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EDITORIAL.

The Passing of the Years.

The swiftness of the flight of time is proverbial. It has been compared to the passage of an arrow through the air, to the rushing of the mountain torrent. Life is a brief sleep, a still briefer dream. We come and go, and there is but a step between the cradle and the grave. To the prospective gaze the years come slowly, but to the retrospective gaze they recede with incalculable speed. Time and tide wait for no man. The stream of history bears us remorselessly forward, whether willing or unwilling, ready or unready. Great nature grinds on, apparently un mindful of us and our interests and indifferent alike to our hopes and fears. The inexorable law of mortality has deeply impressed the human heart and the ceaseless rushing of the years has added a melancholic tinge to our thoughts and an elegiac strain to all our aims. Eternity, of which time is a chapter or rather a parenthesis in a chapter, is an insoluble mystery. There is an infinity behind us and an infinity before us; we emerge from one abyss and plunge into another, and the interval between is as brief as a lightning flash in the midnight gloom. The sixty centuries of our chronology are but a fleeting vision. We are such stuff as dreams are made of and our little life is rounded with a sleep. Nor need we quarrel with our lot. We can not alter the constitution of the universe, the methods and movements of Providence, nor the purposes of the Eternal. We must number our days and apply our hearts to wisdom. We must recognize the inevitable and school ourselves to submissive resignation.

We have sometimes thought that a man's attitude toward time is the test of his wisdom and character. Indifference to life's grand possibilities, neglect or misuse of its golden opportunities, is an infallible sign of foolery; while a due appreciation and improvement of this inestimable gift implies the presence of a fine philosophy, if not the presence of religion herself. We believe that regret for lost opportunities is universal and at the same time the deepest regret of life. If we had economized our time, if we had systematically availed ourselves of the chances which Providence kindly threw in our way, if we had regarded idleness as a sin and the waste of life's precious hours as a crime, we would have been a hundredfold better off. Our varied interests would have been conserved. The objects upon which we have set our hearts would have been achieved. The ambitions and enterprises which once allured us so seductively and which promised such a rich fruition might have been triumphantly realized. But miserable idlers that we were, we allowed the occasions to pass beyond recall. Sometimes when reading biography we get a glimpse of the lofty, intellectual, moral and other heights which are possible to wisdom, science and zeal; and when the thought comes to us that such might have been our happy destiny if we had only obeyed the behests of nature and the call of God, we become supremely and inconsolably sad. But now, alas, the years are gone, the opportunities have fled away! Our fortune is irretrievable. Idleness has wrought out its inevitable doom.

And yet it is the part of wisdom to make the most of the time which remains. By living under a higher pressure than might have characterized us, by laboring more systematically and zealously than might have been the average, by redoubling our diligence and utilizing the last particle of our reserve strength, we may do something to repair the damage and to reclaim our inheritance. Perhaps God, too, in some mysterious way may make the foolery as well as the wrath of man to praise him, and all things work together for good to those who truly love him and would fain do his blessed will. The New Year is upon us. For a little while at least we shall be started out of our apathy and sloth. For a little while our hearts shall beat strongly with high resolve. Let us make what might prove a transient sober-mindedness permanent and the noble living of

a few short hours characteristic of a whole life. If there is anything which we seriously intend to do, let us do it. If there is any cherished enterprise of ours lagging through lack of energy and application, let us rise up and bring it to a consummation. Son of man, put thy house in order—this is the mandate of the incoming year. Obedience thereto would be our highest wisdom. We know of no declaration of our Lord more awful and heart-searching than that: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." How profoundly true of every one of us. And our little day is winding to a close. The eventide draws on apace. May these solemn words sink down into our ears. May the incoming year prove the busiest and the best of life. May our activity and efforts be commensurate with our responsibilities and demands.

The custom of making good resolutions on New Year's Day is frequently ridiculed. A vast deal of sarcasm is heaped upon the practice. But this thoughtless, ill-timed raillery ought not to deter us from yielding to a spontaneous prompting of the heart and from profiting by a venerable and world-wide precedent. It is true that the impulse of a renewed vow may spend itself ere long, but if we were sincere we are all the better for the effort. Our pace may slacken, and even come to a standstill, but we will be all the farther advanced for having made the enthusiastic start. The truth is, life is a succession of falls and risings, of stops and startings. No man ever went all the way without turning to the right or left, or loitering more or less. If we have not lived up to our vows, we will renew them and try again. If our energy has ebbed, we will seek to renew it. The life of the best of us is a long series of alternations—now disappointment, now encouragement; now defeat, now victory; now sorrow, now joy; now feebleness, now strength, until through discipline and the blessing of God the better elements preponderate and become habitual. Let us make January 1 a red-letter day. Let us make the New Year an epoch in our life.

Society, technically speaking, is but another name for absolute godlessness. The typical worldlying is the impersonation of the utmost antagonism to the genius of the gospel. Such an one may be polished, but heartless; a master of etiquette, but an arrant sinner. The idol of society may be brilliant and attractive, but dead to all that is true and beautiful and good. Dickens said that nobody but the Devil himself and the Graces could have made a Chesterfield.

The temptation to hypocrisy is widespread and potent. So many fall before the standard of a noble character and true living that they try to repair their deficiencies by artful affectation. The world is full of masquerading and dissimulation. The sanctuary is not guiltless, and the pulpit is not wholly free. Little children, imitating the example of their associates, and getting their cue from their elders, are being initiated into this despicable vice. Society is a universal theater of deceit. But God knows the secrets of every heart and his judgments draw on apace.

Life is full of strange irony. Poetic justice is a rare thing. Often the master of a craft gets the least benefit from it, and inventors and authors are denied common justice. "The shoemaker's wife and the blacksmith's mare go barefoot." Old Mortality, who spent his life in keeping green the graves and preserving the epitaphs of a bygone generation, slept in an unmarked sepulcher and had no inscription. Righteous appeals are unheard, crying grievances go unredressed. Saintliness is often wedded to grief. Martyrdom is some times the reward of disinterested love and self-sacrificing zeal. "The whirligig of time" falls too frequently to bring either its revenges or rewards.

Connectional News.

Rev. A. P. Parker, in St. Louis Advocate: The report from the Anglo-

Chinese College shows the year to have been the best in its history for ten years. Last fall, when I came to take charge of the college by appointment of Bishop Hendrix, I found about sixty pupils in attendance, and the whole enrollment for the fall term was eighty-five. A few pupils were living on the premises—about twenty in all—and were getting their meals at outside restaurants. The boarding department had completely collapsed. In fact, it was not the policy of the previous management to encourage pupils to board on the premises.

On assuming charge I set to work to make such changes and improvements as seemed best suited to conduce to the prosperity of the institution. The rooms that had been used for dormitories were entirely renovated, floors put in where they had rotted out, hinges and locks put on the doors, glass put in the windows where boards had been nailed on in lieu of glass, etc. Some important changes were made in the regulations, curriculum, terms of admission, etc. The spring term opened the 2nd of March and closed the 20th of July. A total of 213 pupils were enrolled during the term. Our capacity was taxed to the utmost to accommodate them. Every room on the premises and every foot of each room was brought into requisition for dormitories, dining rooms, class rooms, etc. Several rooms in the main college building that had not been used for a long time, except as old lumber rooms, workshops, etc., were cleaned out and furnished with desks and seats for the pupils. And, after we had received all that we could accommodate or teach, we were obliged to turn away a considerable number who applied for admission.

The opinion was expressed by some that the fall term would show a great falling off in the attendance. But this is not the case. The registration for the fall term which opened on September 2, has reached a total of two hundred and eighteen and we have turned away some thirty or more because we have not the room to accommodate them or the teaching force to teach them. Of the whole number entered, about 110 board on the premises, and the rest are day pupils.

Since taking charge of the college, I have introduced the study of mathematics, science and Christian books in the Chinese language, making it obligatory on some of the pupils to take the course in Chinese and leaving it optional with others, according to the terms of admission. Thus, while the pupils are obtaining a knowledge of commercial English, for which they are so eager, we will give them more or less real education, according to the time that we shall be able to keep them with us, and thus fit them for occupying positions of commanding influence in connection with the great reform movements that are now making themselves felt in this Empire. About half of the pupils are now pursuing these studies in Chinese in addition to their regular English language studies, and I expect to push this line of work till a majority of the students shall take the full course in Chinese and English, so that we may be able to turn out a class every year of well educated young men qualified to lead in the reformation and salvation of their country. But we must have men and money in order to do this work properly. I want a well-qualified educational list from the home land to assist in the work of teaching, and hope the Bishop in charge of this mission may be able to find us such a man soon, and that the Board of Missions will be able to send him out. Or, could not some one who has the means, undertake the support of such a man for the Anglo-Chinese College? It would be a grand work for China. Bro. Goddard's enforced return to the home-land on account of the health of his wife was a sore disappointment to me and many others. The work in the college is crippled in consequence of his departure and we must have a man to take his place.

R. W. Jones, in New Orleans Advocate: I feel inclined to give you some impressions of the session of the North Mississippi Conference which has just closed. All things considered, it was the most gratifying session of an Annual Conference I ever attended. I have attended sessions of the Virginia, Holston and Mississippi, as well as seventeen other sessions of the North Mississippi. The reports of the preachers, as a whole, were the best to which I ever listened. They gladdened my heart. I saw in them the rewards of faithful work on the part of these ambassadors for Christ. The collections were generally up to the assessments; but the work showed other things which are far better than even full collections. There was evidence of growing ministerial strength and efficiency, of profound and tender love for the souls of men, and of the fact that the aggressive power of our system is telling in the development of a robust piety in our laity and of the fruits of liberality. To me the sun of

hope shines brighter for the hastening of "that day."

The "Thanksgiving services" on Thursday, the twenty-sixth, were attractive and elevating. They were calculated to intensify our love for this commonwealth and for this great nation, and to heighten our sense of gratitude to God for his goodness to us as a people. Prominent gentlemen of Greenville, who are not Methodists, remarked that Bishop Galloway had shown that he is one of the most liberal, broad-minded and patriotic citizens in all our land, and nowhere in the United States could there have been on that day an abler exposition of the duties and privileges of enlightened citizenship than was set forth in the admirable address of our gifted and pious Bishop. Thanksgiving day at our conference is a gladdening occasion. The spirit in which the business of the conference was conducted charmed me. All was gentleness, attention to duty, and love.

General Church News.

The Independent: The question as to the number of languages and dialects into which the Bible has been translated is a common one, and one rather difficult to answer, inasmuch as the number into which some portion of the Scriptures has been translated is very large, not far from 400. One of the officers of the British and Foreign Bible Society has recently answered the question: "Into how many languages and dialects has the whole Bible been translated?" by giving a list of 167. Of these 40 are in Europe, 41 in Asia, 13 in Africa, 10 in Australasia and Oceania, and 3 in North America. It is to be said, however, that in the European list he includes the Turkish, probably because of the use of that language in European Turkey, and also because Constantinople, which is the center of work in that department, is on the European side of the Bosphorus. He calls attention to the number of complete versions for Asia, which is quite remarkable in view of the fact that by far the great majority of them have been prepared during the present century. It is also to be said that the number will soon be considerably increased by the completion of versions now in course of preparation. The thirteen versions of Africa and the ten of the South Seas are all of this century. In Africa the number of partial versions is very large, and undoubtedly will increase rapidly during the years to come. Looking at the issues of the British and Foreign Bible Society alone, about one-fourth of the entire issues he estimates as complete Bibles. Among the Asiatic languages the Chinese and Tamil head the list.

The Outlook: The American Guild of Organists held its first public meeting at St. Bartholomew's Church, New York, on the evening of November 24. The object of this Guild may be briefly described in a sentence: to secure the co-operation of clergy and choirmasters in promoting a higher artistic and spiritual standard in the musical service of our Churches. The principles of the Guild are embodied in the following declaration, read at the service by the Chaplain and the members:

A DECLARATION OF THE BELIEFS AND PRINCIPLES OF THE AMERICAN GUILD OF ORGANISTS.

For the greater glory of God, and for the good of his holy Church in this land, we, being severally members of the American Guild of Organists, do declare our mind and intention in the things following:

We believe that the office of music in Christian worship is a sacred obligation before the Most High.

We believe that they who are set as choirmasters and as organists in the house of God ought themselves to be persons of devout conduct, teaching the ways of earnestness in the choir committed to their charge.

We believe that unity of purpose and fellowship of life between ministers and choir should be everywhere established and maintained.

We believe that at all times and in all places it is meet, right, and our bounden duty to work and to pray for the advancement of Christian worship in the holy gifts of strength and nobleness, to the end that the Church may be purged of her blemishes, that the minds of men may be instructed, that the honor of God's house may be guarded in our time and in the time to come.

A special service has been prepared by the Chaplain, the Rev. Dr. Charles Cuthbert Hall, who has selected for this purpose from various liturgies with characteristic taste and skill. The music of the service was rendered by the choirs of three Churches in the city, and the organ, which is one of the finest in the world, was played by John Hyatt Brewer, Richard Henry Warren, Harry Rowe Shelley, Gerrit Smith, Will C. MacFarlane, and Raymond Huntington Woodman. A practical address on the religious function of the choirmaster was delivered by Bishop Potter. The service was conducted by Dr. Charles Cuthbert Hall. It was a pleasant sym-

bol of Christian unity, this service in which Bishop Potter, Dr. Greer, and Dr. Charles Cuthbert Hall united. The service itself has been authorized by the Bishop for use in the diocese of New York.

THE PRESS.

The Cure of Souls.

"I thought our minister would speak to me about being a Christian and help me into the church, where I feel I ought to be; but I have put myself in his way many times and lingered about him, but he has never referred to the subject." This was the pathetic lament of a man of middle life, a man who is "not far from the kingdom of God," if, indeed, he has not crossed the boundary line. The confession of that able and worthy man lingers painfully with us. Are any of our ministers failing to cultivate the art of individual soul-saving? It may be that the clergyman of a half-century ago overdid the work of investigating the spiritual condition of the people of their parish, but it is better, much better, to overdo it than in a single case to neglect it. However, we do not believe there is any danger that a wise and right-spirited minister will ever overdo it. On this plea many a pastor may evade doing what he is fully impressed that he ought, but is unwilling, to do. We are called to the work of the cure of souls. Dr. Watson ("Jan MacLaren"), with characteristic fitness, has entitled the volume containing his lectures on preaching, recently delivered at Yale Divinity School, "The Cure of Souls." And it must never be forgotten that our Master said that he came "to seek and to save that which was lost." O ye commissioned servants and representatives of Jesus Christ, do not fail to honor Him in seeking those who desire to be His own.—Zion's Herald.

Christ's Way With Sinners.

One of the convincing proofs of the divine character of Christ's teachings is that they do not, like pagan systems, become obsolete. The progress of the world has not made them appear unfitted to any stage of moral and intellectual development, however advanced. Nineteen centuries have shown no moral defect in them; and though creeds which men have drawn, as the expression of those teachings, may have gradually become outworn, the teachings themselves stand more firmly than ever. The best of mankind have not yet come to the point where they can say: "We have passed beyond this doctrine of the Great Teacher; we have improved upon that doctrine; some of his sayings can no longer be reconciled with sound moral views." The defects and inconsistencies and unsoundness of the teachings of Confucius, of Buddha, of Mohammed, of Zoroaster are so obvious that they do not need to be argued; they are self-evident to the enlightened. Their standards are far below the ideal.

