

Rebottional.

Spiritual Momentum.

It is a well-known principle of mechanics that a body once put in motion will continue to motion until some obstacle stops it. In our lives the spiritual as well as in the physical realm. A movement once communicated does not straightaway lose its propelling power. As the waves continue after the wind has ceased to blow, as the ball continues though the powder is spent, as the train moves on after the steam is shut off, so religious life apparently continues after the original spiritual impulse is withdrawn. And as in the physical realm friction and gravitation operate to obstruct the motion, and by and by the waves cease to roll, and the ball buries itself in the earth, and the train comes to a stand, so in the spiritual realm inertia proves more than a match for momentum, and the activity dies away unless a new impulse is furnished. It is a serious question, therefore, how much of the religious activity in any age is really an indication of spiritual life, and how much of it is mere momentum from the past. In our own time how much of the religious activity of the Churches is really due to vital forces within the Church, and how much to a momentum derived from a past life? In all cases both elements are co-operating, and absolute discrimination is impossible; but it is only the vital element which is permanent; the other is dangerously deceptive. In the Congregational and Presbyterian Churches how much of the activity is due to a present life, how much to momentum derived from the past? How much of the creed is actually belief, and how much abides simply for want of intellectual and spiritual force to question it? How much of Sabbath keeping is due to a past habit, which is gradually losing its power, how much to a real, vital, living attachment to Sabbath privilege or recognition of Sabbath duty? How much of church-going is due to the fact that church-going is identified in the mind with property, and how much to a real inspiration derived from the church service for present needs? And so on in other denominations. How much of Methodist fervor is a dying wave upon the shore, surviving the Methodist enthusiasms of the last century? How much of the vitality in the Episcopal Churches is a survival of the spiritual life of the Oxford Movement? And, turning from the Church to the individual, how much of the religious devotion, consecration, and beneficence is due to the momentum of enthusiasm now passed wholly away, and how much to a real, vital, and ever fresh spirit of reverence, loyalty, and love? Life is always new. What is not new is not living. Spring is old, but every blossom is new; humanity is old, but every babe is new; truth is old but every consciousness of it is new; religion is old, but every spiritual experience is new. No doctrine is a living theology unless it is new. It may repeat the old forms, as one apple blossom is like another, but if it be not a new consciousness of truth it is dead, and the creed that is composed of such dead repetitions is the product of intellectual momentum. No experience is truly religious which is not new and in some sense idiosyncratic. It may seem to repeat the features of other and past experiences, as one commentator has the features of another, but if it does not have in it an expression of its own, and behind it a life of its own, it is but a death-mask. Most of our sectarian activities owe more or less of their apparent life to this spiritual momentum, but it is certain that the Christian religion does not owe its present power to any such survival of a power no longer present. The impulse was not given eighteen centuries ago, and then withdrawn. If that were true, Christianity would be a dead religion now, it is an increasing one. Never so much love and loyalty to Christ as now; never so many followers; never so much earnestness to understand him, and his way, and his principles, and his spirit, and apply them to life's problems. This is the evidence of his resurrection and life. The impulse of his personal presence is felt in every age and in every Christian heart. It is thus that we know that he is the resurrection and the life; we do not look back for him, we look about us and within us. More seeds are bursting, more flowers are blooming, more birds are singing; so we know that more of spring is in the air.—Outlook.

How many young people there are whose happiness or unhappiness seems to depend upon the shifting surface-currents of life—the circumstances of the day, the slight, ordinary fluctuations of physical condition, the little favors or slights of others, the thousand-and-one external influences which play like alternating lights and shadows about each one of us. If everything goes right, their mercurial young spirits are buoyant and happy; but just as surely as the chance shadow flits over, there is sudden gloom in the heart. No deep, abiding source of joy, no treasured-up sunshine of hope and trust—this is what makes the happiness of thousands of young people such an uncertain, unsatisfactory thing. More chaotic elements of life are such terms as religion and possession. It is not a mood, but a life—the kind of life that reaches down so deep that the sources of it never know when the surface is ruffled or clouded, any more than the depths of the sea know when the wind blows or the sky lowers. Such depth of life makes a soul superior to circumstance. Moods may drift about it, but it shines through them as the sun shines through passing clouds. All life shines and is radiant to a soul whose experience of God, of love, of truth, of humanity, is deep enough to defy the little changes of outward circumstance. Dwell deep, heart of youth, and thou shalt be abidingly happy! Trust not to the mood, the event, the day. Make your own moods, create your own environments, be the builders of your own history. Have something of that spirit which you catch in the bird's voice when it sings to a wet, wind-tossed bough on a rainy day, and sings as if his happy little heart would burst. What is the song that he has got hold of? Deep life, deep trust, deep faith, deep love, deep hope. These make up the substantial, abiding joy of life, which no mood can overcloud, and no circumstance dispel. For us, it is not all summed up in the love of Christ? Truly, that is the sunshine of life.—Zion's Herald.

In one of Carlyle's letters, in Mr. Froude's life of that celebrated man, occurs the following written to his brother John, who at the time was painfully toiling onward in the unhealthy stultification: "I send many a thought southward to you; often in the mind's eye you appear seated at your mahogany table with the various accoutrements of a solitary student, laboring in secret at the task which—fear it not, my boy—will yet be rewarded openly. Few such quiet things in nature have so much of the sublime in them as the spectacle of a poor but honorable-minded youth, with discouragement all around him, but never-dying hope within his heart, forging, as it were, the armor with which he is destined to resist and overcome the hydra of this world, and conquer for himself in due time a habitation among the sunny fields of life. Like every other virtue, this effort may be called its own reward, even though success should never crown it. How poor, how beggarly poor, compared with this is the vulgar, rioting, punch-drinking, oyster-eating existence often led by your borough procurator or embryo provost." Writing again to the same brother John, Carlyle says: "The best quality, perseverance, I particularly respect; it is the very hinge of all virtues. On looking over the world, the cause of nine parts in ten of the lamentable failures which occur in men's undertakings, and darken and degrade so much of their history, lies not in the want of talents, or the will to use them, but in the vacillating and desultory mode of using them, in flying from object to object, in starting away at each little disgust, and thus applying the force which might conquer any one difficulty to a series of difficulties, so large, that no human force can conquer them. The smallest brook on earth by continuing to run has hollowed out for itself a considerable valley to flow in. The wildest tempest overturns a few cottages, uproots a few trees, and leaves after a short space no mark behind it. Comment me, therefore, to the Dutch virtue of perseverance. Without it all the rest are little better than fairy gold, which glitters in your purses, but when taken to market proves to be slate or cinder."—Northwestern Advocate.

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place at the instrument; but when the score which he was to play was placed before him he throbbed and thrilled with delight to find that the completed work was made up of the fragments which he had mastered, and which were now perfectly arranged. This gave him courage, and so he performed in such a way as deservedly to win the plaudits of the great audience. We are that musician. When we go hence we shall find that the fragmentary Christian earth-life, with its principles and its loves and its Christ-spirit, is that out of which heaven is made. Heaven is the holy life of earth glorified and perfectly arranged. And grandly, D. D. F.—Ree, David and Gregory, D. D.

Abiding Happiness. How many young people there are whose happiness or unhappiness seems to depend upon the shifting surface-currents of life—the circumstances of the day, the slight, ordinary fluctuations of physical condition, the little favors or slights of others, the thousand-and-one external influences which play like alternating lights and shadows about each one of us.

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Old and Young.

UNCLE REMUS PREACHES TO A CONVENT.

"Dey tells me you done jine de Chu'ch," said Uncle Remus to Pegleg Charley. "Yes, sir," responded Charley gravely, "dat's so." "Well, I'm mighty glad er dat," remarked Uncle Remus, withunction. "It's 'bout time dat I wuz 'spectin' fer ter hear uv you in de chain-gang, an', stiddy dat, hit's de Chu'ch. Well, dey ain't no tellin' dese days whar a nigger's gwine'er lan'."

"Yes," responded Charley, straightening himself up and speaking in a dignified tone; "yes, I'm fixin' to do better. I'm preparin' fer ter shake worldliness. I'm done quit so'ashin' wid dese w'ite town boys. Dey've been a-goin' back on me too rapidly here lately, an' now I'm a-goin' back on dem."

"Well, ef you done had de spence un it, I'm mighty glad. Ef you got jinn you better hole on to it 'twell de las' day de mornin'. Hit's mighty good fer de kyar 'round' wid you in de day time an' likewise in de night time. Hit'll pay no dan politics, ef you stan's up like you oughter, hit'll las' longer dan a bone-fellum. But you want ter have one er dese yer ole-time grips, an' you des gottleter shet yo' eyes an' swing on like wunner dese yer bull-tarrier dogs."

"Oh, I'm goin' to stick, Uncle Remus. You kin put your money on dat. Dese town boys can't play no more uv der games on me. I'm fix'd. Can't you lend me a dime, Uncle Remus, to buy me a pie? I'm dat hungry my stomach is gittin ready to go in no'm'in'."

Uncle Remus eyes Charley curiously a moment, while the latter looked quietly at his lumber toe. Finally the old man sighed and spoke: "How long is you bin in de Chu'ch, son?" "Mighty near a week," replied Charley.

"Well, lemme tell you dis, now 'fo' you go any fudder. You ain't bin in dere long wuff fer ter go 'round' takin' uv contributions. Wait ontwelf you gits arter seasoned like, an' den I'll hunt 'round' in my cloze an' see ef I can't run out a thrip er two fer you. But don't you levy taxes too early."

Charley laughed, and said he would let the old man off if he would treat to a watermelon.—Joel Chandler Harris.

AUNT JULIA'S PENCIL STORY. "And so the rain drove you in, did it?" said Aunt Julia, as two children, a boy of ten and a girl of seven, came panting upstairs into her pleasant sitting-room. "I'm sorry it's so droppy," she added.

Aunt Julia laughed. "Droppy is what our Keswick landlady used to say when she meant showery. There's that reminds me that I haven't given you your pencils; I had them marked for you in Keswick. I knew you would find use for them since you are both in school now."

Seven-year-old Madge, who had just commenced school, looked important at this, and Aunt Julia went briskly off to get the pencils. While she is gone let me introduce our two children as Will and Madge Norton. Aunt Julia is not their real aunt, but a kind friend who loves children and has adopted nephews and nieces. She is a great traveler, and has been spending the summer in England.

When she came back with the pencils, the children were delighted. Will's was pale green, with a pretty bone tip, and "William Norton" in gilt letters on one side. Madge's was light pink, with the same tip and lettering, only that the name was "Margaret Norton."

On the side opposite the name each pencil was marked off into inches, quarters, and eights. "That'll be fine for drawing maps," said Will. "Yes, won't it?" said Madge, though she hadn't dreamed of drawing maps yet at school.

"I'm glad they please you," said Aunt Julia. "And now that you're kept in the house, shall I tell you a story?" "Oh, yes, yes!" shouted both children. "Fairies," said Madge; "please, Auntie."

"Fairies, if you like. I thought of telling you a useful story about pencils, but if that's too grown up—" "I'd like it better," said Will, eagerly. "And so would I, too," put in Madge, who loved to be thought grown up.

"Here it is, then," and holding Will's pencil in her hand, Aunt Julia began. "You think a pencil is a small thing, and I dare say you lose a dozen a month [here Madge looked guilty]. You may be surprised to hear that it takes a great many machines and persons, as well as considerable time, to finish a single pencil like this one."

"One rainy afternoon last summer when I was in the little village of Keswick, in northern England, I went to visit the busy factory where pencils are made. First we crossed a rapid stream, which turns all the machinery of the factory, and found ourselves at the door. Then our guide, an English woman, with blue eyes and a paper cap on, showed us a great lump of lead."

It is plumbago. It is sometimes in a coarse powder, sometimes in chunks. They mix it with water and other substances, and into a mortar it goes to be ground for six weeks. It comes pouring out of the mortar in a thick fluid—like molasses in winter—as we say, and blacker, too. As fast as it comes out a workman stands ready to pour it back in, till, after six weeks, all the grit is ground smooth, and it is ready to use. Next it goes into a hydraulic press, and is pressed out in long, slim rods or sticks in the right shape for pencils. The strips we saw were an eighth of an inch wide and half as thick."

"So wide," said Will, measuring out an eighth of an inch on his pencil. "That's pretty large." "Yes, they were leads for carpenter's pencils," said Aunt Julia. "It felt very soft, and when we pinched it with our fingers it stayed pinched. We wondered how it could be used so soft, but the guide said: 'Oh, it has to stay here exposed to the air for several days, and after that we bake it.' Then he showed us a piece that had been baked, and it was quite as hard as that in Will's pencil."

"That's the end of the lead?" asked Will. "Yes, that's all that is done to the lead part till it laid into the grooves prepared for it in the wood." "In the next room we saw strips of cedar the size and shape of laths, and I haven't told you how sweet the whole place was with the odor of the cedar."

"Well, these cedar laths were made through a machine which made grooves for the lead to lie in. One lath would make three or four pencils. "Down these went, after the grooves were made in them, to a man who laid in the leads and smeared glue all over the top surface to glue the lead in. After this was dried, another flat piece of wood, the size of the lath but without grooves, was glued upon it. You can think how that would look, can't you?"

"A sort of lath sandwich," said Will. "Good! Only instead of a layer of meat there were three long, thin rods or bars of graphite running between the wooden sides of the sandwich. The next thing was to put this long sandwich into a machine, that made it, all in one minute, into three long, round pencils."

"Oh!" said Madge, I'd like to see that!" "Yes, it was fine," said Aunt Julia, "and the pencils a yard long looked very odd." "The next machine was, oh, so sharp! It made us put our fingers in our safest pockets. The guide held a handful of pencils before this sharp knife. Down it came and cut them off square, just the right pencil length. But it didn't leave the ends quite smooth enough, so the pencils went next to a man with another sharp knife, who made them very smooth by hand."

They were stamped with the manufacturer's name; just a push of each pencil into a slot, then a loud snap, and out came the pencil with the printing on it. "Now our pencils is nearly finished, or quite finished if only plain wood pencils are wanted. In another room a man sits who rubs the pencils with shellac to make them like this," and Aunt Julia showed a shiny brown one. "At another table a woman sat who blackened the wood if black pencils are wanted. She was the man who put the pencils into the boxes, and she was the man who stamped the pencils with the name of the manufacturer. At that time the only improvement on the common black pencil was the 'Van Bar-hive,' in which bars or strips of wood were laid in at the top for the bees to begin their combs on. These combs had to be cut away from the sides of the hive, and could then be lifted out by the bar. Mr. Langstroth made some improvements on this; and then, in 1857, conceived the idea of adding sides and bottom to the bar, and produced the 'movable frame,' which revolutionized the art of beekeeping. It enabled the beekeeper to have perfect control of his bees, and to add to or diminish the number of combs, and take out any part for examination or for removal. Frames of this kind had been attempted in England and on the Continent, but without success. The Langstroth hive was promptly recognized as a practical thing by beekeepers. It was patented in 1852; but infringements and long continued lawsuits deprived Mr. Langstroth of any benefit from his invention."

