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Editorial.

W. J. BRYAN, THE PATRIOT AND THE CHRISTIAN.

The recent presidential campaign was the most remarkable in the history of our country. Two leading men were pitted against each other for this high office and the battle was waged upon high moral principles. No offensive personal element entered into it, and the strife of politics did not become manifest.

One of these men was William H. Taft, a man of large ability and good private life and character; the other was William J. Bryan, one of the most remarkable men in this age and generation. The former was the favorite of the National administration and had behind him powerful business combinations; the latter had no support from Washington and he was feared by the captains of corporations and of predatory wealth. He had no backing but the confidence of the common people in his wonderful integrity as a man and a public citizen. No leader ever faced such odds in his contention for high office. Such was and is his honesty that it was well known that if elected he would be beyond the reach of questionable interests, and this consolidated the powers of corporate wealth against him. It was systematically given out that with his national success, business affairs would be complicated and disturbed, and the public credit would be demoralized. Money is a wonderful influence and it has no heart except where its interest reside. Neither men nor measures nor politics are allowed to stand in the way of its progress.

Mr. Bryan is a seer, a prophet. He is living a quarter of a century in advance of his generation. The public sentiment of his country is far behind him. Some things now advocated by him take on the aspect of the novel and the venturesome. Yet when analyzed, they have underneath them sound political principles and deep moral convictions. But for the time being they run counter to the strong moneyed interests of the country. Hence, he was foredoomed to defeat, and he went down amid the wreck of his political ambition. But it was only a political defeat. Morally and intellectually he continues to stand out in bold relief, the admiration of the civilized world. His mind, his soul, his intellect and his unsullied moral character challenge the homage of mankind. Even his political enemies tip their hats to his supreme rectitude and recognize him as a man of great moral and intellectual merit.

The very nature of the map forces it is sort of confidence and respect, for his character is without a flaw, his life is free from shadows and his motives are without spot or blemish. He still towers above his defeat like some tall mountain above its contiguous foothills, untouched by tainted spoils and unscorched by the fires of fierce and hostile criticism. No man can point to one shady aspect in his personal or public transactions. He looms before us in the transparency of a public career, with nothing to conceal or to leave covered. Simple as a child in his habits of

life, as pure as a cultured woman in his thought and speech, as guileless as a girl in his desires and ambition, as lofty as a patriot in his aims and purposes as inflexible as the texture of iron in his honesty, and integrity, as heroic and unflinching as a martyr in his disappointments and defeats, W. J. Bryan is still the idol of his friends and the pride of his fellow countrymen. His lofty ideals as a citizen, his splendid moral self-poise and his simple Christian faith fix him permanently in the confidence and esteem of all well-thinking men and women. In these respects he is larger and more colossal in defeat than is his political rival in the triumphs of success. In fact, most any well-balanced and well-equipped man is qualified for the Presidency of this Republic, but it takes a man of magnificent mold to fill the proportion of W. J. Bryan. The beauty of his character and the moral refinement of his nature became strikingly manifest the night before the battle of the ballots, when he stood in the midst of his friends and neighbors in the city of Lincoln and spoke to them the following touching words:

"I have been the child of fortune from my birth. God gave me into the keeping of a Christian father and a Christian mother. They implanted in my heart the ideals that have guided my life.

"When but a young man not out of college yet, I was guided to the selection of one who for twenty-four years has been my faithful helpmeet. No presidential victory could have brought her to me, and no defeat can take her from me. I have been blessed with a family. My children are with me to make glad the declining years of their mother and myself.

"When you first knew me they called me, in derision, 'the Boy Orator of the Platte.' I have outlived that title, and my grandchildren are now growing up about me. I repeat that I have been fortunate indeed.

"I have been abundantly rewarded for what little I have been able to do, and my ambition is not so much to hold any office, however great, as it is to know my duty and to do it, whether in public life or as a private citizen."

None but a great soul filled with the heroism of a lofty faith and a conscious rectitude could have uttered such sentiments. The Presidency of a thousand republics could add nothing to the luster of the reputation of man with such convictions and tender ideals. Because of his high aims, his purity of motive, his gentleness of spirit, his love of home, his devout religious experience and his unflinching fortitude in the hour of defeat, he will continue to live in the hearts of his countrymen after political honors have vanished and the perplexities of office have ceased among the children of men. Aside from his minor weaknesses, his partisan politics, and his ambition for preferment, W. J. Bryan, the man, the citizen, the patriot, the husband, the father, the simple-hearted Christian will ever be an inspiration to the rising young manhood of the Republic for more than a generation yet to come. May all men who aspire to public life emulate these qualities in the man who is thus standing for the noblest and purest in morals, in statecraft and religion.

A foul tongue has its inspiration in a foul heart, for out of the abundance of the heart the mouth speaketh

THE TIMES DEMAND CLEAN MEN FOR OFFICE.

There was a time when the moral character of a man did not figure in his election to public office. He could run all the gaits, go to the extent of excess, publicly make an exhibition of himself while under the influence of intoxicants, and make the habits of the saloon his companions, and then be elected. But that day has gone by forever. The man who asks the support of his constituents for a place of public responsibility while running counter to moral sentiment only in rare exceptions and in rare communities can now expect success. Moral sentiment has grown wonderfully within the past twenty-five years, and in most parts of our country the man must be a clean man when he goes before the people for favor. The day when the hoodlum element dominated politics is in the past, and the better classes go to the front in such matters. In a few local communities in Texas this is not true, but in nearly all parts of our State it is true. No man with state-wide aspiration for public office has the hardihood to defy public moral sentiment in his private life.

And this is true in all the older and more settled States of our country. We had a striking example of this fact the other day in the city of Atlanta, Georgia. A citizen of the city managed to secure the nomination in the primaries for the office of Mayor. A few weeks thereafter he visited a clandestine joint where "soft drinks" are supposed to be dispensed, and he became beastly intoxicated and made a spectacle of himself. Immediately the better citizens got together, selected a clean young business man and put him forward for the place, giving as their reason for their action the offensive conduct of the man who received the primary nomination. The papers opened upon the offending aspirant and called things by their right names, and it became so warm for him that he came out in a published card withdrawing from the race. He could not brook the displeasure of the decent element in the city whom his vile conduct had insulted. Public sentiment whipped him into retirement. So it will ever be in communities where moral sentiment is in the ascendancy. The man who defies this sentiment is unfit for office. May this be the unwritten law all over our land.

THE DEARTH OF SPIRITUAL TRAINING IN STATE SCHOOLS.

We have no fight to make upon our State institutions. On the contrary we are in hearty sympathy with them. We pay our taxes as citizens to support and to develop them. Our boys and girls are in these schools. Many of the officers and teachers in these schools are Christian men and women, and the Bible is not excluded from the opening exercises. A system of ethics is also a part of the departments of these institutions. In the advanced colleges of the State the Young Men's Christian Association is recognized and is doing what work is can to promote Christian influence. In some of these schools we have Christian chaplains.

But notwithstanding all these tentative re-

ligious safeguards, specific spiritual training is lacking. State schools do not pretend to accomplish this character of work. In fact it is beyond their province. None but a church school is capable of imparting a genuine form of religious instruction to its pupils. For this reason the majority of our religious people prefer to have their children in their respective denominational schools. In them their own special form of religion is dominant and its doctrines and evangelical faith are preserved intact, and pupils thus situated are kept under the same religious tuition to which they are accustomed at home. As a result, this subject is provoking the serious attention of leading educators throughout the country. They realize that the State is impotent at this one point of great importance. They see many of the young men who go to these great secular institutions turned out at the end of their years of training with their faith impaired and their ideas of personal religion vitiated. This is true all over our country and it is true to some extent in our own great State. There is a laxness of moral and religious discipline that is alarming. Young men and young women are thrown upon their own responsibility and they are well nigh absolutely left without wholesome and direct spiritual guidance and oversight in these schools. Now and then they come under the strong personal influence of skeptical teachers who make no bones of emphasizing their unbelief and doubts. These facts are worthy of record in the Church paper, so that our Methodist people may read and understand them for themselves.

We do not make these statements out of disfavor to these schools, nor on our own responsibility. They are the result of what men in these secular institutions are saying about these matters. We here quote from one of them that the readers may see his personal testimony. His name is Professor George Wharton Pepper, who is prominently connected with the University of Pennsylvania, one of the great universities of this country. Surely he is not speaking from a prejudiced standpoint:

"The colleges and universities give food for body and mind, but they starve the spiritual. Do not mistake my meaning when I say religion. By religion I mean Christianity, and by Christianity I mean the recognition of Jesus Christ as the Master of the race.

"I protest against any system which feeds the mind and body at the cost of the soul. "Yet that is what colleges and universities are doing today. They have done less than they ought.

"True, the colleges have chapel services. But of what value is such service when those who attend know not Him whom they serve? Without the fundamental training necessary such services are shams. Many students attend merely for decency's sake or in obedience to a promise made at home.

"Many universities and colleges number among the faculty and instructors men who are notable non-Christians. It is a sin deserving of the millstone to allow a student to stumble merely for lack of light to perceive the obstacles placed in his path by such instructors."

The final judgment will even up all inequalities and rectify all wrongs. This can not be done until human life has run its course, and then it will be that every man will receive the just deserts of his life in this world.

THE SUPREME IMPORTANCE OF EDUCATION.

Character, the formation of noble character, this is the primary purpose of education. The little two-year-old boy, as he totters about the house or yard, is being educated. Nature is doing her work. She incites the child to action, which continued forms habits. These habits develop into character.

Character reacts upon education. For while education is developing character, character is in turn broadening the horizon of education. The boy is taught right actions, in particular acts, he sees the reason for other acts. Gradually he learns the relative importance of things. In his continued search for knowledge he asks, "What is the importance of education?" And we ask, not only what is the importance but what is the supreme importance of education?

The supreme importance of education lies in realizing a two-fold relation. That two-fold relation is the relation existing between man and God, and between man and man.

Thousands of persons have passed through all the stages of life, without asking the following questions: "Why am I here?" "How came I here?" "Is there any purpose in my existence?" Such questions do come before the thoughtful mind. They not only rise before the mind, but they demand an answer. Some may answer, "I do not know," and the spirit is cast in gloom. Others may answer, "Though I know not, yet I shall try to know." And the questions are held awaiting an answer.

Since man is the climax of God's creative thought, and since all other material creation is subservient to man, the supreme importance of our being is to realize, in our lives, our relation to God and our relation to our fellowman. What is of importance to our being, must evidently be of supreme importance to the means of the highest development of that being.

The purpose of this article is not to discuss the realization of both parts of this two-fold relation, but to discuss the realization of the first part, namely: man's relation to God.

In the prehistoric age of the world might was ruler. Vegetation was rank; e. g., the fern, from the geologist's point of view, was as large as the oak of today. However, these massive trees gave way to such animals as the mastodon. At that time, size was the criterion; the physical weakness had no place. The earth yielded its moisture to the thirsting roots of the great trees; and sent its cooling streams as handmaids to the mighty beasts of the forest. But man came upon the scene, and even in the stone age, made his presence felt. Beast and vegetation surrendered to man. Crude had been his weapons of warfare and of support, yet he became "Lord of the fowl and the brute."

For the above, and for other reasons, we accept the claim that man is the greatest work of creation this side of heaven. All creation, it seems, bows to the wishes of man. Man himself may be subject to his own desires.

To bring to one's self the relation existing between himself and the one who made him, he must know himself. The exhortation by the philosopher of old, "Man, know thyself," is as necessary today as it has been in the past. And the fact of one's knowing himself will certainly be as necessary in the future. The more questions arise within him the more will it be required of him to know himself.

Impossible to answer the question, "What am I?" without knowing something about self. The question cannot be satisfactorily answered without knowing self. If that knowledge is not in our grasp, and if despair would be shunned, the question must be suspended and a search made until that knowledge is acquired.

To know the purpose of a life, that life must be known. True, we do not know what electricity is, yet we make it serve our purpose. We "harness the lightning," and we ride in our pa-

lial electric cars. By some transformation we get the apparently harmless illumination for public and for private use. All this, and still we know not what electricity is. However, we may tell it in terms of its effects. So may we tell what a body is in the language of its effects upon our senses.

This is true with man. The poet Tennyson plucked a creeper on a wall and wrote:

"Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Though a man cannot tell in the sense that the poet speaks, he may, by study, tell the effects his existence has upon his senses, upon his thought.

In the beginning of the human family a man thought he was just one. One night after having gone to sleep he found himself talking to some one in a distant land. Immediately after the conversation he awoke, found himself upon his cot where he had gone to rest after his day's hunting. Then said he, "I am a double, and not a single being." The Indian was in the path of truth. Whatever else a man may be, he is indeed a two-fold being. Though found out through a more refined process of reasoning than that of the Indian's, man is physical and spiritual.

Man must know himself as a physical being. He should know what constitutes a physically healthy man. He ought to know what effects certain foods will have upon his system, why avoid one class and why use another class of vegetable or animal matter. In this way a man may tell of his toil and recreation of the air he breathes, of the glory of the sunlight.

The beast of the forest needs air and light, exercise and rest, in order to grow and to reproduce its kind; and so does man. Whatever may be his sphere in life, these are essential requirements of his continued existence, as a living being. No air, no life; no light, no health; no exercise and rest, no development.

For a man to know himself he must know his physical composition. We cannot ultimately know the whole, unless we know the parts. The whole is equal to the sum of all its parts. And to thoroughly know the whole, we must necessarily know the parts. To know one's physical construction is a part of the duty of education.

An interesting study it is, to compare the human body with the bodies of the lower animals. If we compare the bulk of man's body with the bulk of the body of the horse, of the ox, or of the elephant, how small is man? It may have been the idea of size that had entered the mind of the psalmist when he wrote, "What is man that thou art mindful of him, or the son of man that thou visited him?" But the greatness of man came into this his thought and he continued his comment with, "For thou hast made him but a little lower than angels, and hast crowned him with glory and honor." Though in bulk, man is inferior to some of the lower animals, yet the human body is such a wonderful mechanism that the student of human morphology and physiology stands wrapped with admiration before a beautiful well-proportioned human form.

The grandeur of the human body is surpassed only by man's spiritual possibilities. It is through the spiritual—the immaterial, the conscious self—that man rises above his environment, and appears before God. It is through the development of thought that man finds himself studying the thoughts of his Creator. He is thereby made akin to God. What a glorious conception that man may think after God! He who made us with almost unlimited capabilities, will be angry at our delving into the hidden mysteries of thought and imagination, seeking after truth?

Through the power of imagination we build air castles, and we sail on

a sea of bubbles. It is also through the imagination that we form ideals by which we improve from day to day and make our lives in this world structures fit for eternity.

Our spiritual nature, in a spiritual way, demands no less than our physical nature demands in a material way. By the term "spiritual being" we mean ourselves as conscious beings; that part of us which cannot be seen or felt, yet real as our hands and feet are real. This includes the mental and moral phases of our lives. Man's spiritual being strives to know the difference between right and wrong. When trained aright it strives to do the right. The finding the truth, and the doing the truth, these are necessary elements in man's spiritual life.

Spiritual life develops by exercise. As the body grows by devouring material food, so must the spirit develop by thought food. There can be no stagnation without decay. There must be an ever increasing round of change. It is exercise and rest, rest and exercise.

The spiritual is so linked with the physical that the more healthy the body is, the greater are the advantages for mind development. When the body enjoys a healthful climate, there is an incentive for the mind to be uplifting, and thereby enjoy health-giving thought and imaginations. When the body suffers continually from ill health, there is a tendency to be dispondent. There are, however, such striking exceptions to this rule, that it must be admitted that the mind is not the servant of the body, but the master. Yet the mind must have some physical outlet in order to its greatest development. And we may almost judge of the spiritual status of one from his physical characteristics.

If it is true that the spiritual is so intimately connected with the physical, does it not behoove us to try to know something about this inner world, concerning which the outer world knows so little.

In order to know himself, man must realize his need. The fact that a body grows under favorable conditions and dwindles away under unfavorable conditions, shows that there is some need to be supplied, in order to the proper development of that body. The scientific farmer knows that there are certain conditions to be met, or a crop failure is inevitable. What is true in regard to the cultivation of crops, is no less true with regard to the human system. A knowledge of the physical wants to be supplied is necessary. No less necessary however, is a knowledge of the spiritual wants to be supplied. Nutritious food, comfortable clothing, these are requisites for the body. So holy aspirations, uplifted thoughts, the mind must have, or suffer spiritual decay.

In realizing man's relation to God, man must have an apprehension of God. It is impossible for the finite mind to grasp thoroughly the conception of the infinite. Only God can absolutely know God. That which is limited can only reach its limits. Sometimes from the flight of one's imagination, it would seem that there is no region into which imagination may not intrude; yet even the imagination is circumscribed. And as long as we are encased in this mortal frame we are subject to the limitations of the finite.

Although we cannot know God absolutely we can know him in our lives. By the power of intellect we may see God's dealings in the lives of others. Reason takes us back to the intelligent first cause. The fact of an intelligent first cause would imply an original conscious being.

From what we know of material substances, it would be impossible for this being to be a physical being. But from what we know of our own spirits, by an extension of the conception of our spirits, we may conceive of this being being spirit. And Jesus Christ, the revealer to man of the Father of heaven, said, "God is spirit."

Not only in his essence may God be apprehended, but also in his character. "The heavens declare the glory of God, and the earth showeth his handiwork." When we contemplate

the greatness of this material world from the "babbling brook" to the mighty Amazon, from the hillock to the lofty mountain system, we may have a faint idea of the omnipotence of the Creator of the universe. Confronted by such greatness we may with the poet of old declare, "The thunder of his power who can understand?" Is not God's wisdom, in the harmonious progression of the systems of worlds as they move through space, a fit subject for human thought?