But it is not so with Christ's standard. We have no broader or deeper humanity than he showed to the world ages ago; we have no loftier aspirations, no higher ideal than we get from his system. In fact, we have not measured up to the stature of the full manhood which he portrayed. We have left far behind us the other great teachers of the past; but we know that we have still to learn of him, and it does not appear that the world will ever outgrow the Divine Teacher. He will always be the one supreme Teacher, and men will always be learning of him.—The Independent.

Our Danger.

We are in great danger, however, of making the same mistake which the contemporaries of Christ made—the danger of overlooking his presence and of failing to recognize his influence because that presence is not evidenced by more impressive and general conditions, and that influence is not illustrated in more commanding and splendid ways. The signs are not few that, in spite of wars and tumults and the bitterness of strife between men, the world does move toward the reign of peace and good will; and the signs are many, to those who choose to see them, that the Christ who was in Bethlehem, in the lowliest of surroundings, is in the world to-day, clad in humility and clothed in the garb of obscurity. Any one who knows a little section of life in any social condition knows those whose whole career is one long, unselfish service; any one who knows life in any section of the tenement-house districts in a great city knows a multitude of beautiful illustrations of self-surrender and self-denial: patient women, untrained, and unconscious of their own usefulness, who are quietly and cheerfully, day by day, living the Christ life; brave men, under all kinds of disabilities, who are uncomplainingly doing their work, bearing their burdens, and sharing whatever strength and joy come to them with those who are in need of these things,

The world was never so full of humble, uncontentious, Christian service as today. Beneath the uproar of contending principles and the clash of opposing forces, which seem sometimes to fill the whole world with the tumult of their antagonisms, there is another world, full of pain and sorrow and heavy with care, but full also of the sweetness of sacrifice, the joy of surrender, and the peace of unselfishness. In this silent world live and move men and women of all social grades and conditions, with little in common save a beautiful spirit of self-surrender, and that modesty of nature which shrinks from praise because praise seems undeserved. He who looks for the Christ in this world will find him in numberless homes and in countless lives.—The Outlook.

Texas Personals.

Brothers J. P. and B. G. Anderson, of Celina, made the Advocate a pleasant call.

We regret to learn that Rev. T. M. Kirk is quite sick at Seagoville and that he will be unable to fill his appointments for a week or two.

Rev. J. T. Graham, of Leesville, has just been greatly bereaved in the death of his aged and venerable mother. She was a lifelong Christian of the Methodist type and was for many years a reader of the Advocate. She died peacefully and has entered her long-sought home. The Advocate tenders sincere condolences to the bereaved.

Southern Methodist Personals.

Colonel Julian S. Carr, of Durham, N. C., has agreed to support a missionary in China for three years.

Christian Advocate, Nashville: Mr. Washington Duke, whose recent gift of \$100,000 to Trinity College, N. C., has been read with pleasure throughout the whole Church, is a native North Carolinian. During the civil war he was a Captain in the Confederate Army. His large fortune is wholly the result of his own ability and energy. This great gift to Trinity means, we take it, that Dr. Kilgo and his fellow-laborers are to be supplied with whatever equipments are needed for their Methodist work.

Richmond Advocate: The very rare honor, put upon a human being by the Divine Providence, of being allowed to dwell upon the earth in the flesh for a whole century, has been realized the past week by a Methodist of Petersburg, Va., the widow of one of our deceased preachers, Mrs. Mary A. Kerr, widow of Rev. John Kerr, deceased (long a member of the Virginia Conference, and for many of his last years residing in Petersburg, where he died March, 1865), on Tuesday, December 3, 1896, reached this ripe and rare old age.

Christian Advocate: A new "History of American Methodism" is in course of preparation by Bishop John F. Hurst, of the M. E. Church, and Dr. Gross Alexander, Professor in Vanderbilt University. Dr. Alexander will write the history of the M. E. Church, South, for the work. In this class of literature he is not a novice. In this venture, however, his work will take a much wider range than his contribution on the same subject to the "American Church History Series" published by the Christian Literature Company. The work will appear some time next year.

Bishop Key, in an address to the class for admission into full connection, Little Rock Conference, used the following language, as reported in the Arkansas Methodist:

"There is one expression which Wesley used which I regret that he used. I think I understand it, but it has been made the endorsement of a false view. The term to which I refer is 'the second blessing.' I never use it. The theory so styled does not seem to me to accord with the teachings of the New Testament. Mr. Wesley taught not, that sanctification is separated in time or kind from regeneration, but said that regeneration is sanctification begun, but he did teach that the work thus begun should go on unto entire sanctification, and that such a state is to be attained in the present life. It is this the Church sets before you in the question: 'Are you going on unto perfection.'"

Southern Christian Advocate: No man found a heartier welcome, and made more people glad at Conference than our Coke Smith. The brethren listened with rapt attention to the sermon he preached, and were not surprised to learn that it had been the means of the conversion of at least one soul. Our consent to Virginia's claim on him is given most regretfully.—Dr. Tigert's presence gave us all pleasure,

He moved about in search of subscribers to the "Review" with the agility of a man much less his size, and with that steady look in the eye that says "I mean business." His sermon evinced the fearlessness of an old-time prophet, and the reason of a man who had written on logic.—Dr. Morrison, already a favorite with us, stirred and moved the brethren with an eloquent presentation of his cause.—The Conference was also charmed with Dr. Atkins, our new Sunday-school Editor. There is no doubt in the minds of his brethren who heard his address, that our Sunday schools have an able leader, well furnished for his work.

St. Louis Advocate: The celebration of Dr. John Mathews' services of "Fifty Years in the Itinerant Ministry of the Methodist Episcopal Church, South," at Centenary, December 19, was a wonderful demonstration of the love which St. Louis bears toward the honored pastor. The church was crowded to the doors, every available seat in the auditorium and gallery being taken, while many stood in the vestibule. President Whitaker, of the St. Louis Union, spoke in high praise of Dr. Mathews' assistance in the organization of the League work, and of his constant friendship to the young people in all their efforts for the salvation of men. Dr. Mathews' address was listened to with unabated interest for an hour and a quarter. His remarkable career would interest any audience. Much credit is due to the St. Louis Epworth League Union for its thoughtfulness in thus honoring him whom it is a pleasure to honor.

General Personals.

Northwestern Advocate: Just before Bishop Hartzell sailed, Bishop Hurst placed in his hands the following autograph letter from President Cleveland:

Executive Mansion, Dec. 8, 1896.
To Whom It May Concern: I learn that Bishop Joseph C. Hartzell is about to leave the United States and enter upon the discharge of his official duties in Africa. His high personal character is so abundantly established, and his labors in behalf of the colored race have been so important, that I take pleasure in commending him to all who are interested in Christian work on the continent of Africa.

GROVER CLEVELAND.

The Outlook: Dr. John Watson has preached two Sundays in the Greater New York, once in the Fifth Avenue Presbyterian Church to students, and again in the Plymouth Church. His appearance in the pulpit of the metropolis has given many people an opportunity of studying his peculiarities as a preacher, for in reality he is a preacher, and that alone. All his stories and sketches have a distinct ethical and even spiritual aim. What is the secret of his power?—for as a preacher he is quite as attractive as an author. In the first place, he is wonderfully simple and direct; his language is choice and level; to the understanding of the people addressed. Then, while he usually writes his sermons carefully, he delivers them without notes. There is a vein of sympathy in all that he says, and an indescribable something which is covered by the phrase "common sense." Take, for instance, the sermon published in "The Mind of the Master" entitled "Devotion to a Person the Dynamic of the Spiritual Life." That sermon was first delivered at the Summer School of Theology at Oxford two years ago. The audience was composed of professors and preachers, men eminent in various departments of Church work and theological thought, but Dr. Watson preached to that company as he would have done to his own congregation, seeming to recognize the common human need and that alone. There was no attempt to make it a "university sermon," no straining after what might seem to be profound thought, and yet his thought was profound. His style is perfectly clear. No one can misunderstand his words. There is an element of the picturesque in his language; his phrases are often word-pictures. In the ordinary sense he is not a theologian, but the subjects which he chooses are the great themes of the spiritual life. He is really one of the great English preachers. He is pastor of what is probably the strongest Presbyterian Church in England. It is located on the border of Seton Park, and is the finest church in the city of Liverpool, occupying about the same relation to that city that Dr. Hall's church would occupy in New York if it faced the finest part of Central Park. At home Dr. Watson is not only an author and a preacher, but largely interested in the public life of his city, especially in educational affairs.

I know not which is the greater wonder either that prayer, which is a duty so easy and facile, so ready and adapted to the powers and skill and opportunities of every man, should have so great effects and be productive of such mighty blessings, or that we should be so unwilling to use so easy an instrument of procuring so much good.—Jeremy Taylor.

NORTH TEXAS FEMALE COLLEGE SHERMAN, TEXAS.

To Parents with Daughters to Educate and to Young Ladies Seeking Education this Communication is Addressed:

The North Texas Female College, located in Sherman, Texas, has reached its present advanced stage after years of thought and toil.

The effort has been to give to Texas and adjacent States an institution of learning unexcelled in the North and South of the land.

For years this has been the recruiting ground for Eastern schools. They have thought us rude and ignorant and far behind, though possessing abundant means which they have much wanted.

Many a young woman has been educated in our schools, and some of them are now in the most advanced institutions of the East.

To do this we have spared neither labor nor expense, seeking in Europe and America the most accomplished instructors for each department.

We have found and secured the best, and now, after satisfactory trial, we offer you their services, and challenge comparison from any quarter.

We make our appeal to parents, and girls seeking advanced education, with absolute confidence that we can offer you facilities equal to the best to be found North, East or South.

The Literary Department of the College is in charge of ten experienced teachers, four of whom are university and six college graduates.

Latin, Greek and Mathematics, together with Modern Languages and English and Natural Science, are taught by latest and most approved methods.

We insist that all parents, if possible, give their daughters the advantages of thorough college instruction and thereby qualify them for self-support.

Elocution and gymnastics, whereby grace of manner and physical vigor are obtained, we insist upon. No part of a girl's education is more important.

Our Department of Music has no peer. Mrs. S. K. Holt, who for nine years has had supervision of this department, has with great care prepared the best teachers and performers regardless of cost.

Prof. Pierre Donillet, Director of the Conservatory, late Professor of New York College of Music, studied in Moscow and Vienna under Huberstein and has concentrated in Austria, Poland, Roumania and America. He is easily first among living pianists.

Prof. Fritz Schmitz, a native of Dusseldorf on the Rhine, is a violinist of rare genius. In this country he has been one of the first violinists in "Thomas" Chicago Orchestra and also with Walter Damrosch in New York.

Mrs. S. K. Holt, having improved the best advantages afforded in the United States, recently spent a year in Paris, studying piano under Marmontel and under Violardi of the Grand Opera of Paris.

Mr. Edw. Xavier Bolker, an eminent instructor and popular tenor, who for four years was instructor of the Vocal Department in the Sherwen Conservatory, with Mrs. Holt gives instruction in the Departments of Vocal Music.

Miss Roy, a pupil of L. B. Mills and Pizzariello, is one of the most accomplished teachers in the Department of Music. She has a thorough knowledge of the piano and of all stringed instruments.

Besides these, four others, all pupils and graduates of Prof. Donillet, make up the musical teaching force. A diploma from this School of Music is a sure guaranty of excellence.

Art is taught by Miss Hytten, who studied in Europe under the finest masters and has made repeated visits abroad to keep fresh and up to date in her profession. Instruction is given in the whole range of finest art, including the latest in china painting.

In our Boarding Department we claim in the arrangement of buildings, rooms, corridors, bath-rooms, etc., etc., that we have every need of requisite for health and comfort. Over all these the President keeps a watchful care and is assisted by a most thoroughly trained professional nurse, thereby reducing the perils to health to a minimum.

In a boarding attendance last year of two hundred and thirty-two there was not a case of serious sickness.

The discipline of the institution is maternal and Christian. Appeals are made to self-respect and honor, and our aim is to develop the highest type of cultured womanhood.

For further information write for Catalogue. Address: Mrs. Lucy Kidd Key, President, SHERMAN, TEXAS.

Many a man has missed a good chance by waiting for a better opportunity.

DEATH FROM USE OF TOBACCO. The tobacco poison heart stops without warning, often on the street. SURE-QUIT, an antidote chewing gum, overcomes the craving. No sickness, no starvation, affording relief and prompt relief. Try it today. 25c a box, nearly all druggists. Bissell free. Eureka Chemical Co., Detroit, Mich.

God never requires any one to do more than he has time or ability to perform.

Why Dr. Simmons' Cough Syrup is the cheapest. It is the only cough remedy giving 50 doses for 50 cents. Money is refunded if not benefited or satisfied. Try it. Ask your druggist for a sample bottle.

There is a practicable route to heaven from every point on the habitable globe.

If the Baby is Cutting Teeth. Be sure and use that old and well tried remedy, Dr. W. W. Wood's Soreless and Safe Teething Remedy. It soothes the child, soothes the gums, always all pain, cures wind colic and is a bottle remedy for diarrhoea. Twenty-five cents a bottle.

TO ALL OUR FRIENDS. We send a Christmas and New Years Greeting, and wish them many happy returns of the same. C. P. BARNES & BRO., Louisville, Ky.

No cure, no pay. This is all we have to say in recommending Dr. Simmons' Cough Syrup, and for 50 cents 50 doses. My friends, give it a trial. Manufactured by A. C. Simmons, Jr., Medicine Company, Sherman, Texas.

EPWORTH LEAGUE DEPARTMENT.

The New Year is at your doors. What will you do with it?

A large part of mankind is in darkness. Is it your business?

There is saving power in the gospel to-day. Let us trust in it.

More faith, more love, more service, more sacrifice, more souls for Christ. Let us aim at these in the new year.

As useful as money is, it cannot buy the best things in two worlds. They must be gotten without price, or not at all.

Do not go with the sinner, nor despise him. Your business is to lead him to a better life.

The wretched outcast whom you scorned and spurned, Christ would have pitied and helped. Are you sure you are his disciple?

TOPIC FOR JANUARY: "THE GOSPEL IN ISRAH." Jan. 3: A Gracious Invitation.—Isa. 55:1, 2, 6, 7.

Isaiah, from whose prophecy the lessons for the first three months of 1897 are taken, has been called the "Gospel Prophet," so accurately did he predict the birth of the Messiah and many incidents of his life.

The following suggestions are so appropriate at the beginning of these studies that we copy them from the Epworth Herald:

"Let us determine now that we will get the most and best out of this mine of gold. Let us record a few hints of procedure:

"1. Buy some good volume or commentary on Isaiah, if you can afford it, and learn all you can of the man and his times.

"2. Read Isaiah carefully and thoughtfully from beginning to end, making notes as you go. If possible read it every thirty days during the three months. Get the sweep of the prophet's vision, and you will enjoy these platitudes of truth indicated in the topics all the more. Saturate yourself with the prophet and his theme, and don't be bothered by anybody's theory of its composition."

The series of lessons opens with an invitation, and the invitation is preceded by a challenge or call for attention. Ho! The subject about to be introduced is one in which all the world is interested, and the careless devotee of pleasure, the preoccupied man of business as well as the thoughtful of divine things may well afford to stop and hear a message the most important, the fullest of hope and encouragement that has ever reached mortal ear.

WHO ARE INVITED? "Every one that thirsteth." He who has no sense of need will not appreciate an offer of aid. The self-righteous and self-satisfied care nothing for the gospel, while they who are conscious of sin and wretchedness are gladdest to hear the message of hope.