Giving up his school, he now devoted his whole time to his apiculture (established in the suburbs of the town) and to the development of the new hive; but before the season was over ill-health compelled him to give up all business. Throughout his long life Mr. Langstroth was subject to a peculiar head trouble which came every few years and lasted for several months. It produced profound melancholia, so that he—most genial of men and fond of society—became averse to what he naturally loved most, and withdrew from society and his usual occupations. Even bees became an aversion. In the fall of 1862 he removed to Greenfield, Mass., where, when health returned, he wrote his book on "The Hive and Honey-Bee," which was published at Northampton in 1853 and became very soon a classic in bee literature. It

will be noticed that the dates of the introduction of the Concord vine and of the Langstroth hive correspond very closely, and although there was a patent on the latter, it was of little avail, and both became practically gifts to the American people. Mr. Langstroth removed to Oxford, O., in 1858, and to Dayton in 1857, where the remainder of his life was spent, chiefly in apiarian studies, and preaching whenever opportunity offered. The death of his son in 1874 caused him to give up beekeeping on an extended scale. In 1892 he began a series of reminiscences in "Gleanings in Europe," covering his life down to the issue of his book, when ill health caused their suspension. He was about to resume them at the time of his death. In September of this year he attended a meeting of beekeepers at Toronto and spoke several times with remarkable strength of voice and clearness of intellect. He was assisting the pastor of a Presbyterian Church in Dayton, October 6th, at the communion service when death suddenly overtook him.

Mr. A. I. Root, editor of Gleanings, who owed his first introduction to bee culture to Mr. Langstroth's book, says of him: "He was a wonderful talker as well as a writer—one of the most genial, good-natured, benevolent men the world has ever produced. He was a poet, a sage, a philosopher, and a humanitarian all in one; and, best of all, a most devoted and humble follower of the Lord Jesus Christ. His fund of anecdotes, pleasant memories and incidents was beyond that of any other man I ever knew, and his rare education and scholarly accomplishments only added to it all."

George W. York of the American Bee Journal, met "Father" Langstroth at the Toronto meeting, and had a talk with him lasting over two hours. He says: "It was a blessed time, Oh, the sweetness of his splendid voice! the wonderful command of language! He never lacked for words; it was one continuous stream of mellifluous eloquence, varied with bits of appropriate practical quotations."—William H. Coleman, in Independent, N. Y.

WHAT THE ROBINS SAID. "I know something," chirped the saucy little wren, with a knowing wink and a toss and a quirk of her flat brown head. "Very glad to hear it," remarked the robin redbreast, sarcastically, shaking his wings and smoothing out his feathers. "What is it that you know?"

"Well, I'll tell you," said the wren, confidentially, not noticing the sarcasm. "It's something awful, though, and I hope to goodness you'll never tell anybody that I told you. I couldn't have believed it if I hadn't seen and heard it myself."

"But what was it that was so awful?" persisted the robin, whose curiosity was by this time thoroughly aroused. "Why, that little black-eyed boy in the brown house told a lie!"

"His mother told him to wash his face and hands for dinner, and he said: 'I have washed, mamma.' " "His father, who had been watching him, replied: "Why, no, my son, you have not."

"Yes, I have, too," pouted the little boy, with an ugly grin on his chubbly little face. "And sure enough they were dirty; and so was his face. I sitting," said the wren; "for I was sitting on a limb of the hawthorn tree, close by the kitchen door and could look right into the room; and you know my eyes are sharp."

"So they are," assented the robin. "But what did his father and mother do about it?" "Well," answered the wren, "they were greatly shocked, as you may believe. They both looked as if they wanted to cry, they were so grave; but they didn't."

"They turn Green at the ball and heel—even some of the best black stockings. Wash them with Pearline, and you'll have the black color restored. Does that look as though Pearline would 'injure the clothes?' Things like these, hundreds of them, all more or less important, make Pearline the best thing to wash with. Then, on top of that, it saves labor, saves rubbing, saves wear and tear, time and money. Peddlers and some unscrupulous grocers will tell you 'this is as good as' or 'the name as' Pearline.' IT'S FA LSE! Pearline is never peddled, and if your grocer sends you anything in place of Pearline, he's a cheat and a liar. Send it Back!"

woodland path. However, the fact remains that it was Dr. Bull who long and patiently experimented to improve and make the best of the native vine. The fruit of the new seedling was first shown at the twenty-fifth annual exhibition of the Massachusetts Horticultural Society, in 1853. Public attention was called to it by its gaining the prize of \$100 offered by Horace Greeley, of the New York Tribune, for the best native grape suited for general cultivation. It was at a time when much attention was given to producing grapes of very high quality, by crossing foreign sorts on native, and much ridicule was bestowed on the decision of the committee. But time proved they were right. The Concord is not of the highest quality, but it is the best of all easily grown varieties, while the grapes of higher quality can be grown only in favored localities, and do not always succeed there. With the Concord anybody can grow grapes anywhere, though not with equal success, for even the Concord responds to the best environment.

How many millions of vines have since been grown, returning thousands of dollars to the growers and thousands more to the after growers of fruit, it is impossible to say; but it is certain that little came into Dr. Bull's pockets beyond what was paid him by the nurseryman who bought the right to propagate and introduce the new variety. When one sees the millions rolling in to a carefully managed patent monopoly—say that of the Bell telephone—there comes a feeling of indignation that a few thousands cannot be secured to the discoverer of a new and valuable fruit. But fruits can not be patented very well, though the attempt has been made, the only successful effort that I know of being the introduction of the Niagara grape, a child, by the way, of the Concord. So Dr. Bull has spent his life on his Concord place in straitened circumstances, ending his days, when too feeble to work, in a home for the aged. He continued to experiment with vines, and introduced a number of new seedlings among them Cottage, Una, Rockwood and Esther. The last he considered his best, and named it after his mother. Since the passing away of Emerson, Alcott and other Concord notables, he has been kept busy receiving visitors, until a fall from a ladder, two years ago, made it necessary to remove him to the home.

Phil. Langstroth was a native of Philadelphia, his grandfather being the builder of one of the first paper mills in the colonies. As a boy he was noted for his interest in natural objects, particularly insects, and spent much time in their observation, often to the displeasure of his parents. Between the ages of eight and twelve he made a close study of the habits of "17-year locusts" and other cicadae, and his notes leave little for others to add. He was graduated from Yale in 1831, studied theology, became a minister in the college, and in 1835 was settled as pastor of the Anselmo Congregational Church. Ill-health compelled him to resign in 1840; and, after conducting a school, in 1848 he removed to Philadelphia to open a young ladies' school. Some time before this his interest in beekeeping had been awakened, and he began his career as an apiarian. In his Philadelphia house he fitted up attic rooms with hives, and continued his studies.

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"So they are," assented the robin. "But what did his father and mother do about it?" "Well," answered the wren, "they were greatly shocked, as you may believe. They both looked as if they wanted to cry, they were so grave; but they didn't."

"They turn Green at the ball and heel—even some of the best black stockings. Wash them with Pearline, and you'll have the black color restored. Does that look as though Pearline would 'injure the clothes?' Things like these, hundreds of them, all more or less important, make Pearline the best thing to wash with. Then, on top of that, it saves labor, saves rubbing, saves wear and tear, time and money. Peddlers and some unscrupulous grocers will tell you 'this is as good as' or 'the name as' Pearline.' IT'S FA LSE! Pearline is never peddled, and if your grocer sends you anything in place of Pearline, he's a cheat and a liar. Send it Back!"

Our New Priced Catalog now ready. It shows a variety of cups, castors, butter dishes, etc. It is a valuable reference work for all who are interested in household goods. Send for it today. JAMES PYLE, N. Y.

MALARIA WINTERSMITH'S Tonic Syrup or Improved CHILL CURE. The most successful remedy for Fever and Ague ever known. It is a pure, pleasant, and effective medicine. It is the only one that is safe for the most delicate and infirm. It is the only one that is not objectionable to the stomach and bowels. It is the only one that is not objectionable to the nerves and brain. It is the only one that is not objectionable to the lungs and throat. It is the only one that is not objectionable to the kidneys and bladder. It is the only one that is not objectionable to the skin and hair. It is the only one that is not objectionable to the eyes and ears. It is the only one that is not objectionable to the nose and mouth. It is the only one that is not objectionable to the feet and hands. It is the only one that is not objectionable to the whole body. It is the only one that is not objectionable to the soul and spirit. It is the only one that is not objectionable to the immortal part of man. It is the only one that is not objectionable to the eternal part of man. It is the only one that is not objectionable to the divine part of man. It is the only one that is not objectionable to the holy part of man. It is the only one that is not objectionable to the blessed part of man. It is the only one that is not objectionable to the glorious part of man. It is the only one that is not objectionable to the magnificent part of man. It is the only one that is not objectionable to the sublime part of man. It is the only one that is not objectionable to the divine part of man. It is the only one that is not objectionable to the holy part of man. It is the only one that is not objectionable to the blessed part of man. It is the only one that is not objectionable to the glorious part of man. It is the only one that is not objectionable to the magnificent part of man. It is the only one that is not objectionable to the sublime part of man.

WOULD YOU Like a permanent, safe, and reliable method of removing all the hair on your face, neck, and body? Use the Electrolytic Hair Remover. It is the only one that is safe, reliable, and permanent. It is the only one that is not objectionable to the skin and hair. It is the only one that is not objectionable to the nerves and brain. It is the only one that is not objectionable to the lungs and throat. It is the only one that is not objectionable to the kidneys and bladder. It is the only one that is not objectionable to the skin and hair. It is the only one that is not objectionable to the nerves and brain. It is the only one that is not objectionable to the lungs and throat. It is the only one that is not objectionable to the kidneys and bladder.

will be noticed that the dates of the introduction of the Concord vine and of the Langstroth hive correspond very closely, and although there was a patent on the latter, it was of little avail, and both became practically gifts to the American people. Mr. Langstroth removed to Oxford, O., in 1858, and to Dayton in 1857, where the remainder of his life was spent, chiefly in apiarian studies, and preaching whenever opportunity offered. The death of his son in 1874 caused him to give up beekeeping on an extended scale. In 1892 he began a series of reminiscences in "Gleanings in Europe," covering his life down to the issue of his book, when ill health caused their suspension. He was about to resume them at the time of his death. In September of this year he attended a meeting of beekeepers at Toronto and spoke several times with remarkable strength of voice and clearness of intellect. He was assisting the pastor of a Presbyterian Church in Dayton, October 6th, at the communion service when death suddenly overtook him.

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NORTH TEXAS FEMALE COLLEGE AND CONSERVATORY OF MUSIC. SHERMAN, TEXAS.

OFFERS ADVANTAGES EQUAL, IF NOT SUPERIOR, TO ANY FEMALE COLLEGE IN THE SOUTH.

With a superior faculty, dormitory accommodations increased and improved (including a new brick building) and all the equipments necessary for a first-class female college, we say without hesitation that there is no necessity for a girl to leave the State for educational advantages.

THE CONSERVATORY OF MUSIC is presided over by three male professors, who have had the best European advantages.

Forty Pianos, A Fine Telescope, Well Equipped Gymnasium and Beautiful Home constitute some of the advantages of this school.

For Catalogue, address MRS. L. A. KIDD KEY, President, SHERMAN, TEXAS.

UNANSWERED LETTERS. DECEMBER 19. C. S. McCarver, sub. V. G. Thomas, sub. W. C. Pryor, sub. H. A. Boaz, sub. C. C. Davis, sub. R. F. Dunn, sub. E. T. Bates, sub. R. C. Armstrong, has attention. B. W. Allen, sub. J. N. Hunter, sub.

DECEMBER 20. J. M. Sweeton, sub. W. J. Sims, sub. J. T. Graham, sub. J. W. Harmon, sub. C. E. Simpson, sub. J. W. Dickinson, sub. J. D. Hendrickson, sub. G. W. White, sub. M. J. Allen, sub. J. E. Sawyers, sub. J. M. Alexander, sub. H. M. Haynie, sub. C. E. Gallagher, sub. W. L. Airheart, sub. A. P. Smith, sub.

DECEMBER 21. R. T. Woolsey, sub. C. S. Cameron, sub. L. C. Ellis, change. F. L. Allen, has attention. J. M. Barcus, sub.

DECEMBER 22. J. M. Crutchfield, sub. W. A. Stephens, has attention. S. L. Hall, sub. W. B. McKee, sub. M. J. Roberts, sub. and change. Jas. M. Sherman, sub. B. J. H. Thomas, sub. J. M. Alexander, sub.

DECEMBER 23. J. G. Putnam, sub. J. R. Atchley, sub. H. H. Sullivan, sub. C. G. Davis, sub. S. C. Littlepage, sub. J. R. Hunter, sub.

DECEMBER 24. For a case of Rheumatism, Indigestion, Constipation, Female Diseases, or any disease of the Blood that cannot be cured by Dr. Thurmond's Blood Syrup. One of the most substantial and leading merchants of Pilot Point, writes: "My wife was in extremely bad health for three years, and after trying everything that was recommended by friends, as well as by several of the leading physicians, without relief, she took four bottles of Dr. Thurmond's Blood Syrup and to our entire satisfaction, she was entirely cured."

It is a great remedy, and is sold by all druggists. "Some of the world's smartest men," said Uncle Eben, "seems to devote half their intellect to finding new kind of trouble to get into."

Farmer Shaw, Dallas, can sell you as good a Berkshire Pig as can be found anywhere. Write him for particulars.

PAMPHLETS. All who wish to order my pamphlets, "A Logical and Scientific Discussion of Haptnism," and "The Analysis of the Body of Death," or "Campbellism Discussed," will please send their orders to me here and they will be promptly filled. A liberal discount given to those who will assist in their circulation. S. C. LITTLEPAGE, Bonnevillier, Texas.

IF YOU HAVE RECEIVED A Christmas present it is not too late to return a New Year present. Nothing gives more pleasure than to know that you are remembered by a somebody. Send to C. F. Harris & Bros., Leavelle Ave., Dallas, and get the joke of New Year's presents.

Sunday School.

Address all communications for Sunday-School Dept. to Rev. I. W. Clark, Paris, Texas.

FIRST QUARTER—LESSON 1, JAN. 5, 1896.

THE FORERUNNER OF CHRIST—LUKE 1:5-17.

GOLDEN TEXT: Thou shalt go before the face of the Lord to prepare his ways.—LUKE 1:76.

The time of the scenes of this lesson was about six years before the birth of our Savior.

Augustus Caesar was Emperor of Rome, and Herod the Great was King of Judea, being a province of Rome.

This was a remarkable period in many respects. Literature had made wonderful impressions on the world. Homer and Virgil had been dead but a few years, leaving their contributions to enrich and embellish the literature of all succeeding generations.

Ovid, Livy, Seneca, Strabo were living, and their presence, added to their writings, gave this particular period the pre-eminence as an age of mental activity.

Religion was rapidly on the decline, and is compared to that state of society that immediately preceded the flood, or the disgusting moral leprosy that distinguished Sodom and brought down the wrath of God in destructive fire upon the cities of the plain.

There was a general state of unrest, and people were breaking loose from the superstitions of the ages past, and were ready to accept something better.

