the central point. Some knowledge of the laws of perspective enables me to correct the information of the eye, and I am not deceived. The same thing happens in looking down a long street and pronouncing it of uniform width, though it appears to narrow. Instances might be multiplied with reference to all the channels of sense. But no difference that we are seldom deceived. The senses may be very easily deceived when we are ignorant of the laws operating in our field of movements. And this being so, the line of argument would seem to be justified, that if we have no means of information that will translate, certainly and truly, the appearances around us, we may without violence to reason, conclude that the much wanted organs are imperfect, not only in delicacy and accuracy of function, but also in scope; and that there may exist in physical nature, spiritual qualities, or if the phrase pleases better, matter so rarified, so attenuated as to be with respect to the organs of sense, as if it did not ex-

ist; and this being so the ground is taken from the materialist, for his foundation is the power of the senses by analysis to apprehend all things that exist. To be more plain, where the mind can not perceive some contact of one of the five natural senses, there is nothing, and this brings us to a cogent point in the argument.

There is evidently something about matter—at least in some of its combinations, something which inhere in it, and which exerts its influence upon the higher, the emotional nature of man—that can not be perceived by the senses, nor any instrument of precision, and the nature of which is not known or understood. This something, therefore, is not a property of matter, as the properties of matter are defined in physics. It can not be specifically located. It manifests itself subtly and mysteriously. For need of some name to designate a cause we are entirely ignorant of, except from its effects, we sometimes speak of it as "magnetism," or as "magnetic." But we do not know, nor have we any reason to suppose it to be magnetism, except that there is a fanciful analogy between its phenomena and those effects exhibited in the action of the loadstone upon metals; that is, an attracting quality. Similarly, we might poetically, but with little logic, speak of the parasitical vine as having the power of loving, because it exhibits the propensity of "attachment." The quality referred to is seen in orators, leaders of men, and belles of fashion. The draw, and hold, and control all who come within their influence by what seems a spell, an inexplicable force, that is not mind, nor manner, nor disposition, nor any modification or union of the senses, as we can judge. We imagine no one will deny the existence of this unaccountable force. It exists, and appears to exist, as an entity, as a reality, as a being. Yet we know nothing whatever of its nature. The argument is this: The ignorance of the locality and of the nature of something claimed to exist, does not presuppose its non-existence, it effects exhibited or experienced require the assumption of existence to account for them. Materialists deny the soul because it can not be located. With as much logic they might deny the power called "magnetic," for we know not its specific abiding-place nor its nature. The difference is, all we see, the specific effects called "magnetic," but the effects in man are the subject of individual experience, known, at least in fruition, only to each personal consciousness.

Something similar to the power referred to, in being recalcitrant, subtle and mighty, is the agency inherent in natural objects that excite in man emotions appropriate to the sublime and beautiful—such as are modifications of terror and admiration. That these emotions are not due alone to those properties of matter, which in physics are its signs, may be assumed from the diverse conclusions arrived at by the deepest thinkers of all ages as to the cause of these passions. Numberless treatises have been written on the question, and perhaps no two of them agree. There is, then, a strong probability that magnetic properties, which the natural organs are not adequate to deal with, and which, indeed, are only known by the effects they manifest. These subtle properties are the pulsation of man's life of nature, the possession of which bespeaks his likeness to and kinship with the creature nature itself—bespeaks a destiny commensurate with his profound affections, his capacity for intense remorse, and his restless yearning for an indefinable goal, which, because it is indefinable to his thoughts, assures him by the suggestion of an infinite duration of his immortality. But the limits of a newspaper article have already been exceeded. It has been sought to be shown that matter, as known by its gross signs, is away from the higher and better part of man, and that it may possess properties not discernible by our senses, assisted by any agency of precision or development, except through the force it exerts. It has also been shown that matter, through its mysterious, in man's nature, something we call spiritual, affording glimpses of a future life, which is assured to us by the revelation of God.

OWING to press of matter, the Advocate will not take a holiday this season, as has been its custom for a number of years. The paper will be issued both Christmas and New Year week.

Missionary Appropriations.

TEXAS CONFERENCE. For the aid of the presiding elders and pastors of the Texas Conference we give the appropriations and apportionment made by the Conference Board of Domestic Missions:

Table with 2 columns: District Name and Amount. Includes Galveston District—Bollivar Mission, \$125; Houston Mission, \$125; Austin District—Columbian Mission, \$200; Chapel Hill District—Nails Creek Mission, \$75; Huntsville District—Spring Creek Mission, \$100; Waverly Mission, \$100. Total \$725.