This system of human government is derived from the principle of government implanted in the human heart. In the most efficient government there is justice. So we may reason that there is justice in the Creator of a just man.

Of all the attributes that may appeal to man the one great tribute, the one supreme thought, is love. We may know him as love. "God is love." The ancients knew of God as Might, as Vengeance. It was left to the people of the Christian era to learn of God as Love. Christ in his walks in this world showed to man, as much as it was possible for man to see, what God is. By Christ's affection for the suffering, by the sacrifice of his own physical well-being for the uplift of humanity, is revealed to man that which man's heart has been yearning after all these centuries—the love of God. The love of God was behind the very conception of the creation of a world of loving human hearts.

It is necessary to know one's self in his physical and mental capabilities. To know the power of thought is a great advantage of the intellect. By the concerted aid of thought and imagination, one may build thrones and empires. By studying geological formations or by studying plant growth, one may have some conception of the majesty of the God of Nature. When one feels within him the throbbing of infinite love, he is in the way of realizing his relation to God. This realization is the foremost half of the supreme importance of education.

W. E. GOLDRING.
Mountain City, Tenn.

THE WAY TO GOD AND HEAVEN.

To my mind the most practical and common sense thing in the world is the way to God through the Christian religion as taught and practiced by Jesus Christ.

No complex problem about this thing, just plain common sense. No where in the material universe of God do we find chance; everything is governed by fixed laws that God instituted in the very beginning. Just so in the great spiritual laws of God. In the material world certain forces are constantly at work which produce heat and cold, dry and wet, calms and storms, summer and winter; these things work in perfect harmony with the will of God. The sun, the great center of our solar system and source of light, moves on in perfect silence and by its centripetal and centrifugal attractions holds our earth and all other bodies in perfect order and causes them to make daily and annual revolutions. When we think along this line we are astounded and we are made to exclaim, like David: "The heavens declare the glory of God and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night showeth knowledge; there is no voice or language where the voice is not heard; there lines have gone out through all the earth."

The passport to heaven, my brother, is very plain and is subject to the following conditions: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

You need not make any mistake in the road, for Jesus said unto him, "I am the way, the truth and the life." It is very important that we secure our passage now for he says, "Come, for all things are now ready."

We are also admonished in this connection that "now is the accepted time; behold, now is the day of salva-

tion." John sums it all up in these few words and says, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

The Apostle Peter puts it still plainer (there was evidently many kinds of religion in his day), when he says that "pure religion is thus to visit the fatherless and the widows in their afflictions and to keep yourself unspotted from the world."

There is enough scripture in the above to save the world if we would but believe and do what God tells us to do.

Is Christ personal to you, my brother, or do you look upon him as a man handed down to us by tradition? Are you following him? Is he your partner in business? Do you search his word for truth? Do you take his word as the man of your counsel? Are you led by his spirit?

Do you hold daily communion with God in the attitude of prayer and devotion? Do you give as God hath prospered you of your substance to support and carry on this Christian work of spreading the gospel of "peace on earth and good will to men?" Are you a bold soldier and witness for him? Do you realize that it is through human instrumentality that this gospel is to be perpetuated and handed down to our posterity, and that it is through us that the world is to be brought to Christ?

If you are in keeping with the above questions, in my judgment and understanding of the scriptures, you are on the road that leads to glory and to God.

I have very grave fears and doubts for the man who claims to be following his Lord and gets down in the congregations of worshipers and asks God to take care of the widows and orphans, when he could answer that prayer himself. Send that widow a load of groceries and a ton of coal and some warm clothing for the children; God has prospered you and you are his steward and he will most certainly hold you accountable for what he has trusted in your hands. Remember that God don't do for us that we can do for ourselves or others. If you want my favorite prescription for bringing about true happiness in your own breast, try this—do something for others; make others happy; you will then have a peace and a joy within that emanates from the very heart of God.

Just here the immortal words of Dr. Mason, the evangelist, comes to my mind. They are beautiful and have been translated into many languages. Memorize them, they will be a blessing and a power to you all through life:

Dear Lord, to whom I humbly bow,
Before whose throne I kneel today,
Remove my doubts, remove my fears,
And guide me on the heavenly way,
Thou who dost hold the ocean bed,
Within the hollow of thy hand,
Point out to me, thy servant here,
A pathway to that better land,
Though prone to wander into paths,
Forbidden by that word of thine,
I pray for strength to do aright,
And make my mission here divine,
Then of thy strength, oh give me part,
Withhold not, Lord, thy love and power,
But be to me a shining light,
And save me in that final hour.
Amen.

A. E. KENNEDY.
Garden City, Texas.

The artists invariably present angels to us in the form of women, but it is a significant fact that the Scriptures usually speak of them in the masculine gender. Why this is we are not able to say; but it is true when you come to think about it.

"I am well pleased with the machine I ordered from you a few months ago. Yours respectfully,
"H. M. HALSELL."
"Decatur, Texas."

IMPORTANT INTERESTS INVOLVED.

The financial panic in the fall and winter, and overflows during the spring and early summer, rendered it impractical to undertake to press the people of Chappell Hill and adjacent communities on to putting up the buildings contemplated a year ago. Hence I have spent most of the current year in doing mission work in oil and saw mill fields, and along the Gulf Coast line. I have made it my business to look carefully into interests involved with reference to the Kingdom of God and that of our own Methodism. The whole coast country, from Lake Charles, La., to Bay City, Texas, (which includes the territory over which I have traveled), is becoming one vast rice field, with segregations of certain sections, that are rapidly growing into large Satsuma orange groves, and other varieties of fruits and vegetables without number. A party said to me the other day "that country is being greatly depleted, is it not?" I said by no means, but is being very rapidly filled up and developed. The rice, the orange and the berry are pulling great sums of Northern and Eastern capital in there, and, as day follows night, labor follows capital. Hence from Orange to Matagorda, which is the extent of our Texas Conference boundary, people are coming in great numbers. Large money and many men are going to be needed to meet the growing demands of this great field. But this is not the field that seems to us to be the most necessitous just at this time. The oil field and the immense sawmill towns are "already white unto harvest." Most assuredly, compared to the demands, the laborers are few. If the conference had the money, and men of adaptation, from thirty to fifty more men could be sued, greatly to the glory of God and the betterment of humanity. This, too, among the very men that are needing the consolation of the Gospel, and not the intoxications of the ever present saloons in all these places.

We spent three weeks in the Humble oil field. It was an experience. There were families living there in shacks and tents who would grace elegant homes; men sleeping in places not appropriate to higher developments, who had gone out from homes of comfort and plenty. But there they paid good wages and men were there for the money that was in it to them. The railroad guide puts this place down at 4,000 inhabitants, yet we have a local preacher living in Houston, who goes out twice a month on Sunday morning and returns Monday morning, and this constitutes the Gospel this great mass of needy people get from us. What is true of this oil field is practically true, I take it, of most others. Then take the sawmill town, and there are numbers of them where there is no preaching at all by our people. Yet every mill town needs so much, a man who loves men, as Christ loved them. I closed a meeting with Bro. Huddleston at Fostoria, on the 18th inst. It is literally a sawmill town. Even the beautiful, commodious church, as well as the saloon, was built by the company. Bro. Huddleston is reported to be a splendid preacher and the people are fond of hearing him. But he only comes once a month to their pulpit, and the Baptist the same, and then two Sundays are left for Sabbath desecration by the masses. In Fostoria are some of the finest Christian characters I have found anywhere. They pine for better conditions, for themselves and children, especially many of the wives and mothers; but here, with its hardships and dangers, good salaries are paid, and men will abide with them. The Gospel of the Grace of God is the only thing that can modify and make desirable life amid these environments. An additional \$10,000 should be used in these sections of our conference another year. I don't believe we should relinquish one inch in the foreign field, but unquestionably we should double our oc-

cupancy in our home field. Another thing is supremely important, and that is that quite as much care should be given to men and women adapted to the work here in these fields, so

needy, as to those beyond the seas. Of one blood God hath made all men to dwell on the face of the earth. Let us "go forward!"

THOS. E. WHITTEN.

Devotional—Spiritual

A LAYMAN'S SERMON ON SABBATH DESECRATION.

Text: Exodus, 20th chapter, 8th to 10th verse, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Dr. Adam Clarke says: "It is the general voice of Scripture that God finished the whole of the creation in six days, and rested on the seventh, giving us an example that we might labor six days, and on the seventh rest from all manual exercise." And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made. So God has spoken well of the Sabbath, and good to them who conscientiously observe it. That the Holy Scriptures affirm the truth will not be denied by any one who fully recognizes the Scriptures as the Word of God; no arguments that I can offer, will make the truth more clear, nor our duty regarding the observance of the divine commandment more plain. David tells us in the 19th Psalm the law of the Lord is perfect, converting the soul. He says, "They are more to be desired than gold, yea, than much fine gold; Sweeter also than honey and the honey comb; and in keeping of them there is great reward." But it is not my design to dwell on the rewards, or punishment resulting from the obedience, or disobedience of the fourth commandment. So much has been written and preached on the subject; and the evil results from the desecration of the Sabbath are so manifest and acknowledged that nothing I can say will add to the force of the truth. The universal utter disregard of both the human and divine law regarding the Sabbath is equally well established fact. Nor shall I attempt to discuss what is clearly manifest to all who have given the subject any thought, to-wit, that the present wave or epidemic of crime which is sweeping away, as it were, the foundation of our civil and religious institutions, not only threatening the security of the homes and lives of our people, but the stability of our civil government is in peril from the same cause; that of removing the ancient landmarks, which our fathers have set; in the utter disregard of God's holy law. The Scriptures tell us that God made the universe, and governs all things according to the counsel of his own will, and that will is infinite goodness, and that counsel is unerring wisdom, and while we are under the direction of this counsel we cannot err; and while under the direction of his will he cannot be wretched. To remember the Sabbath day, to keep it holy is but an expression of the divine will; but its observance is universally admitted to be in keeping with man's highest good, Physically mentally, and spiritually. Christian civilization also attests what all human experience has demonstrated, that in the sacred observance of the fourth commandment good, and only good, follows. The name Sabbath signifies rest, a day of rest, rest to the body from labor

and toil, and rest to the soul from all worldly care and anxieties. Surely no one will deny that men and women in this world are in need of such a wise and gracious provision in order that they may attain their highest good in life.

Dr. Adam Clarke says of this rest, that the Garden of Eden, that paradise of God formed for man in his state of innocency, appears to have been a type or pledge of the rest that remains for the people of God. But that which I wish to call your attention to at this time is these most prominent, popular and universal desecrations of the fourth commandment, that of Sunday newspapers, Sunday trains, Sunday street cars, and Sunday parks and places of amusement, etc. It will not be more than possible to name these grozier forms of Sabbath desecration. My object in naming them is not because the parties engaged in them are greater sinners than others; but to let us see that it is a case of "like people like priest." That these violators of God's holy law are only from the same carnal natures supplying a demand created by the people. To-wit, if there were no Sunday readers, there would be no Sunday newspapers; if there were no Sunday passengers, there would be no Sunday trains nor Sunday street cars, nor Sunday amusement parks. But to give you a clear idea of how we are not entirely innocent in this popular form of Sabbath desecration I will confine myself to the Sunday newspaper as the most prominent, popular and degenerating in its evil effects upon the moral character of the people; and, more than any other form of the evil, creates and educates the people in Sabbath desecration which naturally leads up to all the other forms of vice which are spreading desolation abroad throughout the land. And right here let me say that in my judgment, there is no one cause of so much misery and crime that offers greater inducements and hope of success to all Christian men and women, as well as to all patriotic citizens, to unite in an effort to reform and rescue their own and neighbor's children, and our nation, from the inevitable ruin that awaits them in the near future. Cause and effect are sure to follow. Cease to do evil, and learn to do well is the reform that will save us. Stop desecrating God's Holy Sabbath day by reading these trashy newspapers. Set your children a better example by taking them with you to church and Sabbath desecration and all other crime will cease, and not before; remove the cause and the effect will not follow. Last Sabbath, as I stood on top of the hill above this chapel, the highest point west of the Allegheny Mountains, and viewed the landscape where sixty-seven of my three score and fifteen years have been spent, and witnessed the wonderful change which has taken place, I seemed lost in wonder and amazement. Calling to mind an incident of my boyhood, I tried to peer through the smoke ascending from the stacks of the furnaces to a spot where from a butternut tree which I had climbed in 1844 to pull wild grapes for two of the first itinerant M. E. preachers, that introduced Methodism in this locality. The junior preacher, Abraham Rich, who, upwards of 90 years old, is still living in East Liberty, said: "James, can you tell us where we will find this verse, 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you?'" I said, "Brother Rich, it is either the 31st or 33d

verse of the 6th chapter of Matthew." Turning to him, Brother Rich said, "Dr. Henderson, what do you think of that?" making a 12-year-old boy feel very proud. As I stood there these scenes of my early childhood and other equally as pleasing thoughts thrilled my mind. I turned around from gazing eastward on my childhood scenes to view the western horizon; I beheld on the top of the hill on which our water basin is built a scene that not only dispelled those pleasing thoughts of a moment before, but one that filled my mind and heart with gloom and sadness. There I saw a larger assemblage of boys and girls, young and old men that would fill all our churches engaged in playing and watching a baseball game. As I contemplated the desolating influence and effect of thus trampling under foot God's holy law I was appalled. As I stood gazing on the scene the past and present passed in review before my mind. I recalled the time when we did not have to have locks and bars on our windows and doors of our homes. A time when, without feeling any risk of danger, we would start on a trip on coal boats down the Ohio and Mississippi rivers, that took from two to six weeks to make the trip, leaving our families alone. A time when we never read or rapes, murders or burglaries. A time when we did not have any Sunday newspapers, nor Sunday readers creating a demand for the silly trash. But with the Sunday newspapers came all the other forms of Sabbath desecration; and our wives and daughters are no longer safe alone in their homes, nor dare to venture out on our streets after dark. The harvest of our own sowing is upon us. These Sabbath desecrating newspapers are hysterically calling upon our President to declare martial law and send the United States army to protect our homes against the desolating seed we have sowed. What we need to do is to remember that God is not mocked; whatsoever a man soweth that shall he also reap; for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.

Dr. Adam Clarke says that in heathen countries where Christian civilization had been introduced the mere preaching of the gospel did little or no good. He asks, why has not the peninsula of India been converted? The gospel has been preached there—but the lives of the Europeans professing Christianity have in general been so base and so profligate that the Mohammedans prefer their Koran, and the Hindoos their Vedas, to the Bible.—Selected.

THE HIGHEST IDEAL.

The Christian standard of life is very high. Jesus taught that His disciples should not be as others. He said if they should lend to those who led to them, what does it signify? They will be no better than others. And if they should love only those who love them, what better are they than others? Do not even the heathen and publicans the same? Then the great teacher mounts to a lofty height and says: Forgive your enemies; love your enemies; do good to them that hate you and despitefully use you. And yet higher still he rises with his words of counsel and command: "Be ye therefore perfect as your Father in heaven is perfect."

Many opinions concerning this high teaching have been uttered by men. Some say this doctrine is absurd. Some say it tends to weakness. Some tell us that even Christians never attempt to put it into practice. And some have tried to explain it away, and make the standard of our Lord low enough to suit the ideas of men. An eminent English author has published an essay on "Religion's Impossibles," and another on "Moral Impossibles," in which he seeks to find an explanation of these high teachings of our

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Lord in the extravagant method of Oriental teaching. But this will never do.

The glory of Christianity is that its standard of life and character is higher than any other. It is a perfect standard. The world has outgrown many ancient ideals, but it has not outgrown the ideals of Jesus, and never will, for they are perfect. It is also the beauty of Christianity that it requires impossible things of men and provides grace to enable them to do impossible things. Those who say that no Christian ever attempted to keep these lofty precepts greatly err. Men and women have both tried and succeeded. Jesus himself kept them, and taught men that he would supply to them the same divine energy wherewith he was able to do the will of his Father. We must confess our failures, but we cannot lay the blame on the New Testament standard of righteousness. We dare not explain away the exalted requirements of our Lord. We must seek that grace which is always sufficient in all things. This standard was too high for the age in which it was given. It is too high for this age. It is not too high for the measure of a perfect man. By the grace of God each one may rise to the measure of the standard of Christ.

Do You Open Your Mouth

Like a young bird and gulp down whatever food or medicine may be offered you? Or, do you want to know something of the composition and character of that which you take into your stomach whether as food or medicine?

Most intelligent and sensible people now-a-days insist on knowing what they employ whether as food or as medicine. Dr. Pierce believes they have a perfect right to insist upon such knowledge. So he publishes, broadcast and on each bottle wrapper, what his medicines are made of and verifies by analysis. This he feels he can well afford to do because the more the ingredients of which his medicines are made are studied and understood the more will their superior curative virtues be appreciated.

For the cure of woman's peculiar weaknesses, irregularities and derangements, giving rise to frequent headaches, backache, dragging-down pain or distress in lower abdominal or pelvic region, accompanied, oftentimes, with a debilitating, pelvic, catarrhal drain and kindred symptoms of weakness, Dr. Pierce's Favorite Prescription is a most efficient remedy. It is equally effective in curing painful periods, in giving strength to nursing mothers and in preparing the system of the expectant mother for baby's coming, thus rendering childbirth safe and comparatively painless. The "Favorite Prescription" is a most potent, strengthening tonic to the general system and to the organs distinctly feminine in particular. It is also a soothing and invigorating nerve and cures nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, chorea or St. Vitus's dance and other distressing nervous symptoms attendant upon functional and organic diseases of the distinctly feminine organs.

A host of medical authorities of all the several schools of practice, recommend each of the several ingredients of which "Favorite Prescription" is made for the cure of the diseases for which it is claimed to be a cure. You may read what they say for yourself by sending a postal card request for a free booklet of extracts from the leading authorities, to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and it will come to you by return post.