Crime was outbreking, and lust, daring and bold, was disregarding of the good of society or the purity of virtue. It was like the chaos that preceded the creation of material light, and as the crude material awaited the formative hand of God in this primeval state, so human hearts, loathing the superstitions that had enslaved the lives and fortunes of men, thirsted for something that could satisfy the longings of the immortal nature.

Activity of thought and investigation had passed under the microscope these senseless mythologies, and for the want of some better religion, humanity had turned to worship its own idols. The Roman Government had extended its rule over the whole known world, and the protection of Roman law gave safety to the traveler everywhere, affording ample facilities for the spread of the gospel among all people.

There was no war to divide the people or detract from the one great theme of Christ and the resurrection. The Greek civilization and learning gave to that language a pre-eminence over all other languages; while the conquests of Alexander introduced this vernacular into every land and made it the common medium between all nations of intercourse and communication.

The Old Testament had been translated into Greek under the name of the Septuagint or Alexandrian version. Of the history of this version, much uncertainty has prevailed; but enough is known to render it certain that God's hand guided in the translation of the Bible into a better vehicle of thought and message than the Hebrew.

The necessity of John's mission is apparent. The prophets had spoken of the time and person of Christ, and their utterances were sufficient to fully identify him as the promised Savior of the world, but there must be no mistake in the forging of the link that was to cement the real, living Christ in human form with the Christ of prophecy. Any mistake here would be fatal, and John is sent to forge this link and couple on to the prophetic chain the person of the Son of Mary.

John was the subject of prophecy: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—ISA. 40:3.

"Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse."—MALACHI 4:5.

"For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, who was to come."—MATTHEW 11:14.

These prophecies fully identify John as the forerunner of Christ, but he was also a priest, descended from the course of Abia (or Abijah).

The priesthood were divided into twelve courses, each of twenty-four courses of duty. It was the duty of the priests to minister to the services of the temple, (I Chron. 24). The heads of these courses were the chief priests, so often mentioned in the Bible. Each course ministered for one week, from the Sabbath to the Sabbath, beginning with the Sabbath morning service.—ABOTT, in Pel. Notes.

His mother was also of the priesthood, being of the daughters of Aaron, and her name was Elizabeth, from Elizabeth, Aaron's wife.—EX. 28:28.

It is no difficult matter to identify John as the prophetic forerunner of our Lord, for the historic and prophetic links fully recognize the time and circumstances of his birth and parentage. John came to point out to the world the lines of prophecy, and he found the people ready in mind and heart to hear him.

If a man, who sees the wonderful adaptation of the laws of the physical universe, the formations of matter by the invisible life forces, the wisdom displayed in the shapes and fashion of animal and vegetable formations, the affinities which aggregate the elements in obedience to mathematical law, the angels of the crystal measured without the goniometer, and hewn to line without plummet or square, can say there is no God, then there can be reason in doubting the evidences that cluster about the per-

son of Jesus, identifying him as the Son of God.

John is born of righteous parents, and history has given us the record of great men descended from parents who worship God.

There is a solidity about the life and character of a man who has been raised under the example of piety that we find nowhere else. Principles imbedded in the early life of children become part of their conscious being, and never fail to guide them through life.

The baptism of children, aside from the duty we owe to God in obedience to his command, has an influence over the mind and heart of the child, and will be felt in the formation of his character.

These parents were old and childless, and John was born, therefore, under circumstances that pointed to a providential interference with the course of nature. Like Isaac's birth, it bore the miracle in its history, and, occurring according to prophecy, John becomes a miracle in his birth and life, his name being given by the angel before his birth.

John was one of the purest of men, being filled with the Holy Ghost from his birth; according to this prophecy, he grew to manhood with the best of habits and pure in thought. He spent his youth, doubtless, in preparation for the life-work before him; for there awaited him some stirring scenes. He was to meet the open rebellion of Kings and nobles, and must make his in high places. He was to see humanity under circumstances differing from all preceding ages. The philosopher was to be convinced and the lusts of the flesh were to be condemned and rebuked.

John was the couplet between the old and the new, the dispersions, and prejudices, from various sources, met him. The explanation of a new doctrine, but the pointing out of one as old as the world, was the mission of this wonderful man. The seed of the woman that should bruise the serpent's head had been talked of in Eden, and Adam and Eve had heard the voice of God in the cool of the evening.

The burning bush had served as a medium through which the Word was communicated, while the simple shepherd's crook had been impregnated with Divine power, before which the Egyptian King trembled, the waves of the sea obeyed, while the dry rock became a living fountain of waters under its magic touch. This was the twilight of the day of grace when the Sun of righteousness was to rise with healing in his beams.

Epworth League.

Address all communications for League Dept. to Rev. Sterling Fisher, Kyle, Texas.

THE SIX Epworth Leagues in San Antonio are preparing to hold a watch-night service at Travis Park Church.

BRO. W. A. BOWEN, who is serving the Rockport work as a supply, writes: "You will hear from the Rockport League; we are revivifying."

How many members of the League prepare the lesson before going to the devotional meeting? Let the leader ask questions promiscuously and find out.

TOPIC FOR JANUARY 5, 1896. SUBJECT: A Revolution and a Prayer.—Ephesians 4:13.

With the new year we enter upon the study of lessons from the life of Christ, a subject to which we attend every Epworth League turns with anticipation of pleasure and profit.

We come to this first lesson fresh from the joy and good cheer of Christmas. Lights and evergreens and gifts and reunions have made the world ablaze with happiness.

Happy for us if through it all the loving face of our Savior has beamed upon us, and our hearts have been subdued through remembrance of the great cost at which he purchased this happiness for us.

And now let each of us make personal resolutions and prayer suggested in the text, and seek to make progress this year toward the full-grown man, "the measure of the stature of the fullness of Christ." The lessons will help us to that end.

The apostle speaks in the preceding verses of Christ's provision for his followers. Apostles, prophets, evangelists, pastors and teachers are peculiar to the Church, each with his special gift, all working together for the same purpose—the development of Christian character, the perfecting of the saints.

We have presented us an ideal character—the Christ-like one. "The measure of the stature of the fullness of Christ," is the standard toward which every Christian should strive. The Savior came, not only to die for us, but to live for us, teaching us by precept and example how to live.

CHRIST THE PATTERN. To be like him is the highest mark for attainment here.—See Phil. 2:5; 1 Peter 2:1; 1 John 2:6.

It is also the highest conception of happiness hereafter.—1 John 3:2. There is a beautiful story of a man into whose home Christ came to remain as his guest. He sat with him at the table and by the fireside, and stood near observing the methods of business and listening to the conversation of his host with his friends. He uttered no word of reproach or rebuke, but his pure presence was a rebuke to impatience and impurity and wrong-doing, and his companion became watchful and careful. So we are to grow like him, putting down selfishness and pride and impatience and cultivating generosity and hu-

NO YOUNG MAN

Need begin life without an education. This priceless boon is within reach of all who are worthy to receive it.

Some people do not want an education, and would not take it if offered free of cost. Such are not worthy to receive it. Others will work day and night and endure many privations, that they may drink from the fountain of learning.

These are the choice spirits who adorn the world and uplift mankind. To the poor young man (do not be ashamed of your poverty) who reads this notice, we say there is a splendid chance for you to get a first-class education at the Polytechnic College.

OUR MESS HALL is working finely. Some 12 or 15 young men have formed a club, rented rooms, hired a cook, and divided the expense equally. The plan works admirably. The cost so far has averaged only about \$6 per month. There are many others who will avail themselves of this opportunity as soon as it is known.

Our enrollment grows steadily. ELECTRIC CARS run constantly from the City to the College. W. F. LLOYD, FORT WORTH, TEXAS.

"Oh, by the way, can you cook?" said young Mr. Spudis to Miss Gargoyles. "May I inquire if your query is prompted by a matrimonial inclination?" asked the young lady. "Why—er—well, yes," stammered the young man. "That being the case, I will answer you fully. Yes, I can cook terrapin, canvas back duck, brook trout, and venison, besides tenderloin steak and other delicacies. Can you provide them in their raw state?"

"Well, Willy," asked Grandma, "have you had all the dinner you want?" "None," answered the truthful little boy; "but I have had all I can eat."

ELECTROPOISE. (Trade-mark.) To Whom It May Concern.

Fort Worth, Texas, November 12, 1895. To him that knoweth his own good and doeth it not, to him is given. I feel it my duty to add my note in testimony to the curative power of the ELECTROPOISE. I have tested its virtues nearly two years, and in that time have cured almost any disease I have treated, provided there was no medicine given at the same time. I have treated rheumatism, neuralgia, and many other, and not liking to spare my instrument from home—feeling I could do more charity work in that way than in any other with the same amount, I purchased a second ELECTROPOISE and keep it in use most of the time.

I have cured Rheumatism, Neuralgia, Toothache, Aching limbs, several months after the grippe, which the doctors said was consumption, Measles, Tonsillitis, Colds, Hoarseness, and even a severe case of Hay Fever, Headache, Painful Neck, Pains, Burns, Skin Cures, Catarrhal Fever and other human ailments. "A merciful man is merciful to his beast," so I have not failed to apply the ELECTROPOISE to sick cats and chickens, with the happiest results—showing that Electro-poise is not confined to the genus man. Now don't write for any more particulars, but send for a descriptive pamphlet, and that get an ELECTROPOISE at once. MRS. J. J. JARVIS.

Instruments will be rented to responsible persons. For a forty-page descriptive circular of the great curative agent, address W. S. SWYMER, Agent for Texas, New Mexico and Arizona, Southwest Corner 22d and Strand, GALVESTON, TEXAS.

RUPTURE-PILES CURED. Write for Free Circular. Piles, Fluore, Ulceration of the Rectum, Hemorrhoids and Varicocele. No Cure No Pay, and No Pain. Send stamp for pamphlet of testimonials. DR. F. J. DICKER, 395 Main St., Dallas, Tex.

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VERY SATISFACTORY. The Machine received all right to-day. Very satisfactory. Respectfully, MRS. LIZZIE WILSON. Cameron, Texas, October 2, 1895.

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I will do my best to put an ADVOCATE in every Methodist family on AHO Mission before the year closes.
SAM'L MORRIS.

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ACTION OF THE ANNUAL CONFERENCE ON TEXAS METHODIST ORPHANAGE.

The prosperity of this institution is a complete vindication of its existence. All of the patronizing conferences realized its importance, and with singular unanimity commend its management and pledge themselves to its support.

His voice underwent a change, until it was impossible to recognize it as the utterance of the same man who began the sermon. In all this there was nothing of the halcyon, and the solidity of his thought and the nervous strength and precision of his language removed him as far as possible from the rant, which his vehemence, taken by itself, might at times have suggested.

Always a reader of the great divines, there was a flavor of quaintness about his phraseology, but as he was always interested in current events, it was impossible to mistake him for an echo of a past age. It was his fame as a preacher that led to his being called East, where, arriving in 1852, he became a member of the New York East Conference, and was stationed at Pacific Street Church, Brooklyn.

Among the traditions that we found of his early ministry in this part of the country is the following: On a certain occasion, at a camp-meeting not far from the city of New York, he preached a sermon of such overwhelming power that at the close a committee of one of the largest and most important Churches in the denomination offered him a call to the pastorate of the Church it represented, intimating that any amount he might think suitable as a salary would be freely given. Said he: "Brethren, have you heard me on any other occasion?"

They acknowledged that they had not. "Then," said he, "I can not accept your call unless you will guarantee that every time I preach it shall be in similar circumstances to those which surround me today."

Here spoke the philosopher. John Lord, the historical lecturer, once said: "Can you explain this? I have read some of my lectures to five or six friends when I first prepared them, and they have seemed to be little interested. Subsequently I have read them to a thousand, of whom these six were a part, and they were carried away with enthusiasm."

JOHN MILEY, D. D., LL. D.
On the afternoon of Tuesday, December 10, Dr. John Miley was present at his classes—as he had been on every occasion since the opening of the fall term, in September—apparently in the best intellectual health, and with sufficient vigor to make the occasion one of unusual interest to the students. He spent the evening with his family and one or two students, enjoying every moment of the time. Of late years it was his habit to listen to reading by the members of his family, or by some student, and a considerable part of this evening was spent in this way.

A little after ten he proposed to retire, remarking that he thought he might have one of his ill turns. The forecast was correct, and for some time he was in agony; but as he had survived many such attacks, thought by many to originate in the stomach, and had recovered from them so as to be as well a few hours afterward as before, in the opinion of those present no occasion existed for extraordinary alarm at this time.

The attack passed off, he was tranquil, and prepared himself for sleep, but at 2 o'clock without a struggle ceased to breathe; and the young man who had spent the evening with him was sent for, arriving only to find his beloved preceptor forever gone from the scenes with which his name will be connected, not only in the memory of the long succession of pupils whom he has indoctrinated, but in the history of the institution in which he had been the Professor of "Systematic Theology" from a date only two years subsequent to its foundation until, without resignation or removal, his connection with the institution ceased.

Dr. Miley was a Christmas gift to his parents, and had lived until the 24th of this month, in addition to the jubilation belonging to that unparalleled commemoration, his family and friends would have rejoiced in the recognition of his eighty-second birthday. He was born in 1813, while the guns of the second war with England were resounding on sea and land.

The Methodists in 1822 had founded a college at Augusta, Ky.—an institution which ceased to exist in 1844, though an unsuccessful attempt to re-establish and render it permanent was made later—and to John Miley repaired, having among his fellow-students Randolph S. Foster, now Bishop, who subsequently, by marrying Dr. Miley's sister, became his brother-in-law.

In 1828 he entered the ministry through the Ohio Conference, which numbered among its members some of the most illustrious pioneers of Methodism, and entered upon a career, as a preacher, unique in several particulars. His fame extended far and wide. He had the power of declaiming arguments with the energy and fervor of the most hortatory persuaders. His form of medium height and more than medium breadth indicated reserve force, and, according to the traditions in Ohio, when he was fully roused, which in the first half of his public career was nearly always the case, seemed to elongate and become a battery of all kinds of energy.

His voice underwent a change, until it was impossible to recognize it as the utterance of the same man who began the sermon. In all this there was nothing of the halcyon, and the solidity of his thought and the nervous strength and precision of his language removed him as far as possible from the rant, which his vehemence, taken by itself, might at times have suggested.

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It is trite to say of such a man, we shall not look upon his like again. But it is due to truth to say that the religious societies of which he was pastor have seldom seen, and few educational institutions ever saw, a man more liked in these respective capacities; and few who have known his friendship ever met a man more loved than John Miley, as pastor, professor, and friend.—Christian Advocate, New York.

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HOME LIFE IN JERUSALEM IN THE DAYS OF OUR LORD.
Our subject takes us back over nineteen hundred years of the world's history, and gives us the best possible point of observation from which to study Jewish character; for is it not, after all, in the homes that a nation's wealth dwells? This is peculiarly true of the children of Abraham.

Since the happy dawn of the Christian era, the people who crucified our Lord and voluntarily assumed the curse, "his blood be upon us and our children," have been subdued, persecuted, scattered to the four winds of heaven. Their name has become the synonym for cruelty and avarice, and their religion a dead letter, but we must not forget what we owe to them.