FOR FOREIGN MISSIONS. Galveston District, \$675; Austin District, \$675; Chapel Hill District, \$675; Huntsville District, \$175. Total, \$2,400. I. G. JOHN, Secretary M. B. T. C.

AMERICAN BIBLE SOCIETY IN TEXAS. Colportage work in the months of October and November, 1881: Days of service, 750; efforts, 1881; duty, 9048; families visited by members, 1282; destitute families supplied, 1201; destitute individuals supplied in addition, 732; number of books sold, 5544; value of books sold, \$1247.78; number of books distributed gratuitously, 919; value of books distributed gratuitously, \$297.97; amount received by them from churches and individuals for Bible cause, \$70.05. This is a benevolent and unsectarian work for Christ and humanity.—W. B. RANNEY, District Superintendent, Austin, Texas.

Vick's Floral Guide for 1882 is on our table. It is full of useful hints about the culture of flowers, and is embellished with an array of fine steel plates of bulbs and plants.

THE ONLY GENUINE. BRYAN'S ELECTRIC BELT FOR SELF CURE. A MARVELOUS REMEDY, EFFECTING CURES WHEN ALL OTHERS FAIL. CURE OF NERVOUS DEBILITY, Dyspepsia, Paralysis, Sciatica, Rheumatism, Kidney Complaint, Impotency, Weakness, and Physical Prostration.

READ THE TESTIMONY: Dought King, Esq., Albany, N. Y., says: "I feel that I have saved my life." Geo. A. Preston, Birmingham, Ala., says: "It has stopped the principal trouble."

CATARRH "DOBYNS' SURE CURE" is the only REMEDY which can cure all cases of Catarrh of the Bladder, Uterus, and Prostate. It is a purely vegetable preparation, and is entirely safe.

DO NOT GET IN THE NEW YEAR WITHOUT A BLACKBOARD IN YOUR S. O. Use it for the CHEAPEST in the market. It is a new and improved article, and is the best for the purpose.

AGENTS WANTED: PICTORIAL FAMILY RECORD. This is a new and improved article, and is the best for the purpose. It is a purely vegetable preparation, and is entirely safe.

PENSIONS FOR SOLDIERS. The only establishment making a SPECIAL BUSINESS OF ROSES, SOLAR CHAMBERS OF ROSES. It is a purely vegetable preparation, and is entirely safe.

THE DINGEE & CONARD CO'S ROSES. The only establishment making a SPECIAL BUSINESS OF ROSES, SOLAR CHAMBERS OF ROSES. It is a purely vegetable preparation, and is entirely safe.

NEW RICH BLOOD! Parson's Purgative Pills make New Rich Blood, and will completely change the blood in the system in three months.

SAW FILER. The only establishment making a SPECIAL BUSINESS OF ROSES, SOLAR CHAMBERS OF ROSES. It is a purely vegetable preparation, and is entirely safe.

CISTERN, The only establishment making a SPECIAL BUSINESS OF ROSES, SOLAR CHAMBERS OF ROSES. It is a purely vegetable preparation, and is entirely safe.

AGENTS WANTED IMMEDIATELY FOR LIFE OF GARFIELD. The only establishment making a SPECIAL BUSINESS OF ROSES, SOLAR CHAMBERS OF ROSES. It is a purely vegetable preparation, and is entirely safe.

1882 NORTH STAR SEED FARMS. The only establishment making a SPECIAL BUSINESS OF ROSES, SOLAR CHAMBERS OF ROSES. It is a purely vegetable preparation, and is entirely safe.

THE EARLIEST SEED SWEET CORN in the world, and is the best for the purpose. It is a purely vegetable preparation, and is entirely safe.

Agents wanted for "Our EMPIRE" in the West. The only establishment making a SPECIAL BUSINESS OF ROSES, SOLAR CHAMBERS OF ROSES. It is a purely vegetable preparation, and is entirely safe.

Buy the Genuine "Sovill" Hoe. It is acknowledged by all to be the best. Beware of "Sovill" Patents, as called.

Texas Christian Advocate. CHURCH NOTICES.

SAN MARCOS DISTRICT—FIRST ROUND. Kyle et al. at Kyle, 1st Sabbath in Jan. 1882. Kyle et al. at Kyle, 2nd Sabbath in Jan. 1882. Kyle et al. at Kyle, 3rd Sabbath in Jan. 1882.