The Texas Conference

The sixty-ninth session of the Texas Conference met in Beaumont on Wednesday of last week. Ten years ago the East Texas Conference, since merged into the Texas, met in that place. Bishop Galloway presided. The town then was a sort of a dilapidated place of about six thousand people. The buildings were mostly wooden structures and the streets were unpaved and muddy. It was uninviting, and so far as we could see, unpromising. The conference met in a framed church; commodious, but not attractive. But ten years have witnessed a transformation in Beaumont. The old wooden structures have disappeared and handsome brick and stone buildings have taken their places. The streets are paved with brick and the roads with shell. The town is six thousand has grown into an enterprising little city of thirty thousand progressive people. The evidences of wealth are everywhere visible. Banks, school houses, public edifices, water works, electric light plants, gas works, rice mills, oil fields and refineries, great lumber industries flourish upon every hand. The railways and the Neches River furnish abundant inlet and outlet. Splendid residences tell of riches and plenty. We could scarcely believe our eyes as we looked upon these evidences of growth and progress in the short space of ten years. No city in the State has made such marvelous progress. There are three sources of wealth that tell the story: The rice industry has grown into wonderful proportions. It yields annually in the county more than \$2,000,000. Then comes the oil output from Spindle Top and Sour Lake with an equal contribution of money. We visited the former, and while the flow is not what it was some years ago, yet it gives out 7,000 barrels a day, and the refinery nearby, built at a cost of \$2,000,000, gives employment to 400 workmen. After this comes the lumber interest, which adds \$1,500,000 annually; other industries are also there. No wonder then that Beaumont has had such phenomenal development, and no wonder that scores of her people are wealthy. The Churches have kept progress with this growth. This is true of all of them, but with none of them more than our own. The old wooden structure where we met ten years ago is gone and a splendid property, on one of the most eligible locations, valued at \$80,000, has taken its place. Its style of architecture is past description. It is absolutely unique. We have never seen anything just like it. It combines a variety of styles. From the outside, it does not look like a church, but when you enter it, you find one of the most complete plants in the way of a downtown institutional church to be found in our Methodism. It has everything. It is built for use and not for show. The auditorium, with its galleries and side arrangements, will seat over 2500 people, and they are within easy reach of the pulpit. The ceiling is of heavy panel work, and in the center above is a splendid dome finished in art glass of the most beautiful design. The windows are costly and luxuriant. The furniture is elegant, and the \$7000 pipe organ is grand. Parlors, mission rooms, offices, rest rooms, toilets, kitchen, dining room, reading rooms, Sunday-school room, class rooms; in fact, all sorts of conveniences are provided. It has a membership of over 1200, and Sunday-school of large proportions. It is a great church made up of splendid people. Here is where the conference held its sessions. The committees were provided for in the building. A \$12,000 parsonage is nearby. And this is not all. Cartwright Chapel has a building valued at \$3500 with a membership of about 300 and a parsonage valued at \$1500. Upon all this property there is an indebtedness of only \$10,000. Great is Beaumont and great is Methodism in Beaumont. And the city con-

tinues to grow and so does the Church. But Beaumont still has saloons, and these are a curse to the city and to its civilization, but they will go by and by.

The Bishop opened the conference with religious exercises. After the prayer he read the 12th chapter of Romans, giving the exposition of the same: "Ethics without doctrine is a harmless sort of belief. It does nothing for the life or the character. It is a sort of a hothouse plant form of life, of no value except to exhilarate and divert attention for the moment. It takes great fundamental doctrines, accepted by the mind, incorporated in the heart and reproduced in the life. You have to take great motives out of the eternities and put them back of the thinking and acting of men, and you do something for them and for the world. This is why Christ came among men, and it is why Paul preached the great truth in this epistle. The moral and spiritual need of men demand these great truths. Preaching of this sort is not like dry weather—lighting, bright, beautiful and remote—but harmless and worthless. It is direct and immediate and it brings forth matured fruit. It strikes something and does execution. There is nothing high-minded in this. It comes down to all men, whether noble or ignoble, and it changes and lifts up. No preacher can afford to be a sycophant. The Master did the most menial service for men and women, but he never did it condescendingly. He loved men for men's sake and gave himself for them.

"A dandy in the army who cannot fight until he oils his hands and waxes his mustache is a poor soldier. So the preacher must not depend upon little things; he must be above them. He must be a big man like the big gospel that he is called to preach. You cannot make good men out of men by getting them to quit things. Religion does not take taste away from men, but it does put the taste under the control of the spirit, and it becomes a docile servant instead of a hurtful master." These are a few of the unique epigrams thrown out by the Bishop as he proceeded.

Rev. O. T. Hotchkiss, the former Secretary, called the roll and the most of the ministers and delegates answered to their names. O. T. Hotchkiss was re-elected Secretary. He was given several faithful assistants, and the conference was ready for business. The Hon. Martin Dies was introduced and he delivered a cordial and felicitous address of welcome to the members and visitors of the conference. Col. Dies is the Congressman-elect from the Beaumont District. The Bishop made a happy response.

The connectional papers were received and referred without reading to their respective committees.

A letter of greeting was read from Rev. E. P. Newsom, who is a Chaplain in the United States Army, and also giving an account of his work among the soldiers. A suitable response, through Rev. E. W. Solomon, was ordered sent to Brother Newsom.

The names of the presiding elders were called. Rev. C. F. Smith reported the Houston District as having had an excellent year. Additions and accessions good, and material improvements substantial.

D. H. Hotchkiss said the Beaumont District had a good year. One thousand accessions to the Church. Two new churches and other improvements. The finances in fairly good condition. Preachers have done well.

J. A. Wagoner said that the Brenham District had made progress. Fifteen per cent increase in membership and ten per cent in finances. Two new parsonages and collections good.

E. L. Shettles had a good year on the Calvert District. Eight hundred accessions and collections in excess. Paid off some debts.

H. C. Willis said four new churches had been built on the Huntsville District and four more completed. Good revivals and 650 increase. A little short in finances. Condition of the work is good.

Ellis Smith, of Jacksonville District, said he had had a good year. Fruit crop a fine one and finances secure. Several thousand dollars had been put into churches in the way of improvement and debt paying. Two thousand conversions and 1500 accessions. Collections full.

R. A. Burroughs had a good year on the Pittsburg District. More than 1000 increase in membership, and made improvements. Assessments full and some over.

C. A. Tower, of the San Augustine District, reported a year of hard work. The lumber interests have been at a low ebb; money scarce. Fourteen hundred conversions. Good revivals. Some church and parsonage improvements. Under all the circumstances, we have done well.

T. H. Morris, of the Tyler District, was called and W. W. Graham arrested his character on a point of official administration, in no way involving his moral character. The ground of the charge was stated and Brother Morris replied. Brother Graham claimed that Brother Morris had appointed him to a certain charge without leaving the former pastor. The conference voted to pass the character of Brother Morris, and he reported his district in good shape, religiously and otherwise.

The appointment of a commission was ordered to co-operate with similar commissions by the other conferences to collect data for a history of Methodism in Texas. L. M. Fowler, J. B. Turrentine and I. Alexander are the commission.

The names of the old men were called. Some of them responded and they were all referred to the Committee on Conference Relations. Among them, Dr. Isaac Alexander, who is now the Chaplain at the A. & M. College, gave a fine account of his work at that institution.

In the afternoon the committees were busy with their matters.

At three o'clock Dr. Jno. Adams, the old man eloquent, preached to a good congregation. He is now an old man, full of years and with a ripe experience. At first his voice was a little unsteady, but before he had proceeded far, he had control of it, and for forty minutes he gave his audience a most inspiring and spiritual discourse. Toward the last he grew unctuous and the service closed with a heavenly glow upon the congregation.

At night the rain fell in torrents, but the spacious auditorium was two-thirds filled. Dr. E. D. Mouzon delivered an address upon the cause of Christian education. It was a masterful presentation of this subject. He gave a fine account of Southwestern University, and particularly of the Theological Department of which he has the charge.

Thursday morning came in bright and cool after a night of hard raining. The Bishop was promptly in the chair and opened the conference with the hymn "Jesus the Name High Over All." The roll call was dispensed with and a number of visiting brethren were introduced.

The class of the first year were called and they reported: were passed and advanced to the second year. There were thirteen of these young men and they made good, but rather elaborate reports. Jno. B. Bell was discontinued at his own request.

The class of the second year were called, and they were passed and elected to deacon's order. The class of the third year were advanced.

Earnest L. Lloyd, son of Dr. W. F. Lloyd, was admitted on trial in the conference. C. E. Garrett, Samuel W. Stakely, Chas. W. Weatherly, Chas. J.

Atkins, W. A. Pounds, A. A. Rider, L. B. Saxon, Jno. T. Kidd, B. F. Bryan were also admitted on trial.

Rev. A. A. Wagoner announced that a good woman had made a bequest of \$1000 to the conference to be applied to the Superannuate Endowment Fund.

The special order of the day arrived—the Thanksgiving service—and the large auditorium and the galleries were filled with an inspiring congregation, and the Bishop at once announced an appropriate hymn and proceeded with the worship.

He announced as his text Act 28:29. It was a great discourse, packed with thought and forcefully delivered. It was just such a sermon as might have been expected, and it had the stamp of the original thinking and talking of the unique man who gave expression to it. We can only give a few of the many strong sentences contained in it; and these are given regardless of their connection—for the sermon was logical throughout:

"Paul was a prisoner at Rome, not because he had violated any law, but for the hope of Israel. He incarnated in them a sentiment of righteousness and moral patriotism. He was not ashamed of his bonds. Ordinarily bonds were a badge of disgrace and reproach; but not so in the case of this vicarious sufferer in chains. After all, government is not of human creation, but they are the outgrowth of Providence. Machine millenniums are no good. They are the inventions of men, and hence they never materialize. God has a hand in such developments despite the trickeries of politicians and designing men. But the government of Israel was God's idea of government. True it became vitiated, and was often prostituted, but, after all, it had God's idea running through it. Those people were not to be artists, or warriors, or statesmen. They were to be a peculiar people. They were to represent an invisible idea. So Jacob, the schemer, soon found that his scheming was a failure, and he had to deal with the invisible God; and the more nearly that God becomes incorporated in the governments of people, the more stable, the more righteous and wholesome they become. God must have a place to meet his people. The best national life is the life in which God becomes manifest. The old tabernacle was the habitation of God among men, working out the problems of government and civilization. The kingdom of Israel never ceased to be the divine ideal, until the people forsook him, rejected his Son and crucified him on Calvary. Since then the risen Christ among men is God's thought in government and human progress. It takes Christ to make men. You may be able to make a moral doll, stuffed with ethical sawdust, balance its eyes with weights, but it has no life. A son of God must be born through Jesus Christ. There, is life in this sort of spiritual creation. Christ is in it, the power of God. In Christ is the purpose of universal government, meeting the needs of all men and everywhere." The singing was very good indeed and the spirit of the occasion fine. There was no afternoon service. At night the writer preached to a full congregation.

Friday morning came in delightfully. The air was balmy and the temperature spring-like. The Bishop was promptly in place. The conference was in good humor. Hymn 489 was sung and Dr. I. Alexander led the opening prayer. The Bishop then read the lesson from the Acts of the Apostles, fifth chapter. He gave a terse exposition of the passage read: "The apostles preached a risen Christ. The people understood them. Their enemies understood them. They never had to explain themselves. They had a creed; every man has a creed. The man who decries creeds is the apostle of a creedless creed. No man who has a head has thought and thought is a creed. It may be a false creed, but it is one all the same. Some peo-

Layman Finds Stomach Cure

Good Christian and Family Man, But Had Poor Digestive Organs—What Cured Him You Can Get Free.

It is a generally admitted fact that among ministers and their families Dr. Caldwell's Syrup Pepsin is the favorite laxative. It is not often that the layman has a chance to "speak up in meeting," and hence these words from Mr. Joseph Murphy of Indianapolis, Ind., whose picture we present herewith: "All my life I had needed a laxative to cure my constipation and stomach trouble; I couldn't eat anything; I couldn't get what I did eat out of my system. I tried everything, because my work, engineer on a railroad train, makes it necessary that I feel strong and well. Finally it was my good fortune to meet up with Dr. Caldwell's Syrup Pepsin, through the recommendation of a friend. I took it and was cured. That is some time ago, but I am still cured."



Mr. Joseph Murphy

It can be bought of any druggist for 50 cents or \$1 a bottle. Send your address and a free test bottle will be sent to your home. If there is some mystery about your case that you want explained write the doctor. For the advice or free sample address Dr. W. B. Caldwell, 651 Caldwell Bldg., Monticello, Ill.

ple say they cannot believe miracles. Well the greatest miracle of the world is involved in the assumption of the skeptic that all this marvelous history of Christian progress and triumphs has proceeded on a false issue. If this be true, it is a stupendous miracle. I can believe in the raising of Lazarus ten times over with more ease than I can believe that all our Christian history had a false beginning. But they tell us that this is the twentieth century. Well, I know it, but your little century must come to order just like everything else. Christ will rule the century just like he rules everything else. All centuries must be subject to him. He must overcome all evils. What we need is faith in the risen Christ, and to declare his whole counsels. We need not get unduly alarmed and to go into hysterics. A preacher has no more right to have hysterics than he has to wear a frock, and there ought to be a law against both. Be large men with a large grasp of the fact that Christ is risen from the dead. With this sort of faith, your work will triumph."

Mark N. Terrell was readmitted into the conference. Several traveling preachers, undergraduates, were called, made their reports and were elected elders. Rev. T. B. Anderson was granted a location at his own request. Rev. C. T. Tally was announced a transfer from the North Texas Conference.

The credentials of Jno. O. Allen were restored to him by a vote of the conference.

A request came from the Austin Conference of the M. E. Church, asking for a commission to be appointed to act with a like commission from that conference in readjusting the work of the two Churches in Galveston. Revs. C. F. Smith, C. A. Hooper and W. J. Johnson were appointed.

Rev. Littleton Fowler submitted an elaborate paper anent the formation of a historical association looking to the gathering of data for a complete history of Texas Methodism, and the paper was adopted.

Dr. J. H. McLean was introduced and he addressed the conference in behalf of our Methodist Orphanage. He outlined the method of work to be followed by him in prosecution of this important work. He was given a close hearing.

Dr. W. W. Pinson, one of the Missionary Secretaries, was introduced and spoke briefly of this department of our work. He showed a marked ad-

ABRAHAM'S SEVERE TRIAL.

I do not see why some persons treat this subject as a puzzle when the Bible states it so plainly. God made no intangible or ambiguous statement to Abraham, but gave him a simple command. That command was to do something that would, had not God commended it, have been a heinous crime; a deed which his conscience would abhor; and from which his love for his dear, only Son would revolt. Evidently God did not intend to permit Abraham to consummate that act. It was a severe test of the man's obedience. Up to this time, Abraham had strictly obeyed every command that God had given him, never asking why; and now He tested him with one that would prove whether he would or would not obey Him under the most painful and revolting circumstances; that is, to slay his only son, whom he loved with a father's tenderest affection. Isaac was Abraham's only legitimate son, in whom (whose posterity) God had promised that all nations should be blessed; but now, while the lad yet had no posterity, the same God, who had made the promise, commanded that father to slay that son. How could God make Isaac a blessing to all the world, after the youth had died by the hand of his father, leaving no posterity? No doubt, the old man was sorely puzzled and grieved beyond expression, yet, with his accustomed promptness, he asked no questions, but journeyed three days toward the place which God had appointed, taking with him two young men and a bronco, the bronco doubtless bearing the wood with which the sacrifice was to be burned; also that dear son, with intent to kill him, as God had commanded. God did not then reveal to Abraham that he would, in the last extremity, prevent him from perpetrating the death of his son; for, had he done so, the whole proceeding would have been but a farce—no test at all.

"On the third day Abraham . . . saw the place afar off. And Abraham said to the (two) young men: 'Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.'" If Abraham should kill his son and burn up his body, how could the lad return? Yet that father promised the young men that he and the lad would return. The plain inference is that he made this promise with the mental reserve, if God permit, which applies to all promises made by good men. Had he not a fond hope that the loving and merciful God would either prevent the killing of his dear son, or speedily raise him from the dead?

Then Abraham clave the wood, and placed it upon his son; and he and the lad proceeded to the place appointed for the sacrifice, Isaac bearing the wood with which his own body was to be burned. How inexpressibly great must have been that father's grief, while walking with that son to the place of the lad's slaughter, the lad bearing the wood with which himself was to be burned!

Arrived at the place, Abraham built an altar (pile of stones) on which to sacrifice his beloved son. Then he laid the wood upon the altar, and bound his son, and laid him upon the wood. Isaac was a submissive and obedient son, and submitted to his father's will, even as Abraham submitted to God's will.

The critical moment had come. Abraham raised his knife to slay his son. Must he, indeed, kill that dear boy? No; God is merciful. An angel spake to him, staying his hand, saying: "Lay not thine hand upon the lad, neither do thou anything to him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." Then God renewed his promise to Abraham, that his posterity (through Isaac) should be numerous as the stars of heaven, and as the sands of the sea; and that in Isaac should all nations be blessed. Of course, we infer that Abraham then unbowed his son. Then he saw a ram fastened by his horns among the bushes. Understanding that God had provided this ram as a substitute offering, instead of his son, he sacrificed the ram upon the altar which he had prepared upon which to sacrifice his son. Thus Abraham literally obeyed God; and yet, by the goodness of God, his dear son yet lived.

Father and son then left this scene of trial, and returned to their home.

I thank our Heavenly Father that this is the only instance in which he ever required a parent to kill his or her own offspring; that he will never make another such requirement; and that, in this instance, he revoked the command for the father to kill his son. The proceeding was executed and recorded for our instruction; and, like the Adamic and Mosaic sacrifice, is typical of the sacrifice of our blessed Savior, which is for the salvation of the world.