When the star of Bethlehem shed its radiance upon Judea, there were yet many homes wherein the pure religion of Abraham, Isaac and Jacob was maintained, and many hearts upon whose altars the fires of faith were still brightly burning. They were earnestly praying and eagerly hoping for the appearance of the Messiah.

Though but an insignificant Roman province, yet Judea held in her keeping all there was to bind this wicked world to God. Imperial Rome was there with her pride and splendor to impress the youth with the glory of war, and the pomp and luxury of the world. Greece with her learning and fine arts to lure them away from the worship of the true God. The nations of the East all were represented at Jerusalem with their wealth and idolatry. Their national religion had drifted into an empty form, their priesthood had become degenerate; but let us see where we are to find the salt of the earth which has not lost its savor, and how distinguished the light of the world amid the darkness of the ages.

When God chose Abraham to be the father of the family through whom a blessing was to extend to all the human race, his approval rested on him not only because of his own wisdom and fidelity, but because he saw in him a man able to command his children and his household after him. Love, obedience, formed the foundation of a character acceptable to God. They were commanded to love God supremely, to bind his laws to their hands and write them upon the posts of their houses and on their gates and keep them in their hearts. Their responsibility to their children was forcibly expressed in this commandment: "And these words which I command thee this day shall be in thy heart and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up."

Let us imagine ourselves in a Jewish home. There is evidence of refinement in the home and its surroundings, but simplicity in the mode of living. There is intelligence for the Jews had a great desire for knowledge; but there is no affectation in thought or speech. The father and mother are devout adherents of the Israelitish faith, and proud of the long line of ancestry which can be traced back thousands of years. Their children are obedient and thoughtful, and are taught carefully as the young minds develop the lesson of God's dealings with the children of Israel. The instruction must be oral, as we remember that they have not the Scripture in their homes, but only hear it read weekly in the synagogue.

May we not see the glow of interest on these young faces as the father recounts to them the history of Moses, or catch a thrill of fervor as they unite in singing the Psalms of David?

Rome may boast of her Cæsars; but where can one be found to compare with Moses? Warrior, poet, orator, lawyer, prophet, "his greatness is as the sun at morning, its flood of splendor quenching all other lights."

Where can a judge be found like Samuel? Greece may talk of her wise men, but has she a sage to compare with our great Solomon in wisdom? Is there a singer equal to the son of Jesse, a hero in war and a singer of songs eternal as that of the sea? Look among them for a prophet like Elijah, or search their literature for strains of music to compare with the visions of rapt Isaiah or mournful Jeremiah; and where is one with the courage of Daniel, to stand at the feast of a thousand lords and so confound the astrologers.

These children are carefully instructed in the law and prophecies relating to the Messiah and are hoping and praying for his appearance; hence when Christ truly comes they are ready to receive him. It is the "Israelite in whom there is no guile" who most readily discerns the Christ, the Savior of the world.

And while we think of Jerusalem as the place where our Lord was crucified, let us remember too that it was here Christianity had its birth. In these homes, purified and sanctified by love to the true God, these children taught to honor their parents and reverence God's laws, was the good soil upon which the seeds of Christianity were sown, and to them we are indebted for the rich harvest of nineteen hundred years.

Time and space would fail us to tell of the faithful apostles of our Lord. Simon Peter, whose wonderful eloquence, combined with the power of the Holy Ghost, led these thousand souls to Christianity on the day of Pentecost; of John, the disciple whom Jesus loved; of Paul, the great apostle to the Gentiles; of Timothy, taught from his youth up in the Holy Scriptures; of Titus, the youthful preacher; of St. James, whose writings so uplift us—all of these are the products of the Jewish home life.

MARY F. SINEX.
SOME INFIDEL HUMBUGS.
REV. B. W. WILLIAMS.

A good cause can always be defended upon rational grounds, and by fair argument. A bad cause often necessitates false reasoning and unfair methods in its defense. This truth is plainly visible in the conflict between Christianity and infidelity. Christianity, conscious of its doctrinal and ethical integrity, has nothing to fear from fair discussion; and it aims to meet the doubts and objections of candid skeptics with honest, straightforward, convincing arguments. Infidelity, knowing its weakness, resorts to dishonest means in discussion; and its attacks consist mainly of groundless objections, spurious arguments, senseless cavils, shallow subtleties, and contemptible pettifogger's tricks.

No other class of persons on earth, perhaps, are so indifferent to truth, and so unmindful of the laws of debate, as these doughty champions of unbelief. Their extreme ignorance, their want of candor, their gross misrepresentations of Christianity, their bold and reckless assertions and denials, and their supreme insensibility to the force of argument—all evince the inherent weakness of their cause.

My purpose is to notice a few of the most glaring perversions of fact and history of which modern infidel writers and lecturers have been guilty. I shall endeavor to show the falsity of some of their oft-repeated assertions, and the unfairness of the means they employ to disseminate their views. This will be proof of the moral imbecility of those who resort to such trickery for the sake of infidel propagandism.

THE COUNCIL OF NICE AND THE CANON OF THE NEW TESTAMENT.
I shall first notice, as a specimen of these infidel humbugs, their account of the origin of the New Testament. They tell us that the Canon of the New Testament scriptures was defined and settled by the Council of Nice, in the year A. D. 325. They assert that up to that time there was an immense number of so-called gospels, acts, epistles and revelations; and that the council, by some vote or trick, or jugglery, separated the spurious writings from the genuine. This story is often found in infidel books, papers, pamphlets and tracts, and is continually harped upon and reiterated by their lecturers. It is, indeed, a favorite "sugar-stick" with them. I simply state that the story is totally false.

The first General Assembly of Christian Bishops from all parts of the world was this one, held at Nice, one of the principal cities of Bithynia. There were three hundred and eighteen of these Bishops in attendance, beside a large number of subordinate ecclesiastics. They continued in session sixty-seven days, or from the 19th of June to the 25th of August, in the year of our Lord 325. The attention of the council was given almost exclusively to the discussion of the Arian heresy. The question as to the inspiration or authenticity of the New Testament never came before them for consideration at all. The truth is, the canon of the Scriptures had been clearly defined, and very generally received, just as we now have it, long before the Council of Nice

was ever thought of. And yet infidels continue to repeat this impudent falsehood, and to taunt Christians with their credulity in believing the Bible on such flimsy evidence.

THE EMPEROR CONSTANTINE.
Infidel writers are very fond of referring to Constantine, the Roman Emperor who reigned in the early part of the Fourth Century, and who patronized and befriended Christianity. They expatiate upon certain wicked and cruel deeds which he committed during his reign; and they tell us that these were done by a Christian Emperor in the name of religion. The facts in the case are those: Constantine was the son of a good Christian mother, and friendly to the religion so beautifully exemplified in her life, but not himself a real Christian at the time of the events referred to. He assented to the truth of the gospel intellectually, protected Christians in their religious worship, and did much to facilitate the progress of the new religion. Yet it appears that he had never been born of the Spirit, or accepted Christ as his personal Savior. It was not until he was upon his death-bed that he truly repented, fully surrendered his heart, and realized pardon and acceptance with God. It was then that he assembled all the Bishops of the neighboring Churches in his palace, near the city of Nicomedia, and, with as much publicity as could be exercised without ostentation, confessed his Savior before men, received the rite of baptism and the sacrament of the Lord's Supper. From this time until his death, which occurred soon after, he lived a sincere and devoted follower of our Lord Jesus Christ. Let it be remembered, then, that it was before his conversion that he committed those errors and follies which marred the beauty of his reign. After that event, until his death, he conformed strictly to the requirements of the divine law.

THE CASE OF GALILEO.
It is asserted by these doughty champions of unbelief that Christianity has been a foe to the progress of science, and has persecuted those who have ventured to teach scientific truth contrary to the supposed teachings of the Bible. As an example of this, they refer to the case of Galileo, the great Italian astronomer (1564-1642) who had some trouble with the ecclesiastics of his day on account of his alleged heretical teachings on scientific subjects. They tell us that he was frowned upon, denounced, and proscribed, because he taught that the sun was the center of the solar system, and that the earth moved, contrary to what was then erroneously understood to be the teachings of the Scriptures on the subject; and that he was compelled to abjure the Copernican theory, in order to save his life. I will here state the truth of the matter as recorded in the pages of history.

Galileo was a man of extraordinary genius, and far in advance of the age in which he lived. His grand discoveries and brilliant achievements excited the hatred of his scientific opponents. They made use of the bigotry of churchmen to compel his humiliating retraction. The first time he appeared before the Sacred College at Rome he was acquitted and allowed to return home, after promising not to teach the condemned doctrine any more. Some years afterward he published a book which caused him to be again arraigned, tried, and this time sentenced to incarceration in a dungeon. This sentence, however, was never executed. It was never ratified by the Pope. Galileo suffered no personal pains and penalties. He was himself a Christian believer; and his greatest enemies and persecutors were scientific opponents, and not religious bigots.

CALVIN AND SERVETUS.
Another favorite hobby with these infidel falsifiers of history is the burning of Michael Servetus, at Geneva, in 1553, for blasphemy and heresy. They assert that John Calvin, the great Presbyterian reformer, was the cause of this being done. Here again they blunder, as usual. Calvin did not burn Servetus; neither did he consent to his burning by others. The authority that pronounced the sentence upon Servetus was vested in the Senate of Geneva. Servetus left Vienna under sentence of death for blasphemy. Calvin warned him not to come to Geneva, and refused to pledge himself for his safety in case he should come. (See Calvin to Farel, February 12, 1546.) Disregarding this advice, Servetus went to Geneva, was arrested under a charge of blasphemy, tried, convicted, and sentenced to be burned. Calvin, it is true, appeared against him as prosecuting attorney; but this made him no more responsible for his death than any other prosecuting attorney is responsible for the death of a criminal executed according to law. Calvin himself protested against the burning of Servetus as an "atrocious," and did his best to have the penalty mitigated to some quicker and less

painful death. (Calvin to Farel, August 20, 1553.) It is true that the burning of Servetus can not be justified, but must be condemned as wrong. It must be remembered, however, that at that time Christian theologians had not learned the lesson of religious toleration. They believed in punishing incorrigible heretics with death. Servetus himself cherished the same belief. Public opinion sanctioned it. So that Calvin's part in the Servetus affair was only in keeping with the spirit of the age, and should be judged in the light of his surroundings.

INFIDELS AND THE DECLARATION OF INDEPENDENCE.
In a little tract printed by the leading infidel publishing house in the United States, we find the statement that "Infidels gave to mankind the sublime Declaration of American Independence." This oft-repeated assertion is also without foundation in fact. The heroes and patriots who were chiefly instrumental in giving to the world that immortal document were not infidels, but very generally fervent Christians. Many of them were zealous advocates and defenders of Christianity; and a number of them were ministers of the gospel. The Revolutionary War, by which our independence was established, was carried on and successfully terminated chiefly by men who believed in God and revered his Word.

Many other falsehoods and misrepresentations of like nature might be noticed, but these will suffice. They show the utter unreliability of the teachers of infidelity, and the blind credulity of their ignorant dupes. They seem to rely implicitly upon the most absurd and unreasonable statements by skeptical writers against Christianity. They make wild and reckless assertions, often basing them upon second-hand quotations from unknown persons. Sometimes they do not even give the correct titles of the books from which they profess to copy. They frequently make themselves ridiculous by repeating exploded nonsense, and by attempting to discuss things they know nothing about. The truth requires no such defense; Christianity can be defended by fair argument, and upon rational grounds.

RELIGION IN FINANCES.
The religion of our Lord Jesus Christ requires those who profess it to "give as God hath prospered us." If a man possess that love which is spoken of in the thirteenth chapter of I Corinthians it will be clearly manifested by his giving to the cause of Christ.

A brother said to me some time since that the people would give, but they need to be educated. I asked him how much he paid to missions, and he answered, "Why—I pay a dollar a year; it is all I can afford." This man has an annual income of not less than \$2000. It is not education we need so badly, for every man realizes his obligation to the Almighty, but it is the baptism of the Holy Ghost.

I like the sentiment expressed in the prayer of the brother who was praying for his pastor. He thanked the Lord for a prosperous year, and for a pastor who had religion, and then, with emphasis, said: "Oh, Lord, take the stinginess and meanness out of our hides!"

Giving is just as much a divine injunction as praying, and a man can not "grow in grace" without giving of his means to further Christ's kingdom. This sort of religious sentiment which oozes out as the collection is being taken, and causes the possessor of it to ooze out of the door is not of God, but of the devil.

About the very best criterion by which to judge of a man's spirituality is to be found in how much he gives.

The question with us should not be how much must I give to meet the requirements of the law, but how much can I give without depriving myself of the necessities of life. That's "laying up treasures in heaven."

I should very much like to meet the man who has really hurt himself by giving. I should feel like singing "Praise God from whom all blessings flow."

May God baptize his Church with the spirit of giving.
G. E. SANDEL.
BISHOP, TEXAS.

A MISSIONARY TALK.
To the People Called Methodists in Texas.
DEAR CHRISTIAN FRIENDS—I have in my hand the "Forty-Ninth Annual Report of the Board of Missions of the M. E. Church, South."

From this report I learn that our conferences in Texas paid for missions during the past year the following sums per members:
West Texas 33 cents
North Texas 26 cents
Texas 37 cents
East Texas 18 cents

Although it is sometimes said that "comparisons are odious," yet we believe these figures furnish food for thought to the thoughtful Methodist Christian in Texas.

IVORY SOAP IT FLOATS

Have you noticed when discussing household affairs with other ladies that each one has found some special use for Ivory Soap, usually the cleansing of some article that it was supposed could not be safely cleaned at home.

Judge T. H. Conner, where we were kindly cared for until our furniture arrived. On Tuesday, December 3, while we were getting things in shape in the parsonage a call was made at the front yard gate, and we soon learned that it was but the beginning of a well-arranged party, gotten up by the ladies of Eastland. I will not attempt to name the articles sent in, for that would require too much of your valuable space, but it did not only fill up the empty shelves in the pantry, but there was an envelope containing a nice sum of cash to replenish the pastor's empty purse. I never met a more cordial reception, or had a more encouraging outlook in my life. Our first Quarterly Conference was held in the Methodist Church here last night. Four places out five were represented. Our beloved, M. K. Little, was on hand, looking carefully after all the interests of the Church and pastor. Our parsonage is needing repairs badly. Our ladies say they will fix it up or buy other property. May the good Lord help us to prove ourselves worthy the confidence of this people. I earnestly desire to show my appreciation of their kindness by doing the best work of my life. I hope to increase the circulation of your valuable paper on this circuit.

COMMITTEES—TEXAS CONFERENCE.

I have appointed the following committees for the Huntsville District: License to Preach—J. L. Massey, H. C. Pritchett. For Deacons' Orders—G. E. Clothier, B. J. Gness. For Elder's Orders—W. T. McDonald, G. S. Sander. Admission on Trial—G. H. Collins, H. C. Willis. W. WOOTTON, P. E. Secretary.

ATTENTION, NORTHWEST TEXAS CONFERENCE BROTHERHOOD!