There was a deep significance in the words of the Savior: "I came not to call the righteous, but sinners to repentance."—Mark 2:17.

The reason that "not many wise men after the flesh, but many mighty, not many noble are called, is not that these do not need Christ, or that he is a respecter of persons, but because by reason of their worldliness these do not welcome the gospel.

TO WHAT ARE THEY INVITED? "To the waters."—To that which satisfies thirst. As the weary, thirsty traveler rejoices to find the refreshment of abundant water, so the gospel brings the joy of satisfaction to the soul which thirsts for the water of life.

"Buy wine and milk."—These are valuable to stimulate and nourish one who is fainting with weariness and thirst, and represent the refreshing and nourishing qualities of the gospel. All that is needed to afford satisfaction here and happiness hereafter is furnished through the gospel.

WHAT IS THE COST? "Without money and without price."—There are no material nor moral considerations necessary to our welcome. The poor, the friendless, the social outcast, the moral bankrupt—all are welcome and the feast is free.

A REMONSTRANCE. "Why do ye spend money for that which is bread?" "Money may represent, not only the coin of the realm, but thought, effort, purpose—indeed, any and all energies. Think of the wasted resources, the idle investments, the unproductive capital of all sorts in this world, and you will not wonder that we often verge close on financial and moral bankruptcy. Where does the money go? Thousands for chewing gum, millions for tobacco, yachts, theaters, etc., and a billion and a half for alcohol. Why? why?"—Epworth Herald.

EFFORT IS NECESSARY. "Seek ye the Lord, while he may be found, call upon him while he is near." Not because the Lord has hid himself in anger, but because moral darkness has hid him from the sinner's sight. He is near, however, to them that call upon him and the promise has been given that "he that seeketh findeth."

PARDON FOR THE PENITENT. "He will abundantly pardon." The completeness of this pardon is often spoken of, "As far as the East is from the West, so far hath he removed our transgressions from us." "I will remember their sins no more." Pardon, peace, liberty, adoption and service here with glory hereafter are included in the gracious invitation.

PLANS FOR TORONTO. The outlines of the programme for the great gathering at Toronto next July begin to appear. The recent meeting at Toronto of the three General secretaries, and the conference of our division of the General Committee last week at New York, settled some fundamentals, and made possible the completion of the entire programme at no distant day.

The idea of attempting to convene the multitude in one building or tent has been abandoned. Four meetings will occur simultaneously. These will be held at Massey Hall, the rink, the pavilion, and the Metropolitan Church. The first will be held at six thousand, the second and third four thousand each, and that splendid church will hold about three thousand. The buildings are located within a short distance of each other. In the neighborhood of these centers there are several large churches which can be used for overflow meetings and special gatherings of various kinds.

The general theme of the conference will be "Christ in the world to-day." On Thursday afternoon, July 15, addresses of welcome and responses will be made by various distinguished individuals. That night the real work of the conference will begin. Four conference sermons will be preached. Two of the preachers will represent our own Church, and one each the Methodist Episcopal Church, South, and the Methodist Church of Canada. These will be great sermons by great preachers. On Friday morning department conferences will be held. They will be in charge of expert leaders, and ample opportunity will be given for the exchange of opinion on methods of work. The committee has avoided the mistake made at Chattanooga of holding a mass-meeting and the department conferences near the same time. Friday afternoon and evening will be given to the subject of missions. Representative missionary leaders from the three Churches will speak, and it is expected that the great themes presented touching the world's redemption will produce deep conviction and burning zeal. The definite topic for Friday afternoon will be "Christ for the world," and the topic for the evening will be "The world for Christ."

Saturday morning will be occupied by three great Church rallies. A "Dominion rally" will be held at the rink. A "Dixie rally" will occur at the Metropolitan Church. The rally of the Methodist Episcopal Church, not yet given a distinguishing name, will crowd the Massey Hall. We have seen enough of the programmes of these meetings to predict that they will be splendid. That of our own Church will draft into service three or four of our best orators. The early part of Saturday afternoon will be a breathing spell. The young will have an opportunity of visiting places of special interest in the city and its suburbs, and at 4 o'clock the multitudes will gather in the beautiful Queen's Park. Instead of the mammoth street parade, which was at first proposed, arrangements will be made to have the young people enter the park in battalions from several directions headed by brass bands. We will gather in groups at different points in the park, and will be entertained by short addresses and inspiring music. It is predicted that fifty thousand Methodists will be in the park that afternoon. In the evening four meetings will be held, two of which will probably be devoted to the Junior League and two to the subject of temperance.

Sunday will be the great day of the feast. It has been proposed that a number of sunrise meetings be held in various sections of the city. Others believe that after the excitement and toil of the previous day it will be wise to rest until the regular morning services, especially as the balance of the day is to be so crowded with meetings of various kinds. Methodist preachers and laymen will occupy the thirty-six Methodist pulpits of the city, and it is likely

that sister denominations will insist that we supply their pulpits also. Inasmuch as no street cars run in Toronto on Sunday it will be expected that delegates will attend the Churches near which they are entertained.

On Sunday afternoon several great love-feasts will be held. This will be a time of soulful singing, Christian testimony, heart-searching, and surrender to God. At night the whole city will be invited to zealous revival meetings. The programme will probably say "evangelistic services," but we like the old-fashioned name. In these evening meetings the man who delights to "orate," or whose heart is not on fire with zeal to win souls, should be excused, and every energy of every participant concentrated upon the one great vital aim of the occasion—the conviction and salvation of sinners. God grant that it may be a night of victory!

The music for the conference is to be directed by Professor Torrington of the Metropolitan Church choir—a veritable prince in his profession. Mr. John N. Hughes of Toronto is chairman of the local committee. He is said to know how. Negotiations with railroads and steamboat lines for special rates are now pending. In fact, due progress has been made in all general and local arrangements. Competent hands are at the helm. The Epworth Herald will keep you posted as plans assume definite form.—Epworth Herald.

GOD'S PLAN FOR YOU. Go to God himself, and ask for the calling of God; for as certainly as he has a plan or calling for you he will somehow guide you into it. And this is the proper office and work of his Spirit. By this private teaching he can show us, and will, into the very plan that is set for us. And this is the significance of what is prescribed as our duty, namely, living and walking in the Spirit; for the Spirit of God in a kind of universal presence, or inspiration, in the world's bosom; an unending inner light by which, if we accept and live in it, we are guided into a consoling choice, so that what God wills for us we also will for ourselves, setting into it as the needle to the pole. By this hidden union with God, or intercourse with him, we get a wisdom or insight deeper than we know ourselves; a sympathy, a oneness with the divine will and love. We go into the very plan of God for us, and are led along in it by him, consenting, co-operating, answering to him we know not how, and working out, with nicest exactness, that good end for which his unseen counsel guided us and sent us into the world. In this manner, not neglecting other methods, but gathering in all their separate lights, to be interpreted in the higher light of the Spirit, we can never be greatly at a loss to find our way into God's counsel and plan. The duties of the present moment we shall meet as they rise, and these will open a gate into the next, and we shall thus pass on trusting and securely, almost never in doubt as to what God calls us to do.—Canadian Churchman.

O Lord, may the thoughts of death, and of what must follow, by the grace of God mortify in me all carnal security and fondness for this world, and all that is in it, the lust of the flesh, the lust of the eye, and the pride of life. And O that I may make my calling and election sure, that I may die in peace, and rest in the mansions of glory, in hope of a blessed resurrection, and a favorable judgment at the great day. And may the consideration of a judgment to come oblige me to examine, to try, and to judge myself, that I may prevent a severe judgment of God, by a true repentance, and lead a life answerable to amendment of life, and that I may find mercy at the Great Day. O may the hopes of heaven and happiness sweeten all the troubles of this mortal life. O Lord Jesus, who hast redeemed us with thy precious blood, make me to be numbered with thy saints in glory everlasting. O let my name be found written in the Lamb's book of life at the Great Day. Amen.—Rev. T. Wilson, D. D., in Sacra Privata.

Will you take a little time alone this evening? Take a pencil and paper; and after you have honestly and fairly thought on your own state, and weighed your own condition before the Lord, will you write down one of two words? If you feel that you are not a believer write down this word: "Condemned;" and if you are a believer in Jesus, and put your trust in him alone, write down the word "Forgiven." Do it, even though you have to write down the word "Condemned."—Surgeon.

SAVE YOUR EYES. To persons who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send our printed instructions for testing the eyes, Spectacles and Eye-glasses repaired. New Lenses fitted in old frames. C. P. Barnes & Bro., 840 W. Market, Louisville, Ky. This is a reliable.—Publishers True Advice.

WANTED—For a boy 12 years old please to a Christian family within 25 miles of Dallas, Texas. Preston Street, Dallas, Texas.

WANTED by a lady, position either as housekeeper in hotel or private family; sick nurse; to take care of children; do light housekeeping; plain sewing, or as companion to widow or invalid lady. Can give references. Call or address 311 Preston Street, Dallas.

FREE TO E. A. M. An Engraving of the Hall of the Museum, also large catalogue of Museum books and goods with full price list. See Illustrated History of Freemasonry for Agents. Owners of the Boston Museum Books, 120 Broadway, New York. This is a reliable.—Publishers True Advice.

Methodism Uncarthing Italian Divinities. Methodism, in common with other evangelical Churches in that land, is destined to unearth and bring to light many a long-hidden form of unspeakable beauty and value. Neglected, superstitious, illiterate, miserable and degenerate masses of humanity huddle in the very shadow of the Vatican. In no city is the gospel of personal regeneration needed more than it is within a stone's throw of the Pope's residence. The moral ground sounds hollow underneath that much-behatched ecclesiastical metropolis. Men and women are literally buried there. Great mounds of superstition, immense masses of meaningless church tradition, and crushing heaps of lifeless formalism shut out the light from the souls of men. The gospel must excavate. It must dig down into the depths and bring to the surface and up to the sunshine those who have been buried by centuries of ignorance and neglect. Many a wonderfully bright soul will be exhumed, but we may not then surrender our excavated treasures to those who now claim all things above and below the ground. Innumerable marbles are surrendered to the king and used to adorn the galleries and palaces of the privileged, but men whom the truth unearths and restores to the sweet light will heighten the courts of the King immortal and invisible. That masterpiece of art found below the foundations of our Methodist church in Rome heralds the moral and religious treasures which will ascend the shafts of consecrated work yet to be done in that historic peninsula. A friend who recently wrote to us a wonderful letter from Italy says: "The Italian is debauched by the casuistry of Rome by her saints and other ghosts put between the soul and Christ, by the elevation of canonical observances to the same rank as the commandments of God, and by greater penalties for doubt than for sin."

Pow men have written sentences more eloquent and just than this. This is the subterranean crypt into which the evangelical Church must send her delvers to lift the moral intelligences that have been lost to all light and sight save that of him who authorizes, approves and blesses the beneficent undertaking.—Northwestern Advocate.

The best lamp chimney word in the world is "Macbeth," whether English or French or Flemish or Dutch. But get the shape that is made for your lamp, "pearl top" or "pearl glass." Let us send you the Index. Geo A Macbeth Co

THE BEST LAMP CHIMNEY WORD IN THE WORLD IS "MACBETH," WHETHER ENGLISH OR FRENCH OR FLEMISH OR DUTCH. BUT GET THE SHAPE THAT IS MADE FOR YOUR LAMP, "PEARL TOP" OR "PEARL GLASS." LET US SEND YOU THE INDEX. GEO. A. MACBETH CO.

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Your Christmas edition is a perfect beauty and full of good things.
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All honor to you and the editor for the splendid issue. It is excellent, both in form and matter.
J. KILGORE, Calvert, Texas.
Hurrah for the Christmas number of the Texas Advocate! It is a thing of beauty. I do not see how you could well improve either its mechanical or literary make-up.
GEO. S. WYATT, Fort Worth, Texas.

The Christmas Advocate is a beauty, and in its matter and make-up first-class. It is a mark of great enterprise, and I think will be appreciated. I congratulate you.
STERLING FISHER, San Antonio, Texas.
The Christmas number, in its new dress and form, is superb. The symposium on Christmas festival would be hard to surpass. Bro. Pierce's editorial on first page is worth a year's subscription.
(REV.) W. H. ARMSTRONG, Paul's Valley, I. T.
Your Christmas number was most elegant; indeed, up to the top. You are making the paper superb in every respect. It grows and speaks soundly, kindly and wisely on all lines. I believe the Church, and especially the ministers, will appreciate and sustain any effort that may be made by you, God bless all concerned.
J. HARALSON, Bertram, Texas.

Well! well! well! Last week I brought my papers from the office, and turning them about, said to my wife: "The Texas Advocate didn't come;" but after examining my papers closely found our grand old Texas Advocate had put on a brand new dress, so that I did not recognize the old lady. Standing there in her new pink, adorned with flowers, she looked as fresh as a girl—sweet sixteen—in the bloom of May. May the Lord bless our grand old Advocate with all of its corps of workers.
J. DAVID CROCKETT, Cleburne, Texas.

The last number of the Advocate, as Abe Muley would say, "is a dandy." It has been my privilege from time to time to read Thanksgiving and Christmas numbers of other periodicals, but I don't think I ever saw or read anything that excelled this number of our Church paper. I shall carefully preserve it for future use. It will be good reading fifty years hence. I have been reading the Texas Christian Advocate most of the time since the early seventies, and have always regarded it as a good paper, well worth its subscription price to any Methodist family. It has been continually improving until now it surely stands in the very front rank of all the great family of Advocates. I congratulate the editor and publisher on the great work they are accomplishing for Texas Methodism through the Advocate, and wish them and all connected with the office a joyous Christmas.
C. HENDERSON, Gordon, Texas, Dec. 21.

That Christmas Advocate is without an equal so far as I know. My little girls and I devoured it more greedily than our Christmas turkey. We shall

look for something just as good on Dec. 25, 1897. May the new year bring to the Texas Advocate, including every member of its staff, increased prosperity.
EDWARD W. STARRANT, Brenham, Texas.
The Christmas number was certainly beautiful. A fine piece of journalism.
F. B. CARROLL, Greenville, Texas.

The Christmas number is a gem and is praised on all sides here.
D. F. FULLER, Rockwall, Texas.
Your Christmas number was the best paper I have seen from any point in the South.
I. S. ASHBURN, Paris, Texas.

Accept my congratulations on your skill and success in giving us an ideal Christmas number of the Advocate. It is elegant.
O. C. FONTAINE, Willsboro, Texas.

Allow me to congratulate you on the appearance of your Christmas number of the Advocate. It is certainly excellent. No looking backward about the Advocate, I see.
THOS. EVANS, Galveston, Texas.

Machine came some days ago all O. K. Wife is much pleased with it. Thinks it as good as the best.
J. W. CLIFTON, Mt. Vernon, Texas.

- Unanswered Letters.
Dec. 24—Eugene T. Bates, sub. T. J. Minnis, sub.
Dec. 26—R. C. Armstrong, sub. C. I. McWhirter, sub. A. E. Goodwyn, sub. M. W. Moody, sub. J. P. Rodgers, sub. George R. Ray, sub. A. F. Hendrix, sub. R. R. Raymond, sub.
Dec. 28—J. F. Archer, sub. J. T. L. Annis, sub. J. M. Alexander, sub. D. C. Ellis, has attention. C. C. Davis, sub. R. S. Gosline, sub. C. W. Goodwin, sub. R. J. Tooley, sub.
Dec. 29—J. H. White, sub. Robt. B. Bonner, sub. Jerome Duncan, sub. O. P. Kiker, sub. L. W. Cain, sub. E. K. Denton, sub.
Dec. 30—Ben H. Bounds, sub; change made, J. P. Wheeler, sub. R. S. Helzer, sub. J. T. Graham, has attention. J. M. Armstrong, O. K. M. L. Hallenbeck, sub. C. C. Davis, sub. R. J. Smith, sub. I. J. Coppedge, sub.