The following explains my understanding of the use of Abraham's severe trial:

If I understand its use correctly, Abraham's sacrifice of his only son typifies God's giving of his only begotten Son a sacrifice for the redemption of the world; Isaac's three-days' journey toward the place of sacrifice is typical of our Savior's three years of endurance of persecution while doing good in the world; Isaac's bearing of the wood with which he was to be burned, while going from the two young men to the place in which he was to be sacrificed, typifies the Savior's bearing of the cross on which he was to be crucified, while climbing the hill of Calvary; his being bound and laid upon the wood with which he was to be burned, typifies our Savior's being nailed to the cross on which he was to die; his death by proxy (substituting the death of the ram), typifies our Savior's death, substituted for the endless death of those of us who repent of our sins and accept the redemption from eternal death, which the Savior, by his own death, was to provide for us. Isaac's departure from the place which had been appointed for his death, typifies our Savior's resurrection from the dead; and his return to his mother typifies our Savior's ascension to his Father in heaven. The whole typifies the sacrificial death of our dear Savior for our redemption from the endless death to which our sins subject us.

The moral of the subject is that, like Abraham, we must, if need be, sacrifice (abandon) all persons and things, and even life, however much we love or value them, for service to God; and obey his every command, not waiting to know why it is given. God does not talk with us as he did to Abraham and the prophets; for we have his law printed in the Bible, which we can read. Our Savior tells us that, to be his disciples, we must forsake parents, wife, children, houses, lands, and even life. This does not imply that we must cease to care for our loved ones, nor abandon our means of support, nor kill ourselves; but that we must not permit them to prevent or hinder our service to God. The apostle tells us that, if a believer have an unbelieving husband or wife, and such prefer to remain with him or her, let such remain; but, if such prefer to depart, let such depart; for a brother or sister is not bound under such a circumstance; and that, if such remain, the believing husband or wife,

by patiently bearing with his or her companion, may save such.

We are also bound by God's law to provide for the welfare of our children and all others who are dependent upon us, but not to let them prevent or hinder the performance of other duties. For instance, we must hold our stated household worship, whether our families are willing for us to do so or not. If some member of the family leave the house to avoid being present at family worship, we must worship with those who remain; or, if all so leave, we must worship alone. Yet we must not rebuke the refractory members angrily, but remonstrate mildly when we have opportunity; and, so far as practicable, proceed with our worship, as if the whole family joined in it with us. Such firm but mild perseverance in duty will impress our families, and probably others, with a conviction of our earnestness to do right, and win their confidence—and it may draw them to do likewise.

Again, we must, so far as we can, provide an honest living for ourselves and those who are dependent upon us; but we must not permit the acquisition of wealth to prevent or hinder our performance of other duties. We must not permit our industry for wealth to prevent or hinder our support of our dependents, nor stint or hinder our support of any good cause; neither let us gain anything by fraud or any other dishonesty.

In short, we must, so far as we can, do God's will, regardless of cost—even at the expense of life, if need be—thus following the example of our Christian martyrs who willingly encountered death rather than renounce their religion. By so doing, we become, spiritually, the children of Abraham, who believed and obeyed God, "and it was accounted unto him for righteousness."

Let us believe, love and obey our Heavenly Father, as did faithful Abraham.

W. P. ZUBER.

Austin, Texas.

RESOLUTION.

Resolved, That in the appointment of the Rev. I. B. Manly as pastor for Queen City Charge, now at the close of the year, it has proven to have been one among the greatest blessings ever bestowed upon us by the appointing powers. He has given us near universal satisfaction as the Church could wish, and from a purely local consideration nothing could please us better than his return as pastor for the following year. We will follow him with our prayers, and should he not return, we most cheerfully commend him to others as a most satisfactory combination for both pulpit and pastorate and last, but not least, we most highly esteem his well-chosen help-mate, Sister Manly, for her effective helpfulness through the year.

Signed by Mesdames W. C. Powell and Della Ellington, and unanimously adopted by the Woman's Home Mission Society, Mrs. J. J. Robertson, First Vice-President; Mrs. W. C. Powell, Secretary.

W. C. POWELL,
J. C. HUTCHISON, Sr.,
J. M. GRIFFIN,
JNO. HUTCHISON, JR.,
G. M. KING,
Board of Stewards,
ROSS A. POWELL,
S. S. Superintendent.

THE OLDEST STEWARD.

I see in the Advocate of Nov. 12, Bro. Keener thinks he has the oldest steward in Texas. If he will look at the Advocate of April 2, 1908, he will find the short history of Bro. D. H. Agee, shows he has been a steward fifty years, and his quarterly conference made him an honorary member of the board. He is still at work for the Lord and His cause.—J. A. Irby, Eustace, Tex.

In the Texas Christian Advocate of the 12th inst., Bro. Wesley H. Keener of Peoria charge, says: We believe we can boast of the oldest steward—then goes on to name the good brother, John F. James, who was made a stew-

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ard in 1878, and has served continuously, in that capacity, ever since. That is a long time in a good cause and the young man deserves great credit for his faithfulness to that long list of distinguished pastors for whose material support he has looked after. May the Lord be with him as a-down the road of life he travels gaining new experiences and meeting new pastors, until a sweet old age shall find him ennobled by service and foil of the honors of faithfulness. Now to my purpose: George F. Simons, the active and successful president of my board of stewards, was made a steward in 1865, and has, without an intermission, served in that capacity and has seen the personnel of his congregation changed more than once as time carried the old ones to the grave; aged the young, and brought a new generation up around him.

Bro. Simons has been the superintendent of his congregation's Sunday School since 1876, or thereabouts. Pastoral praise, of so true a servant would be superfluous. He will see Saints in heaven whom he turned to the way of a blessed immortality.—A. Y. Old, P. C., Edna, Tex.

TO THE METHODISTS OF TEXAS.

We are out of the Orphanage and ready to agree with the author of the words:

"The garden is fair, but the day is done,
Yet our work here still remains,
And our God will judge whether well or ill,
Who sendeth the drouth with the rain."

Our day is done. When the children come into the conference room to sing their hymn about Jesus' care over them, the sweetest sight of all to me was the three young teachers who had grown up in the institution. I was asked if there was not regret in my heart for leaving them. I would not own to any, but feel I did and that keenly. I wanted to be brave and so tried to shut my eyes to the sight of baby faces, and closed my ears to the sound of their voices. I knew the work would go on from year to year, and there would always be a Ray, a Dollie, an Annie, or a Lottie, ever pulling at the heart strings, and to put off the day of parting would not make it any the less bitter. The children have ever been a source of pleasure and our chief disappointments did not come from them. We are receiving letters from some of those who have gone out to fight life's battle for themselves, thanking us for our kindness to them. One speaks of passing the "kindness on," another tells of giving a hundred dollars toward building a church, and we hear of others contributing and holding out the helping hand. They are not "hogs" to receive all and give nothing. Mr. Vaughan has thanked you for your many kindnesses, but I am writing this for the self purpose of thanking you all myself. You see it was like this: He could go away and get out a part of it; I stayed there and took it all. We began housekeeping with only what I had, which was not much and soon the accommodations were not sufficient for the growing numbers. Just put yourself in my place and you will understand the great pleasure it gave me to receive the two first boxes—one of clothing from Moody, and the Mexia Circuit. The people of Moody and those on Mexia Circuit have ever been my "first love." Since then we have had "showers" of

boxes. And the children have been clothed and slept warm notwithstanding sometimes an excess of women's shirt waists and grown men's coats and pants. We thank you all again for your help. We could not live in the Orphanage, and it was best that we should go. Brother and Sister Bowman understand the work well, and Dr. McLean is a man of experience. It is a grand work and there is none greater. May the Methodist mothers of Texas have the "hearing ear" that will enable them to catch the recall, that while—

"Here all through the dreaming day
Go children laughing at their play,
Go children singing, blithe and free
As any careless bird or bee;
That through the songs these children sing
Come chords that have a sullen ring,
Come strains that sob from little lips,
The pain of aching finger tips,
The weariness of heart and brain
Of them that tread the path of pain."
May they not forget that "the undertones of grief are there."
Mrs. W. H. VAUGHAN.

FATHER AND SON

Both Gained Health on Right Food.
A food that will build up the health of a man and that can be digested by a baby, certainly has value worth considering.

The following report from an Ohio wife and mother is to the point and interesting:
"My husband had suffered great agony from stomach trouble at times for five years. Finally, after six months in the hospital, he was operated on for appendicitis.
"From that time he grew weaker and thinner until, when we brought him home he was reduced from 145 to 108 lbs.
"Then he began to eat for breakfast, Grape-Nuts with cream and a soft-boiled egg. For dinner a dish of Grape-Nuts and cream, toasted bread and a glass of warm milk. For supper same as breakfast with a baked potato, one or two poached eggs, and a glass of warm milk.
"After two months on this diet he had nearly regained his normal weight. He took out-door exercise, and got plenty of sleep. He has no more trouble with his stomach, and can eat anything.
"These results induced us to try Grape-Nuts on our 6 months baby, who from birth had been puny. No-thing seemed to agree with him, al-though we tried the whole list of In-fant Foods
"When I began to feed him Grape-Nuts with warm milk poured on to make it soft, he weighed only 13 lbs. After six weeks of his new diet he has gained 7 lbs., and is healthy and happy."
"There's a Reason."
Name given by Postum Co., Battle Creek, Mich. Read "The Road to Well-ville," in pkgs.
Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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Mail the coupon below, and you will receive free information how to get rid forever of all your catarrh, or nose and throat trouble.

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Gentlemen:—I have catarrh and other nose and throat trouble, and want to be cured right off. Tell me how to do it at once without bulbs, jellies, ointments, etc., free of charge, and by return mail.
Name

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Plow

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INTO A HOME.
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WATERVILLE BELLS



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TO OUR CORRESPONDENTS.

Since inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

THE TEXAS CONFERENCE AND THE ADVOCATE.

"The Texas Christian Advocate is improving in the excellence of its literary output and its mechanical form. Dr. Rankin, the editor, is sending out to our people a paper which constitutes the pastors most faithful conditor and our people's best informant concerning the principles for which it stands. It gives us faithful reports from the pastor's field of labor, where our Lord is winning victories which give courage to the faltering and hope to some who might despair. We commend it for the foregoing facts, and also because the enemies of civic righteousness stand in dread of its faithful exposition of truth." So said the Committee on Books and Periodicals.

REMEMBER THE ORPHANAGE DAY.

By concert of action it has been agreed that the claims of the Orphanage are to be presented to our congregations throughout the State on Sunday, the 20th of December. The reason for this is that the management of this great institution is anxious to have the collections taken thus early and the amounts sent in so as to prevent the necessity for borrowing money with which to keep up its expenses and to meet its bills. When the collections are taken late in the year, the treasury of the Orphanage runs low and money has to be secured until the collections are taken. There is no necessity for this, for the people will gladly pay the assessment for the Orphanage the first thing. Hence this time—the 20th—has been designated so as to get all the assessments paid and sent in at the first of the year instead of toward the last. Let all our preachers make note of this and attend to it without delay. If it should happen to be an inclement day, then do it on the next bright Sunday following. If you have a circuit with several appointments, begin with the collection on the 20th and then keep on every Sunday following until all your congregations have had an opportunity to contribute to this worthy enterprise.

A SUNDAY IN HOUSTON.

In company with Rev. J. B. Turrentine we left Beaumont, the seat of the Texas Conference, to spend Sunday in Houston, he to preach to the Shearn people at 11 o'clock, and we to speak to the Y. M. C. A. in the afternoon and to address a mass meeting at Beach Auditorium at night on State-wide prohibition. While there we had the pleasure of sharing the hospitality of Mr. and Mrs. T. W. House and family. We were pastor there so long that we were very much at home among all those Methodists.

Sunday morning was rainy and disagreeable, but a good congregation was present to hear Brother Turrentine. They are now worshipping in the Beach Auditorium, a spacious and comfortable hall. They will probably remain there until they build their new structure. Brother Turrentine gave them a most excellent sermon, full of meat and suggestion. He is a good preacher and the people appreciated his message. We met many dear old friends at the close of the service and it was like a reunion. In the afternoon, while it was still raining, we had a full audience of men in the beautiful new Y. M. C. A. chapel. Their building is a magnificent structure with all the modern conveniences and the city takes great pride in it.

Night came and so did the rain, but we had three or four hundred people out to hear the question of State-wide prohibition discussed. We discussed it! And from what the papers have said about it, it put some people to stepping sidewise. Well, it was our business to toss the stones, but it was the business of some others to do the dodging and the yelping. The audience was in sympathy with us and we had frequent outbursts of approval. Houston is making rapid growth in material and Church enterprises, but it is a whiskey and beer-ridden city. It is making some pretense toward observing the Sunday law, but it is only on the surface. Nothing will make Houston saloons behave actually. Hence they must be put out of business. There are hundreds of good people in that city who take this view of it. On with the battle! G. C. R.

Rev. C. R. Wright, the new pastor for Brownwood, has already reached his field of labor and has entered upon his work. He is one of the most popular and successful pastors in the conference, and usually stays four years in his appointments. His work at Austin Avenue was phenomenally successful. Under his pastorate he and his people paid the remainder of the \$8000 debt on their splendid church, made some additional repairs, purchased a pipe organ at a cost of \$2000, a piano valued at \$350 for the Sunday school, and put in other improvements amounting in all to \$14,801, and for all purposes during the quadrennium \$42,026.49. He left a handsome parsonage and an increase of salary from \$1800 to \$2500. During his quadrennium he received 310 into the Church, leaving the membership about double. No man in the conference left a better record than did Bro. Wright at Austin Avenue. The Brownwood congregation will find him a worthy successor to the eloquent Dr. S. A. Steel.

In the appointments of Northwest Texas Conference Wayland, in Weatherford District, was left to be supplied. The Advocate printed the appointment according to copy, but Rev. M. K. Little, presiding elder of Weatherford District, states that Rev. B. S. Crow was appointed to that work, and the appointments should have so stated.

In the appointments of the Northwest Texas Conference, Canadian was printed "Canadian Mission," when it should have read, "Canadian Station." The good people at that point wish it understood that they have cast aside their swaddling clothing and now support a full-fledged station. They are progressive and wideawake, and the Advocate is glad to make the correction. They are served this year by Rev. Geo. S. Wyatt.

CONFERENCE NOTES.

While at Beaumont we were delightfully entertained at the elegant home of Mr. and Mrs. Jno. M. Gilbert. We had Dr. J. W. Moore for our companion, and no two preachers ever had a better home.

Dr. W. F. Tillett and Dr. W. W. Pinson were the only connectional men at the conference, but the brethren put them through in great shape. Much use was made of them in the pulpit and on the platform.

The spirit of the conference was fine. There was a spiritual influence very manifest from the beginning to the close. The preaching services were all well attended and the sermons were good to use of edifying.

Bishop Candler was most agreeable in the chair and superb in the pulpit and on the platform. We have never seen him preside to better advantage or speak with more power when preaching or addressing the conference. He is a man of wonderful gifts and he does not spare himself in the service of the Church. His Thanksgiving sermon was one of the greatest we have ever heard.

Bishop Seth Ward delighted the brethren by a visit of a few days at the conference. He was just back from his official visit to the Orient, somewhat tired, but full of zeal for the cause of missions. He delivered a masterful address on Friday night, giving an account of his trip to the mission field. He spoke in power and demonstration, and his audience was very sympathetic and responsive. Making him a Bishop has only caused him to intensify his labors for the Church, and to broaden his mental horizon as a student of men and good literature. Bishop Ward, however, is in one danger, and that is of working himself to death. The brethren make heavy demands upon him, and he seems to think that there is no limit to his endurance. He needs to restrain himself and be more judicious in his labors. Brethren, do not work Bishop Ward beyond proper limits. His visit to his old conference was a benediction.

Some of the strongest laymen in Texas belong to this conference and take great interest in the proceedings. Among them are T. S. Garrison, L. L. Jester, M. D. Fields, W. R. Crawford, J. L. Pritchett, D. M. Abernathy, R. D. Hart and a host of others. Such men in our conferences speak well for the Church, and they add a distinct element of business to the proceedings.

We had the pleasure of a special dining with Mr. and Mrs. J. E. Armstrong, of Center. They always attend the session of the conference and no two people get more out of it religiously and socially than they. They are the friends of the Church and the preachers, and we enjoyed an hour as their guest at one of the leading restaurants in the city.

D. M. Fields, of Houston, was elected leader of the Laymen's Movement, and he will proceed to organize the laymen of the conference and put the organization into active service as soon as possible. The Advocate is open to him and the presidents in the other conferences wherever they want to use these columns for the promotion of their work.

Beaumont did the entertaining in magnificent style. Everybody was provided for and all homes were thrown open to the guests. Earnest Lloyd did fine service as assistant host. Rev. Sam R. Hay, the popular pastor who was retiring; Rev. L. M. Fowler and Rev. D. M. Hotchkiss, the presiding elder, all made royal hosts for the conference. They left nothing undone to make the entertainment perfect. We have a splendid type of Methodism in Beaumont.

Mr. William Welles, a prominent bus-

iness man of the city, entertained Bishop Candler and a number of others. He and his good wife are devoted members of the Church and among its most persistent supporters. He attended all the sessions of the body, and in various ways gave his assistance toward making it a most delightful gathering. He is a prominent lumberman.

Miss Ragsdale, the Advocate helper and bookkeeper, was pleasantly entertained at the good home of Mrs. Anna Cruse. Miss Ragsdale is so well known to the members of all four of our conferences that she is regarded as a permanent delegate, and her entertainment is always looked after by the hosts of the conferences. You can hardly think of the conferences and their sessions without thinking of Miss Belle Ragsdale.