Let all the members who have not received their certificates of membership give me their post-office address, and I will send certificates at once. I have made arrangements with the editor of our Conference Minutes to have our Constitution and By-laws in the minutes for more convenient reference. R. F. DUNN, Secretary, Breckenridge, Texas.

A SIMPLE CATARRH CURE.

I will send free and post-paid to anyone suffering from that loathsome and dangerous disease, Catarrh, the recipe for preparing the treatment which I have successfully used for over fifty years. I do this because I must soon retire from active practice on account of old age, and desire to benefit suffering humanity as far as I can before I die. Address Prof. Lawrence, 88 Warren St., New York.

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What is Thought of IT!

WHILE every Machine sold by the ADVOCATE is under full guarantee, a word from those who have used the Machine will be of interest to those who contemplate buying: TESTIMONIAL. GATSVILLE, TEX., Feb. 2, 1895. The Favorite Sewing Machine bought of you last fall is first-class in every respect. I have used several machines and think the Favorite one of the best ever used. Respectfully, Mrs. W. A. SCHLEY. \$22 will buy a Machine, including one year's subscription to the ADVOCATE. This may be either a NEW subscriber or RENEWAL. Address TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS.

Highest of all in Leavening Power.—Latest U.S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

hearty co-operation of the officials of the Church, and the laity in general. They indorse me to strangers, and help me with their means, and I feel encouraged. This is as it ought to be, and this accounts for much of my success. At both services at Wilson's Chapel yesterday the Lord was gracious in manifestation, especially at night, when I could hardly get away from the place. Within thirty days a neat, new parsonage will be built on the work. Our presiding elder, Rev. W. M. P. Rippey, was in the city last week to hold Bro. D. J. Martin's first Quarterly Conference. I want to say that Bro. Rippey's personal and official bearing wins not only approbation, but the affections as well. He takes up conference work seriatim and sifts to the bottom; he is very painstaking and tries to spiritualize every department of Church work.

WEST TEXAS CONFERENCE.

Prescott. Jas. Hammond, Dec. 22: You can now count this county as against whisky, which was swept out of our county by a tremendous majority—only ninety-eight votes for whisky. This leaves us without a saloon on the L and G. N., between San Antonio and Cotulla, ninety-five miles, with many thriving towns—Lytle, Devine, Moore, Pearsall, and others. Adjoining counties are beginning to move in the same direction.

NORTH TEXAS CONFERENCE.

Ben Franklin. W. A. Coppedge, Dec. 18: We arrived at the parsonage in due time after conference, and were kindly received. Quite a number of brethren and friends met us and brought token of kindness in the way of material supplies. I have attended services at each appointment, and we seem to be moving off very well. We have two nice churches, both on the Santa Fe Railroad. The church at Pecan Gap is a real beauty. Our membership is small, but we hope to advance on all lines. All honor to the brethren who have preceded me and laid these foundations upon which we are trying to build.

Boerne.

S. G. Shaw, Dec. 17: I preached at Boerne the Sunday after conference adjourned, and have preached once at each of my four appointments, though have had only three Sundays. We are well pleased with our work. Have been well received all round. We got moved into the parsonage last Friday; and on Saturday, in my absence, a company gathered in quite unheralded and left my family in possession of a supply of flour, meal, meat, molasses, honey, sugar, apples, butter, eggs, etc. Our hearts are full of gratitude, and we hope to do the best work of our life this year.

Hallettsville.

Wm. J. Sims, Dec. 22: We were returned to this charge by the Bishop. The brethren received us kindly, and in a few hours after we reached home they gave us a good pounding. Then County Line came in with another one, for which we are very grateful. We serve a good people, who give us every encouragement. We hope to be able, under God, to do a good year's work. On Sunday, the 15th, we organized an Epworth League at County Line with twenty-one members. We now have two leagues. Our league at Hallettsville is doing well. Our Sunday-schools are in a fine, growing condition; congregations large. In all, we are hopeful and thankful.

Llano.

J. T. Gillett, Dec. 19: On Saturday, 7th inst., we reached our new inheritance—Llano Station. The following day met my new congregation, preaching to them both morning and night. The third day after we came the pounding began about 9 o'clock a. m., led by our presiding elder, and was kept up at intervals during the day. At night the storm came and the good people were upon us by the score, bringing to us all kinds of good things. If one is pounded with a cane he is not apt to like it, but we like the style these kind people gave us, and will do our utmost by earnest work for them and the Master to show our appreciation of their kind gifts. These Llano people do nothing by halves; so on Monday night of this week they went in force to the district parsonage and put pounds upon pounds upon the presiding elder. I am sure the beloved was not displeased, but I will not forestall him as he may write of it himself. To say that we are pleased with Llano and her people puts it mildly—delighted is the word.

McKinney.

Joel S. Graves: I met my Board of Stewards in a business meeting where a liberal assessment was made for the preacher in charge, and they went right to collecting it. I am now on my second round, and at each service, we have the same result—the presence and power of the Holy Spirit. These things are witnessed from one end of the circuit to the other. I never had such liberty of speech nor spirit in preaching before. But I have help; it is the universal and

NORTHWEST TEXAS CONFERENCE.

Whitney. M. R. T. Davis, Dec. 22: We have begun encouragingly here; have had a very cordial reception manifested in encouraging words, and also materially, such as a nice pounding, which gave us physical comfort from hunger and the ladies putting a carpet on the floor of one room of the parsonage. O that God will help me return it in the spiritual food!

Corsicana.

F. M. Winburne, Dec. 22: Just returned from Harrison Chapel today, where I met a nice audience, and tried to preach on the birth of Christ. We had a sweet, melting service, and yet a cloud of sorrow rests over the Church in the recent death of Brother F. W. Harwell, one of their prominent members and stewards who died in Georgia, whither he had gone on a visit. His obituary will be furnished soon by some one familiar with his religious life and character.

Arlington.

J. G. Miller, Dec. 18: We are at Arlington Station. Have been warmly received. The ladies had put the parsonage in good condition, much to our pleasure. Yes, the pounding came and the tokens of appreciation were many. God bless the donors. Having a good parsonage, a good Church, a good people, and a Heavenly Father who is able to do for us "exceedingly, abundantly above all that we ask or think," we are hopeful of a good year. The ADVOCATE shall have attention.

Houstonville.

S. C. Littlepage, Dec. 18: We have found a most cordial reception on this charge, and the prospects for the accomplishment of good are promising indeed. The field is large enough to gratify the ambition of a reasonable evangelist if other conditions were satisfactory. Indeed, I feel inclined to play the evangelist myself right here at home, where none dare to molest or make me afraid, at least until the idea of November next. I have distributed a number of sample copies of the ADVOCATE and am determined to do the best I can to increase its subscription list among our people. It should be in every loyal Methodist home, and nothing short of pecuniary disability can excuse neglect of this important institution of the church.

Graham.

M. L. Moody, Dec. 16: Our first Quarterly Conference has come and gone, and our new presiding elder, Bro. C. W. Daniel, was in the chair and presided with the "dignity" such as becometh the office, and preached acceptably and efficiently. This scribe has received many hearty handshakes and "we are glad to welcome you back," since our return for another year. This is a noble little band of heroic Methodists. They are true and aggressive, and we begin this year with large hopes of a gracious revival. This country is in a better condition possibly than for some time. The cotton crop was not so large, but the good price for it has been a great blessing on the country. We shall give the ADVOCATE its share of attention. It is first-class in every particular.

Houstonville Circuit.

J. D. Whitehead, Dec. 22: We are safely domiciled in the parsonage at Bethel, the point where the parsonage for this charge is located. We reached here on Friday after our conference adjourned; our move was a short one. We had served Decatur Circuit for three years, and feel now as we did when we came to Decatur—that the lines have fallen to us in a pleasant place. We never felt more like doing a good year's work than we do now. Our first Quarterly Conference is a thing of the past. Bro. Powers, our beloved, came promptly, looked well after all the business that belongs to a quarterly Conference, and preached three excellent sermons. He does his work well. This is an excellent people. I think we have as large a per cent of strictly loyal Methodists as any charge. We are looking after the ADVOCATE. Merry Christmas to the entire craft.

Lometa.

T. J. Lasseter, Dec. 15: I was appointed by Bishop Duncan to Lometa Circuit. After saying good-bye to many warm friends on the Indian Creek Circuit, with wife and babies we set out for our new field of labor. Lometa is half way between Goldthwaite and Lampasas, on the G., C. and S. F. Railway. We are among a good people. Bro. Mills, whom we succeeded, had just finished a neat parsonage; and as soon as we came the ladies, under the leadership of

And if we, by a little talk, can provoke one another to love and good works, and to more faithful labors, and to greater liberality in the Master's cause, it will be so much clear gain. The same report gives the aggregate membership of our beloved Church in Texas at 179,515. It will be observed that the Texas Conference paid the most per member—thirty-seven cents. Next comes the West-Texas Conference, with thirty-three cents per member. Next comes the North and the Northwest, with twenty-six cents per member. And last comes the East Texas Conference, with eighteen cents per member. Now, God seeth not as man seeth. Man looks at the outward appearance, but God looks upon the heart. And in the judgment of God—that is, in God's view of the case—East Texas Conference may be ahead of all the others. The members in that conference may have paid more, according to ability, than the members in any other conference. (The Lord knoweth). If so, then they are ahead in reality. At any rate the East Texas Conference has no reason to be discouraged, and none of the others have any grounds to boast of large contributions per member. (If you will permit me, I will say that thirty years ago the East Texas Conference was one of the noblest bodies of men that I ever saw.) For myself, as an humble member of the Church of God, I am glad that we have done as well as we have. But then I believe that in the name and by the help of the Lord God of Israel, we can arise and do better this year than we did last year. And if we can do so, it is clear that we ought to do it. I believe that we ought always to do the best we can for the present, and keep improving for the future. Let us do it. It will be seen from the second class of figures given, that if we could get our missionary contributions up to 50 cents per member, on an average this year the aggregate would make \$89,757. This money judiciously expended would further on the interests of the Master's kingdom among men very much, and we would get the reward of our labor and sacrifice. Of course some of our members can not pay 50 cents, and perhaps from a small per cent of them nothing can possibly be collected. But the most of us can pay something, and I believe that if we will all do what we can, the aggregate will be at least 50 cents on an average. How can we get this money? The Master has need of it.

1. Let every pastor in the State make a good, honest, faithful and religious effort to get a contribution from every member and ward of the Church this year.

TEXAS CONFERENCE.

Hoekley Circuit. J. J. Sanders: M. F. Daniel has been the faithful pastor the past two years on Hoekley Circuit; always punctual to his appointments when not providentially hindered. He is a fine preacher. He raised and expended \$1100 building churches during his stay among us. The charge to which he has been sent may congratulate themselves on having so good a preacher. I trust that the Lord will continue to bless his labors and he have a liberal support.

Jewett.

W. F. Brinson, Dec. 23: We were appointed to Jewett charge for the second year, and with pleasure we received the appointment, and after spending a few days with kindred we arrived home at 7 p. m., the 20th, and we found a royal welcome, and several ladies were at the parsonage, and a fire to warm us, and we found the dining table loaded with many good things too numerous to mention—just all the very things needed. We are encouraged by this expression and the many greetings we meet with, "Glad you are with us for another year." As the name of the work is changed to Jewett Mission—this is significant—gives preacher and people an opportunity to do something. We trust, by the help of the Lord, it will be done.

Dallas Pastors' Association.

R. Gibbs Mood, Sec., Dec. 23: The Dallas pastors met December 2, 1895, and reorganized for the year, with Bro. P. L. Smith, as President; Bro. F. O. Miller, Vice-President, and R. Gibbs Mood, Secretary. The pastors all seem well pleased, have settled down to work, and their reports up to date show that Methodism in Dallas has started off very favorably for the conference year of 1895-96. Our new presiding elder, Bro. Miller, has met with a very hearty reception, has entered upon his work with much zeal, and God is abundantly blessing his labors among us already. We hope and pray that this may be the banner year for Methodism, "Christianity in earnest" in Dallas.

Reports so far show the following additions:

First Church, 6; Oak Lawn, 3; Oak Cliff, 17; Haskell Avenue, 8; Floyd Street, 1 (100 names dropped from roll); Trinity, 3; Ervay Street, 4. Joel S. Graves: I met my Board of Stewards in a business meeting where a liberal assessment was made for the preacher in charge, and they went right to collecting it. I am now on my second round, and at each service, we have the same result—the presence and power of the Holy Spirit. These things are witnessed from one end of the circuit to the other. I never had such liberty of speech nor spirit in preaching before. But I have help; it is the universal and

the good people of Kosse. We have a nice brick church, well furnished, also a good parsonage, very well furnished. When we landed at Kosse we did not know a single soul, but we are thankful to state that we have never met a kinder hearted people, and we are very hopeful of a successful year. I am happy to know that my lot has been cast among such warm-hearted people. My heart's desire and prayer to God is that I may prove a blessing to them.

Weimar.

J. W. Harmon, Dec. 16: Through the goodness of God and the Bishop I was sent back to Weimar to work for the Lord another year. Last year was one of the most pleasant years of my ministry. I don't think there is a better charge in the Texas Conference than Weimar and Osage. They are loyal Methodists, and know how to treat the preacher and his wife. "By their fruits ye shall know them." They have been pounding us ever since conference, and today we had the storm. They came in buggies and carriages and on foot, and left their gifts till the dining-room was full of good things too numerous to mention, and some left money to buy more; but I think we have enough to do till camp-meeting time. When I went out in the yard there was a large Christmas turkey in the coop. God bless the givers, is our prayer. We take courage and press on.

A Tonic.

Hersford's Acid Phosphate. Dr. A. E. CAROTHERS, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

HOEKLEY CIRCUIT.

W. A. Coppedge, Dec. 18: We arrived at the parsonage in due time after conference, and were kindly received. Quite a number of brethren and friends met us and brought token of kindness in the way of material supplies. I have attended services at each appointment, and we seem to be moving off very well. We have two nice churches, both on the Santa Fe Railroad. The church at Pecan Gap is a real beauty. Our membership is small, but we hope to advance on all lines. All honor to the brethren who have preceded me and laid these foundations upon which we are trying to build.

Powderly.

S. P. Pirtle, Dec. 20: I have just now finished my first round on Powderly mission. I find the charge to be very weak. There are six classes at present, including two where the membership is so weak and so badly scattered that those who are trying to make good members talk off and seem to have agreed to move their membership to other classes. If they do this then there will be but four classes on this charge. However I am not in favor of Methodism ceasing any of its territory where it is possible for us to do any good or make any substantial progress. We find plenty to do here; territory is large and "the fields are white unto harvest," and we are expecting by the co-operation and prayers of the brethren to make marked progress this conference year. We have received no pounding yet, but if the good Lord will send us with the Holy Spirit and soul salvation into the ranks of the unsaved of our section, then we will feel that the one object of Methodism is meeting its design in our land, and that our labor in the Lord is not in vain.

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FITZ—All Pitts stopped free by Dr. Elmer's Great Nerve Restorer. No Pitts after the first day's use. Merciful cures. Treatise and full trial, bottle free to fit cases. Send to Dr. Kille, 91 Arch St., Phila., Pa.