TEXANA DISTRICT—FIRST ROUND. Concrete et al. at Terryville, 1st Sunday in Jan. 1882. Concrete et al. at Terryville, 2nd Sunday in Jan. 1882. Concrete et al. at Terryville, 3rd Sunday in Jan. 1882.

CORUS CHRISTI DISTRICT—FIRST ROUND. Helena et al. at Beville, 1st Sunday in Jan. 1882. Helena et al. at Beville, 2nd Sunday in Jan. 1882. Helena et al. at Beville, 3rd Sunday in Jan. 1882.

MASON DISTRICT—FIRST ROUND. Mountain Mission, Dec. 21. Mountain Mission, Dec. 22. Mountain Mission, Dec. 23.

WAXAHACHIE DISTRICT—FIRST ROUND. Rogers et al. 4th Sunday in Dec. Rogers et al. 5th Sunday in Dec. Rogers et al. 6th Sunday in Dec.

GEORGETOWN DISTRICT—FIRST ROUND. Georgetown station, 4th Sunday in Dec. Liberty Hill, 4th Sunday in Dec. Liberty Hill, 5th Sunday in Dec.

SAN ANTONIO DISTRICT—FIRST ROUND. Pico et al. at Black Creek, 1st Sunday in Jan. Pico et al. at Black Creek, 2nd Sunday in Jan. Pico et al. at Black Creek, 3rd Sunday in Jan.

WADE DISTRICT—FIRST ROUND. Collect and Home st. 1st Sunday in Jan. Wadsworth et al. 2nd Sunday in Jan. Wadsworth et al. 3rd Sunday in Jan.

PORT WORTH DISTRICT—FIRST ROUND. Port Worth et al. at Port Worth, 1st Sunday in Jan. Port Worth et al. at Port Worth, 2nd Sunday in Jan. Port Worth et al. at Port Worth, 3rd Sunday in Jan.

EASTLAND DISTRICT—FIRST ROUND. Eastland et al. at Eastland, 1st Sunday in Jan. Eastland et al. at Eastland, 2nd Sunday in Jan. Eastland et al. at Eastland, 3rd Sunday in Jan.

BROWNWOOD DISTRICT—FIRST ROUND. Brown et al. at Brownwood, 1st Sunday in Dec. Brown et al. at Brownwood, 2nd Sunday in Dec. Brown et al. at Brownwood, 3rd Sunday in Dec.

LAMPASAS DISTRICT—FIRST ROUND. Lampasas et al. at Lampasas, Dec. 23. Lampasas et al. at Lampasas, Dec. 24. Lampasas et al. at Lampasas, Dec. 25.

SULPHUR SPRING DISTRICT—FIRST ROUND. Sulphur et al. at Sulphur Springs, Dec. 21. Sulphur et al. at Sulphur Springs, Dec. 22. Sulphur et al. at Sulphur Springs, Dec. 23.

WEATHERFORD DISTRICT—FIRST ROUND. Weatherford et al. at Weatherford, Dec. 10. Weatherford et al. at Weatherford, Dec. 11. Weatherford et al. at Weatherford, Dec. 12.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION throughout the country are gradually becoming provided with buildings for carrying on their important work. The Pittsburg association have raised \$50,000 as a building fund.

The largest dollar bill in Texas at Dumble's Hall, Houston. "Papa, he has been baptized, ain't he?" "Yes, dear. Then me won't have you remember anything about being baptized?" "I don't care." "Well, what did the minister do to you?" "He shoved up my sleeve and stuck a knife in my arm."

Agents can't escape fortune, out of worth ten dollars sent free. For full particulars, address E. G. Riddell & Co., 10 Barclay St., N. Y.

Paris Circuit, H. J. Harris, 27 50. Sherman station, W. G. Young, Jr., 15 00. Sherman station, W. G. Young, Jr., 15 00.

TEXAS CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH, assembled in the Methodist Church at Greenville, Hunt County, Texas, November 30th, at nine a. m., Bishop Kavanaugh presiding.

THE FIFTEENTH SESSION OF THE NORTH TEXAS CONFERENCE. The fifteenth session of the North Texas Conference, Methodist Episcopal Church, South, assembled in the Methodist Church at Greenville, Hunt County, Texas, November 30th, at nine a. m., Bishop Kavanaugh presiding.

QUESTIONS. How many adults have been baptized during the year? Ans. 1,556. What is the number of Sunday-schools? Ans. 186.