The Bishop made a great many changes in the appointments. He must have had good reasons, else he would not have moved so many of the brethren to such distant appointments. We believe it would be a good idea for our Bishops to have an understanding that when a man is settled in a given appointment he is to stay there his four years, unless there is some unavoidable reason for his change. These annual changes entail long moves and heavy expenses upon a great many of our preachers. Most any man ought to be able to spend four years usefully in one place.

Jacksonville won out as an applicant for the next session of the conference. Other places wanted it, but Brethren Watts and Ellis Smith made the plea that captured the votes. Well, Jacksonville has not had the conference in a long time, and they now have a brand new church and a brand new college building and the good people want to show the conference what progress they are making in spiritual and educational matters.

Rev. J. W. Moore, after four years of magnificent service at Shearn Church, goes to First Church, Beaumont. He is one of the most eloquent and popular preachers in Texas, and leaves his mark wherever he does service. The Shearn people are much devoted to him and his wife, but the Beaumont people are congratulating themselves upon securing such efficient workers. Dr. J. E. Wray, of New Orleans, goes to Shearn. He is said to be a fine preacher.

Rev. George S. Sexton goes back to St. Paul's to finish his quadrennium and to complete that beautiful structure. No man has wrought harder than Brother Sexton, and when his task is finished Southern Methodism will have one of the finest plants in the connection. He has done wonders in that field. He had nothing when he went there, but when he leaves there will be something great and far-reaching at St. Paul's. Sexton is a huge success.

Rev. I. F. Betts and Rev. O. T. Hotchkiss exchange appointments. The former goes to Marlin and the latter to Pittsburg. Both are capital men and bring things to pass where they labor. Rev. J. A. Stafford was transferred by Bishop Candler to this conference and stationed at Lufkin. Rev. Ira M. Bryce was transferred from this conference and stationed at Clarksville, North Texas. Brother Stafford will do good work in his new field and so will Brother Bryce. They have both been prominent members in their old conferences for a number of years.

Rev. W. F. Davis, one of the most aggressive workers in the conference and one of its most delightful men, goes to Willis Point. He did excellent service at Palestine. Rev. James Kilgore remains at Palestine. He is one of the best equipped men in the conference and ranks high as a preacher and a worker. He worked his way through Southwestern some

years ago as a struggling boy, and his merit has brought him to the front as a member of that body.

Rev. J. L. Massey, one of the most versatile preachers in the conference and one of its most delightful pastors, goes to Orange, after a term of fine work at Longview. For years he has been a popular member of the conference. He and this writer went to that conference sixteen years ago. Rev. W. J. Johnson and Rev. C. A. Hooper were returned to their respective charges at Galveston. They brought up good reports and they are doing things in the Island City. Rev. C. F. Smith returns to the Houston District, where he is doing excellent work as a wise and painstaking presiding elder.

Rev. T. H. Morris, after two years of service on the Tyler District, returns to the pastorate and goes to Bryan. He is an active and stirring man and keeps matters moving where he labors. He has not been in the conference but a few years, but he has taken high rank as a preacher. Rev. J. B. Turrentine, after one year at Bryan where he was deservedly popular, returns to First Church, Texarkana, where he served a few years ago. There is no more useful and devoted man in the conference than J. B. Turrentine. He possesses genuine merit. As a preacher he is excellent, and as a pastor he is unsurpassed.

The old Marshall District was restored, and Rev. H. T. Cunningham was placed upon it. He is well-known in the West and the North Texas Conferences, having filled prominent places in both of them. He will do well in his larger field. Rev. Clyde Garrett, one of the rising young men of the Conference, goes to the Tyler District. He has always done fine work, and in this broader field he will meet all the responsibilities. He is modest and unassuming, but he has merit of the best type and will be heard from.

Rev. C. T. Talley, who went from the North Texas Conference, is stationed at Cameron, one of the best appointments in the conference. He is a graduate of Southwestern and of the Vanderbilt, and he has had experience as a minister of the gospel. The brethren down that way will find him an accession to their ranks, and the Cameron people will receive him gladly.

Rev. E. W. Solomon, the scholarly and thinking man, returns to Huntsville, where he has rendered one year of excellent service. He is a reader of good books, an investigator of truth and a veritable "son of thunder" in the pulpit. Huntsville is an intellectual community and his preaching takes with them. And with his large endowments of mind, he has a heart in him as large as his frame. He is a most genial and companionable man, also.

Ellis Smith and A. A. Wagon made good as young presiding elders. Bishop Candler harnessed them up last year and he was so well pleased with their work that he kept them at it. They are young, vigorous and full of enterprise. They did things last year. So did D. H. Hotchkiss, and the Bishop commended his work, and, of course, kept him at it. He is one of the solid men of the conference.

The other "beloveds" not already mentioned did successful service; but they are older men in the office. Shettles, Burroughs, Willis, Tower, are workmen that needeth not to be ashamed. Their respective districts showed up in good style, and they will again devote themselves to their respective fields. They know men and they know how to do things.

It hardly looked like the Texas Conference without V. A. Godbey and A. J. Weeks, but they are both in the West Texas Conferences, the latter on the

ingling boy, and him to the front body.

me of the most the conference lightful pastors, a term of five or years he has r of the confer- lar went to that ars ago. Rev. r. C. A. Hooper eir respective They brought they are doing ty. Rev. C. F. ouston District, ellent work as g presiding el-

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Wagon made elders. Bishop up last year sed with their t at. They full of enter- last year. So d the Bishop nd, of course, e of the solid

not already l service; but n the office. illis, Tower, th not to be tive districts and they will to their re- ow men and ngs.

ie Texas Con- lby and A. J. n the West latter on the

San Antonio District and the former at Tenth Street, Austin. They rendered valuable service as members of the Texas Conference and they are filling high stations in the West Texas Conference. Dr. Godbey is responsible for the magnificent church where the conference met. It is a monument to his judgment and zeal. Rev. J. B. Turrentine also added some finishing touches to the plant during his year of service following Brother Godbey.

Rev. W. H. Crum, Rev. P. L. King, Rev. H. M. Whaling Jr., Rev. W. H. Nelson, Rev. J. L. Williams, Rev. C. C. Bell and Rev. C. D. Montgomery make up the full quota of the Houston pastorate this year—a fine array of strong, young men—and Methodism will prosper in their hands.

Rev. George H. Collins goes to Rusk. He is one of the best self-made men in the conference. Grace and his own efforts have made of him a splendid preacher and a successful pastor. He knows how to think and how to extract the thought of a good book. And he is as true as steel.

Rev. Jno. Adams, Rev. I. Alexander and Rev. Caleb Smith make up a trio of old soldiers worthy of the highest place on the rolls of the conference. For many long years they have gone in and out before their brethren in the active service, but now they are leaning upon their staff and watching their younger brethren go forth to the war. Grand old men! The history of that conference will take note of their services.

We would like to make other notes of the brethren, but time and space forbid. They are all worthy, just as much so as those named; but it would take the whole of the present edition of the Advocate to make record of their names and deeds. We hope, however, to make mention of the work of scores of them during the year.

PERSONALS.

Rev. M. K. Dickson, recently assigned to the Randolph charge, was in to see us this week.

Rev. M. K. Little, of the Weatherford District, called on us this week. He is already at work and he gives a good account of his field. The prospect is for a great year with him and his preachers.

Rev. J. G. Forester, who served the Decatur Station last year, but is appointed to Farmersville this year, passed through the city this week on his way to his new charge. He and his daughter, Miss May, called to see the Advocate.

We are pained to announce the death of the son of Bro. R. N. O'Neal, of Corn Hill. He was an obedient, Christian son, whose health had not been good for some time, but his his death came as a shock to his loved ones. He died in the faith.

Mrs. Martha J. Webb, a veritable mother in Israel, died November 12 at the home of her son, Captain A. G. Webb, in Baird. She joined the Methodist Church in 1849 and her life was one of piety, faith and service. She lived like a true child of God and died in the triumphs of a strong hope.

We are requested to say that after the adjournment of conference, Rev. J. J. Rape and Rev. W. A. Manley were exchanged, so that the former goes to Eliasville and the latter remains another year at Kirkland. This arrangement is satisfactory to all parties concerned.

Rev. Lawrence Cohen, recently appointed to Fairland, this city, is on the ground and hard at work. He is going to project a new building enterprise at an early date. He already has a good little membership, and they are worshipping in a schoolhouse for the present. He was received on trial

at the North Texas Conference, and he is a strong young man of great energy.

Rev. J. D. Andrews who did a splendid work at Cleburne is now with his new people at Austin Avenue, Waco. He was a leading member of his conference and has gone to the front as one of its most successful preachers. He leaves matters in good shape for his successor, and his people will find in his a strong preacher and an efficient pastor.

After the adjournment of the North Texas Conference Bishop Candler made some changes in the appointments, among them Rev. J. L. Pierce remains at Travis Street, Sherman, and Rev. J. L. Morris goes to Colonial Hill, this city. This meets the approval of both the brethren and they are now at work in their respective fields.

Rev. J. M. Peterson, the newly appointed presiding elder of this district, is already in the district parsonage and hard at work. Having been pastor in the city for two years, he understands the situation, and will have no difficulty in grasping the needs of the field. He is a strong, forceful preacher and a practiced executive.

Rev. J. T. Griswold, the presiding elder of the Stamford District, writes us that he has already started off encouragingly on his work. He is organizing it and his preachers are getting into line. He says that he will strive to put the Advocate in the homes of all the official members. And he will do it, for he is a man who does things.

The Comanche Chief has some good things to say about our pastor out there, Rev. C. H. Buchanan. It speaks in high terms of his work and of the development of the charge under his pastorate. All his reports were full back and the Bishop returned him. The Chief stands by the preachers, and we are not surprised to see what it says about Bro. Buchanan. He is a most capable man and merits the good will of those people.

DR. WINTON AND THE NORTHWEST TEXAS CONFERENCE.

We clip the following from a recent issue of the Nashville Banner:

A special from Waco, Texas, states that Dr. G. B. Winton, editor of the Nashville Christian Advocate, had been rebuked and condemned by the Northwest Texas Conference for his recent editorial utterances in the Advocate. A resolution condemning the stand taken by Dr. Winton was passed by a rising vote.

In response to a request from the Banner, Dr. Winton furnished this statement in regard to the action yesterday of the Northwest Texas Conference:

"The utterances complained of, so the special dispatch says, were in regard to Judge Taft and Unitarianism. The language of the report adopted by the conference is itself so vague that it is meaningless to me, and if correctly reported will probably seem so to the Book Committee. Accepting the correspondent's account, however, as correct, I will explain. Concerning Judge Taft. I said that the effort to make capital against him because he was a Unitarian was 'cheap politics,' and that Church people could not afford to become a party to it. In the discussion which then arose I affirmed first, that a Unitarian might be a Christian. (I am ashamed for it to get out that there are Methodists so illiberal as to question this.) Secondly, I said that a man who had sincere doubts concerning the orthodox doctrine of the divinity of Christ might yet be a good Methodist. We could not allow such a man to preach or to teach theology, but there is no reason why he might not be, if he wished, a member of the Church.

"I take it that these are the utterances to which my Texas friends object. If so, the conference there is at sea as to what is in harmony with the spirit and usages of Methodism."

What the Northwest Texas Conference Said.

We, your Committee on Books and Periodicals, have carefully considered

the Nashville Advocate, in which we find much to commend. The character of the articles contributed thereto show careful selection. The letters of travel written by Dr. Moore have been of special value. Many appreciated editorials have appeared in the Advocate from time to time. But while we find much to commend, we deeply regret that some of the utterances of Dr. Winton, editor of the Advocate, are at variance with the recognized doctrine of our Church, and bring the Advocate under constant adverse criticism. We heartily condemn such utterances, and recommend that the Book Committee require Dr. Winton to desist from making such utterances in the future while he remains editor of the Advocate.

NOTICE.

The conferences being over, appointments made, pastors to their places, revival seasons are coming. Often you don't get the revivalist you need by being too late. I am awaiting a few more calls for the summer. I am also ready to answer winter calls. To those who don't know, I have nine years of successful experience as a revivalist.

R. L. SNIDER.

Huckabay, Texas.

CHANGED.

Rev. Benjamin S. Crow is changed from Crisp, Texas, to Wayland, Texas.

STAMFORD DISTRICT.

The District Stewards will meet December 9, instead of December 3, as published in round of Quarterly Conferences. J. T. GRISWOLD, P. E.

POSTOFFICE ADDRESSES.

Rev. J. T. Bludworth, Sta. A, Fort Worth. Rev. D. L. Coale, Munday, Texas. Rev. Samuel Morris, Kerens, Texas. E. J. Maxwell, Cresson, Texas. J. W. Tincher, Aubrey, Texas.

PRESIDING ELDERS OF NORTH TEXAS CONFERENCE NOTICE!

After consultation with some of the other presiding elders, the undersigned call a meeting of all the presiding elders of the North Texas Conference, to meet at the Publishing House at Dallas, Thursday morning, December 10, at 9:30 a. m.

JNO. E. ROACH, J. M. PETERSON, R. G. MOOD.

UNANSWERED LETTERS.

Nov. 18.—V. G. Thomas, subs. S. B. Johnston, sub. has attention. Nov. 19.—C. G. Shutt, subs. T. F. Sessions, sub. has attention. Nov. 20.—H. A. Matney, subs. W. E. Caperton, subs. T. F. Sessions, sub. Jno. M. Barcus, sub. Nov. 21.—S. W. Stokely, has attention. G. W. Kincheloe, has attention. D. C. Ellis, sub. T. G. Wools, has attention. J. M. Barcus, sub. W. H. Vance, sub. J. D. Young, sub. has attention. T. R. Morehead, sub. has attention. V. G. Thomas, sub. B. F. Alsop, sub. E. G. Hocutt, sub. Nov. 23.—W. Griffith, sub. J. M. Alexander, subs. G. W. Riley, sub. C. D. West, sub. T. W. Sharp, sub. I. T. Morris, sub. J. C. Mimms, subs. W. T. Gray, sub. W. W. Nunn, has attention. Nov. 24.—H. L. Vincent, sub. E. R. Wallace, sub. Nov. 25.—R. L. Jameson, sub. J. S. Huckabee, sub. D. C. Stark, has attention. Nov. 26.—J. T. Griswold, has attention. Nov. 27.—G. W. Kincheloe, sub. F. E. Singleton, sub. W. A. Clarke, subs. C. W. Macune, sub. has attention. S. Q. Bass, subs. C. D. West, sub. has attention. V. A. Godbey, sub. S. Crutchfield, subs. J. W. Kelley, subs. Nov. 28.—J. C. Mimms, sub. Nov. 30.—R. A. Holloway, subs. L. P. Smith, sub. V. A. Godbey, subs. have attention. J. B. Dodson, sub. Dec. 2.—V. G. Thomas, sub. has attention. W. R. Campbell, sub. R. A. Walker, sub.

BOOK NOTICES.

The Teachers' Handbook for 1909, and the Superintendents' Handbook for 1909 are two beautifully gotten up little volumes by J. W. Axtell and issued by the Cumberland Press, Nashville, Tennessee. Both of them are useful pocket editions with the international lesson for the year given with expositions of them, and with other very useful information.

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness. Head, Noises and Catarrh. Address Dr. G. M. Trammell, 1249 Walnut Street, Kansas City, Mo.

THE TEXAS CONFERENCE.

Continued from Page 9

40. What is the amount of indebtedness thereon? Value, \$273,105; indebtedness, \$18,076.19.

41. What is the number of districts, and of district parsonages? Number of districts 9; number of district parsonages, 7.

42. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$14,725; indebtedness, \$1,250.

43. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 9; amount of damage, \$7,775.

44. What are the insurance statistics? Insurance carried, \$420,730; losses sustained, \$5,000; premiums paid, \$4,152.64; collections on losses, \$5,000.

45. What are the educational statistics? —

46. Where shall the next session of the conference be held? Jacksonville, Texas.

47. Where are the preachers stationed this year? (See appointments.)

APPOINTMENTS.

BEAUMONT DISTRICT. D. H. Hotchkiss, P. E.

Beaumont: First Church—J. W. Moore, Cartwright Chapel and Spindletop—S. W. Kemmerer. Port Arthur—G. W. Davis. Orange—J. L. Massey.

Nederland and Sabine Pass—P. I. Millon. Sour Lake and China—G. H. Phair. Liberty and Dayton—T. G. Whitten. Wallisville—J. W. Cummings. Kempton—A. C. Biggs.

Woodville—A. G. Scruggs. Jasper Station—C. W. Hughes. Jasper Mission—N. A. Griffin, supply. Kirkville Station—C. H. Adams. Burkville—J. O. Dent.

Silsbee—W. H. Long. Warren—S. T. Brogdon, supply. Call—W. H. Summy, supply. Saratoga and Batson—A. E. Blount, supply.

Port Bolivar and Amelia—J. W. Bridges. Brookland and Brookland—J. W. Stevens, supply. Cedar Bayou—J. W. Cullen; W. H. Brooks, supernumerary. Aldridge Mission—To be supplied.

Missionary to Cuba—E. L. Lloyd. Conference Sunday-school Secretary—C. J. Oxley.

BRENHAM DISTRICT. A. A. Wagon, P. E.

Brenham Station—Nathan Powell. Bellville—J. W. Campbell. Caldwell Station—A. A. Kidd. Caldwell Mission—G. C. Cravy.

Rockdale Station—J. M. Adams. Thornedale Circuit—J. F. Garrett. Somerville—W. W. Gollighugh. Lexington—W. W. Horner.

Jewett—J. R. Murray. Giddings—W. L. Pate. Sealy—O. W. Hooper. Bay City and Matagorda—A. S. Whitehurst.