IT WAS BEFORE THE DAY OF SAPOLIO THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

Woman's Department.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Masten Street.

CHRISTMAS.

Why not deck our homes and churches With the cedar and the pine, Making them as bowers of beauty For this holy Christmas time.

Where amid their wild-wind fragrance We can humbly kneel and lay Our grateful hearts a thankful offering On this blessed memorial day?

Why not make the children happy? Let no bright eyes shed a tear. Fill their hearts with loving memories That will last them all the year.

How they dreamed and longed for Christmas. Gilding it with happy hours! Make their dreams a rich fruition— Are they not our fainest flowers?

Why not seek and find the mourners, Sitting by their lonely hearth, Thinking of the loved and lost ones Who have passed away from earth?

Cheer them with our kindly presence, Weep with them, if weep they must; Tell them there is calm in Gilead. In God they put their trust.

And the poor, who stand in silence Wondering at the happy throng, Listening to their merry laughter, And their snatch of Christmas song—

Why not aid with generous giving— Fill their tables with good cheer; Blessed in giving, others blessing, And be happier all the year?

And when sleep has closed our eyelids, Angel forms will come again, Whispering round our silent pillow, "Peace on earth, good will to men."

Mrs. MARY HOMAN, Mesquite Creek, Texas.

NOTES OF TRAVEL.

We left Gainesville the morning of the 2d inst. for the City of Mexico, joining the excursion at Fort Worth. We took supper at the depot dining hall, the excursion reaching there from Chicago at 7:30 p. m. All seemed to enjoy the elegant supper. Each lady received a lovely souvenir bouquet. We took breakfast at Big Springs, dinner at Toyah, reaching El Paso for supper, on the Mexican side. We reached Chihuahua for breakfast. Spent three hours there. I did not find where our school was till too late to go out. We visited one school. They claimed they were un denominational. We visited the Governor's Palace. Several of us took a seat in the Governor's chair. Everything was in grand style. We also visited one of the Cathedrals. The beggars followed us till the police drove them away. We took dinner at Jimenez; the meals are all good. The Chinese men have charge of all the dining halls we have visited since we got into Mexico. This morning we took breakfast at Calera, arriving at Zacatecas at 11:15, where we are spending several hours. This city is very old and built just like the City of Jerusalem. We spent some time here in looking at the sights. We visited the Governor's Palace and two of the Cathedrals. It made my heart ache to see all that one can see. In a large casket there was a wax figure representing Christ as he was taken from the cross, with the blood running down the face. We have quite a number of Catholics with us. This excursion is given by the Freight and Passenger Association of Chicago. My husband has been a member for some time, but this is the first time we have joined them in an excursion. We have a jolly crowd—some very nice ladies. The gentleman who has charge of the excursion is worth over two million. He does everything he can to make everything pleasant. We also visited, while here, the cemetery. The church here is over two hundred years old. Part of the church has been used as a vault. The largest silver mint in the Republic is here; did not get to visit it, as there was so much to see. I think we could spend a week here and leave without seeing all of interest that is to be seen. We are off again. We take two meals a day, breakfast and dinner. We will get dinner about 4 p. m. This is a lovely day, and the scenery is beautiful. We expect to arrive in the City of Mexico to-morrow, Friday. I will let you hear from me while there, as we will be there ten days.

Mrs. W. H. PURRELL.

A NOTE comes from Mrs. J. W. Rowlett, Secretary of the P. and H. M. Society, North Texas Conference, asking that due credit be given Bro. Pierce, of the Advocate, for a quotation which she used from an editorial of his in her account of the annual meeting of that society. In the publication of her article the quotation marks were omitted by the compositor in the words, "Bishop Duncan followed with one of his characteristic speeches." * * * he scored a success." At her request we make the correction.

FROM GEORGETOWN.

Our Foreign Missionary Society in Georgetown was organized in 1882 with forty members, and now the number enrolled is sixty-three, as we this year have lost seven by removal. But we trust their places will soon be filled by those moving to our town, as many are coming among us, some of whom bear the character of good workers. I believe our society is on the upward grade, both in interest and spirituality. Those who attend our monthly meetings of course receive the largest blessings, and those who will not enter these fields of usefulness must necessarily lose much spiritual power, as the command comes first to "go work in my vineyard," when power and fitness will be granted to such as are obedient. Our average number in attendance is from sixteen to twenty, but the Lord is with us; while we rejoice that he counts us worthy to work in his glorious mission. I copy some lines from our Woman's Missionary Advocate: "The society meeting is where God's daughters meet to (1) learn his works; (2) lay their offerings on his altar for his work; (3) pray with all their souls for guidance in this work; for consecration to this work and the blessing of fruitfulness on this work. It is the work, the organized work, for Christ that is of value, not the number." We often close our meetings with a testimony from each one present as to their spiritual growth. The Holy Spirit hovers over the scene, bringing joy and gladness to our hearts. Our beloved President reserves our pastor to close these services with his bright experience and comforting words. We rejoice to have Bro. Nelson returned to us the fourth year, and pray this may be the most successful year of his past ministry. His duties are arduous, and he needs the support and prayers of every member of his large, increasing church. We have in our society five life members, one honorary and one memorial member. Georgetown has in the mission field seven faithful workers, five of whom were reared here. Bro. Tilly is in China, Sister Norwood in Venezuela and the other five are in Mexico. Some of these were sent out by the Parent Board, the others by the Woman's Board of Missions. Several are now being educated in the Southwestern University for work in foreign fields. May prosperity attend them through their education and through all the changing scenes of life. For the benefit of those who have not read the following resolutions, by the Woman's Board of Foreign Missions, during the annual meeting held in Meridian, Miss., in May, I insert them in full: "Mrs. Dowdell offered the following resolutions, which were adopted: "Whereas, The Scarritt Bible and Training School is doing such good home work in connection with that of the foreign field, "Resolved, That the President of the Woman's Board of Foreign Missions be requested to confer with the President of the Woman's Parsonage and Home Mission Society with the view of securing cooperation and financial aid from its members in the maintenance of said school. "2. That through our pastors we seek to interest the young people of our Epworth Leagues in sending pupils to the Scarritt Bible and Training School to be trained for usefulness in the Church of God." Our auxiliary kept the week of prayer and thanksgiving set apart by our Woman's Board of Missions. These services were held in different residences, thereby throwing good influences around some who otherwise would not be benefited. These services were held according to the programme given in the Woman's Missionary Advocate. Thank-offerings were given the last evening amounting to \$4.05, which will be used in the outgoing missionary fund. We missed the kindly presence of our pastor at these interesting services, but, like John the Baptist, he was at this time a sequester, not visible to his flock, but the last of the week he came ready for his responsible charge. We regret to report only twenty-eight copies of our Woman's Missionary Advocate taken among our sixty-three members. Our agent is faithful to duty, but may refuse her call to this important duty. "The Alma Norwood" Society, composed of young ladies, is doing noble work and gaining in numbers. They number now twenty-one members. Miss Kate Debarleben is an energetic President, lending her hand to victory. The 2d of December they gave a concert which was well attended. They cleared \$29, which I am told is to be used in the education of a Mexican girl in Saltillo. The "Little Workers," led by Mrs. Mowrey, are doing nobly, and are assisting the "Alma Norwood" Society in the education of the girl before mentioned. I have not the number in their society. One little girl among them, whose father gives her 10 cents for every hundred she gets on her school reports, had received from him 60 cents, and while Bro. Nelson was raising a collection she asked her mother's permission to give her money. Her mother asked how much of it? The answer came, "All but 10 cents, which I give to

the Little Workers." She received a prize from Bro. Cox for making the largest amount on 10 cents given to the children to inspire them to see how much each could make. Hers was \$2.50. As this article is growing too lengthy, I will try in the near future to say something about our W. P. and H. M. Society, its prospects, etc.

MARY M. DAVIDSON, Georgetown, Texas. Bread—Takes some flour; any flower will do; but I have found that bread made with roses was best, as it always rose quickest. At any rate, if the flour has been well-bred, it will rise as soon as the lady enters the room. That's all. Apple Pie—Take a crusty old bachelor—throw away the bachelor and keep the crust. If he gives you any sauce, put that inside the crust, and bake the whole in a hot oven. If it gets too hot, fan it. Salad—Take five heads of lettuce—if you can't get the heads, use the tails. Put them in water, and let them come to a boil. If they won't come, take them by the ears and lead them. For dressing, use low neck and short sleeves.

Rheumatism and Nervousness. DALLAS, TEXAS, Dec. 9, 1895.—My mother has suffered very much from rheumatism and nervous prostration, but she is almost entirely relieved of these troubles since she began taking Hood's Sarsaparilla. My brother-in-law has suffered with rheumatism and nervous prostration, and he has been cured of sick headache by Hood's Sarsaparilla.—Miss Ethel Nix, 507 North Marston St. Hood's Pills cure all liver ills.

Appreciation—"I wish them things wasn't so high-priced," said Mrs. Jason, as she looked longingly at some chrysanthemums. "I think I'll raise some next year myself. They ought to be just lovely to sprinkle clothes with."

Consumption Cured. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful medicine in the case of many cases, and desiring to relieve human suffering, I will send free of charge to all who will send me the name of their city, county, State, and country, with full directions for preparing and using. Sent by mail, addressing with stamps, mailing this paper, W. A. NOYES, 221 Powers' Block, Rochester, N. Y.

Spinks—Your English guest seems to be enjoying his visit to this country. He looks very happy. Binks—Yes. He's found more things than he expected to grumble about. An Old Nurse for Children. Mrs. Winslow's Soothing Syrup for children teaches should always be used for children while teething. It softens the gums, reduces inflammation, allays pain, cures wind colic and is the best remedy for diarrhea. Twenty-five cents a bottle.

Table with columns for months (Jan, Feb, Mar, Apr, May, June) and years (1895, 1896). It shows the days of the week and the corresponding dates for each month.

Church Notices.

Table of church notices for Texas, listing various districts and churches with their respective dates and locations. Includes entries for Brenham, Rockdale, Oakdale, Lexington, etc.

Table of church notices for North Texas, listing districts like Paris, Detroit, Centenary, etc., with dates and locations.

Table of church notices for West Texas, listing districts like San Antonio, El Paso, etc., with dates and locations.

Table of church notices for North Texas, listing districts like Blue Grove, Ward, etc., with dates and locations.

Table of church notices for Brenham District, listing churches like Campbell, Shady Grove, etc., with dates and locations.

Table of church notices for Dallas District, listing churches like Louisville, Lone Grove, etc., with dates and locations.

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Table of church notices for Huntsville District, listing churches like Anderson, Milton, etc., with dates and locations.

Table of church notices for Calvert District, listing churches like Koss, Alto, etc., with dates and locations.

Table of church notices for Gainesville District, listing churches like Boyd, Hinton, etc., with dates and locations.

Table of church notices for Greenview District, listing churches like Floyd, at Meadow View, etc., with dates and locations.

Table of church notices for Terrell District, listing churches like Coltrane, at Terrell, etc., with dates and locations.

Table of church notices for San Antonio District, listing churches like Bexar, at San Antonio, etc., with dates and locations.

Table of church notices for San Angelo District, listing churches like Point Rock, at San Angelo, etc., with dates and locations.

Table of church notices for Beeville District, listing churches like Corpus Christi, at Beeville, etc., with dates and locations.

Table of church notices for San Marcos District, listing churches like Lockhart, at San Marcos, etc., with dates and locations.

Table of church notices for Cuero District, listing churches like Nursery, at Cuero, etc., with dates and locations.

Table of church notices for Northwest Texas, listing districts like Fort Worth, etc., with dates and locations.

Table of church notices for Georgetown District, listing churches like Burnet, at Georgetown, etc., with dates and locations.

Table of church notices for Brownwood District, listing churches like Comanche, at Brownwood, etc., with dates and locations.

Table of church notices for Gatesville District, listing churches like Brookhaven, at Gatesville, etc., with dates and locations.

Table of church notices for Waco District, listing churches like Morgan, at Waco, etc., with dates and locations.

Table of church notices for Athens District, listing churches like Trinity, at Athens, etc., with dates and locations.

Table of church notices for Vernon District, listing churches like Benjamin, at Vernon, etc., with dates and locations.

Table of church notices for Waxahachie District, listing churches like Ennis, at Waxahachie, etc., with dates and locations.

Table of church notices for Vernon District, listing churches like Benjamin, at Vernon, etc., with dates and locations.

Table of church notices for Waxahachie District, listing churches like Ennis, at Waxahachie, etc., with dates and locations.

Table of church notices for Clarendon District, listing churches like Clarendon, at Clarendon, etc., with dates and locations.

Table of church notices for Brownwood District, listing churches like Comanche, at Brownwood, etc., with dates and locations.

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Table of church notices for Athens District, listing churches like Trinity, at Athens, etc., with dates and locations.

Table of church notices for Vernon District, listing churches like Benjamin, at Vernon, etc., with dates and locations.

\$4.00 The Texas Christian Advocate One Year and THIS BIBLE for \$4.00

Advertisement for the Bible for Sunday-School Teachers. It features an image of a Bible and text stating: 'The leathers used on these Bibles are guaranteed not to crack or break.' It also includes the slogan 'This is the Size of the Bible' and the address 'L. BLA YLOCK, Dallas, Texas.'



As to the great virtues of "Winslow's Ointment," we are pleased to refer to the Publisher of the Texas Christian Advocate.

MARRIAGES.

Wade-Graves.—On November 11, 1895, at 10 a. m., at the residence of the bride's parents, Mr. and Mrs. J. W. Graves, Mr. Elbert Wade and Miss Amy Graves, Rev. M. L. Moody officiating.

Glidden-Patterson.—At the M. E. Church, at Annona, December 18, 1895, at 8 p. m., by Rev. John L. Sullivan, Mr. Sam T. Glidden and Miss Lulu Patterson.

Powell-Humphreys-Baker-Harrell.—On the evening of December 11, 1895, in the Methodist Church, in Media City, Texas, Mr. Charles O. Powell and Miss Mattie Humphreys, and Mr. Charles M. Baker and Miss Annie Harrell, Rev. W. F. Moore officiating.

Smith-Akin.—At the residence of the bride's father, Rev. J. P. Akin, Mr. James H. Smith and Miss Alice Akin, November 6, 1895, by Rev. Isaiah S. Napier.

Cox-Laughton.—At the residence of the bride's father, Mr. B. F. Laughton, Mr. James Cox and Miss Ella Laughton, November 7, 1895, all of Bandera County, Texas; Rev. Isaiah S. Napier officiating.

Collins-Faris.—At Benton, December 4, 1895, by Rev. J. D. Drake, Mr. J. Collins and Miss Annie Faris.

Stephens-West.—At the home of the bride, near Ben Wheeler, Van Zandt County, Texas, December 8, 1895, at 3 p. m., Mr. A. L. Stephens and Miss Ethel West, Rev. John F. Everett officiating.

Butler-Laffon.—At the home of the bride's mother, Eastland, Texas, December 15, 1895, by Rev. H. S. Heizer, Mr. J. S. Butler and Miss Mattie Laffon; all of Eastland County.