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Table of financial reports and contributions from various churches and districts, including Dallas District, Tarrant District, and others.

From Seventh Page.

Table listing names and amounts for assessments from 1881-82, \$2000, apportioned as follows: Jefferson district, \$250.00; Su phur Springs district, \$250.00; Telford district, \$250.00; Dallas district, \$250.00; Paris district, \$250.00; Sherman district, \$250.00; Galveston district, \$250.00; Total, \$2000.00.

Assessment for Bishops, \$150, apportioned as follows: Jefferson district, \$30.00; Su phur Springs district, \$30.00; Telford district, \$30.00; Dallas district, \$30.00; Paris district, \$30.00; Sherman district, \$30.00; Galveston district, \$30.00; Total, \$210.00.

M. C. BLACKBURN, Chm'n. R. A. MORRIS, Sec'y.

JOINT BOARD OF FINANCE.

M. C. Blackburn, L. H. McGee, T. J. Milam, R. A. Morris, A. C. McDougal, Young Burgher, O. P. Thomas, W. H. Atherton, W. S. May, F. M. Welch, G. G. Fitzgerald, T. E. Sherwood, E. S. Williams, Wm. McCall, W. M. Robbins and A. J. Wolverson.

On Sunday-Schools.

We, your committee, to whom was referred the subject of Sunday-schools, beg leave to submit the following report: There are some charges not reported, but the following is the result of all that have been reported: No. of Sunday-schools, 168; No. of officers and teachers, 1057; No. of scholars, 9207; No. of volumes in library, 2427; No. of Visitors taken, 1523; No. of Sunday-school Magazines taken, 527; No. of Lesson Papers taken, 4685; moneys expended, \$2114 16.

Report of Committee on Memors.

REV. ISAAC N. CRAVEN was born in North Carolina, August 15, 1806. He moved to the State of Georgia when quite young. In his early youth he professed religion and joined the M. E. Church, was licensed to preach in 1832, and became a member of the Florida Conference in 1847. He was ordained a deacon by Bishop Morris December 17, 1857, and an elder by Bishop Soule February 9, 1859. He emigrated to Texas and united with the East Texas Conference in 1867. He moved to Grayson county and joined the North Texas Conference, and died a member of the same August 6, 1881, at the age of seventy-five years, lacking six days.

Rev. J. W. P. MCKENZIE, D. D.

was born in Clark county, North Carolina, April 25, 1805. At a tender age he was put to school, and evinced a great love of books and a precocious intellect. When fourteen years of age he was matriculated at the University of North Carolina. Two years thereafter he was sent to the University of Georgia, located at Athens. Here he graduated with distinction, and for a while filled the chair of Ancient Languages in his alma mater. From Athens he went to Gainesville, Georgia, and taught successfully for two years. His health failing, he returned to the mountains of North Carolina, on the 29th of September, 1829, he wedded Miss Matilda H. Parks. In 1831 he was married to Murray county, Tennessee. Up to this time he has been quite irregular in his religious life. Here he was thoroughly awakened, and soon after fully restored to divine favor and regularly licensed to preach. In the fall of 1836 he united with the Tennessee Conference, and was transferred to the Arkansas Conference. Having failed to reach the seat of the conference, he met Bishop Morris in Little Rock and was ordained deacon, and sent as a missionary to the Choctaw Indians. He served in this capacity for three years, and reported 3200 conversions and restorations. In 1841 he took a superintendency relation and opened a school in November near Clarksville, Texas, with sixteen pupils, and presided over the college for thirty years. Having closed his labors in the McKenzie College in 1871, he was soon after called to preside over Marvin College, but the weight of years necessitated him to abandon this position at the end of one year, and he returned to his old home at McKenzie College to spend the evening of life. He was a delegate to the General Conference in 1866, and received the doctorate from Emory College, Georgia, in 1878. With this sentence upon his lips, "Gone to a fairer world than this," at 5:50 a. m., June 20, 1881, he sweetly breathed his last.

Rev. JOHN W. FISKE was born in Oldham county, Kentucky, February 27, 1820. In his thirteenth year he became the subject of converting grace and joined the Methodist Church; very soon thereafter he was appointed class leader and to act as steward. In which relations he served the church thirteen years. He was duly licensed to preach in 1852, and was admitted on trial in the Memphis Conference. In this conference he labored for seven years. In 1861 he was readmitted to the East Texas Conference. In 1862 he commanded a company in the Confederate army. In 1865 he was appointed presiding elder for Paris District, and served four years. In 1869 and 1870 he was on the Honey Grove Circuit; located in 1871; readmitted 1872 and appointed to the Paris Circuit; in 1873 to Rockton Circuit; returned to Honey Grove Circuit in 1874 and 1875; to Ladonia Circuit in 1876 and 1877; agent for Honey Grove High School in 1878 and 1879. His health having failed, he was placed upon the superannuated list and calmly awaited his release from the sufferings of earth, which event took place on the morning of the 26th of February, 1881.