Wharton—J. C. Huddleston. Glenflore and Lane City—C. C. Childress. Richmond Station—J. W. Johnson. Rosenburg and Wallis—I. E. Thomas. Hempstead and Millican—B. C. Ansley. Waller—C. M. Myers.

Missionary to Cuba—Ben O. Hill. Student to Southwestern University—C. S. Harkey.

ELBERT DISTRICT. E. L. Shettles, P. E.

Ruckholt Circuit—G. W. Riley. Ruckholt Station—W. C. Morris. Cameron—C. T. Tally. Centerville—T. S. Williford.

Davilla—W. A. Belcher. Fairfield and Dew—E. M. Myers. Franklin—Jesse Lee. Hearne and Bremond—M. L. Lindsey.

Jewett—J. R. Murray. Kosse and Reagan—T. M. Brownlee. Lott and Durango—J. W. Goodwin. Marlin—J. F. Betts. Mayfield—W. T. Ayers. Petteway Mission—H. A. Abney, supply.

Rosebud Station—S. S. McKenney. Iola Mission—B. C. Anderson. Teague—R. W. Adams. Travis and Chilton—S. D. Harger. Wheelock—D. W. Gardner.

HOUSTON DISTRICT. C. F. Smith, P. E.

Houston, Shearn Church—J. E. Wray. St. Pauls—Geo. S. Sexton. Tabernacle—W. H. Crum. Washington Street—P. L. King. McKee Street—H. M. Whaling, Jr. Trinity Church—W. H. Williams. McAshan Church—J. L. Williams. Branor Avenue—C. C. Bell. Grace Church—C. D. Montgomery. Galveston: First Church and East End—W. J. Johnson. West End Church—C. A. Hooper. Italian Mission—S. Panteleone, supply. Columbus and Brazoria—Alexander Methvin. Angleton—M. F. Daniel. Alvin Station—A. P. Bradford. League City and Texas City—F. E. Luker; H. B. Smith, supernumerary. Harrisburg and Pasadena—H. M. Timmon. Humble and Katy—A. J. Anderson. Harris County Circuit—J. L. Murray, supply. Field Editor Texas Christian Advocate—J. E. Green. Agent American Bible Society—Glenn Flinn. Manager Port Mission, Galveston—J. B. Sears.

HUNTSVILLE DISTRICT. H. C. Willis, P. E.

Huntsville Station—E. W. Solomon. Anderson—O. F. Zimmerman. Cold Springs—Ed Prather, supply. Dodge—C. W. Weatherly. Shepherd and Cleveland—P. S. Wilson.

Groveson—Jesse Willis. Madisonville Station—J. C. Carr. Madisonville Mission—C. E. Garrett. Willis Circuit—J. P. Bilbo. Montgomery Circuit—S. H. Kelley. Navasota Station—C. M. Simpson. San Jacinto Mission—G. W. Henderson, supply.

Trinity and Onalaska—J. F. Carter. Wilbur—L. R. Bennek. Conroe Station—E. H. Ingram. Bryan Station—T. H. Morris. Augusta Circuit—S. W. Stokely. Crockett Station—P. M. Boyles. Grapeland and Loveland—A. L. Carnes. Conference Secretary of Education—E. W. Solomon. Chaplain United States Army—E. P. Newsum. Chaplain to A. and M. College at Bryan—I. Alexander.

JACKSONVILLE DISTRICT. Ellis Smith, P. E.

Jacksonville Station—W. W. Watts. Jacksonville Circuit—W. F. Campbell. Neches—J. I. Weatherly. Palestine: Centenary—James Kilgore. Grace—T. R. Morehead. Elkhart—L. E. Green. Brushy Creek—J. M. Mills. Lorne—L. J. Power.

Athens Station—W. D. White. Malakoff—L. F. Pace. Billard Station—M. N. Terrell. Mount Selman Circuit—A. L. Huston, supply.

Troup and Overton—E. W. Potter. Kilgore—W. J. Snyder. Rusk Station—G. H. Collins. Alto Station—J. M. Gaul. Alto Circuit—T. E. Neal, supply. Cushing—S. A. McKay. Caro and Hayward—W. S. Easterling. Kelty—L. Coppedge. Eustace Circuit—R. H. Wilson, supply. Alexander Collegiate Institute—W. K. Strother, President; J. T. Smith, Agent. Chaplain to Rusk Penitentiary—J. L. Dawson.

SAN AUGUSTINE DISTRICT. C. A. Tower, P. E.

San Augustine Station—L. M. Fowler. Geneva—W. W. Adams. Shelbyville—W. A. Craven. Center Station—W. H. Vance. Center Circuit—M. I. Brown. Nacogdoches Station—J. W. Mills. Appleby Mission—J. T. Biggs, supply. Melrose—Alphonso Nolan. Lufkin—J. A. Stafford. Tenaha—L. B. Saxon. Carthage—C. U. McLarty.

Minden—T. C. Shaw. Timson Station—S. W. Thomas. Burk—W. A. Pounds. Gary—J. S. Wilson, supply. Corrigan—C. M. Thompson. Laurens—J. B. Gregory, supply. Camden—W. R. Arnold, supply. Livingston—W. T. McDonald. Hemphill and Bronson—C. M. Kennedy. Garrison Station—W. A. Manly. Kennard Mission—R. B. Jones, supply.

MARSHALL DISTRICT. H. T. Cunningham, P. E.

Marshall: First Church—W. F. Packard. North Marshall—J. B. Manly. Harrison Circuit—J. T. Hooks. Waskom—M. E. Wells, supply. Harleton—A. A. Rider. Jefferson Station—H. J. Hayes. Kellville—P. C. Escoe.

Henderson Station—R. E. Hodges. Henderson Circuit—E. T. Bridges, supply. Church Hill—H. G. Williams. Loneview Station—J. W. Borpin. Ballville—To be supplied by J. A. Carr. Gilmer Station—J. A. Moody. Gilmer Circuit—S. W. Lowe. Olin Station—J. R. Cole, supply. Beckville—W. W. Armstrong. Rhonoshova Circuit—H. R. Taylor, supply.

Student in Southwestern University—J. N. McCain.

TYLER DISTRICT. C. B. Garrett, P. E.

Tyler: Marvin—New Harris. Cedar Street—H. A. Matney. Tyler Circuit—J. C. Cameron. Alba—W. M. Foster, supply. Canton—D. S. Burke. Pleasant—J. B. Baker. Edgewood Circuit—G. W. Reynolds, supply.

Marchison Circuit—J. L. Ross, supply. Colfax—P. B. White. Edom Circuit—J. R. Pitche. Emory—J. T. Morehead, supply. Grand Saline—C. T. Cummings. Lindale Station—Geo. Garrison. Mineola—L. H. McGee; C. E. W. Smith, supernumerary.

Mount Sylvan—R. R. Goodwin, supply. Willis Point Station—W. F. Davis. Willis Point Circuit—C. H. Rice, supply.

Whitehouse—H. T. Swartz. Goffney Mission—J. S. Cole, supply. Big Sandy—J. T. Kirkpatrick.

PITTSBURG DISTRICT. R. A. Burroughs, P. E.

Pittsburg Station—O. T. Hotchkiss. Pittsburg Circuit—S. N. Allen. Daingerfield—J. W. Treadwell. Hughes Springs Circuit—J. H. Hamblin. Dalby Springs—C. H. Westmoreland, supply.

Linden Mission—C. J. Atkinson. Donalsonville—A. T. Walker. Mount Pleasant—G. V. Ridley. Naples and Omaha—J. Ed Morgan. New Boston and DeKalb—G. W. Schroeder. Nash—J. F. Kidd. Rodwatter—J. C. Campbell. Texarkana: Central—J. R. Turrentine. Hardy Memorial—E. O. Favre. Winfield—J. M. Smith. Atlanta—J. C. Jones. Queen City—J. C. Stewart. Winnshora Circuit—J. W. McMahan, supply.

TRANSFERRED—G. F. Cameron, I. M. Bryce and J. W. Mayo, to North Texas Conference; C. R. Lamar, to Missouri Conference; E. A. Binney and J. R. Hardin, to Oklahoma Conference; S. R. Hay, to Northwest Texas Conference; W. M. Sherrell, to Pacific Conference; C. M. Gable, to Los Angeles Conference; C. S. Coberly, to Western Virginia Conference; E. H. Lang, to Mexican Mission Conference.

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Epworth League Department

GUS W. THOMASSON, EDITOR
Van Alstyne, Texas.

All communications intended for publication in this department and all papers with articles to be commented upon should be addressed to the League Editor.

The following rules should be observed in remitting money on account of the State Organization: Local Chapter dues should be sent to Frank L. McNary, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

STATE LEAGUE CABINET.

President—E. K. Ragsdale, Dallas.
First Vice-President—Tom C. Swope, Houston.
Second Vice-President—Miss Mattie Harris, Dallas.
Third Vice-President—P. W. Horn, Houston.
Fourth Vice-President—Dr. E. E. Kall, Austin.
Secretary-Treasurer—Frank L. McNary, Dallas.
Junior Superintendent—Miss Ella Mae Christopher, Arlington.
Secretary Board of Trustees—A. J. Weeks, San Antonio.
Synodical Press Correspondent—Roland H. Stokely, Dallas.

MAY DYE TYPEWRITER FUND.

Ira Huddleston, of Waco, makes first response to our call for funds with which to purchase a \$100 typewriter for Miss May Dye, who is in the mission field in Brazil, and writes the following letter, viz:

"Have just read Mrs. Bowman's letter in this week's Advocate, and I inclose check to your order for \$2 to be used in purchasing a typewriter for Miss Dye."

Byron R. Smith, of Prosper, is number two on the list of responses and he writes as follows: "I have just read in this week's issue of the Advocate an opportunity for the Texas Leaguers to help in a worthy cause by purchasing a typewriter for Miss Dye, hence I herewith hand you my check for \$2 to add to the list already started."

Nealy A. Morton, Roby, Texas, sends remittance and writes: "You will find inclosed \$2 to go to the fund you are raising to buy a typewriter for Miss May Dye. I hope you will succeed in getting the full amount in at once."

Miss Velma Wilson, writing for the chapter at Moore, Texas, says: "At the meeting of the League held Sunday afternoon, November 22, the letter of Mrs. Dora Bowman, which appeared in the Advocate of November 19, was read and the Leaguers have resolved to contribute something to the fund for buying Miss May Dye a typewriter. You may place the name of the Moore League on the list for ten dollars. This money will be sent you in a few days. Nothing could give more pleasure to the Leaguers at Moore than contributing this small mite to help Miss Dye. Several weeks ago each member of the League pledged to give something every month to a fund to send to this young missionary. Our League is small but its members are enthusiastic. We, too, are anxious for Miss Dye to receive the typewriter by Christmas."

Miss Hetty May, of Bridgeport, writes as follows: "Enclosed you will find one dollar which I take pleasure in contributing to the fund for the purchase of a typewriter for Miss May Dye. I should be real glad if it could reach her by Christmas."

Brother C. W. Godwin, who was at Moore when the League there started the movement which has resulted in the plan to raise a typewriter fund, now stationed at Hallettsville, sends us this message: "I note in last week's Advocate that you are working to get Miss May Dye a typewriter. I hasten to join the club. Please put Hallettsville League down for \$2.50. You will not that I have been moved from Moore to Hallettsville. I asked the Moore League to send you three dollars. You will hear from us down here. Please find inclosed bank draft for two and one-half dollars."

The fund to date:
Previously reported.....\$2 00
Ira Huddleston, Waco..... 2 00
Byron R. Smith, Prosper..... 2 00

Telephone M. 5720. Hours: 9 to 1, 3 to 5

W. D. JONES, M. D.

Practice Limited to
EYE, EAR, NOSE AND THROAT.
615 Wilson Building. Dallas, Texas.

Nealy A. Morton, Roby..... 2 00
Senior Epworth League, Moore.....10 00
Miss Hetty May, Bridgeport..... 1 00
Senior League, Hallettsville..... 2 50

Total.....\$21 50

As stated in our call published in the Advocate on November 19, it will require \$100 to purchase a first-class typewriter, and, of course, we would not want to give Miss May any other kind. Those who will contribute to this very worthy cause will please report to us at once. See the Advocate of the date named for full particulars.

EXCHANGE NOTES.

The Leaguers of Kentucky are raising funds for the kindergarten of the Hiroshima School for girls in Japan.

League Editor, Miss Fannie McLean, of the St. Louis Christian Advocate, whose official address is 1426 McCausland Avenue, St. Louis, Missouri, is asking in her columns for a plan for using the entire membership of a League Chapter numbering 60.

The Central Methodist of Louisville, Kentucky, and the Methodist Advocate of Barboursville, West Virginia, have consolidated and will hereafter be published as the Central Methodist Advocate. R. P. Bell, of Mt. Pleasant, West Virginia, will be League Editor for the Western Virginia Conference, and M. H. Newton, of Owensboro, Kentucky, will continue as League editor for the Louisville Conference, both editors contributing to the same department in the consolidated paper.

League Editor, W. P. Constable, of the Raleigh Christian Advocate, publishes a complete enrollment of the League Chapters in North Carolina, showing the number to be 62. It is noted that of this number but 19 have contributed to the Hinchara fund to which \$750 has been pledged.

The Baltimore Southern Methodist has been honored with a copy of the year book and minutes of the North Georgia Epworth League Conference. In this book the information is given that the Georgia Leaguers have pledged \$1350 toward the Hiroshima School for girls in Japan.

The "La Ofrenda Escolar," published in San Luis Potosi, Mexico, is authority for this statement: "Mrs. Frank Onderdonk, after spending a month at Epworth, near Corpus Christi, Texas, is now in San Antonio, where she went to place the two eldest daughters, Martha and Rowena, in school. She is expected home by the first of November. A little 'calico' would brighten up things around here." Brother Frank happens to be the editor of this paper.

The Leaguers of Alabama celebrated the one hundredth anniversary of Methodism in that State by observing special programs on November 15. An outline program appeared in the League Department of the Alabama Christian Advocate in time for adaptation by the various chapters and the movement was promulgated by the State League officers. G. W. T.

A LIBERAL DONATION.

At the last session of the State Epworth League Encampment Brother D. B. Wright, of San Antonio, was among the number who subscribed for bonds. Under recent date he writes to Brother Ragsdale, Financial Agent of the board, as follows: "Instead of taking up \$100 worth of Epworth bonds, I make a donation of \$50, for which I herewith attach my check. This is not all I expect to do for the State Epworth League, as I am greatly interested in it. I realize in it a great opportunity for the advancement of Methodism." The remittance referred to was credited to the "Special Improvement Fund." It is fortunate that we have such men in our connection

as Brother Wright. He has already purchased the bonds and now makes this donation. It is received in good time and is much appreciated.

DONATION FROM GEORGIA.

A donation for the permanent improvement fund comes to us from Georgia, accompanied by the following letter, viz: "Dear Mr. Thomasson: Do you remember the last Sunday of the Epworth Encampment that there were some bonds sold and some pledges made. I pledged \$10, but I do not feel quite sure what it was for except that it was to lift the debt on Epworth. I have not been able to find to whom I should send the money, but Miss Mattie Wright, of Houston, writes me that it will be all right to send it to you. So I inclose a money order for ten dollars. Will you be kind enough to see that it reaches the right person? Begging pardon for any inconvenience I may cause you and thanking you in advance for your kindness, I am,

"Very truly yours,
(MISS) M. DICKSON ROE."

"Blackshear, Georgia."

This money was promptly forwarded to the Treasurer. If anyone else should wish to know where to send a similar remittance we take occasion to say that if the amount is less than \$25 (the price of a bond), it should be sent to Mr. Theo. Bering, Jr., Treasurer, Houston, and if it is for \$25 or more it should be sent to Judge C. C. Walsh, Bondholder, San Angelo, Texas. We thank this friend in Georgia for this donation. It will be put to good use.

SAM JONES MONUMENT.

The Leaguers of Oklahoma are endeavoring to raise a fund for the purpose of erecting a combination monument and fountain to the memory of the famous Georgia evangelist, Sam Jones, whose last labors were performed in their State. November 29 has been designated as Sam Jones Memorial Day and special services will be held throughout Oklahoma Methodism and elsewhere as the movement is favorably received, when special contributions will be received for this fund. The Western Methodist of November 5 publishes a cut of the proposed monument-fountain and gives of it the following description:

"The statue is to be of bronze, and a life-size likeness. Upon the tablet on the south side, and at the top will be his favorite text from II Tim. 4th chapter: 'I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day.' At the base of the columns will be two inscriptions written in scrolls; the one on the south side will be 'Dedicated to the memory of Rev. Sam P. Jones,' and the one on the east side will be 'Erected by the Epworth Leaguers of the M. E. Church, South.'"

Dr. H. M. DuBose, General Secretary of the League, has been named as custodian of the memorial fund and contributions are directed to be sent to him.

A LIVE TEXAS LEAGUE.

The League at Travis Park Church, San Antonio, is a live one and the President, Brother L. E. Appleby, is a hustling official, as are in fact all the other members of the official staff. These young people are now issuing a League bulletin, and the November issue is before us. It contains on its first page a Thanksgiving message tersely written, on its second and third pages program outlines for the month of November with names of leaders, and on the last page the official roster followed by a number of pithy items from which we quote the following: "October 4 was Chapter Rally Day. There were 92 Leaguers present." "Last month we contributed \$50 toward missionary work. That is a good start for the new League year." "What have I done during October to make our chapter better?" We have been further favored with a copy of a letter sent out from the President's

office urging attendance upon the regular monthly business meeting. This letter is such a practical demonstration of how to create interest and keep it alive in League work that we are printing it in full for the benefit of our workers in the State. It follows:

Travis Park Epworth League, Nov. 11.