- POSTOFFICE ADDRESSES.
Rev. J. W. Lowrey, Hester, Texas.
Rev. B. F. Gassaway, Ryan, McLennan County, Texas.

EDUCATIONAL.
Under the Direction of the Board of Education of the Northwest Texas Conference.
PREPARED THIS WEEK BY R. A. BOAZ.

All great revolutions in the world of morals and thought have been led by educated men. Moses was skilled in all the learning of the Egyptians; Paul sat at the feet of the immortal Gamaliel; Luther was a man of learning and independent thought; John Wesley, the leader of the great Methodist movement, was an eminent scholar. From the day of Wesley down to the present Methodism has stood for education. Wherever Methodism has gone she has promoted this great cause. She has fully recognized the value of an all-round education. She remembers that while God can use consecrated ignorance to promote his glory, he can use more effectively consecrated intelligence. She has taught that learning and piety should go hand in hand, and when thus joined together may prove a great power for good in the world. This high value set upon learning has had much to do with the phenomenal success of Methodism in the past and her estimate of learning shall have much to do with her success in the future. This is an age of intellectual activity and is in eager search for knowledge. The young of our land are thirsting for deep draughts from the fountains of knowledge. Our Church must keep pace with this onward movement or lose her high place in the ranks of Christian denominations. She must furnish under her own auspices the very best education to be had in the land. The Church that furnishes the best education for her young to-day is the Church that will wield the greatest power to-morrow. We must have educated Methodists in the rural districts, in the small towns, in the practice of medicine, in the school-room as teachers, at the bar, on the bench, and above all, in the pulpit. While we want educated Methodist men and women in our homes and in all avocations to mold and fashion public opinion as laymen, we must have educated men in our pulpits to mold and fashion opinions from the sacred desk. Our young men and women are seeking higher education, our older people are reading more extensively and becoming better informed and they demand education on the part of the ministry. The day is fast coming—indeed, is already here—when an uneducated man in the pulpit is, to say the least, at a very great disadvantage. The work of the Southwestern University at Georgetown is invaluable to the Church in furnishing a liberal education to the young Methodists of Texas.

We shall hail with delight the day when our correlated school system in Texas shall be perfected and our many smaller institutions of learning shall

graduate their pupils into the higher classes of our central University at Georgetown.

RURAL GEORGIA.
In company with Dr. J. B. McGehee, presiding elder of the American District, I took recently a happy trip through part of Western and a greater part of famous old Stewart Counties, whose glorious autumn in gorgeous robes reigned green. The weather was superb, with just enough nother in it to make it crisp and enjoyable. Our first point was Weston, an "old settlement," and one of the appointments of a first-rate circuit. We were cordially greeted by the pastor, Rev. T. E. Davenport, and a cordon of substantial brethren. The sermon by the "beloved" was of a high order and to the use of edification. At its close a dinner of the true Georgia type was delightfully served by the ladies and richly enjoyed by all, not excepting yours obediently. The pastor made some excellent points in his reports, and the finances for the most part were well up. We next touched Richland, the headquarters of the circuit and a railroad center of some possibilities, where we have an elegant little church carpeted throughout and finished in cherry, oiled and varnished. In the days of "Georgia scenes" this point was known as "Box Ankle." On Saturday morning our good steed took us to the hill country of Stewart, and to a great gathering at Wesley Chapel, where our next conference was to be held. Such a place for a church one seldom sees—crowded with hoary old folks that seem to reach their great arms out of the misty part and into the undiscovered future. After an excellent sermon by the district bishop and a most sumptuous dinner at the house of the good sisters, a most interesting session of the Quarterly Conference (the 4th) was held with the pastor, Rev. W. T. Stewart, and as fine body of laymen as I have been privileged to meet in many days. Most of the Churches reported "out," which made the brethren—at least, two of them—smile almost aloud. But lest I be "further tedious upon thee" I will make an end just here.
CHARLES WALKER SNOW, Dawson, Ga., Dec. 5.

A LETTER.
The dear old Texas Advocate has come more heavily laden with good things than usual since the reports from the conferences have come in. It is truly inspiring to read these reports and learn that our beloved Methodism is spreading over our broad land, and everywhere bearing much fruit for the Master. What heart-warmings these Annual Conferences prove to be as the ministers meet and feel the mental and spiritual ozone pervading them. After conference you can easily tell when you meet a Methodist minister if he has attended his conference. If any untoward event prevented his attendance he is the same man he has been all the years; but if he has been to conference he is like a new coin—brilliant and sparkling, the tarish all rubbed off, and the stamping and lettering ready to be read by all men. The laymen never fail either to be enthused with Church work and to bring back home more zeal for the Master and more love for humanity. The women of the Church are also participants in this renewing of spirit, and although they do not wish the responsibilities of delegation, they fall into line most gloriously in the missionary work and the new organizations—the W. P. and H. M. Societies and the Epworth League. Great blessings are these organized branches of Christian work to the women who love to labor in the Master's vineyard. It was my pleasure to worship with God's people in the Methodist Church in the splendid little town of Midway on last Sabbath. It is not so splendid outwardly; the business part of it is not as neat in appearance as the residential town or city ways; but the splendid part is found in the quiet homes where dwelled refinement and culture and Christian worth. Midway by name, it is "all-the-way" in the intrinsic worth and good works of its inhabitants. In Midway we did not meet "Little Jack Horner, Sitting in a corner, Eating his Christmas pie," but we did meet Rev. W. W. Horner, our transfer from the North Texas Conference, who will soon be eating his Christmas pie. Unlike his illustrious namesake, he does not sit in a corner, but with tongue and pen boldly proclaims the unsearchable riches of the gospel of Christ. We were pleased to learn that Bro. Horner's late work had passed its first edition and would soon re-appear in enlarged form. His subject, the importance of disseminating and inculcating doctrine in our Church work, is timely and we feel that he has catred an open and useful door of authorship. He will find an appreciative and zealous people in Midway and Madisonville, and the Christmas pie will doubtless be abundant and appetizing. His first 11 o'clock sermon in Midway was timely (from II Thessalonians 12: 15), and much enjoyed. Wishing you, Mr. Editor, the ministers, and all the good readers of our dear Advocate a happy Christmas, I say good-bye.
MARY R. LESSENE, Hennessy, Texas, Dec. 11.

GOOD NEWS FROM BRO. HOLT.
Let us thank you for your beautiful Christmas edition. The old conference year has come and gone; the new year is now upon us. Our new—yet old—preacher has also come and made his first round. We have heard him at all the appointments, and we hear nothing but words of praise. His good wife is also a great favorite with the people. Our entire circuit is local option, and has been for about six years. The law was so badly abused that the good people organized themselves into a law and order league to aid the officers in the execution of the law, and the whistling men say they must either quit or vote local option out; so a petition was started and we are sorry to say some Methodists signed the petition and worked for the whiskey side. But when the votes were counted we had seventy-seven majority for God, humanity and right. But our law and order league kept working, and at the close of the session of the late grand jury it was found that three bills of indictment had been found against our whiskey men for violation of the local option law. Soon after the county court met. One case was tried and convicted, and his punishment was assessed at twenty-five dollars fine and twenty days in jail. The boys are now pleading with the good people to help them out of the trouble by signing a petition to the court to enter into a contract with the whiskey men who agree and obligate themselves to surrender their beverage licenses and not to handle whiskey in any way for a period of two years. The court agreed to continue the cases from term to term for two years, the cases then to be dismissed against them, provided they have kept their part of the contract. We can not tell yet just what will be the result. The petition is out and the boys are very ready in their confession that prohibition will prohibit. Our prayers are that the right thing may be done and that our whiskey men may get all that is due them, and that the Church of the living God may be purged of all the evils that are weighing so heavily upon her at this time. We are glad, however, to say the great majority of our Church members are law-abiding and are with the Church. But as it was in the days of old, so it is to-day—the Achan in the camp can disturb the whole camp.
J. M. HOLT, Roysie City, Texas.

LETTER FROM BRO. HAYNIE.
We had a most delightful visit to the city of Bastrop, the seat of the Texas Annual Conference. I believe it was the most spiritual session that it has ever been my pleasure to attend. So far as I could learn, no city ever put forth such effort to entertain and make every preacher feel like he had the best home. Revs. A. E. Goodwyn, D. H. Hotchkiss, J. W. Horn and this writer were sent to Dr. Luckett's. He and his good wife and his son and his daughter-in-law did all in their power to make us happy and comfortable, and I can assure you they made a success of it. Oh, that table on Thanksgiving Day! I only wish I could tell you the half—the flowers and fruits and the finest turkey, and oh, that whole baked pig, with a great big red apple in its mouth. On Monday morning, just before the appointments were read out, Bros. Hotchkiss and J. E. Green sang that favorite song of Bro. Green's. Some cried, some shouted, some said amen. The Holy Ghost came down upon us and everybody seemed to be happy, and I believe every preacher felt thankful that he had even a place to work for the cause of the Master. After leaving Bastrop we went to the new city of Smithville, where we spent a short time with some of our children and some of our old friends; from there to the old city of LaGrange, where we spent a short while very pleasantly; from there to the city of Weimar, one of our old and much-loved homes, where we met many of our old and tried friends; last, but not least, we met Sister Haynie and the baby boy, and the grandma and aunts and cousins, and here we had the pleasure of carving another one of those big fat turkeys. After spending several days very pleasantly, we started for our home at the little city of Kosse. Reaching home safely, we found a host of friends and brethren and sisters, too, who gave us a very hearty welcome back again as their friend and pastor. Our much-loved presiding elder, Rev. J. B. Cochran, preached us a good Holy Ghost sermon last night and this morning, the 12th, held our first Quarterly Conference. All the stewards were present but one, and all seemed to be cheerful and hopeful. As the pastor, we feel hopeful of a successful year. These people never allow their pastor to want for anything. We are going to try to get the Advocate into every family possible, for we feel that the paper is better than it has ever been. The man that takes and reads his Church paper is in sympathy with his Church and its interest. May the blessing of the good Lord rest upon your labors.
H. M. HAYNIE.

GALVESTON NOTES.
I give you a word on Galveston Methodism. We have three Churches here—West End, St. James and St. John's. Of the first, Bro. T. B. Graves is pastor; of the second, Bro. Leon Sonfield; and of the third, your humble writer. Bro. Graves enters hopefully on his third year. He has now a membership of 130; an excellent work he has done. Bro. Son-

field enters now upon his second year at St. James. His work has been of the most substantial character; his house overflows at night, having now the best night congregations in the history of his Church. Grateful I am for these two noble colleagues in our Galveston work. St. John's opens up most encouragingly. I have been warmly received. Our congregations are increasing at each service in a most gratifying degree. The spirit of hopefulness in every department of the Church is delightful to see. The resources of St. John's seem not to have been fairly estimated hitherto. She has a Sunday-school with an enrollment of more than two hundred scholars, a League of about seventy members, and a noble Church membership of about two hundred and fifty, a large part of which is longing and praying and working for a forward movement. God is in the lead. I verily believe his Spirit has blessed every service, and already there are tokens of victory. Our hearts are happy and our hands are in the hands of him who never lost a battle.
W. D. BRADFIELD, Galveston, Texas.

REPORT AND PROTEST.
Allow the submission of this (my twenty-sixth) annual report. Fourteen are a part of the record of the Northwest Texas Conference, while twelve (including this, perhaps the last) have been made as a local preacher. At the request of the pastors I have assisted in twenty-five protracted meetings, resulting in two thousand, one hundred and sixty additions to the Churches. Have tried to preach over six hundred times, and lectured the League, Sunday and day schools one hundred and twenty times. This work necessitated my absence from home over three hundred days and required the traveling of more than twelve thousand miles for its accomplishment. "To range all over the world," this ex cathedra. The cream from these widely scattered "pans," i. e., remuneration less railroad fare, was one thousand, three hundred and seventy-five dollars. Being election year and Holstein-"Freeze-dried" milk in lieu of Jersey, and the politicians having "skum" it mostly, and made it rather an unprofitable year, and provokes, as I retrospect, the silly query: "To be or not to be, that's the question, whether 'tis nobler in the mind to suffer the stings and arrows of outrageous fortune or to take arms against a sea of trouble, and by opposing, end them?" My commission reads, "Go ye into all the world and preach the gospel to every creature;" my precedent from preceptor and founder, "The world is my parish;" my orders, "scatter spiritual holiness over the lands;" my vows obligated my continuance unto the end. Put recently two placards posted in conspicuous places have confused and confounded me. The first, upon the gateway of a modern Dives: "Beware! Bed Dog! Keep Out!" The second in the columns of the organ of a broad-gauged and progressive Church: "Beware of evangelists, my brother, beware! They will skim every pan of milk!"—Bishop J. C. Keener. "He put himself squarely against local preacher evangelists, and the conference and the organ were heartily with him." Now, how, as an honest man, while holding credentials from the Church, can I longer inveigh against her polity and economy, with pretense of loyalty flieh the children's milk, nor leave for them the butter fat upon one diminutive "pan." The nondescript ewe whose consuming greed surreptitiously purloins from sucklings, richly deserves the fate without the post-laudation so summarily bestowed upon the classic pup called "Poor Tray." While the bad company, precipitating the misguided dog's untimely end—pastors who whistled the Macedonian cry while the hapless pup picked up his ears and flew to their relief—should at least have given some sharp rebuffs of protest as cruel stones from catapult of power fell upon his bowed head, nor contentedly gnaw the bones generally relinquished by the good-natured dog for their delectation. Dulce et decorum est pro patria mori. Had one not better file his papers than to make his brethren party to such duplicity? Shall I secularize and apostatize? Re-enter the conference! Do I trap—youngeer men are turned away. Travel commercially! Conscience would invite me to preach on Sundays instead of playing chess or dominoes. But who would dare invite the prohibited with skull and cross-bones glaring. "Beware!" And woe to the imperlurd divine or human who dare intrude or jump a claim! May I go once more to bed! I receive my coup de grace to boyhood home or cowboy camp-meeting or Rio Grande? Perhaps, with an embargo upon your mouth; for there must be no "pans of milk skimméd!" O tempo! mutantur et nos mutantur in illis! Twenty-six years ago the mother of Christianity in earnest, with holy fire fanned my young soul into a radiant flame of zeal for the world's salvation. Born under the fruitful influences of her burning love, at her altars I have witnessed the salvation of sixty-five thousand souls. Encouraged to the work by Gilmore, Stanford and Mackey, because forthwith the Church would not let me remain at my charge, but thrust me out in revivals everywhere, at Waco eleven petitions lay on Bishop McTeire's table: "What will we do with this man?"—"B. T. "He can't stay anywhere"—Stanford. "I thought he was loyal"—B. T. "He is, but he is a revivalist and the brethren won't let him"—Stanford. "Any-

thing against Burnett?" Mackey, "No." "Bishop, I want a location"—B. Bishop McTeire: "After such a report as that (it was centenary year) located at own request." Motion by H. Bishop to reconsider and grant supernumerary relation. Burnett: "But I am not sick; am going to do more work than ever," etc. But lo! in the end Bishop, conference and Advocate all most heartily concur, "Beware of local preacher evangelists!" My call to preach came from God. The hands of Kavanaugh and Pierce set me apart to the work. My vows were: I am going on to perfection; in this life, after it; expect to attain it in this life. But the chalice so near my thirsty lips, broken at my feet! Strange paradox, or is it but infatuation? At this juncture, red-hot friction upon great fundamental principles basic of the religious structure—i. e., revivals and holiness. I'll go to my pastor; inform him of the amount of work I am able and willing to do. To be informed, perchance, that local preachers may not labor acceptably in a city charge. Then shall I grow morose and sour, fold my hands and ears as many have already done, with only an occasional discordant bray of discontent. I want to grow sweeter in gift and grace as I ripen for the tomb. If I rest, I rust. Would rather burn out than wear or rest out. Perhaps General Boett can give me a job, or Bishop Garret in the new army. But is there not danger? If we suffer not God to send by whom he will, shall fire be invoked from heaven, if they follow not us? The young men thrust back for want of room will seek the professions, and rank and file of veterans, decimated by the fell destroyer, will bewail the folly that held no well-trained reserve force with holy heart and revival power against the evil day. Another placard with cross-bones and death-head: "Ichabod, beware! While merciless blows from an avenging leucoclast rain thick and fast upon our most cherished idols, can it be that the whole world has gone daft politically, socially and ecclesiastically? While pessimistic fears materialize to leave us partyless and Churchless, until there be revolt at the brutum fulmen, erasing the lethargic with sic semper tyranni!—which, being interpreted, may mean: "I am sick; send for Mc-Glantz." It is glorious work, with friends in solid phalanx around you, to battle with the world, flesh and Satan; but when "foes are of our own household, and familiar friends have lifted up the heel against you," then the wall from despairing heart and from prince of warriors, "set tu, Brutel!" my tenacity may be my ecclesiastical feto de de. God knows the motive prompting the writing, and vinct, qui se vinct.
R. H. H. BURNETT, Oak Cliff, Texas.