To the list of our fallen is added the name of MARSHALL C. SIMPSON, Bro. Simpson was a native of Tennessee. He came to Texas about 1851. He was converted in Cherokee county (con-

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MARRIAGE NOTICES.

BLAIR--SCOTT.--By the Rev. S. S. Scott, in the M. E. Church, South, on the 17th instant, Mr. W. J. Blair and Miss Lella B. Scott. All of Galveston, Cerrill county, Texas.

JESTER--CAIN.--At the residence of the bride's father, W. G. Cain, Tyler, Texas, by Rev. I. G. John, Mr. L. L. Jester, of Corsicana, and Miss Minnie K. Cain, of Tyler.

TADLOCK--STOVALL.--On the 8th instant, at the residence of the bride's brother-in-law, Mr. Sanders, by the Rev. Wm. H. Kirksey, M. D., Mr. S. B. Tadlock and Miss Pettie Stovall. All of Navarro county.

ARMSTRONG--THOMAS.--On the 16th instant, at Spring Hill, Texas, by Rev. W. H. Kirksey, M. D., Rev. James T. Armstrong and Miss Mary E. Thomas, of Hill county, Texas.

HUFF--MORLAND.--At the residence of Mr. M. J. Huff, Brewer, near Sipe Spring, by Mr. J. B. Huff and Miss Shady Ann Moreland, by Rev. George F. Fair, November 23, 1881. All of Comanche county, Texas.

BRADLEY--COLLINGSWORTH.--At the bride's father's, near Wheeler, Gonzales county, Texas, on the night of the 14th instant, Mr. W. L. Bradley to Miss A. O. Collingsworth. All of Gonzales county, Texas.

KEWLEY--WHEELER.--At the residence of the bride's mother, December 3, 1881, by Rev. G. V. Ridley, Mr. J. H. Kewley and Miss Ella Wheeler.

GOODMAN--PAYNE.--At the residence of the bride's father, on December 6, 1881, by the Rev. J. T. Hart, Mr. J. C. Goodman and Miss S. D. Payne. All of Limestone county, Texas.

SHILOH'S VITALIZER is what you need for Constipation, Loss of Appetite, Dizziness, and all symptoms of Dyspepsia. Price 10 and 75 cents per bottle.

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Mr. CHARLES BRADEN, author of "Ingersoll Unmasked" in which the various plagiarisms of the great blamer are exposed, writes the Advocate as follows: "Ingersoll's admirers have clamored for him to refute or sue me. He has done neither, although my pamphlet has been out two months, and has gone all over the United States and Canada. It is reported that he has sued me, but such report is utterly unfounded. My expose of Ingersoll is so startling that the papers have hesitated to notice the pamphlet. Please, in noticing the pamphlet, state these facts. Is it not due to an effort to put down evil?"

Harper's Weekly defines Methodist itinerancy as follows: "Itinerancy is a system for securing the right man in the right place, for keeping the square pegs out of the round holes. It allows to every society, upon careful consideration of its condition, the kind of guidance that it needs. When discretion is wanted, it does not send for top; to babies it sends milk, and strong meat to men."

To Preachers--Pastors' Pocket Memoranda for sale by Shaw & Blaylock, Galveston. Price twenty-five cents. If it be true, as reported, that the Board of Managers of the Bible Society have resolved to give no further consideration to the charges of the Connecticut Society as matter unworthy of attention, they have made a serious mistake.--Christian Union.

Advertisement for Dr. Harter's Iron Tonic, featuring the text 'D. HARTER'S PURIFIES THE BLOOD' and 'CURES DYSPEPSIA IRON TONIC'.

Large financial table titled 'STATISTICAL TABLE NORTH TEXAS CONFERENCE'. Columns include: District, Churches, Value, No. Pastors, Assessed, Collected, Deficit, Education, Poor, Bible Cause, Other Objects, Assessed, Collected, Deficit, Amt. Pd. Jr. Preacher, Books Sold, Advocates Taken, Other Periodicals.

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