Dear Leaguer—We are going to hold our regular monthly business meeting and social on Friday evening, November 13, beginning at 7:45 p. m. We have some important business to transact and it is desired that every member be on time to take part in the business meeting. Our pastor, Brother Burgin, will arrive in the city Thursday and will be with us at this meeting, and we want especially to make an extra good showing, and be the first body to welcome him into our midst. After the regular business meeting, our social department has planned a social with some very attractive numbers on the program. You will miss a treat if you do not come.

Sincerely yours,

L. E. APPLEBY, President.

OVER IN CALIFORNIA.

A recent issue of the Pacific Methodist Advocate contains a column article from the pen of Miss Emma Anderson, State First Vice-President, in which she contributes "Something for First Vice-Presidents to think of." She directs attention to the twelve questions laid down on the report cards and asks some questions about them. She urges that effort be made for conversions at devotional meetings, that cottage prayer-meetings be held with the shut-ins, that all First Vice-Presidents make it a rule to attend the mid-week prayer-meetings, that opportunities be frequently given for requests for prayer, that prospective recruits for the Church from the League be looked after, that the service of either the quiet hour or morning watch be taken up, and above everything else that much time be spent in prayer, to the end that this may be the best year in the history of the League in that State. She closes her appeal by urging the Leaguers to subscribe for and read the conference organ and the Epworth Era. In all she gives good advice and if the Leaguers of California will heed it there will be a wonderful advancement in the work among them. We all need stirring up at times, and this article of Miss Anderson is among the right lines.

SWOPE'S PICK-UPS.

Beaumont District bids fair to be one of the most active League organizations in the entire Church. From the President, Bro. E. L. Lloyd, down the line to the last of the officers, they are competent and, what is better, they are consecrated. They have even consecrated their time. They will not only talk and pay, but will give the Lord enough of their time to do the work which lies before them. Presiding Elder D. H. Hotchkiss is proud of them, and well may he be.

Good reports as to the organization of Mission Study classes are coming in. All those of whom we know are studying "The Moslem World." Every Church ought to have both home and foreign mission study classes. The class in home mission could entertain the foreign class and interest them in what the home class had learned, and then the foreign classes could do the same thing, and we would know something about all of our work. Particularly should the Leaguers in our gulf coast States study the problems of home missions, for we are confronted to-day with conditions the gravity of which our Leaguers generally have no conception.

I would not minimize the necessity for foreign mission study. My object is magnify the importance of home missions, and I hope our Leaguers will write to Miss Mabel Head, Associate Secretary of the Woman's Board at Nashville, Tennessee, and ask her for

"COLDS."

Radway's Ready Relief cures and prevents Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing, Radway's Ready Relief is a sure cure for every Pain, Sprain, Bruise, Pains in the Back, Chest or Limbs. It was the first and is the only Pain Remedy that instantly stops the most excruciating pains, allays inflammations and cures congestions, whether of the lungs, stomach, bowels or other glands or organs, by one application.

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For Internal and External Use.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomachs, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, colic, flatulency, and all internal pains. There is not a remedial agent in the world that will cure fever and ague and all other malarial, bilious and other fevers, aided by RADWAY'S READY RELIEF, so quickly as RADWAY'S READY RELIEF. Sold by druggists. RADWAY & CO., New York.

some literature and information about this all-important work.

With Houston, Beaumont, Jacksonville, Pittsburg and Tyler Districts organized into League conferences, it behooves the Calvert, San Augustine and Brenham Districts to get their organizations perfected.

Bro. H. C. Willis, presiding elder of the Huntsville District, cannot be romped on because he has no District League. He has only two Leagues in his district, and practically only one other place where he can organize a League with any prospect of it living. This place is Huntsville.

Bro. H. M. Whaling, Jr., President of the Houston District League, is the right man in the right place, and he is going to accomplish some good work, not the least of which will be to raise a large crowd of Leaguers for attendance at the encampment at Epworth next year. The only thing necessary to make a good Leaguer out of a dull one is to have him or her spend ten days at Epworth during the encampment.

Every time I go into the League room at Tabernacle Church, Houston, and look at the three splendid panoramic views of Epworth on the walls, it makes me want time to fly so I can get back to the next encampment. Every League in Texas ought to have these three views framed and in their League room. If your League hasn't these pictures, bring the matter to their attention at their next meeting, and get them to send \$2.50 immediately to President Allan K. Ragsdale, at Dallas, and get all three views. When your Leaguers see them it will tell them something about Epworth that they never realized before.

Dr. Parker's visit to Texas last spring will be productive of many good results. I know at least one League that is going to pay its dues to the general office. That League never before paid anything, or, if they did, it was so long ago that none of their members can remember it. Wonder how many other Leagues there are in Texas which have never paid anything to the support of the general office?

The idea of having a Field Secretary for our Texas work seems to be meeting with a popular response. If all of our Leagues understood what could be accomplished if we had a Field Secretary who did nothing but work for the upbuilding of the League in Texas, I am sure that every League would send its dollar a month to the State office. Don't wait until we have the man in the field. Send your dollar now. Most of the Leagues in Texas don't pay their dues to the State League, and they ought to start their \$1 per month. Write President Ragsdale to-day that you will do it. TOM C. SWOPE, Houston, Texas.

DS."

res and preventa Cold, rna, Bronchitis, Pneumonia, Lumbago, Influenza, Headache, Toothache, Radway's Ready Relief, Pain, Sprain, Bruises, or Limbs. It was the Remedy that instantly pains, allays inflammation, whether of the lungs, glands or organs, by

EASY RELIEF

External Use.
half a tumbler of water cramps, spasms, sourness, sleeplessness, sick stomach, flatulency, and is not a remedial agent fever and ague and all other fevers, aided by such as RADWAY'S druggists. RADWAY &

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JELL-O
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One of the principal ingredients of Jell-O is superfine European Gelatine, which has been put through so perfect a refining process, extending over several weeks, that its purity and wholesomeness are beyond question.

All doctors admit that this gelatine has a distinct food value and they are constantly taking advantage of it in the nursery and sick room. It adds to the nutritive value of milk by supplying any deficiency of albumen, and in the sick room is the most tempting vehicle for conveying other foods or stimulants that in any other form would be rejected by the patient.

As a consequence Jell-O is a favorite dish for children. They all love it and it is good for them.

To the little folks, minor events assume great proportions. A good or a bad dessert is a matter of importance to every member of the family, but especially to the children. Do not disappoint them with no dessert or with a distasteful one, when Jell-O can be so easily provided.

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- Raspberry,
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- Cherry.

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PREAMBLE AND RESOLUTIONS.

Whereas, the Virginia Annual Conference, at its session in Petersburg, Va., November, 1907, appointed a committee to confer with the Randolph-Macon Board of Trustees and to request that the conference be given a voice in the selection of trustees, either by nomination or by direct election, and,

Whereas, the said committee has reported that it did confer with the said Board of Trustees and did present the request of the Virginia Conference to said Board at its annual meeting in June, 1908, and that the said Randolph-Macon Board made reply to said Committee, declaring that it had neither the legal nor the moral right under the charter to grant the request of the Virginia Conference, and

Whereas, the said Board of Trustees at its session in June, 1908, furthermore declared that Randolph-Macon College was founded through the efforts of Methodist people and has since the organization been fostered and built up chiefly through the active efforts and contributions of Methodist people, and

Whereas, in the year 1870, a committee of the majority of the said Randolph-Macon Board of Trustees made official declaration to the Legislature of Virginia that "The creator of the College was the Virginia Conference," and that "The College is in moral law and justice the property of the Conference;" therefore, be it.

Resolved (1). That we hereby express our unqualified agreement with the official declaration of a committee of the majority of the Board of Trustees made to the Legislature of Virginia in 1870 that "The creator of the College was the Virginia Conference," and that "The College is in moral law and justice the property of the Conference."

Resolved (2). That, in view of the said declaration of the said Board of Trustees, it has neither the legal nor the moral right under its charter to comply with the request of the Virginia Conference, made in November, 1907, we hereby respectfully, but earnestly, request the said Board of Trustees to unite with the Virginia Annual Conference, through its committee, to be hereafter provided for, in an application to the Corporation Commission of the Commonwealth of Virginia to amend the charter of Randolph-Macon College in the following particulars:

First—To amend the charter by the insertion of a trust clause, similar to that which the Discipline of our Church provides for holding other Church property, so that the property held by the Randolph-Macon Board shall be bound to the M. E. Church, South, as closely as the laws of the State of Virginia will permit.

Second—To amend the charter by the insertion of a provision that, before taking the oath of office, all trustees shall be confirmed, nominated, or elected directly by the respective conferences which they represent on the Board of Trustees, in accordance with such regulations as may be agreed upon by the present Board of Trustees.

Resolved (3). That, in the event the joint application of the Board of Trustees and of the Virginia Annual Conference for the aforesaid amendments to the charter shall be denied by the said Corporation Commission, then the said Randolph-Macon Board of Trustees is requested to pass a resolution calling upon each conference represented in the Board of Trustees whenever a vacancy shall occur in its representation in said Board, to nominate three persons, from which persons so nominated by the respective conferences the said Board of Trustees agrees to fill all vacancies that may occur in the membership of said Board.

Resolved (4). That, in the event the said Randolph-Macon Board of Trustees shall decide that it cannot join with the conference in an application to the Corporation Commission for

the above mentioned changes in the charter, then, and not until then, the Board of Trustees is requested to submit the matter of the rightfulness of these suggested charter amendments to a commission of five persons, said persons to be selected from among the clerical or lay members of the Methodist Episcopal Church, South, residing without the bounds of the Virginia and Baltimore Conferences, two to be selected by the Board of Trustees and two by the Committee appointed by the conference, the fifth member of the commission to be selected by the other four members, chosen as indicated above, it being mutually agreed by the Board of Trustees and by the conference that the findings of said commission shall be accepted by both parties.

Resolved (5). That a committee of seven members, consisting of four preachers and three laymen, none of whom shall be members of the Randolph-Macon Board of Trustees, or connected in any official way with any of the institutions under the care of the Randolph-Macon Board, be selected by the Conference by ballot, and the said Committee so selected be and is hereby instructed to communicate promptly with said Randolph-Macon Board of Trustees, and to present to the said Board the above preamble and resolutions, and to take such action as may be necessary to carry into effect the wishes of the conference, as indicated above; and the said committee is instructed to request the Board of Trustees of Randolph-Macon College to meet in special session at as early a date as possible after January 1st in order to confer with the committee hereby constituted by the Virginia Annual Conference. In the event that a vacancy shall arise in the committee the remaining members of the committee are hereby empowered to fill said vacancy.

Resolved (6). That the above action is taken with a high appreciation of the work which has been done by the Randolph-Macon Board of Trustees, and with no intention of reflecting in any way upon the motives of the said Board, but, in view of all the facts, the conference is obliged to meet its own responsibility and to safeguard the interests of the Church which have been committed to its care, and this it must do in accordance with its judgment as to what is for the best interest of the educational work of the Church.

COUNTING THE COST.

Even though I am in Vanderbilt for the year, hence for the time being out of the pastorate, I cannot forbear a word on the price Tennessee is paying for prohibition.

* On the evening of November 9 Nashville lost one of her distinguished citizens, Tennessee one of her most loyal sons, the South one of her purest patriots, and the Republic one of her most brilliant statesmen. But it was for none of these excellences that Edward W. Carmack was slain. He was assassinated by a ring of whiskey politicians because he was Tennessee's best equipped champion for the cause of civic righteousness. His death was an atrocity unspeakable. Serious men are interpreting it as a deeply-involved plot by the State's administration to rid itself of a foe who could not be bought or bullied. What a travesty on justice, when the Governor—righteously hated of all righteous men—makes great stage-plays around Reelfoot lake, calling out soldiers and officers to capture a few ignorant squatters, and then at the same time allows a wealthy and intelligent man, who in the Governor's presence and office in the State capitol building, swore and vowed to kill a private citizen at sight, to go out and accomplish the dastardly deed, without raising a hand to prevent it, or even so much as sounding a note of warning.

What must decent men say when—after the awful deed was done and the commonwealth was bowed in grief as was David when he cried, "O Absalom! My son! My son!" the chief magistrate expressed not a word of sorrow in public or private, sent no word of sympathy to the widow and nine-year-old fatherless boy, and even on the very day, when the honored body lay in state in the capital city of Tennessee, boarded the train for the western part of the State, staying neither for funeral nor memorial service, which common decency would have required?

But in this horrible murder whiskey has passed sentence of death on itself in both traffic and politics. It struck farther than it knew. The shaft it threw proved to be a boomerang which has turned on the thrower. The whiskey element is toppling of its own weight of wickedness and ere long will be rotting in the slime of its own putrefaction.

Tennessee was stunned for the first few days. But by the time for the memorial service, November 15, the field had been surveyed; when the thousands had packed the Ryman Auditorium, the orator deliberately and with tremendous emphasis, declared, "His death marks the beginning of the last end of saloons in Tennessee!"—then the vast multitude went wild. It had caught a glimpse of the horrible work of whisky; the crowd's cheering, almost howling, voice was the prophecy of swift destruction. Another such meeting and Nashville would become a mob center, with prohibitionists in the lead. At the close of the service, after laudatory telegrams had been read from the President of the General Presbyterian Board of Missions, from the Secretary of the State Baptist Convention, from Vice-President Fairbanks, from Bishop E. E. Hoss, and others, that great assembly of intelligent humanity arose in the intense silence to adopt the resolution of warriors, "never to cease until Tennessee belongs to us," as the streams of well-dressed men and women poured out of the building, not a word was spoken, but every jaw was set tight.

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure.

I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the trial, but if you continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why and how women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 187 * South Bend, Ind., U. S. A.

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L. F. CHAPMAN.

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Glow of Health Speaks for Postum. It requires no scientific training to discover whether coffee disagrees or not.

Simply stop it for a time and use Postum in place of it, then note the beneficial effects. The truth will appear.

"Six years ago I was in a very bad condition," writes a Tenn. lady. "I suffered from indigestion, nervousness and insomnia.

"I was then an inveterate coffee drinker, but it was long before I could be persuaded that it was coffee that hurt me. Finally I decided to leave it off a few days and find out the truth.

"The first morning I left off coffee I had a raging headache, so I decided I must have something to take the place of coffee." (The headache was caused by the reaction of the coffee drug—caffeine.)

"Having heard of Postum through a friend who used it, I bought a package and tried it. I did not like it at first but after I learned how to make it right, according to directions on pkg., I would not change back to coffee for anything.

"When I began to use Postum I weighed only 117 lbs. Now I weigh 170 and as I have not taken any tonic in that time I can only attribute my recovery of good health to the use of Postum in place of coffee.

"My husband says I am a living advertisement for Postum. I am glad to be the means of inducing my many friends to use Postum, too."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason." Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Maaten St., Dallas, Texas.
All communications in the interest of the Woman's Foreign Mission Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

THE MISSIONARY INSTITUTE IN DALLAS.

From Thursday, November 19, until Sunday night, Miss Davies and Miss Head conducted a Home and Foreign Missionary Institute in Dallas, which we believe will mean very much to our city and the nearby towns. There were a number of out-of-town delegates present, representing about eighteen different towns, among whom we noted with pleasure some of our board and conference officers: Mrs. John R. Nelson, of Nashville, Tennessee; Mrs. L. P. Smith, of Whitesboro; Mrs. Mims, of Mexia, and Miss Tinnin, of Kaufman. Mrs. F. B. Carroll, matron of our Denton Dormitory, was also a pleasant visitor of the institute, besides several of our District Secretaries.

Thursday, the first day, was almost entirely given to the discussion of the monthly missionary meeting, and how to make it interesting. Through this avenue Miss Davies said, "We can best disseminate missionary information and thereby interest our people."

She said if we would make our societies ideal, we must make them interesting, inspiring, informing and increasing. In order to do this, a great deal of preparation is necessary. We must give careful attention to every department. The music must mean something; the importance of prayer must be stressed, and the Bible study made interesting and varied. There should be a special program committee and, where it is possible, the programs should be printed for three or six months, or a year in advance. Different delegates suggested plans for making interesting and helpful programs.

In the evening at Trinity Church Miss Head presented the claims of our homeland, giving some startling statistics concerning the foreigners in the United States, telling especially of the rapid growth of the Brahman and Mormon faith; of the great number of Buddhist temples in our country.

She spoke at length on the great question of immigration, saying we must Christianize foreigners as they come into our ports or they will become a great menace to our civilization.

The questions of Press Superintendent's work, finance and missionary atmosphere and mission study were presented Friday.

The Juvenile and Young People's work were also discussed.

In speaking about finance, Miss Davies said: "The ladies marching up and paying their dues remind me very much of darkies. This takes too much time, and while some are paying their dues, others are discussing fashions, the servant problem, etc. Every society should adopt the envelope system, and decide whether they will pay their dues and pledges monthly or quarterly, and then they can drop their envelopes into a basket passed during the program—and this will not require more than two minutes' time."

"We should be business-like in our collections and also in our reports."

Mrs. Mims said we could realize the importance of the Press Superintendent's work when we know that one-seventh of Southern Methodism live within the bounds of Texas, and we can not only reach these through the papers, but thousands of those outside of the Church.

Miss Head said she had organized eleven societies during her itinerary through the South on account of some items of interest concerning our Home for friendless girls, the immigration home, etc., that had been published in the local papers. She stressed the importance of the use of posters and charts placed about the church and Sunday-school rooms to help create the missionary atmosphere, in addition

to the monthly missionary program in the Sunday-school.

Miss Davies said in order to reach the young people of to-day upon whom the future of the Church depends, we must make the religious life attractive to them. Their meetings should be largely of a social nature. The combination of the League home and foreign missionary work was suggested for the children by Miss Davies, one Sunday out of the month being devoted to each phase of work.

Miss Davies spoke Friday night on the condition of womanhood and childhood in foreign lands. Her appeal bore fruit immediately, for no sooner had she ceased talking than a woman came forward and volunteered the support of a Bible woman in Brazil.