Proctor-Barnes.—On the evening of December 17, 1895, at 7 o'clock, Mr. Orion Proctor, editor of the Springtown Sun, and Miss Maud Barnes, of Boonville, Wise County, Texas, Rev. J. D. Whitehead officiating.

Low-Cox.—In the chapel at Polytechnic College, December 4, 1895, Mr. Henry Warren Low and Miss Mary Alfreda Cox, Rev. E. V. Cox officiating.

Waters-Brooks.—By the Rev. B. A. Snoddy, on December 11, 1895, at the residence of the bride's father in Wortham, Texas, Mr. Thomas Waters, of Waxahachie, Texas, and Miss Leola Brooks.

Hall-Campbell.—On the 27th of November, 1895, at the residence of the bride's parents, near Santa Anna, Texas, by Rev. Jno. W. Hall, Mr. J. E. Hall and Miss Roberta Campbell.

Caton-Deaton.—At the residence of the bride's father, two miles west of Pittsburg, Texas, at 7 p. m., December 17, 1895, Mr. H. A. Caton and Miss Ella Deaton, Rev. R. A. Morris officiating.

Henderson-Galbreath.—At the residence of Mr. John Smith, Jennings, Lamar County, Texas, on December 18, 1895, by Rev. H. N. Brown, Mr. Bob Henderson and Miss Hesta Galbreath; all of Paris, Texas.

Adams-Keeling.—At the Methodist Church, Reagan, Texas, December 18, 1895, Mr. C. H. Adams and Miss Viola Keeling, Rev. George H. Phair officiating.

Vickars-Olive.—In the Methodist Church, Courtney, December 22, 1895, Mr. Wm. R. Vickars and Miss Lulu Olive, Rev. J. M. Wesson officiating.

Lynn-Swearingen.—At the Church near Kinneyville, Austin County, Texas, December 18, 1895, at 3 p. m., Mr. Isaac L. Lynn and Miss Annie Swearingen, Rev. W. F. Brinson officiating.

Kepler-Boyd.—December 23, 1895, at the residence of the bride's parents, Mr. Lee Kepler and Miss Nora M. Boyd, Rev. S. C. Littlepage officiating.

Brooks-King.—At the Methodist Church at Caldwell, Texas, December 18, 1895, by Rev. A. S. Blackwood, Mr. Ivy E. Brooks, of Bryan, Texas, and Miss Johnnie King, of Caldwell, Texas.

Horn-Bledsoe.—At the home of the bride, December 19, 1895, by Rev. Jos. B. Sears, Mr. Kansas Horn and Miss Anna L. Bledsoe, all of Plum, Fayette County, Texas.

Weaver-Sutherland.—December 8, 1895, at the residence of the bride's father, Mr. Moss Weaver and Miss M. E. Sutherland, Rev. Lowery officiating.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit in advance the sum of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the ordinary department under any circumstances, and if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

ROBERSON.—William M. Roberson was born April 3, 1817; was married to Mrs. Kate Spratt September 25, 1872, and died Saturday, at 2 o'clock p. m., October 19, 1895. Bro. Roberson was born in the State of Mississippi. His parents moved to Texas where he was a small boy and settled near Chappell Hill, Washington County. He was converted when about ten years old, and lived a very consistent Christian life to the day of his death. His home through life was in Washington and Barren Counties; in the latter since his marriage. He leaves a wife and eight children to mourn their loss.

I have known Bro. Roberson for seven years; was his pastor for three years, and during the three years I was on the Lexington Circuit our relation was very intimate. I have mixed and mingled with all classes and condition of Christian people, and I think that I am safe in saying that I have never had any Christian man to impress me more favorably than William Roberson. He was the soul of honor and the embodiment of truth. There was no false way about him. No man that knew him would have dare to approach him with a dishonorable position upon any subject, yet he was a humble, quiet, unassuming man—one in whose presence you would always feel welcome, at the same time you would feel his presence and realize, if there was any

meanness in you, it was not the time and place to let it out. He walked uprightly, he spoke the truth in his heart, he did no wrong to his neighbor. I do not believe that William Roberson ever intentionally wronged any man in his life. It was not in him to do such a thing, and better than all, he honored, loved and obeyed his Lord and Master. He has served us toward for years, and the three years I was with him he never missed a single Quarterly Conference, attending the District and Annual Conferences. He told me he had not missed an Annual Conference in eighteen years, and for several years had been a member by being elected delegate. He was a delegate to our last conference, and when the roll was called Bro. H. Lockwood, alternate, was pointed to fill the vacancy, for he had gone up to answer the general roll call in heaven. O how he will be missed at Porter's Chapel, where he held his membership, and at the Buffalo Campground, where he had been one of its main supporters for years, and around his own fireside where he was the life of home! Many happy hours we spent with the dear family. I never had a truer friend, one that encouraged me more, and when kneeling at his family altar the hearty amen from the faithful man of God were a token that he, too, was earnestly engaged in the petition; his home was almost an Eden—love and order ruled the home. How he loved his precious wife and dear children. He was a devoted husband and an affectionate father in every sense of the word. How I loved the dear brother. As I write these lines tears trickle down my cheeks. And to his dear family: let me admonish you to live as he lived, and may the God of all grace sanctify the sad affliction to your good profitfully.

But now he is dead, can I bring him back again? I shall go to him, but he shall not return to me. On Sunday evening, the 20th, just as the sun was setting, surrounded by his weeping family and friends, and a large concourse of people, I conducted the funeral service, assisted by Rev. R. T. Blackburn, preacher in charge, and laid his body to rest at Porter's Chapel to await the resurrection morn. May the mantle of the father fall upon one of his sons. Let us live to meet him in heaven.

Belleville, Texas. J. P. SKINNER.

CHANDLER.—R. S. Chandler was born September 4, 1855, in Sebastian County, Ark.; came to Texas with his father, Albert Chandler, in 1863; joined the M. E. Church, South, in 1871, and lived a faithful member of the same till his death, in McKinney, Texas, September 3, 1895. Bro. Chandler was a good and true man, and held the office of County Assessor at the time of his death. From the first he seemed to realize that his sickness was fatal, but bore his illness as becometh a redeemed of the Lord.

He proved to be a valuable member, and in his death the Church suffers great loss. He was undemonstrative in his devotion to God, but deep down in his heart he was true as steel. I was with him almost at the very last, and taking me by the hand, he said, "Jesus was now here." He leaves a wife, two children and many other relatives and friends to mourn their loss. May God's blessings in richness rest upon them and may they all meet him in the home of the blessed.

O. C. FONTAIN, P. C.

McBRIDE.—Lawrence McBride, son of Rev. R. T. and Martha E. McBride, was born in Coffee County, Tenn., February 6, 1870; moved with his parents to Texas in 1882, and died April 26, 1895. He had never made a profession of religion nor joined the Church, but was a kind-hearted and upright young man. His mother passed to the "better land" only a few days previous to his death. This made a profound impression upon his mind and he seemed to have a presentiment that it would not be long till he should follow. He was taken with pneumonia and lived only a few days. He was anxious to the last, and said he was ready to die. He leaves many friends. Dear Lawrence, thou art gone, but we hope to see thee again.

H. P. SHIRADER, Southfield, Texas.

ROBEY.—Died, Edith, daughter of Dr. and Mrs. H. J. Robey; was born January 6, 1881; died November 19, 1895, aged eleven years, ten months and thirteen days. Edith being a bright girl, always ready to lend a helping hand, drew around her many warm and appreciative friends. Her schoolmates always found in her a comrade and friend, her teacher a pupil who was ever ready to receive instruction. Being of such an amiable disposition, all of us can but feel sad over her seemingly untimely departure. But we must be submissive to God's holy will, remembering he doeth all things for the best to his followers. And while our grief is of necessity great, we are guided by his Holy Spirit to that passage which says: "My grace is sufficient for thee." May God's richest blessing be bestowed upon father, mother, sisters and brothers, and may they, through faith, look unto him who is able to comfort the broken-hearted. AMOS LEE, Matagorda, Texas.

SMITH.—Little Other E. Smith, son of John M. Smith (deceased) and Sophronia Smith, lived for about three years and six months to gladden the home, and then went to join her papa on the other shore. Twice the same year has Sister Smith been bereaved. First, her husband last August, and then little Other in December. The stroke is heavy, but there is a better day coming. It is "well with the child," and a few more heartaches and the faithful will sweep through the gates into the city.

About, Texas. J. W. DICKINSON.

BOGGS.—Sister Sarah Jane Boggs was born April 22, 1856, in Grundy County, Mo. She was married to H. A. Boggs January 29, 1873. She was the mother of ten children, five of whom are dead. She was a faithful, true wife, and an affectionate and loving mother. She professed faith in Christ September, 1876, and was received in the Church by Rev. J. W. Chalk and remained a faithful member until her death, November 26, 1895. She ever manifested the spirit of her Master in that she was always ready to sacrifice for his cause and humanity. While her husband and children feel keenly their loss, may they realize great consolation from the sure hope that she is now resting in perfect peace and joy with Christ. She came down

(Continued on eighth page.)

three girls and five boys—six of whom, with her husband, now mourn their loss, two of the boys having preceded their mother to heaven. Sister Allen was soundly converted to God in early life and united with the M. E. Church, South, and for twenty years—to the time of her death—remained a most consistent and exemplary Christian. Her sufferings were most excruciating for five months, but with an abiding trust in God she bore it as only the true Christian can.

G. S. HARDY.

MCDANIEL.—W. L. McDaniel was born February 8, 1826; was married to Miss Matilda Griffith in San Augustine, in 1851; was converted and joined the M. E. Church, South, in 1856. For about twenty-five years he was a resident of Sulphur Springs, where he died December 19, 1895, surrounded by his devoted wife and all his living children. For thirty-five years he had been a victim of the dread disease of cancer. During these years of suffering he knew where to go for succor and consolation. When the disease had reached its worst stage, while he fully realized the seriousness of his condition he seemed fully resigned and repeatedly bore testimony to the preciousness and power of the promises and doctrine of the gospel. His end was peace. Quietly and without a struggle he "fell asleep" just at low twelve, December 19, 1895, and then awoke to hail with unutterable joy the light of the eternal day.

S. C. RIDDLE.

SMITH.—Little Other E. Smith, son of John M. Smith (deceased) and Sophronia Smith, lived for about three years and six months to gladden the home, and then went to join her papa on the other shore. Twice the same year has Sister Smith been bereaved. First, her husband last August, and then little Other in December. The stroke is heavy, but there is a better day coming. It is "well with the child," and a few more heartaches and the faithful will sweep through the gates into the city.

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(Continued on eighth page.)

Radway's Pills

ALWAYS RELIABLE. PURELY VEGETABLE. MILD BUT EFFECTIVE. Purely vegetable, eat without pain, elegantly coated, tasteless, small and easy to take. Radway's Pills assist nature, stimulating to healthful activity the liver, bowels and other digestive organs, leaving the bowels in a natural condition without any bad after effects.

Cure Sick Headache, Biliousness, Constipation, Piles AND All Liver Disorders.

RADWAY'S PILLS are purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity. 25 cents a box. At Druggists, or by mail, "Book of Advice" free by mail. RADWAY & CO., P. O. Box 36, New York.

EPWORTH ORGANS & PIANOS

Our New Illustrated Price-list of Gold Pens, Pen Holders, Pen Cases, Pencils, Trunk-pens, showing nearly one hundred different styles, sent to any address. Our "25¢ Pens" are especially adapted for fine writing. Gold Pens repaired. 50 cents each. Our 14-kt. Gold Fountain Pen, price, by mail, \$1.10, is equal to the best, and warranted. C. F. James & Son, 340 N. Market, Louisville, Ky. This pen is reliable. Publishers, The Associated Press.

Heiskell's Ointment

JOHNSTON, HOLLOWAY & CO., 621 Commerce St., New Orleans, La. MORPHINE HABIT CURED in from 9 to 36 hours. No pain. Harmless as coffee or tea. No money required till patient has been cured 90 days. 1 year all expenses. Best of references given. Private Infirmary. J. S. HILL, M. D., Waxahachie, Texas.

Advertisement for the New Improved Favorite Sewing Machine. Text includes: 'The Cheapest and the Best', 'We Break Down Monopoly Prices', '\$22.00 Buys Our Machine', 'The Improved Automatic Bobbin-Winder', 'The Cheapest and the Best', 'We Break Down Monopoly Prices', '\$22.00 Buys Our Machine'.

Advertisement for 'OUR NEW MACHINE!'. Text includes: 'A Better Machine! A Handsomer Machine!', 'The Latest and Best. Heretofore Unheard of Values.', 'The New Improved "Favorite" Sewing Machine for only \$22.00, including One Year's Subscription to the TEXAS CHRISTIAN ADVOCATE.', 'LOOK AT THIS.', 'OUR WARRANTY.', 'You Will Make No Mistake in Buying This Magnificent Sewing Machine.', 'TEXAS CHRISTIAN ADVOCATE, Premium Dept. DALLAS, TEXAS.'

Advertisement for Steel Combination Attachments. Text includes: 'Steel Combination Attachments Furnished with each Favorite Sewing Machine.', 'SERRING WITH RUFFLER, QUILTING, TUCKING, UNDER BRANDING, RUFFLING OR GATHERING, UPPER BRANDING, FELLING, WIDE-HEMMING, BINDING, HEMMING AND SEWING ON LACE, NARROW HEMMING, PUFFING WITH RUFFLER.', 'TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS.'

Cuticura

Instantly Relieves SKIN TORTURES

A warm bath with Cuticura Soap, a single application of Cuticura (ointment), the great skin cure, followed by mild doses of CUTICURA RESOLVENT (the new blood purifier) will afford instant relief, permit rest and sleep, and point to a speedy cure in every form of torturing, disfiguring skin humors.

REPORT OF THE JOINT BOARD OF FINANCE.

Received from the six districts for conference claimants, Bishops' fund, and printing minutes:

Districts.	Cont.	Bish's	Print
Marshall	\$308.60	\$165.85	\$21.60
Tyler	323.90	104.50	26.00
Palestine	347.40	112.00	25.65
San Augustine	310.50	102.00	22.50
Pittsburg	295.65	112.20	29.00
Beaumont	104.00	49.75	11.00

The amount of \$2180 was assessed for conference claimants for the year 1895, and distributed it as follows:

District	Amount
Marshall District	\$380.00
Tyler District	380.00
Palestine District	380.00
San Augustine District	380.00
Pittsburg District	380.00
Beaumont District	280.00

The board assessed for the printing of the minutes for the year 1895 \$125, and distributed as follows:

District	Amount
Marshall District	\$22.00
Tyler District	22.00
Palestine District	22.00
San Augustine District	22.00
Pittsburg District	22.00
Beaumont District	15.00

The board distributed the Bishops' fund as follows:

District	Amount
Marshall District	\$165.00
Tyler District	165.00
Palestine District	165.00
San Augustine District	165.00
Pittsburg District	165.00
Beaumont District	91.00

From the Hughes fund the board made the following distribution to the preachers who had received the least on their salaries:

Name	Amount
Wm. A. Graves	25.00
J. A. Hummel	25.00
H. L. Hare	15.00
J. T. Kirkpatrick	25.00
A. A. Kidd	15.00
O. A. Shook	25.00
A. Methvin	15.00
W. H. Lum	15.00
D. L. Cain	20.00

Total \$1820.00

Total amount to be distributed \$2106.13

Received from the W. P. and H. M. Society, \$153.75, and appropriated same as follows:

District	Amount
Hemphill Mis. Par., San Antonio District	\$40.00
Lindsay Par., Tyler District	50.00
Garrison Par., San Augustine District	4.00
Linden Par., San Augustine Dis.	35.00
Balance on hand in treasury	24.75

Total \$148.00

The following ladies are the officers of

Woman's Wit.