NORTHWEST TEXAS CONFERENCE.
CHILLICOTHE.
J. T. Griswold, Dec. 24: A splendid meeting just closed at this place. Church much revived and many sinners converted. Bro. C. S. McCarver was with us and preached to the conviction and edification of both Church and sinners. We are pleased with our fourth start on this charge.
RODGERS.
G. W. Harris, Dec. 29: We are starting off on our third year here. The Junior League has given us a nice pounding and three turkeys for Christmas dinner. We have received many other tokens of kindness. In return we hope to do the best year's work of our life. God bless the good people of Rodgers.
SNYDER.
W. H. Harris, Dec. 28: We have been well received for our third year. First Quarterly Conference is over. We had a good time. Bro. J. S. Chapman did us good work and we are well pleased with him. At the close of the 11 a. m. service we received Bro. J. M. Wood into our Church. Bro. Wood has been a member of the Baptist Church for years and a minister in that Church for thirty years.
GRANBURY.
C. A. Evans, Dec. 24: We are moving along nicely at Granbury. Rev. A. L. Pruitt, of Nashville, Tenn., is here assisting us in a meeting. Above everything else we want to see a revival here and we ask all of the readers of the Advocate to pray for this meeting. We have had a nice pounding since conference and many things to encourage us.
TATAM.
W. D. Johnson, Dec. 12: We are glad indeed we have come to a kind and pleasant people on the Colorado Mission. They have purchased a cozy three-room house for the parsonage. They have furnished it throughout very nicely. To our surprise, the first day we were at our palatial home, a nice vehicle rolled up in front of the house with an abundant supply for the table. May the Lord bless the charge with his richest benedictions and touch their minister's lips with a coal from his altar that he may rightly divide the Word of truth, giving to each his portion in due season.
HASKELL.
M. L. Moody, Dec. 15: We reached our field on fifth Sunday in November, but did not reach here in time to take part in morning service. Filled pulpit on first Sunday in December. This is a typical Western people and those who have been in the West know what that means. This preacher and his family received a hearty welcome—a most

hearty welcome. The first evening in the parsonage brought many kind faces within the walls and many were the tokens they left behind when they left. A great surprise party, that! We pray God's richest blessings upon every one of them, and start for the best year's work of our lives. Their kindness still continues.
CORVELL CITY.
R. J. Tooley, Dec. 23: We have been kindly received again on this charge, with every reason to believe that our people have not forgotten the Lord nor his cause. We have some as good people in this work as ever lived in Methodist ranks and some as mean. I am finding it out more and more. "That some of our people are out-living us religiously" in spite of our clerical robes and long-out sermons, I have learned another thing, too, "that while we have to endure some things hard to bear," that our people have some hard things to endure in us occasionally. The better acquainted I get with myself, people and other preachers the more thoroughly convinced I am that we are not angels. I have covenanted with God to try to lead a better life.
CLEBURNE.
J. David Crockett, Dec. 25: We have entered fully upon the work on Cleburne Circuit the third year, and we had begun to think the people of this circuit thought too much (?) of their preacher to abuse him (?) by a "pounding"; but yesterday we were surprised by a "pounding" from Liberty, with a large turkey, eggs, butter, etc. Sisters Taylor and Weaver were the leaders in this good work. Things had scarcely quieted, when here they came from Domo, with another fine turkey, a large ham, eggs, butter, etc. We did not learn who was the leader in this. May the Lord bless all who have so kindly remembered us, not only in this act, but during past two years. If they only knew how much they could help the preacher by little acts of kindness to make the preacher and his family feel welcome and free.
LITTLE RIVER.
W. M. Adams, Dec. 26: We have made one round on our work, except Saturday and Sunday. Have received up to 11 o'clock to-day five members, and at 11 a. m. we laid the corner stone of our new church at the Holy Valley, depositing therein the Holy Bible, hymn book, Disciple, Nashville Advocate, Texas Advocate, the Methodist, a copy of the New Testament presented by a young lady who was converted last night at the parsonage at our prayer-meeting and who joined the Church at the corner-stone laying this morning, making six received into the Church. We began our revival at Little River on Christmas day and the five is beginning to fall.
HARROLD.
W. B. Ford, Dec. 23: We reached our new work (Harrold) Thursday before second Sunday in December and found that the good ladies had prepared to feed us on Wednesday. The house, and especially the kitchen, gave us a warm welcome. On Friday night, they came! They came!—Methodists, Baptists, Presbyterians, and big-hearted sinners, bearing their tokens. Songs and reading a Scripture lesson and prayer followed. God was with us. We are visiting—having a good time "going about doing good." We expect great things from God this year. Some changes will be made on the work. We trust God will lead and that there will be no friction. Our Methodist army, small though it be, can do great things if we all stand in our places. "Shoulder to shoulder, with shields touching," is the watchword, and in the name of the Lord we will conquer.
LOVELACE.
D. C. Ellis, Dec. 26: Many have been the hearty grasp of the hand, with "we are glad to have you back again," since our return from conference. But my welcome has not consisted alone in words and the shake of the hand, for on the night of the 21st inst., soon after dark, several persons came in, as I thought, to make a social call, but I noticed that each brought something to be left behind. Still I was so dull I did not suspect anything unusual till others came in a like manner, then it dawned on me that the preacher was being pounded. The company increased from time to time to about twenty persons, while others not present sent in their compliments in some substantial way. And now I want to say I have experienced several poundings in the past and felt grateful for the same, yet I have never appreciated one so much as this one and never have I had one of more real value. My prayer to God is that I may be able to minister to the people in spiritual things as I ought to do.
ALVARADO STATION.
Mrs. J. A. Hyder: We reached our work after a move of nearly 200 miles and are safely housed in our new home, which is in a beautiful country, and by the way one of the most elegant parsonages in the Waxahachie District. We have also a very neat church. It cost nearly \$7,000. It speaks well for the good people of Alvarado, and I might add here much of the work on parsonage was planned and paid for by our society at this place (W. P. and H. M. Society). The good people not only believe in providing a home for the preacher, but believe in feeding him as well, for on Monday night after moving in the morning, we were surprised by the ladies and gentlemen who came with flour, sugar, coffee, canned fruit,

look for something just as good on Dec. 25, 1897. May the new year bring to the Texas Advocate, including every member of its staff, increased prosperity.
EDWARD W. STARRANT, Brenham, Texas.
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Unanswered Letters.
Dec. 24—Eugene T. Bates, sub. T. J. Minnis, sub.
Dec. 26—R. C. Armstrong, sub. C. I. McWhirter, sub. A. E. Goodwyn, sub. M. W. Moody, sub. J. P. Rodgers, sub. George R. Ray, sub. A. F. Hendrix, sub. R. R. Raymond, sub.
Dec. 28—J. F. Archer, sub. J. T. L. Annis, sub. J. M. Alexander, sub. D. C. Ellis, has attention. C. C. Davis, sub. R. S. Gosline, sub. C. W. Goodwin, sub. R. J. Tooley, sub.
Dec. 29—J. H. White, sub. Robt. B. Bonner, sub. Jerome Duncan, sub. O. P. Kiker, sub. L. W. Cain, sub. E. K. Denton, sub.
Dec. 30—Ben H. Bounds, sub; change made, J. P. Wheeler, sub. R. S. Helzer, sub. J. T. Graham, has attention. J. M. Armstrong, O. K. M. L. Hallenbeck, sub. C. C. Davis, sub. R. J. Smith, sub. I. J. Coppedge, sub.

POSTOFFICE ADDRESSES.
Rev. J. W. Lowrey, Hester, Texas.
Rev. B. F. Gassaway, Ryan, McLennan County, Texas.

EDUCATIONAL.
Under the Direction of the Board of Education of the Northwest Texas Conference.
PREPARED THIS WEEK BY R. A. BOAZ.

All great revolutions in the world of morals and thought have been led by educated men. Moses was skilled in all the learning of the Egyptians; Paul sat at the feet of the immortal Gamaliel; Luther was a man of learning and independent thought; John Wesley, the leader of the great Methodist movement, was an eminent scholar. From the day of Wesley down to the present Methodism has stood for education. Wherever Methodism has gone she has promoted this great cause. She has fully recognized the value of an all-round education. She remembers that while God can use consecrated ignorance to promote his glory, he can use more effectively consecrated intelligence. She has taught that learning and piety should go hand in hand, and when thus joined together may prove a great power for good in the world. This high value set upon learning has had much to do with the phenomenal success of Methodism in the past and her estimate of learning shall have much to do with her success in the future. This is an age of intellectual activity and is in eager search for knowledge. The young of our land are thirsting for deep draughts from the fountains of knowledge. Our Church must keep pace with this onward movement or lose her high place in the ranks of Christian denominations. She must furnish under her own auspices the very best education to be had in the land. The Church that furnishes the best education for her young to-day is the Church that will wield the greatest power to-morrow. We must have educated Methodists in the rural districts, in the small towns, in the practice of medicine, in the school-room as teachers, at the bar, on the bench, and above all, in the pulpit. While we want educated Methodist men and women in our homes and in all avocations to mold and fashion public opinion as laymen, we must have educated men in our pulpits to mold and fashion opinions from the sacred desk. Our young men and women are seeking higher education, our older people are reading more extensively and becoming better informed and they demand education on the part of the ministry. The day is fast coming—indeed, is already here—when an uneducated man in the pulpit is, to say the least, at a very great disadvantage. The work of the Southwestern University at Georgetown is invaluable to the Church in furnishing a liberal education to the young Methodists of Texas.

We shall hail with delight the day when our correlated school system in Texas shall be perfected and our many smaller institutions of learning shall

GOOD NEWS FROM BRO. HOLT.
Let us thank you for your beautiful Christmas edition. The old conference year has come and gone; the new year is now upon us. Our new—yet old—preacher has also come and made his first round. We have heard him at all the appointments, and we hear nothing but words of praise. His good wife is also a great favorite with the people. Our entire circuit is local option, and has been for about six years. The law was so badly abused that the good people organized themselves into a law and order league to aid the officers in the execution of the law, and the whistling men say they must either quit or vote local option out; so a petition was started and we are sorry to say some Methodists signed the petition and worked for the whiskey side. But when the votes were counted we had seventy-seven majority for God, humanity and right. But our law and order league kept working, and at the close of the session of the late grand jury it was found that three bills of indictment had been found against our whiskey men for violation of the local option law. Soon after the county court met. One case was tried and convicted, and his punishment was assessed at twenty-five dollars fine and twenty days in jail. The boys are now pleading with the good people to help them out of the trouble by signing a petition to the court to enter into a contract with the whiskey men who agree and obligate themselves to surrender their beverage licenses and not to handle whiskey in any way for a period of two years. The court agreed to continue the cases from term to term for two years, the cases then to be dismissed against them, provided they have kept their part of the contract. We can not tell yet just what will be the result. The petition is out and the boys are very ready in their confession that prohibition will prohibit. Our prayers are that the right thing may be done and that our whiskey men may get all that is due them, and that the Church of the living God may be purged of all the evils that are weighing so heavily upon her at this time. We are glad, however, to say the great majority of our Church members are law-abiding and are with the Church. But as it was in the days of old, so it is to-day—the Achan in the camp can disturb the whole camp.
J. M. HOLT, Roysie City, Texas.

LETTER FROM BRO. HAYNIE.
We had a most delightful visit to the city of Bastrop, the seat of the Texas Annual Conference. I believe it was the most spiritual session that it has ever been my pleasure to attend. So far as I could learn, no city ever put forth such effort to entertain and make every preacher feel like he had the best home. Revs. A. E. Goodwyn, D. H. Hotchkiss, J. W. Horn and this writer were sent to Dr. Luckett's. He and his good wife and his son and his daughter-in-law did all in their power to make us happy and comfortable, and I can assure you they made a success of it. Oh, that table on Thanksgiving Day! I only wish I could tell you the half—the flowers and fruits and the finest turkey, and oh, that whole baked pig, with a great big red apple in its mouth. On Monday morning, just before the appointments were read out, Bros. Hotchkiss and J. E. Green sang that favorite song of Bro. Green's. Some cried, some shouted, some said amen. The Holy Ghost came down upon us and everybody seemed to be happy, and I believe every preacher felt thankful that he had even a place to work for the cause of the Master. After leaving Bastrop we went to the new city of Smithville, where we spent a short time with some of our children and some of our old friends; from there to the old city of LaGrange, where we spent a short while very pleasantly; from there to the city of Weimar, one of our old and much-loved homes, where we met many of our old and tried friends; last, but not least, we met Sister Haynie and the baby boy, and the grandma and aunts and cousins, and here we had the pleasure of carving another one of those big fat turkeys. After spending several days very pleasantly, we started for our home at the little city of Kosse. Reaching home safely, we found a host of friends and brethren and sisters, too, who gave us a very hearty welcome back again as their friend and pastor. Our much-loved presiding elder, Rev. J. B. Cochran, preached us a good Holy Ghost sermon last night and this morning, the 12th, held our first Quarterly Conference. All the stewards were present but one, and all seemed to be cheerful and hopeful. As the pastor, we feel hopeful of a successful year. These people never allow their pastor to want for anything. We are going to try to get the Advocate into every family possible, for we feel that the paper is better than it has ever been. The man that takes and reads his Church paper is in sympathy with his Church and its interest. May the blessing of the good Lord rest upon your labors.
H. M. HAYNIE.

GALVESTON NOTES.
I give you a word on Galveston Methodism. We have three Churches here—West End, St. James and St. John's. Of the first, Bro. T. B. Graves is pastor; of the second, Bro. Leon Sonfield; and of the third, your humble writer. Bro. Graves enters hopefully on his third year. He has now a membership of 130; an excellent work he has done. Bro. Son-

etc.—a little of every thing that a preacher needs when commencing a new work. God bless the good people of Alvarado, and I pray that God may help the preacher to administer to their spiritual wants as they have to his temporal wants.

COTTON GIN.

M. L. Hallenbeck, Dec. 10: After uniting in marrying Mr. Lon Anderson and Miss Delphia Smith at Bighill on that bitterly cold day, November 29, and burying Bro. John McKaig at Thornton December 3, we left the Thornton Circuit in the hands of our successor, Bro. Chas. Davis, and turned our faces, December 4, towards our new home—Cotton Gin, in Freeston county. Stopping that night with Bro. J. C. Keys, our Cotton Gin steward, by panoramic vision we impressed upon him the beauties and desirabilities of our itinerant system. By which in the exchange of preachers they made a clear gain of seven hungry mouths to feed and bodies to clothe. Taking in the situation, they made an assault upon the parsonage just after dark on December 7, and though we verily thought we might be able to hold the fort, yet they so far outnumbered us that they captured our dining-room and parlor in spite of us and began to make merry. By prayer and praise we routed them at last, and after they had recreated we began to examine their baggage, which we captured, and we found potatoes, moats, sugar, coffee, butter, etc., all of which we propose to confiscate and eat, for we are as mad as Mary was after her beau had kissed her as she cried, "Kiss me quick again, John."

GREEN'S CREEK CIRCUIT.

Jno. R. Steele: We had a most pleasant affair at our parsonage home last night. About 7:30 o'clock the members commenced coming in, nicely dressed up and a happy smile. Of course I felt something very pleasant was going to happen. The good company filled the sitting-room to parlor. They were soon heard in the kitchen, front and back yard. They brought so many nice and good things that Amelia, my lady bot, said: "They had brought all they had. They think that we are going to stay here another year." From what I can find out the plan of visiting the preacher in charge originated in the estimable President of W. P. and H. M. Society of Green's Circuit, Miss Sallie, daughter of our present Representative in the Legislature, Rev. U. J. Morton. Maybe, President of the Harbin League, Will Garrett, had something to do in getting up these handsome donations. In our room we had excellent music, rendered by David Clark and Miss Brelia McCleskey, under the direction of our sweet singer, D. H. McCleskey. In another room, Miss Essie McCleskey, Elay Jennings, Misses Timmons, McCleskey, Allie Garrett, Abbie Morton, delivered some as fine recitations as you hear any where. Pastor expressed his gratitude; had prayer; bade them good-bye, asked them to come again—same way.

ENNIS.

T. S. Armstrong: Demonstrations of appreciation come like sunshine to the heart and give inspiration to greater effort and consequently make possible the way for greater achievements. Our Christmas was a delightful one. Everybody seemed happy, and I have not seen a more charitable spirit permeate a congregation than did the one I serve. We remembered the Orphan Home; we remembered the poor, and all seemed happy in realizing the fact that "it is more blessed to give than to receive." Wednesday night the preacher and his family were kindly remembered, and the tokens of appreciation in substantial donations were abundant. We are quite happy in beginning the new year. My congregations are large, my people loyal and ready workers. We are much in love with this charge, and shall push the battle to its largest possible conquest. Bro. Sam Ashburn, of the North Texas Conference, preached yesterday and last night, and my people appreciated his sermons highly. They were logical and religious. He is visiting relatives here.

FORT WORTH.

E. F. Boone, Dec. 25: How nice it is to be pounded again. We reached this place in time to join the people in telling their old pastor good-bye and in wishing him well in his new field of toil and trial. The love of the people for God's servant was beautiful to behold and encouraging to his successor. The new preacher was welcomed with open arms and loving hearts, supper was prepared at the parsonage for the family, and a few friends remained to serve while the new-comers ate. Several good things were left in the par-

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sonage for future use, and from time to time a few others came. This was pleasant to us, but not satisfactory as it seems to the people. So, on yesterday morning, the members of Missouri Avenue charge renewed their efforts and pounded us with increased vigor. Through their agents, the delivery men, they hit us with apples and apricots, baskets and buckets, butter and butter-milk, coffee, cans and cakes, cranberries and corn, flour and flakes, lard, meats, meal and molasses, potatoes, peaches and peas, sugar and sacks, turnips, tomatoes and turkeys, and such like good things. The attack was sudden and unexpected; it was at the gate before we had any intimation of it. Our hearts fluttered, if not our feathers, under the weight of the pelting; nevertheless we were able to receive it with open arms and with love for the perpetrators of the deed. Did anybody ever have better friends than God has given us in every place in which he has permitted us to labor? The Lord bless them all and enable us to repay in every way possible their kindness to us. Our charge is in fairly good condition. Some of the members are quite spiritual and the outlook is bright along nearly all lines.

SEYMOUR AND BENJAMIN MISSION. R. A. Walker, Dec. 19: We are back from conference again and are as happy as any itinerant preacher and family. We are starting, with great pleasure, into our fourth year on the Seymour Mission. We don't believe in leaving anything as small as it was when we found it; so we have been taking on each year. This year we have added the lovely little towns of Benjamin and Grace. These are very fine appointments. Having been thrown with the people at these places before, they are no strangers. They are a very high type of people and are as true and loyal to Methodism as you can find anywhere. Our people at home have made us feel good by telling us they were glad to have us back again. Some of them have been very faithful in administering to our wants. The more we know of this people the greater our love is for them. As Seymour is nearer the center of the world, we will remain here. My post-office will be as before—at Seymour.

For Weak Women.

•Horsford's Acid Phosphate. It soothes and feeds the nerves, helps digestion and imparts strength.

NORTH TEXAS CONFERENCE.

GRAND PRAIRIE.

Mrs. J. R. Atchley, Dec. 22: A heavy storm struck our house (the parsonage) with force last night, just as we were offering up prayer to God. The brothers and sisters of our town came to our assistance with many good things—such things that we were in great need of. We were all made happy, a lesson was read from God's word, had prayer, and the crowd went home. We were very thankful and may God's blessings go with the donors in our prayer. We are all O. K. for the Quarterly Conference.

COMO CIRCUIT.

C. W. Gianville, Dec. 11: Well, well, we got it! Got what? A pounding. Since we have been here there have been many tokens of appreciation, but it culminated on last Wednesday night, when a crowd of young and old, led by Prof. Black, came and took possession (I use the word advisedly) of the parsonage. After we had somewhat recovered from the shock and had had prayer and praise, they left us to find out what had happened. The larder is fuller than ever before. We are thankful, God bless the people of Como and reward them with spiritual blessings.

WHEATLAND CIRCUIT.

I. J. Coppedge, Dec. 28: Our reception by this kind and good people has been most cordial. Pounded? Yes, and well pounded, but we are able to stand it and I hope "the good work will go on." Our first Quarterly Conference convened the third Sunday in this month. The presiding elder, Bro. Powers, was at his post and performed his work to the satisfaction of all. Our Epworth

League at Wheatland is full of life and doing good. So is the Sunday-school. We expect to do a good year's work on Wheatland Circuit. The good sisters and friends have furnished the parsonage since our arrival at Wheatland. Special mention must be made of Sister Butcher and Aunt Sallie McFalls, who took the lead in this work, and of Sister Brotherton for five dollars—a gift to the pastor and family. We thank God and take courage.

BEN FRANKLIN.

L. L. Naugle, Dec. 28: The first Quarterly Conference of Ben Franklin charge is just over. It was held at Pecan Gap. By an action of the conference the preacher is to be moved from Ben Franklin to Pecan Gap. Rev. I. W. Clark preached three very fine sermons.

CHISHOLM CIRCUIT.

D. T. Brown, Dec. 28: In a few days after the North Texas Conference adjourned we were comfortably "fixed up" in the parsonage at Chisholm. The people have received us very kindly. Hardly a day has passed since we arrived here but that something good to eat has been brought to the parsonage. In addition to this the people of Chisholm gave us a nice pounding. We feel at home and are planning for a good year's work. We have had our first Quarterly Conference, which was a pleasant occasion. Bro. Fladger did some fine preaching. The preacher's salary was fixed at \$612. The charge did well financially at the first Quarterly Conference. We will do our best for the Advocate this year.

DEXTER.

T. E. Norwood, Dec. 11: I have met every appointment since conference. My congregations have been large, attentive and appreciative. My family reached my charge on Saturday night before the fifth Sunday in November and found a warm supper and comfortable quarters provided for us at Bro. Adrian's, where they remained till Monday, when we went into the parsonage where we are comfortably quartered, with plenty to eat and surrounded by good neighbors. My stewards have made a liberal assessment, and everything seems to be moving off well. I am visiting a great deal and have been talking for the Advocate. The people plead poverty, but I hope ere long they will see their way clearly enough to justify subscription. The Advocate is a more satisfactory visitor than the preacher, and it comes every week.

BOSTON.

Geo. H. Adams, Christmas: I reached my good work Wednesday after Annual Conference and was kindly received. Been around my work. Am well pleased at the outlook. O such an opportunity for good work! Pray I may be able to fill the place. Had a liberal donation. Our Thanksgiving service was defeated by bad weather. Our new presiding elder, Bro. W. D. Mountcastle, was here on 12th and 13th inst., and our Quarterly Conference was a success. We were all delighted with his good preaching. We received two into the Church on Sunday. We have organized a prayer-meeting, which I think will do great good. We had Christmas service to-day. The Lord was with us so sweetly. I have never met a kinder people and I am happy. May God bless us and give us an abundant success.

SANGER.

J. W. Blackburn, Dec. 28: We have just completed our first round on the Denton Circuit. Find a generous people, who express their kindness in a substantial way—poundings, cash, parsonage furniture, etc. Our Stewards have made a liberal assessment for the preacher in charge. The Literary Department of the Epworth League at Krum—one of our appointments—gave an entertainment Christmas night which reflected much credit on our young people of that place. The League at Boliver is also conducted by an intelligent class of young people. On our way from Merit to Sanger we spent a few days at Bethel, where we had spent two years at school and

later on four years as pastor. On arriving at the pleasant home of Bro. A. G. Wight we found an elegant supper awaiting us—such as Sister Wight alone can prepare. Neighbors and friends had been invited in, together with the preacher, Bro. Williams. We predict for him a year of success. The outlook on our work is every way hopeful.

ROSALIE.

S. P. Pirtle: I have now made one round on Rosalie Circuit. I find here a kind and appreciative people as on other charges I have served. The circuit is a very pleasant one, and consists of five appointments—one or two of them, however, are very weak. Rosalie ought to be a half station, but we cannot give it that amount of time and do justice to the other appointments. Our people are so thoughtful and good to us that we can not mention all of their noble traits, yet we feel that we would not be doing the kind citizens of Rosalie justice were we not to mention their generosity toward us. The very first day after we arrived the benevolent people began to visit us and bring nice things. They kept this up for some time, when the climax was reached by a host of people rushing into the parsonage one night and depositing upon our table almost all kinds of family groceries. This preacher, almost overcome by the courtesies of these welcome guests, arose and made a few of the most appropriate remarks that he could think of, and announced that he would retire to the Church for prayer-meeting, as it was our regular prayer-meeting night. How much we desire to be a strong man in Christ Jesus, that we may prove ourselves worthy the confidence of the people and of the trusts committed to us by the Church, and that we may have power to deliver the heavenly message with success.

BAILEY CIRCUIT.

W. B. Bayless: I have been on the Fairlie Circuit two years—ever since I have been in Texas. But at the last conference I was sent to Bailey; so we are here and have started off well. The parsonage is in good shape—newly papered and painted. The good people have furnished us with splendid furniture; besides they have started us with something good to eat, and that for man and beast. I have taken up collections at each point on my work, and now I am on the second round, still taking the collections. They are doing well on that line. These are a good people. The parsonage is in debt, also the church here; but methinks ere the meeting of another Annual Conference matters will all be settled up. Many tokens of appreciation have been ours. These people had a Christmas tree. Wife and all the children received more presents than one each, besides the preacher got several nice things from that tree. Among them was a nice new pocketbook with more money in it than I ever saw come from a Christmas tree, except one. I feel thankful for having been thrown into such a town and work as Bailey. My congregations are large and attentive and by our standard we think they are very spiritual in many places. By God's grace and the hearty co-operation of the Church we expect great things this year.

WESTON.

Ben H. Bounds, Dec. 19: We left Chico the morning of Tuesday, November 24, and dined that day with Luther Hamilton, the County Clerk of Wise County, whose hospitality we had shared in other days, and came on to the Waggoner Ranch, where we spent the night with Bro. Frank Moore, whose liberality is only measured by his ability, and right there the good things that one would wish ended, for we left that friendly roof to go out into a drizzling rain, and then to break a coupling-pole and make a new one, knowing while we thus waited in the rain the black land roads were getting all out of shape; but after an hour's waiting we started, with the intention of spending the night in Pilot Point with our daughter, but the heavy rain and thunder and lightning put a stop to our travel about the middle of the evening, and so while we waited for the rain to cease the streams were putting on larger proportions. Thursday was spent awaiting the arrival of our wagons and then for Big Elm to run down, and we had to camp out with the wagons that night, and the next morning brought the severest northern

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The best is not always low in price, but the housekeeper can have the best soap without extravagance. Ivory Soap costs little, but experienced persons know that no other can do the same work and do it as well.

while I humbly pray the good Lord to send them the right preacher for the ensuing year.

DANGERFIELD.
J. C. Carr, Dec. 28: At Marshall I received my appointment to Dangerfield charge. I at once set out for the depot and took the westbound passenger train and reached my new appointment (Dangerfield) at 5:42 p. m. I found the parsonage lighted and wife and children at supper. I proceeded at once to participate in the "hospitalities" of the parsonage home. My reception has been cordial, and many have said, "We are glad to have you back." Next morning after my return from conference the "pounding" began; and on the evening of the 24th it reached its culmination in the largest and most hearty pounding this preacher and family have ever experienced. Among many other substantial articles, both of "food and raiment," was a purse of several dollars, presented by the "Social Club" and delivered by a most excellent Christian girl, who is a member of the Baptist Church I begin my third year's work on this charge, under promising prospects, with renewed zeal and a strong desire and earnest intention to do the very best service of which I am capable.

WEST TEXAS CONFERENCE.

LAVERNA.
W. H. Killough, Dec. 28: Thanks to the good people of Laverna appointment for a nice new overcoat just before conference and many and valuable material gifts and other expressions of appreciation from all parts of the charge since conference. When we returned from conference we found a new gallery to the parsonage and some much-needed repairs on the church. We had union services in the Methodist Church Thanksgiving day. Rev. J. A. Hall, of the Presbyterian Church, preached the sermon, and Rev. J. O. Green, of the Baptist Church, took part. Raised for the Protestant Orphanage at San Antonio \$6. The local option contest here on the 5th instant resulted in nearly two to one for local option. The contest between right and wrong in this county has for years been sharp.

TEXAS CONFERENCE.

WEIMAR.
J. W. Holt, Dec. 26: We have been on the field nearly one month. On our arrival the good people of Weimar pounded us, and in due time the Christmas turkey, with many other valuable presents, reached us. The Ladies' Aid Society has made many improvements in its parsonage which greatly adds to the comfort of the preacher and his family, for all of which we are indeed grateful. Christmas morning we had services, and before the sermon closed an old man, deeply penitent, arose, came forward to the altar and was converted. At which service also ten dollars was raised for the Orphanage at Waco. Pray the blessing of the Lord upon Weimar and Osage the present conference year.