TOLD BY A SOCIETY GIRL.

From the Evening News, Newark, N. J.

Among the popular society leaders in East Orange, N. J., is Emma E. Scoll, a charming young maiden, stands in the foremost rank. She is of a lovable disposition and the light of the social set in which she moves. For two years she has been a sick girl from internal troubles peculiar to women, and having recently recovered, has given our reporter the following interesting account:

"Instead of improving under the care of my physician I became worse. For five weeks I was unable to get out of bed, and at six o'clock each morning I suffered horribly. My lips were sore and lacinated from the marks of my teeth, for in my efforts to keep from screaming I sunk my teeth deep into my lips. At such times I rolled and tossed until the bed shook like an aspen leaf and it finally got so serious that the doctor—I won't tell you his name—gave me some morphine pills to take. The very thought of them now makes me shiver. These morphine pills simply put me to sleep for a while and when I became conscious again my agony was renewed.

"The pain in my stomach and back was more than I could stand. You probably know that I was a great sufferer from indigestion, and I did not until it was a great wonder that I was not a molasses cake. I was time wasted in taking it because I was not benefited in the least. My suffering continued until, by a mighty effort after being in bed for four, I got up. Oh, but I was a sad sight then! From 112 pounds, I had fallen to ninety; my cheeks were pale and sunken and I limped; yes, actually limped. I had lost extreme emaciation. Then I read of Dr. Williams' Pink Pills for Pale People and the testimonial in the News inspired me with hope. I got the pills and took them. Before many days I began to improve and before long I had gained one box I felt as if I could go out and walk for miles. I soon stopped limping and through the Pink Pills I soon had good food to my head, while the pain in my stomach and back was entirely subsided. I feel that the influence of the pills that seem to be able to persuade all pains to leave one's body. Now I am as I used to be: well and strong, light-hearted and merry, but never without the pills. I have some of them now, and from a nearby desk she handed out one of the boxes.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life to the nerves to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as depression, irregularities and all forms of weakness. They build up the blood, and restore the growth of hair to pale and fallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excess of whatever nature. Pink Pills are sold by boxes, never in loose bulk, at 50 cents a box or six boxes for \$2.50, and may be had of druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

WHO NEXT?

On Monday after the District Stewards' meeting W. C. Hillburn wrote from Bullinger: "I preached yesterday from the text, 'Bring ye all the tithes into the storehouse,' etc. At the close I presented our assessments for the general collection, and am happy to say that I have them all secured in subscription. We had a good day all around. I think we are starting well. I am going to do my best, and feel sure the Church is going to co-operate with me."

A NEW CHURCH.

At Mullin the brethren are pressing their church enterprise. The contract is let for a stone house, 50x50 feet, to cost, exclusive of seats, \$1250.

GOLDTHWAITE

has a new preacher, the first in four years. Of him and his first sermons the Mountaineer, edited by that prince of stewards, J. E. Vernon, says: "Rev. Samuel Gay's sermons at the Methodist Church Sunday and Sunday night were listened to by large and attentive congregations. The matter was good, the manner excellent, and the people were all pleased."

ROLL OF MEMBERS.

The difficulties in the way of securing and keeping a perfect roll of members are familiar to every pastor of experience. There have been discrepancies from year to year in reporting the number of members to the Annual Conference.

One pastor told me that his work had reported for years about a hundred members that could not be found, each succeeding pastor following the minutes of the previous year. Many members are on our rolls who have not been seen by a preacher in charge for years, and some have removed and likely belong to another Church.

I think it exceedingly important that we begin the new conference year by perfecting the rolls as early as possible, and then report to the next conference the number of members actually entitled to membership at the beginning and close of the year.

S. J. VAUGHAN.

Woman's Wit.

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SIR JOSUA REYNOLDS.

The strong interest felt in the eighteenth-century portraitists is focused upon two great contemporaries and rivals—Sir Joshua Reynolds and Thomas Gainsborough. There could hardly be temperaments more antipathetic, nor careers based upon more widely differing characters—the one noted for careful self-control, the other all impulse of a moment. Reynolds was the senior by four years, and he had studied long in Italy and had been at the head of his profession in London for twenty-two years when Gainsborough—a skilled portraitist but also a landscape painter from boyhood—came up to town. Reynolds' life in London was a life of constant activity and development. His father destined him for a physician; but he was lazy at his books until, in mature life, he realized the lack, and made it up by studious application. But he was diligent at his drawing, went up to town and studied with a portrait painter by the name of Hudson, and established himself as a professional man in Devonshire at the age of twenty. His portraits and his graceful and unassuming manners, "polite without meanness and independent without arrogance," won him many friends, among them a captain, afterward Lord Keppel. When this gentleman was made commander in the Mediterranean to chastise the Algerines, he invited Reynolds to accompany him; and, after some cruising and some painting of portraits among the garrison at Minorca, the painter went to Rome, and threw himself into the study of Angelo and Raphael, whose names were ever after present on his lips. He is frank enough to tell that he did not enjoy their work much at first.

"My not relishing them as I was conscious I ought to have done was one of the most humiliating circumstances which ever happened to me. All the indigested notions of painting which I had brought with me from England, where the art was in the lowest state it had ever been in, were to be totally done away and eradicated from my mind. It was necessary that I should become 'a little child.' I viewed them again and again. I copied them; I even affected to admire them more than I really did. In a short time a new taste and a new perception began to dawn upon me."

Another extract from his reminiscences is helpful to students today: "The man of genius, instead of spending his time copying, begins to think for himself and endeavors to do something like what he sees, or consider copying a delusive kind of industry; the student satisfies himself with the appearance of doing something; he falls into the dangerous habit of imitating without selecting

Woman's Wit.

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From the Evening News, Newark, N. J.

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"Instead of improving under the care of my physician I became worse. For five weeks I was unable to get out of bed, and at six o'clock each morning I suffered horribly. My lips were sore and lacinated from the marks of my teeth, for in my efforts to keep from screaming I sunk my teeth deep into my lips. At such times I rolled and tossed until the bed shook like an aspen leaf and it finally got so serious that the doctor—I won't tell you his name—gave me some morphine pills to take. The very thought of them now makes me shiver. These morphine pills simply put me to sleep for a while and when I became conscious again my agony was renewed.

"The pain in my stomach and back was more than I could stand. You probably know that I was a great sufferer from indigestion, and I did not until it was a great wonder that I was not a molasses cake. I was time wasted in taking it because I was not benefited in the least. My suffering continued until, by a mighty effort after being in bed for four, I got up. Oh, but I was a sad sight then! From 112 pounds, I had fallen to ninety; my cheeks were pale and sunken and I limped; yes, actually limped. I had lost extreme emaciation. Then I read of Dr. Williams' Pink Pills for Pale People and the testimonial in the News inspired me with hope. I got the pills and took them. Before many days I began to improve and before long I had gained one box I felt as if I could go out and walk for miles. I soon stopped limping and through the Pink Pills I soon had good food to my head, while the pain in my stomach and back was entirely subsided. I feel that the influence of the pills that seem to be able to persuade all pains to leave one's body. Now I am as I used to be: well and strong, light-hearted and merry, but never without the pills. I have some of them now, and from a nearby desk she handed out one of the boxes.

SIR JOSUA REYNOLDS.

The strong interest felt in the eighteenth-century portraitists is focused upon two great contemporaries and rivals—Sir Joshua Reynolds and Thomas Gainsborough. There could hardly be temperaments more antipathetic, nor careers based upon more widely differing characters—the one noted for careful self-control, the other all impulse of a moment. Reynolds was the senior by four years, and he had studied long in Italy and had been at the head of his profession in London for twenty-two years when Gainsborough—a skilled portraitist but also a landscape painter from boyhood—came up to town. Reynolds' life in London was a life of constant activity and development. His father destined him for a physician; but he was lazy at his books until, in mature life, he realized the lack, and made it up by studious application. But he was diligent at his drawing, went up to town and studied with a portrait painter by the name of Hudson, and established himself as a professional man in Devonshire at the age of twenty. His portraits and his graceful and unassuming manners, "polite without meanness and independent without arrogance," won him many friends, among them a captain, afterward Lord Keppel. When this gentleman was made commander in the Mediterranean to chastise the Algerines, he invited Reynolds to accompany him; and, after some cruising and some painting of portraits among the garrison at Minorca, the painter went to Rome, and threw himself into the study of Angelo and Raphael, whose names were ever after present on his lips. He is frank enough to tell that he did not enjoy their work much at first.

"My not relishing them as I was conscious I ought to have done was one of the most humiliating circumstances which ever happened to me. All the indigested notions of painting which I had brought with me from England, where the art was in the lowest state it had ever been in, were to be totally done away and eradicated from my mind. It was necessary that I should become 'a little child.' I viewed them again and again. I copied them; I even affected to admire them more than I really did. In a short time a new taste and a new perception began to dawn upon me."

Another extract from his reminiscences is helpful to students today: "The man of genius, instead of spending his time copying, begins to think for himself and endeavors to do something like what he sees, or consider copying a delusive kind of industry; the student satisfies himself with the appearance of doing something; he falls into the dangerous habit of imitating without selecting

Woman's Wit.

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OBITUARIES.

(Continued from seventh page.)

to death's door singing, "Death is only a dream, and telling her husband that she could never realize how true it was before, and that Jesus had promised to be with us even in death, and she had found his promise true. Let us bow in humble submission to the divine will and thank God for this noble Christian life that ended so grandly; and may the bereaved family grasp more firmly by the hand of God she served and meet her in heaven, is the prayer of their pastor, W. E. JORDAN, Era, Texas.

NEAL.—J. J. Neal was born April 22, 1832, in Barford County, Tenn., and died near Mount Vernon, Franklin County, Texas, November 25, 1895. He was married to Lucinda Johnson in 1850; was converted in 1877 and joined the M. E. Church, South, of which he lived a consistent and devoted member until the good Lord saw proper to call him from labor to refreshment. He was a good man in the full sense of the word. He was true and faithful to his Church, having served for thirteen years as trustee. He was respected by all who knew him, and his place will be hard to fill. He leaves a wife and several children and a host of friends to mourn his absence. We will meet again. His children are all religious except the youngest. May God save him, that they may be an unbroken family in the sweet by-and-by. J. W. BECKHAM.

NEAL.—Died, at the home of his parents, near Zevely, Hill County, Texas, James K. Kendall, youngest son of James P. and Lula Neal, aged two years and nine months. Little Jimmie was the sunlight of home. To see him was to love him. His lovely disposition, his sweet, smiling face at once won the love and admiration of all who met him. His suffering was intense, but of short duration. We bowed around his little cradle and laid our poor hearts on the altar of God as a ransom for his life. There was a calm, and Jimmie fell asleep quietly and peacefully we hardly realized that the angels had transferred his sweet spirit from its tenement of clay to the Eden of love. Bear your cross and you shall meet him some sweet day. W. M. GASTON.

NICHOLS.—Inez, daughter of J. J. and Mettie Nichols, was born February 15, 1892, and died November 8, 1895, of membranous croup. Inez was loved by all who knew her. Her sunny face and gentle voice in singing the sweet songs of Zion were a delight and comfort to her parents and relatives. Her suffering was great, but the death angel came and relieved her, and her spirit returned unto God who gave it. It was hard for us to give her up, yet we know she is better off. She is through suffering, and is now singing praises around the throne of God. Dear parents, live here on earth so as to meet your darling little Inez in heaven, for there she will be waiting and watching for you. Her aunt, ESTELLE PRIFER, Loda, Texas.

BALDWIN.—Mrs. Mary Baldwin, of Van Alstyne, was visiting her daughter, Mrs. W. O. Clark, of this place, and died suddenly at the home of her daughter on the morning of December 13, 1895, at 4 p. m. Her sufferings were intense, and in spite of all that skilled physicians and affectionate relatives could do she died after sixteen hours of great suffering. Mother Baldwin was born on the 8th of April, 1817, was married to the man whose name she bore till death, 11th of August, 1844. She had been a member of the Methodist Church since the morning of life. She died as the Christian dieth. Her daughters, Mrs. Caseman, of Mexico, and Mrs. McKinney, of Van Alstyne, were wired of her death and arrived in time for the funeral services, which took place in the Methodist Church, at 3:20 p. m., December 14. May God sanctify this bereavement to the good of those who remain. The sorrow in whom Mother Baldwin trusted has light for every trusting heart. "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead who die in the Lord." M. L. MOODY, Graham, Texas.

KELLEY.—After a long and painful illness little Kathleen entered into rest and passed into the life eternal. This sweet babe was the beloved and only child of Mr. and Mrs. Emmet Kelley of this place, and God only knows how she is missed from their home, where she was the light of their lives and was almost idolized by them. Kathleen was a lovely child, and, though not quite two summers old, she gave promise of beauty and a bright intellect; but, like most fair and beautiful flowers, she faded early, but she will bloom again in the paradise of God. He has taken this sweet, young flower to be sheltered from the storms of

Awarded Highest Honors—World's Fair, DR. PRICE'S CREAM BAKING POWDER. MOST PERFECT MADE.

A pure Grape-Cream of Tartar Powder, Free from Ammonia, Alum or any other adulterant, 40 YEARS THE STANDARD.

The late Robert Louis-Stevenson had a happy way of applying religion to life and showing how it should work out in practice. Talking one day to the children at a school in Samoa about the parable of the talents, he told them there were three they all possessed—tongues, that they must use to be cheerful and make those happy who were round them. Faces, that they must keep as bright as a new shilling, so that they might shine like lamps in their homes. Hands, that they must keep employed in useful work cheerfully done; and if they spent their lives in doing these things for the good of others they might be told at last: "Inasmuch as ye did it unto Me."—Exchange.

From Infancy

My daughter was troubled with scrofula. A swelling formed in one of her ears and broke. It discharged freely and the swelling of her head became affected. The trouble continued years and she lost the hearing in that ear. After an attack of typhoid fever she was left very weak. She coughed and raised a great deal. We resorted to Hood's Sarsaparilla and very promptly her cough was greatly improved. Now the sores are perfectly healed and she has good hearing in that ear." MRS. M. WILKINSON, Farham, Tenn.



Hood's Sarsaparilla is the Only True Blood Purifier prominently in the public eye. Prepared only by Dr. J. C. Hood & Co., Apothecaries, Lowell, Mass., U. S. A.

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DOCTORS DUMFOUNDED. No man has ever come to St. Louis who has not seen a bottle of Veno's Curative Syrup, and who has not seen a bottle of Veno's Electric Fluid.

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