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BENARNOLD.

Geo. R. Ray, Dec. 25: The people of Benarnold Mission have bought a nice little cottage for a parsonage since we came, for which we are thankful, and have bought such furniture as was needed. We have had a meeting of the official board and arranged a plan of work for the year and we expect to have a grand success in the Master's cause by the help of the Lord. Bros. White and Grubb, local preachers, are doing all they can for the cause. We had a delightful time at Benarnold last night. Appropriate exercises and Christmas ladder. Many valuable and pretty presents—at least, the turkey that was presented to Mrs. Ray. Have preached at Walker's Creek and Lake City and had a cordial invitation to preach to the forty or fifty convicts who are working in a mile and a half of Benarnold.

INDIAN MISSION CONFERENCE.

PAOLI, I. T.
F. M. Sherwood: I was warmly readmitted in the Indian Mission Conference and sent to Paoli Circuit. We got here November 11, two days ahead of our household goods, but were kindly entertained in the homes of Bro. G. D. Thompson and C. W. Dillingham; had hardly got moved when Bro. G. D. Thompson drove up with a supply of groceries; have received several tokens of appreciation—such as backbone, ribs, turnips, potatoes, turkeys, etc. Bro. Tom Sparks and his good wife gave us

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a wagonload of corn, eight chickens, two turkeys, a hog, etc. Our first Quarterly Conference is over. Rev. A. C. Pickens, presiding elder, was present, preaching and looking after all the interests of the Church. Like our work very well; hope to do all the good we can in the name of the Lord.

LEON, I. T.

A. E. Butterfield, Dec. 14: After four years among the Comanche Indians I am again on a white work. We have three appointments. The people have received us kindly. Our services are well attended. At our prayer-meetings we have from 75 to 100 each week. We have planned for a Christmas meeting, to commence Wednesday night before. If any of the brethren wish to have me help them in a mission service by telling the story of the work among the wild tribe Indians, I would be glad to correspond with them.

GERMAN MISSION CONFERENCE.

GERMAN MISSION—HOUSTON.

A. E. Rector: My transfer to the German Conference was followed by an appointment to what is known as First Church, Houston. It is perhaps the oldest of our German Churches in Texas. There are about one hundred and sixty members, with substantial and handsome church property. During its term of existence this Church has wielded a strong influence in the German Conference and has been no unimportant factor in the religious history of this city. Our reception has been exceptionally hearty and generous. A carriage at the depot, a crowd at the parsonage, a feast for all on the dining tables, loyal words and hopeful wishes—these are some of the things that make us feel so much at home and fill our hearts with the longing purpose to feed this flock of Christ. To those kind friends who are keeping posted with my humble movements along this line, I would state that my congregation endure my German preaching with much patience, and give me great encouragement to persevere. At the present rate, however, it will take me some time to forget my mother tongue. In all seriousness, let me beg the prayerful remembrance of those who think upon the problem of German evangelization in Texas. I may never be able to prove that the step I have taken was wise, but I have followed my conscience, and my hope is in God.

It is safe to believe that God is still against the devil, no matter how things look.—Ram's Horn.

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"It will do great good."—Rev. J. C. Weaver, Rosston, Texas.

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WOMAN'S DEPARTMENT

THOU KNOWEST, LORD! What doth it bring to us, this strange new year...

The work of preparing and publishing the minutes of the last annual meeting of the W. F. M. Society of North Texas Conference has been completed...

From Terrell. At the annual meeting of the W. F. M. Society of the North Texas Conference, held in Dallas, it was suggested...

We had looked forward to the meeting appointed for Friday with intense eagerness, as it was to be the last one of this precious season...

We sincerely thank the Hemphill Quartette for two sublime songs, "Saved by Grace" and "Sons of God."

The W. F. M. Society, First Church, Fort Worth, Texas, Northwest Texas Conference.

Our Week of Thanksgiving and Prayer was observed Thanksgiving week. The program provided in the Woman's Missionary Advocate was used...

Tuesday our lesson was the "Stumbling Stone and Rock of Offense." Israel though following after the law of righteousness, obtained it not...

Wellington parsonage, Clarendon District... 55 00
Weatherford Courts Memorial parsonage, Weatherford District... 75 00

Regret very much that we received no reports from twelve auxiliaries. March 1, 1897, closes our fiscal year.

Let the icy north wind blow The trumpet of the coming storm; To arrowy sleet and blinding snow...

Cataract in the Head Is a dangerous disease. It may lead directly to consumption. Cataract is caused by impure blood...

It is harder to dine with some men, than it is to fast alone. 50 doses for 50 cents. Is the same size of other \$1 bottles and money refunded...

The devil has no better helper than a harmless looking lie. Does it pay? Yes, because in case Dr. Simmons' Cough Syrup fails to give entire satisfaction...

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all Kidney and Bladder Troubles...

Memories bring gladness or sadness according to their moral element. To revisit the scenes of one's earlier life recalls memories which give pleasure or pain...

"GOOD THINGS TO REMEMBER." 1. The "Katy Flyer" is a fast train. 2. The "Katy Flyer" is a solid vestibule train...

Treasurer's Report. Summary of Treasurer's Report of the W. F. M. Society, Northwest Texas Conference, for the quarter ending December 29, 1896.

Handsome Illustrated 200-page book in interest of immigration to Texas will be mailed by me to any address furnished...

Quarterly Conferences

EAST TEXAS CONFERENCE. Palestine District—First Round. Palestine sta. Jan 9, 10...

Pittsburg District—First Round. Pittsburg sta. at Pittsburg Jan 8, 9. Mt. Pleasant sta. at Mt. Pleasant Jan 10, 11...

Marshall District—First Round. Longview sta. at Longview Jan 1st Sun in Jan. North Side, at North Side Jan 2nd Sun in Jan...

Calvert District—First Round. Roseland, at Roseland Jan 2, 3. Durango, at Durango Jan 3, 4. New Boston, at New Boston Jan 4, 5...

Austin District—First Round. Merrellton sta. at Merrellton Jan 2, 3. Webberville sta. at Webberville Jan 3, 4. Elgin sta. at Elgin Jan 4, 5...

Houston District—First Round. Angleton, at Angleton Jan 2, 3. St. John, at St. John Jan 3, 4. West End, at West End Jan 4, 5...

Brenham District—First Round. Seelye sta. at Seelye Jan 2, 3. Belleville sta. at Belleville Jan 3, 4. Rockdale sta. at Rockdale Jan 4, 5...

Huntsville District—First Round. Anderson sta. at Anderson Jan 2, 3. Millan, at Millan Jan 3, 4. Bryan sta. at Bryan Jan 4, 5...

Georgetown District—First Round. Georgetown sta. at Georgetown Jan 2, 3. Little River, at Little River Jan 3, 4. Florence, at Florence Jan 4, 5...

Corsicana District—First Round. Blooming Grove sta. at Dresden Jan 2, 3. Barry's Creek, at Campfield Jan 3, 4. Brandon sta. at Brandon Jan 4, 5...

Clarendon District—First Round. Kirkland, at Kirkland Jan 2, 3. Memphis, at Memphis Jan 3, 4. Clarendon sta. at Clarendon Jan 4, 5...

Dublin District—First Round. Green Creek, at Lingleville Jan 2, 3. Dosselman, at Graham Chapel Jan 3, 4. Duffau, at Duffau Jan 4, 5...

Waxahachie District—First Round. Italy sta. at Italy Jan 2, 3. Milford sta. at Milford Jan 3, 4. Hrusa sta. at Hrusa Jan 4, 5...

Weatherford District—First Round. Aledo sta. at Aledo Jan 1st Sun in Jan. Pecos sta. at Pecos Jan 2nd Sun in Jan. Midway sta. at Midway Jan 3rd Sun in Jan...

Waco District—First Round. Mart sta. at Mart Jan 2, 3. Mart sta. at Mart Jan 3, 4. Mart sta. at Mart Jan 4, 5...

Vernon District—First Round. Vernon, at Vernon Jan 2, 3. Harold, at Harold Jan 3, 4. Harold, at Harold Jan 4, 5...

Fort Worth District—First Round. Blum, at Blum Jan 2, 3. Blum, at Blum Jan 3, 4. Blum, at Blum Jan 4, 5...

Greenville District—First Round. Farmersville, at Farmersville Jan 1st Sun in Jan. McKinney, at McKinney Jan 2nd Sun in Jan. Allen, at Allen Jan 3rd Sun in Jan...

Sulphur Springs District—First Round. Sulphur Bluff, at Lone Star Jan 2, 3. Conley, at Conley Jan 3, 4. Campbell, at Shady Grove Jan 4, 5...

Galveston District—First Round. Dye Mount, at Howell Jan 2, 3. Greenwood, at Rush Branch Jan 3, 4. Brown, at Brown Jan 4, 5...

Sherman District—First Round. Belva sta. at Belva Jan 2, 3. Whitford sta. at Whitford Jan 3, 4. Sherman sta. at Sherman Jan 4, 5...

Georgetown District—First Round. Colorado sta. at Georgetown Jan 2, 3. Midland sta. at Midland Jan 3, 4. Hue Springs sta. at Hue Springs Jan 4, 5...

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has been the rallying cry of reform, directed against abuses municipal or social.

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SIMULTANEOUS MISSIONARY MASS-MEETINGS.

The Secretaries of the Missionary Societies and Boards of Foreign Missions of the United States and Canada have for several years held an Annual Conference for the consideration of the interests of world-wide missions.

Where this programme is not practicable, one more suited to the local community may be supplemented.

Accompanying the plan as outlined is the following appeal:

To the Pastors of the United States and Canada:

Beloved Brethren—The Twentieth Century of the Christian era is upon us, and yet millions have never heard the name of Christ.

This "marching order" of the Church is explicit and imperative, "Go." There is no suggestion of limitation, "into all the world." The terms are universal. "Preach the gospel to the whole creation."

The opportunity for world-wide evangelization was never so great as at present. Ability has kept pace with changing opportunities.

The Christian Church has the men and the means. Her responsibility has therefore proportionately increased. Yet, in fields long occupied and white unto harvest, the laborers are all too few.

In the hope of quickening the Church to a due conception of its blessed privilege and solemn responsibility in the sacred enterprise of Missions, we issue this appeal, and, with the cordial cooperation of the Foreign Mission Boards in the United States and Canada and of the Evangelical Alliance, we suggest the in-laid "Plan of Campaign."

The appeal is first to pastors. It has long been an axiom with our Mission Boards that where there is a missionary pastor there will be a missionary Church. The plan contemplates united action. It seeks a concentration of Christian thought on the theme of paramount importance. It aims to secure the cumulative force of a series of meetings. To insure the attainment of these ends we ask your prayerful and hearty cooperation.

We hope that all of our pastors will respond to this appeal and co-operate in the movement by preaching a missionary sermon on Sunday, January 10. By following up the sermon with a missionary prayer-meeting on Wednesday night of the same week and, where possible, with a union missionary rally of Epworth Leagues on Thursday night, an awakening of conscience and increase of missionary zeal would surely be the immediate result.

H. C. MORRISON, WALTER R. LAMBERTH, Secretaries, Mission Rooms, Nashville, Tenn.

LETTER FROM THE INDIAN COUNTRY.

We started out to the camps about 2 o'clock. The sun shone bright and warm, and we anticipated a good time. We went first to the Apache camp, east of the Agency. When we drove up to the first camp the first person we saw was a woman, walking idly about. We went and spoke to her, and as we did so saw a very old woman seated upon the ground. She was clad in the usual Indian dress, which was anything but clean. Her stiff, grizzly hair stood out on either side of the head. Almost constantly she ran her long, bony fingers, which seemed more like claws, through it, gouging at her head in a manner which almost made one's flesh creep to watch her. She was almost blind. We spoke to her. She knew by our voices and language that we were not Indians, and she held our hands tight and said something in her own language, which, of course, we could not understand.

When we turned from her we saw, sitting upon the ground within an enclosure around a large tepee, about a dozen women and a man. Another man and a little girl were standing at the entrance. We knew what this meant. Just last week they had received their "grass money," and they

had gathered there to gamble. The Apaches are noted gamblers—the worst of all the tribes.

We went in, hoping they would stop, but they had no thought of doing so. They were just getting ready to begin as we came up. An experienced eye can usually tell an educated Indian, even before he speaks, even though his hair is long and he is dressed as other "camp" Indians. So we knew at once that the man who sat in the circle understood English, and we asked, "Do you understand English?" and he said, "No." Then we asked, "What is your name?" and he answered, "No sava." But we knew he did, and said a few words about the sinfulness of gambling. But by this time they had commenced to throw the cards and money, and we felt it was no use to try to talk to them any longer, so we said a few words to the man at the entrance, and the little girl, his daughter, and then left them. As we left the man walked away.

At the next camp we saw Clischidy and his family, and Hank and his wife and little girl. Hank is a returned Carlyle student, whom we met about two weeks ago, and is deeply interested in his soul's salvation. At our first meeting he tried to evade, by light talking, our questions concerning the condition of his soul, but our persistence at last conquered, by the help of God, and he became deeply concerned. This afternoon he seemed glad to see us. We read some from the Bible, and while we were talking the camp-matron came up. We informed her of what we had seen at the other camp, and she went to see about it. We then had prayers with them and started on, having their promise to come to church next day, which was Sunday.

As we passed by the camp where they were still gambling we saw three school children, who happened to be at home from school, and calling the father of two of them, who was looking for us, asked him kindly to take them away. He did so at once.

We then decided to go to the Kiowa Camps, about two miles up the river. We took the main road, which led down through the river bottom. We had about concluded they were all gone home when suddenly through the trees we saw a short distance off a number of white tepees. As we came in plain view we saw a great crowd of Indians gathered together, and there were saddled horses standing all around the camp-ground, showing that a good many had come from other camps. We knew at once that we had come upon another crowd of gamblers, nearly ten times this time, and of different tribes—Wichitas, Caddoes, Kiowas and Apaches. We found that this also was in an Apache Camp.

We saw there Yahho, an Apache who has been a faithful attendant upon Church services for a long time. He says he is all right, loves Jesus and rever gamblers, but we were sorry to see him looking on. His wife also came up, and seemed very glad to see us. Sitting near the crowd I saw one of my first Indian pupils. I called her to come, and she came to us. She said she loves Jesus and tries to live right; but she had no Bible to read, so Miss Hall gave her a small Bible which she had with her. Maude (this is her name) seemed glad, and said she would read it.

On inquiring about the Kiowa Camps we found there were only a few remaining, and they were some distance to the left. On arriving there we saw a double-looking old woman gathering up some wood. We spoke and shook hands with her, but as she could not understand us we went on to the next camp, where a woman was sitting on the ground making a tepee cover. We tried to talk to her, but she did not know what we said. A young man came out of the tepee near by. He wore citizen's clothes, and his hair was cut. I knew he spoke English, for I had heard him at the traders' store, a short time before. His face looked familiar, but I could not place him. He walked around trying to appear very careless, but we could see he was concerned about something. He said he was not a Christian and did not try much to live for Jesus. He used to study the Bible when at school, but now he had none and did not want to study, because he is not a schoolboy any more. We told him God would not excuse his ignorance concerning his word and will if he did not read and try to find out when he could do it. After we talked to him awhile he said he did not know just how to give himself to God, so we instructed him the best we could and prayed with him. Before we left him gambling was mentioned, and he said, "Gambling is one thing I never do." We told him we were so glad. He said, "The one thing I do is to eat mescal." He said he could see the evil effects, but felt too weak to stop. But he said, "It has been four or five months since I ate any."

So we told him if he would just stay away from it, and ask God to help him, he would make him strong to overcome the habit. A little child came out of the tepee and he took it up in his arms, and we asked if it was his child. He said, "Yes." We asked, "Who is your wife?" and he said, "Maude." It was the same Maude we had seen at the Apache Camp. We were glad to know him. His name is Calvin, and we pray that they may be a help to each other; that the little Bible may be a blessing to both of them, and that God, by his Holy Spirit, may lead them both into the Light, that they may

have the conscious experience of their sins forgiven.

As we drove home we praised God for his goodness and his love, and for the great privilege he has given us of being here to work among these Indians. IDA M. SWANSON. Anadarko, O. T., Dec. 4.

SPIRITUAL ASSIMILATION.

"Thy word have I hid in mine heart, that I might not sin against thee."—Ps. 119:11.

It is not the quantity that we eat that makes blood and perpetuates life, but the amount we assimilate or digest. A knowledge of the Bible may do us no more good than it does the devil, who knows scripture and quotes it very fluently, and thereby deceives the unwary. Memory may serve as the hopper to hold the grain, but meditation is the rock that crushes it into flour or meal. "Thy word have I hid in mine heart." It is a part of my life, Jesus says my words are spirit; they are life, what God is to Jesus the Word is to us. As he expressed the will of the Father, so should our will obey the Word. No, my will, but thine be done, said he to the Father. Not our will be done, but only what is declared in thy Word should be our prayer. We are not to be wise above that which is written. We are not to take from nor to add to. It is written was enough for Jesus; it must be enough for us. "Thy word have I hid in mine heart"—as the leaven the woman hid in the meal, or the seed that fell in good ground—the results in both instances demonstrated the condition of the heart and the mind will determine their capacity for assimilating and distributing the Word of Life. The Word is always good, but its results in the life are often unsatisfactory, because the condition of the heart is wrong. Jesus could do no mighty works in Capernaum because of unbelief. When we fail to get out of our life what the Word promises we need look no further than ourselves. It is because the Word is not hid in our hearts. "Thy word have I hid in mine heart, that I might not sin against thee." What a noble reason the Psalmist gives for his careful treasuring up of the Word of God: "That I might not sin against thee." His apprehension of the nature of God led to the logical conclusion that every Word of God was yea and amen. This Word in the heart is the only preventive against sin. Emotion is evanescent, feeling is variable, but the thus said the Lord is a fortress and a buckler. Against these the devil shivered his spear in his content with our Lord in the wilderness. Jesus faced him with the Word of God at every point he approached, like the flaming sword at the east of the Garden of Eden, which guarded the Tree of Life. If, like our Master, we hide the Word in our heart, it will be as sharp as a two-edged sword when uttered through our lips—"for out of the abundance of the heart the mouth speaketh." It says sin inside and cuts it down outside, and thus the man of God is thoroughly furnished unto every good word and work. GEO. E. CLOTHIER.

THE BROWN AND BURNETT DEBATE.

The Brown and Burnett debate at Crandall closed this evening after a struggle of five days, of six hours a day. They discussed the following propositions: "Infant Baptism," "Mode of Baptism," "Operation of the Spirit," and "Design of Baptism."

Brown took the position that God organized the Church with Abraham and ordered the children put into the Church, and the Church of to-day was but a continuance of the old Church, and that God put the infants in the Church and had never taken them out. Burnett spent all his time on this proposition, trying to find a new Church, but failed.

Brown showed that there were but two roads leading from this to the life beyond, the good way, over which all the pure and holy traveled, and the bad way, traveled by the wicked. He asked Burnett to locate the child and tell the people where the child stood and what road it traveled; but he (Burnett) would not say. He failed to find anything that looked like a new Church. The fact is, the people could all see at once that Burnett had met the wrong man. While Burnett is an old, experienced debater, and Brown is a young man and has had but few debates, everybody could see that Burnett could not measure arms with Brown on any part of the ground. Burnett worked very hard to sustain his theory. He said he had the spirit, but got it from the body, which he called the Church. He said the spirit was given to the Church as a body eighteen hundred years ago, and in order to get the spirit you must get into the Church. He said he had not prayed for the spirit for twenty years and never expected to pray for it any more.

Brown showed that he didn't have the spirit, for the Father had promised to give the spirit only to those who asked for it.

Brown sustained himself and won a victory for Methodism on every proposition. I have heard several persons who did not belong to any Church say that Burnett did not prove a single proposition and that he was but a plaything in Brown's hands.

This debate is a great victory for Methodism at Crandall. Now, if any of the brethren are being troubled with Campbellism, water salvation, or tadpole religion, send for D. T. Brown,

You can't go on losing flesh under ordinary conditions without the knowledge that something is wrong, either with digestion or nutrition. If the brain and nerves are not fed, they can't work. If the blood is not well supplied, it can't travel on its life journey through the body. Wasting is tearing down; Scott's Emulsion is building up. Its first action is to improve digestion, create an appetite and supply needed nutrition. Book free.

SCOTT & BOWNE, Chemists, New York.

who will demote the water salvation theory, and it will be well done.

J. B. MINNIS, Crandall, Texas.

TO THE PREACHERS OF THE WEST TEXAS CONFERENCE.

Brethren—The first quarter will soon be closed, and the drafts for both foreign and domestic missions due. As yet I have received almost nothing, and I am being urged by brethren in the field to push the collections, as the need is great. Let me hear from you—every charge—as soon as possible, and let me be able to pay the first quarter's drafts in full at the end of the quarter. However hard it may be for you to make collections, it will be harder on the brethren on missions to do without.

Send your money by local bank checks or postal order, as you prefer, as I have an arrangement by which I can use local checks without any collection charges.

I have not yet received the assessments for the Cuero and San Angelo Districts. Will these presiding elders please take notice?

JOHN E. PRITCHETT, Treas. Mission Board, W. T. C.

A DEBATE.

The debate held at this place closed last Thursday, with a complete victory for the Methodists. DuPont said if Dr. Biggs could prove certain points he (DuPont) would give up his position and quit. These points Dr. Biggs proved by Scripture so plain that no one could be mistaken about them. The attendance was small, so DuPont requested the debate to close without arguing the two last propositions namely: Close communion and Apostasy—to which Dr. Biggs agreed. B. F. McMANAMA, Hallettsville, Texas.

TWO HAPPY EVENTS.

I had the pleasure yesterday of uniting in marriage Mr. Harry Reynolds and Miss Mary Dinn. Mr. Reynolds is a well-to-do ranchman, living near Lagarto, and Miss Mary an excellent member of my Church at Ramirez. A short time before I married a brother of the above (Mr. Reynolds) to Miss Lamb, of Lagarto. May all three parties be very happy and useful in their new relations. F. J. PERRIN, Wade's Circuit, Dec. 21.

A YOUNG PREACHER WANTED.

I want a single man for the Bandera Circuit, a territory in Bandera County unoccupied. One small Church organized in it. A single man can live among the people, and they will pay him enough to buy clothes. Some young man who is competent and wants to enter the West Texas Conference next fall and do good this year will find an opening. Please write me at Llano, Texas. Will not accept any but a single man. The work is about fifty miles west of San Antonio. Rev. J. D. Worrell, who is in charge of Bandera and Medina City, will render any help he can, and from him a plan of the work can be had. I want a good case. Please write me at once some good young man who wants to give his life to the work. M. A. BLACK, P. E. Llano, Texas.

Don't be satisfied with any other preparation. Ask for Pond's Extract and Insist on getting it.

NORTH TEXAS CONFERENCE BROTHERHOOD.

Brethren—If any of you have not received notice of assessment in favor of Bro. F. B. Carroll, superannuated, it has been because I misdirected same, and you will please consider this sufficient notice and send the money to Bro. J. A. Wyatt, Lewisville.

S. C. RIDDLE, Sec. Whitesboro, Texas.

THE GENUINE "BROWN'S" BRONCHIAL TROCHES are sold only in boxes. They are wonderfully effective for Coughs and Throat Troubles.

CHANGE OF APPOINTMENTS.

Announce in the Advocate change of appointments made after conference adjourned. I am still at Woodville and J. D. Dorsey at Beaumont and Sabine Pass. S. E. WILSON, Woodville, Texas.

How good it is for those who are bereaved and sorrowful that our Christian festivals point forward and upward as well as backward; that the eternal joy, to which we are drawing ever nearer, is linked to the earthly joy which has passed away.—Mrs. Charles

RESOLUTIONS RESPECTING THE DEATH OF MRS. L. P. LIVELY.

Whereas, In the inscrutability of His counsel, and in accordance with His fiat, "Dust thou art and unto dust shalt thou return," it has pleased God to take from our midst Sister L. P. Lively and to transfer her from the toils and cares of earth to the rest and peace of heaven; therefore,

Resolved, That we keenly feel and deeply regret her departure, but rejoice in that our loss is her eternal gain.

2. That we recognize in her death the loss of a faithful and true Christian, whose light shone and still shines with the radiance of a purer, better world; an earnest, devoted wife and mother; a good neighbor and an unfailing friend in time of need. The world is poorer and heaven richer by her demise.

3. That in our capacity as a Quarterly Conference, and as individual members of the Church, we offer our sympathy and condolence to the bereaved family, and especially to Bro. Lively, who bends "as a bruised reed" ready to be broken and awaits the happy summons that shall call him to be partaker of her joy and peace in the mansion not made with hands. May the Lord comfort the bereaved as he alone can comfort.

Signed in behalf of the Quarterly Conference, Terrell Circuit, Terrell District. C. B. FLADGER, P. E. J. A. MIMMS, Sec.

The best way to cure disease is to drive it from the system by purifying the blood with Hood's Sarsaparilla.

The Independent: Helen Kellar, to whom attention has so often been called from her attainments, notwithstanding her blindness and deafness, has again achieved a marvelous success. After leaving school in this city, last June, she went to Cape Cod for the summer, and in the fall entered the Gilman Preparatory School for Girls in Cambridge, Mass., desiring to fit for the Harvard Annex. The principal was so impressed with her that he decided to measure her accomplishments by the examination papers given to young women who applied for admission to Radcliffe College this year, and the result was that the Harvard examiners, without knowing who she was or any of her circumstances, pronounced them most satisfactory. She will, however, not yet apply for admission, perhaps not for a year or two, as she is now only sixteen years old. There is said to be only one other person whose skill in lip-reading and articulation approach those of Helen Kellar. This is a Norwegian girl named Ragnhild Kaata, whose articulation has so developed within three years that to-day she speaks fluently English, German and French. The success of these two has aroused others to make the same effort, but so far all have failed. Miss Kellar in reading places her thumb over the larynx of the speaker, her forefinger upon the lips, and her middle finger at the side of the speaker's nose, and her touch is so sensitive and her understanding of the vibrations so perfect that it is said she does not miss a word. Her mother, the widow of a Confederate officer, is still living in Alabama, with the other children.

The Independent: Some time ago the Warden of Sing Sing Prison sent an invitation to Mr. Moody and Mr. Senkey to come to the prison and address the convicts. Last week they took the opportunity furnished by the respite between their meetings in this city and those in Boston and accepted the invitation. At 2 o'clock Wednesday afternoon the male prisoners, nearly 900 in number, and including a large proportion of young men, were formed in companies and marched into the prison church. There was a choir of fifty, including two colored men, who, under Mr. Sankey's direction, led the singing with such spirit and taste as to call forth hearty approval from all. Some of the convicts seemed to look upon the meeting as a huge joke; but a large number were very serious in their bearing. Mr. Moody took for his subject "Partakers of the Divine Nature," and dwelt very earnestly, and with many pertinent illustrations, on the fact that human nature is naturally sinful, but can be redeemed by Christ; that the nature of the convict is not essentially different from that of those not kept under lock and key and has the same hope of a better nature; that the only way of securing that is through the new birth which can come from God alone; that the first element in this is to secure self-control, mastery over one's own passions, so that there shall be no hindrance to this new birth. One of his illustrations provoked a hearty laugh but carried its point not less forcibly. Mr. Moody told of a swan which was

giving a glowing description of Heaven to a crane, when the crane asked: "Are there snails in Heaven?" The swan replied that there was nothing there so vile. Then the crane didn't want to go there. "You can have Heaven, but I want snails," said the crane. Mr. Moody smiled, but to bring out a truth. Many a young man with a mother as pure as an angel has gone back on her and associated with what is lowest and vile. They don't want Heaven; they want whisky. They have the crane nature." He then told of his prison work in Baltimore and said that he had never known of a man's going back to a life of crime after once having partaken of the Divine nature, and referred to the great work done by Jerry McAuley. At the close he called on all those interested to secure the new life to lift up their hands, and fifty did so, while almost all manifested their pleasure in the service.

Advertisement for Pond's and Extrad. Lists ailments like Bruises, Sprains, Burns, Sore Feet, Piles, Chafing, Sore Eyes, Catarrh, Rheumatism, Croup, Hoarseness, Croup Throat, Neuralgia, Toothache, Diarrhea, Etc., Etc.

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SIGNS OF PROSPERITY.

If anybody can give any better signs of the best state of things than the following, let us see the list:

- Where spades grow bright and file swords grow dull.
Where goals are empty and the barns are full.
Where church-paths are with frequent footsteps worn.
Law courts are weedy, silent, and forlorn:
Where doctors foot it and where farmers ride.
Where use abounds and truth is multiplied.
Where these signs are, they clearly indicate
A happy people and well-governed state.

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Whenever the flesh is on the throne the devil is king.

A VERY POPULAR CALENDAR.

Few people in these busy days are willing to live without a calendar to mark the passing of time. This fact, no doubt, accounts for the popularity of all kinds, colors, shapes and sizes which flood the malls at this season. Among them all the one that best suits us is that issued by N. W. Ayer & Son, the "Keeping Everlastingly At It" Newspaper Advertising Agents of Philadelphia. We have just received our new copy and are glad to say it is not only a favorite but a most useful one. Its handsome appearance makes it worthy of a place in the best furnished office or library, while its business-like all the way through. The publishers state that the demand for this calendar has always exceeded the supply. This led them years ago to place upon it a nominal price 25 cents on receipt of which it is sent, postpaid and securely packed, to any address.

The old year is fast slipping back behind us. We cannot stay it if we would. We must go forth and leave our past. Let us go forth nobly. Let us go as those whom greater thoughts and greater deeds await beyond.—Phillips Brooks.

Heaven is never very far away to the soul that is always prepared for death.

A bad man never is a good preacher.

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The river is the same, but the wave is different—different in its constituent elements, though identical in its continuity of life. This very fact preaches to us to-day; it bids us forget those things which are behind and reach forth to those which are before. Forecast, meditation, retrospect—these are what it demands. Aspire, it seems to say, Prospect, Respite; look thoughtfully at the present, look forward to the future, look backward at the past; at the present with firm and holy resolution, at the past with humble and penitent gratitude, to the future with calm and earnest hope.—Canon Farrar.

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SPRING TERM JANUARY 21, 1897

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The Commercial Department, established in connection with the University, affords instruction in Bookkeeping, Shorthand, Typewriting and Penmanship. Students taking a literary course can take any one of the above branches at an extra cost of \$30 for term of five or six months; or a student, so desiring can enter this department at any time.

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