The children and young people's rallies Saturday afternoon attracted quite a crowd.

Miss Davies and Miss Head proved as fascinating to the children as to the older ones, and quite as helpful too. I know they will never forget "How to love in deed and in truth."

Large audiences greeted both of these excellent workers Sunday morning at Grace Church and the Oak Cliff Church, and for the big rally Sunday evening the First Methodist Church was full to overflowing.

The results of the visit of these two consecrated women to Dallas eternity alone will reveal; new life has been put into the auxiliaries, and their membership has been increased by something like a hundred new names.

MRS. GLENN FLINN,
Supt. Young People's Work, W. F. M. Society, North Texas Conference, Dallas, Texas.

MINUTES OF EXECUTIVE MEETING OF NORTH TEXAS CONFERENCE WOMAN'S HOME MISSION SOCIETY, HELD IN DALLAS, NOVEMBER 19, 1908.

The Executive Committee of the North Texas Conference Woman's Home Mission Society met in business session at the Methodist Publishing House, in Dallas, November 18, 1908, at 3 o'clock p. m. Mrs. L. P. Smith presiding, and with the following members present: Mrs. F. B. Carroll, First Vice-President; Mrs. Milton Ragsdale, Associate Third Vice-President; Mrs. H. E. Jackson, Conference Treasurer; Mrs. H. G. King, Dallas District Secretary, and Mrs. P. C. Archer, Conference Corresponding Secretary. Mrs. Smith conducted the devotional exercises, reading a portion of the thirteenth chapter of Jeremiah, which was followed by prayer from each member present, based upon the promises, Mrs. H. G. King was made Secretary, and the business for which the meeting was called proceeded. Pursuant to the recommendation of the Committee on Plans of Work, at the recent annual meeting at Mount Vernon, items 4, 7, 9, 10, 11 of the report were considered, and the following action taken: After necessary changes having been made by the President, the Corresponding Secretary was instructed to have printed for distribution 5000 Ideal Cards and prayer calendars; the Conference First Vice-President, Mrs. F. B. Carroll, is to prepare and have printed a leaflet pertaining to the Home Department, also provide large envelopes to hold home mission literature, and small ones which will serve both for collecting dues and membership card. These will be sent out to First Vice-Presidents of auxiliaries, who will have charge of this department of home missions, securing members, distributing quarterly the literature provided, thereby creating interest and enthusiasm amongst those who have hitherto been indifferent or for any other reason have failed to become participants in this great work of our Church. Upon suggestion Mrs. Carroll

agreed to prepare a dormitory program to be used by the auxiliaries in their open meetings in connection with the general and local work. It was decided to ask Mrs. W. H. Johnson for a column of the King's Messenger to be edited by Mrs. T. F. Williamson, of Honey Groves, in the interest of the "50,000 membership" plan.

In order to more thoroughly systematize the work of the conference officers the motion was made and carried that Presidents of auxiliaries be instructed to see that the blanks provided for auxiliary officers be used and reports be promptly sent quarterly to each conference superintendent of department work, who, in turn, will make report to Conference Corresponding Secretary. After some discussion and much favorable comment, it was decided to use again with some slight changes, the program for public installation of officers, prepared by Mrs. L. P. Smith, and used last year with such signal success, and the Corresponding Secretary was authorized to have printed 5000 copies to be distributed before the annual election of officers in February. Acting upon the suggestion of the Committee on Civic Righteousness, a motion was made and carried that the President of each auxiliary appoint a committee of two to visit the public schools and ascertain what is being done in regard to reading the Bible in the opening exercises. The expediency of collecting five cents per member from the auxiliaries for the publication of the minutes was considered, and upon motion, was unanimously agreed upon. There being no further business the meeting adjourned with an earnest prayer by Mrs. Smith.

MRS. H. G. KING, Secretary.

WEEK OF PRAYER.

The Foreign and Home Missionary Societies of Travis Park Church, San Antonio, have observed the following program for the Week of Prayer and Thanksgiving, beginning Monday, November 23:

Travis Park Methodist Church, Monday, November 23—4 p. m., devotional service, Mrs. E. C. Nichols; 4:20 p. m., "The Child and Home-Finding Associations," Mrs. W. E. Smith; 4:30 p. m., "Women Wage Earners," Mrs. Horn; 4:40 p. m., "Work of Our Woman's Board in China," Mrs. E. C. Nichols; collection; claim of the agent of "Our Woman's Missionary Advocate and Our Homes;" adjournment.

Tuesday, November 24—3:30 p. m., Union Circle meeting.

Wednesday, November 25—4 p. m., devotional service, Mrs. Sue Wash; 4:20 p. m., "The Work of Our Woman's Board in Korea," Mrs. M. E. Lane; 4:35 p. m., "Ann Browder Mission Home and School," Mrs. Day Patterson; 4:50 p. m., collection; claim of the agent of our "Woman's Missionary Advocate and Our Homes."

Thursday, November 26—4 p. m., Young people's service, conducted by Mrs. L. E. Appleby and her Juvenile Missionary Society; mite box opening and collection; claim of the agent of "Our Little Workers."

Friday, November 27—4 p. m., devotional service, Mrs. Lucy Fant; 4:20 p. m., "Rescue Work of the Home Mission Schools," Mrs. J. A. Shirley; 4:35 p. m., "Work of Our Woman's Board in Brazil," Mrs. James Crider; 4:50 p. m., collection; claims of the agent of our "Missionary Advocate and Our Homes."

Saturday, November 28—4 p. m., devotional service, Mrs. Will; 4:20 p. m., "Rescue Power of Our City Mission Work," Mrs. Harry Hust; 4:35 p. m., "Our Training School at Kansas City," Mrs. William Will; 4:50, collection; our blessing boxes' testimony; "God Be With You Till We Meet Again;" adjournment.

(The foregoing program did not reach us in time for last week's issue, otherwise we would have been glad to comply with the request for its publication last week.—Editor Woman's Department.)

The best way of avenging thyself is not to become like the wrong-doer.

FROM HOUSTON, TEXAS.

Some may think the home mission women of Houston have been asleep all during the warm summer time, but such is not the fact, as you will see when I tell you of some of the things gotten through with this summer.

First, in size, and we hope most far-reaching in good results, is the Co-operative Home, which at the last board meeting was christened Wesley House. I must give you a little incident in regard to the changing of the name which we felt was very indicative of the loyalty of our women:

After the decision that a more definite name would be better, since we had enlarged our quarters from an eight to an eighteen-room house, several names were proposed, such as "Kingdom House," and "Neighborhood House," etc., which were voted on, a number of the ladies refusing to vote, as none of the names were favored, and they could not honestly vote for any, so the names were thrown out and on the next ballot they were instructed to vote the name they thought most suitable. Being loyal Methodists, it is scarcely necessary to state the name chosen was "Wesley House." Not that the name is so much admired, but that the work is being done by the Methodists of Houston and should have the stamp of Methodism upon its home.

The present building houses the day, night and kindergarten schools, as well as Sunday-school, and for preaching services for the foreigners, who are delighted to know they are to have a place of their own in which to worship.

While the above work belongs to all of the Methodist Auxiliaries of Houston, the history of Shearn Church, now on 211 Travis Street, is the especial work of the Shearn Auxiliary, and is a fine record not only of Shearn Methodism, but of the early life of the Methodist Church in Texas, and should be of much interest to all who are connected with the work in Texas.

There is much more I would like to tell of, but fear to trespass on the patience of the readers of the Advocate.

MRS. HANKS, Press Reporter,
Shearn Auxiliary, Houston, Texas.

FROM BUNYAN, TEXAS.

This week, after our Sunday services, finds us much encouraged as to the future of our home mission work at this place. Our pastor, Bro. C. D. Spann, kindly consented to preach for us last Sunday on the line of "Home Mission Work," and he did it well—as I have heard several remark. Then our District Secretary, Mrs. M. C. Witcher, made us one of the finest talks on "Home Mission Work" in general, and particularly on the Rescue Work.

After the talk we asked for a collection for the Rescue Home in Dallas. The people responded liberally; indeed, we had hardly hoped for such a large contribution. We don't want to be vain about our success, for we realize this is but a mite toward the needs of the Home, but may God bless it, and the givers so that it will do the most possible good.

Our society is moving along nicely, yet we would like to have more members. There are a great many women around us who would be such help if we could get them sufficiently interested in the work. Let us do what we can in this—the Master's business.

MRS. VAN DYKE, Press Reporter.

WOMAN'S HOME MISSION SOCIETY, LEXINGTON, TEXAS.

The Auxiliary Woman's Home Mission Society met at the close of the fiscal year and elected the following officers for the ensuing year: Mrs. C. H. Carlisle, President; Mrs. H. E. Baine, First Vice-President; Mrs. Emma Percer, Second Vice-President; Mrs. A. C. Woodward, Third Vice-President; Miss Carrie Bell Wheatley, Recording Secretary; Mrs. J. W. Hardcastle, Corresponding Secretary; Mrs. M. W. Carter, Treasurer; Mrs. H. M.

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

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Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

Timmons, Press Reporter, and Mrs. Ebb Riggs, Agent for "Our Homes."

Our society is still thriving and each member seems to be wide awake to the various duties assigned her.

We meet every first and third Monday afternoons of each month. Our members have moved away until we have only fifteen, but we are willing and anxious to do something for our Lord's cause, and are working together to this end, striving to make the world better by our having lived in it.

There are several improvements to be made on the church and parsonage. We have raised some money for the purpose, but not enough to begin the work.

May God bless this great work here and elsewhere is our prayer.

MRS. H. M. TIMMONS,
Press Reporter.

REORGANIZATION OF CEDAR ST. AUXILIARY, W. H. M. SOCIETY, TYLER, TEXAS.

On Monday afternoon, November 1, some of the ladies of Cedar Street Church met and reorganized their auxiliary W. H. M. Society, with 14 members.

New officers were elected and we feel that each has been impressed with the responsibility of her office. This good work is on the hearts of our ladies and we hope to do more for the Master than we have ever done.

We have just had a great revival in our Church and feel that we have been greatly strengthened and are more determined to press onward and upward in our Lord's service.

(MISS) HATTIE LONG,
Corresponding Secretary.

MARRIED.

Duncan-Ringo.—At the home of the bride's parents, at Grosvenor, Texas, November 22, 1908, Mr. A. O. Duncan and Miss Ethel Ringo, Rev. W. T. Jones officiating.

Burns-Mansfield.—At the home of the bride's parents, six miles east of Grosvenor, November 4, 1908, Mr. Willie C. Burns and Miss Helen Mansfield, Rev. W. T. Jones officiating.

Pritchett-Mooney.—At the Garland Hotel, Garland, Texas, Nov. 25, 1908, Mr. H. A. Pritchett and Miss Emma May Mooney, both of Rowlett, Texas, Rev. W. R. McCarter officiating.

Corcoran-Shaw.—Near Rowlett, Texas, on Sunday afternoon, November 15, 1908, Mr. R. L. Corcoran and Miss Froncy Shaw, Rev. W. R. McCarter officiating.

Bayley-Nisbet.—At the residence of the bride's father, Mr. John Nisbet, in the Pleasant Grove community, ten miles from Goldthwaite, November 14, 1908, Mr. C. C. Bagley and Miss Bertha Nisbet, Rev. G. W. Templin officiating.

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RAMPS

Joe Moorhead, had been troubled for a month, from the time he was in bed from the time. remedies, but so, after many I gave her ected. After e, she was not h cramps, and baby. dui to all wo- female troub-

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CEDAR ST. SOCIETY, AS.

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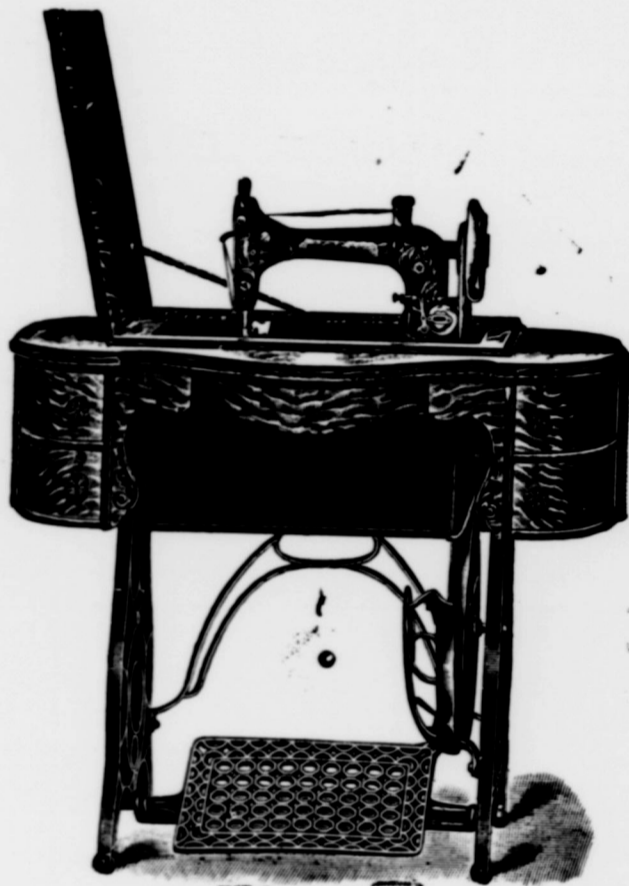
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residence of John Nisbet, munity, ten November 14, Miss Bertha plin officiat-

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THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8 3/4 x 5 1/2 inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Take-up, Gear Releasing Device, Automatic Bobbin Winder, Steel Forged, Double Width Four Motion Positive Feed, Steel Capped Needle Bar, Self-Threading Shuttle, Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

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Notes From the Field

Clifton Station.

We have met with a most cordial welcome upon our return for the third year's work in this charge. The men of the Church have ordered the pastor a tailor-made suit, and the women have given his family a genuine Methodist pounding. These tokens of appreciation and welcome have inspired us to greater efforts in rendering unto this people the very best service of which we are capable. At the first service of the new conference year we received into the Church three adult members—two on profession of faith and one by vows. Our congregations are increasing all the time, and there seems to be a deeper interest in the gospel of our Lord; and we trust the time is upon us for a great revival in our midst.—Neal W. Turner, November 24.

Johnson City.

We were changed from the San Saba Circuit to Johnson City Circuit by Bishop Key at the late session of the West Texas Conference, so I went home to pack up and move. I made arrangements with a freighter to haul my things across the country, a distance of about 85 miles. We reached our appointment Monday, November 9. We found a very pleasant people, kind and social. On Wednesday night, November 18, we had an awful storm at the parsonage, which lasted for some time, and it will be weeks and months before the signs of the storm are obliterated. We certainly appreciate their kind remembrances of these people, and hope and pray that we can be able to administer to them spiritual things as they have to us carnal things. We are praying God to give us revivals throughout the charge and expecting great things of our Lord this year. I am determined to try to be the best preacher and pastor it is possible for me to be. Praying God's blessings upon the Advocate and our great Methodist Church, I remain as ever your brother in Christ.—W. A. Hart.

Burnet.

We arrived here November 6. A number of good women met us at the depot and conveyed us to the parsonage where we found a good supper waiting for us. In a ministry of twenty years we have not had a nicer reception. Have been to all the appointments except two, and have met good congregations and kind greetings. The first Quarterly Conference was held last Saturday. Bro. Lee was present, and presided to the delight of all, and also preached on Sunday. I was not present, but heard good reports of the service. The stewards assessed \$800 for preacher in charge and paid \$72, and we had only been here two weeks, and more has been paid since. To say that the preacher and his family are delighted is putting it mildly. We had a good union Thanksgiving service yesterday. The outlook is very bright, and we are hopeful.—J. P. Rodgers.

Leesville Circuit.

Owing to sickness we did not get moved to our new charge till last Tuesday, November 17, but was greeted with a liberal pounding shortly after we arrived. Leesville people are good people and especially are they noted for being good to their preacher. We have met most all the members at each appointment and have reason for expecting a good year and success in enlarging the kingdom of God in the entire charge. We have only four preaching places, with a splendid church building at each, only a bit of repair is needed on two, which we are going to have done in the very near future. Our parsonage is almost new, and when it is finished, we will have reason to be proud of it. We believe it will compare favorably with most any in the district. We will begin papering the inside sometime this week. We have had a hint that the pastor's

salary may be raised. It strikes me that at the close of our four years as pastor of this charge that these people ought to get another fine preacher.—L. C. Lilly, P. C.

Godley.

This is one of the most pleasant little charges in the conference, as it now stands, having consolidated Bruce and Godley, Lone Willow and Bono, and we now have two half stations—Godley and Bono—about 10 miles apart, in one of the best sections in Texas, with a big-hearted, generous people, that always love their pastor, and are not afraid for him to know it. They gave this one, and his family, a great, big pounding as soon as we got back from conference—a rousing big, surprise pounding. Just 49 present, and every one seemed well loaded. They don't do things by halves. Two very pleasant years have we labored together, and are now starting on the third with bright prospects for this to be the best year that we have hitherto known. We are planning for large things this year, and praying that this may be the most spiritual year—a year of the greatest ingathering of souls that we have ever had. We built a fine shed at Bono last summer for outdoor meetings, and had a great meeting. Bro. A. L. Bowman, of Azle, was to have been with us, but on account of sickness couldn't come. Bro. Tedder, a local preacher, rendered some effectual service. At Godley, Bro. Eugene Potter, of Troup, did the preaching, under an old-fashioned straw arbor. We had large crowds and excellent preaching, but the visible results were meager; yet the Church was greatly strengthened. We only raised last year for all purposes about \$7 per member; I think we will do better than that another year. We have about completed plans for lifting the old Church debt at Godley, and if we can carry them out we will have the church dedicated about the first of February.—Jno. M. Neal.

Coleman Station.

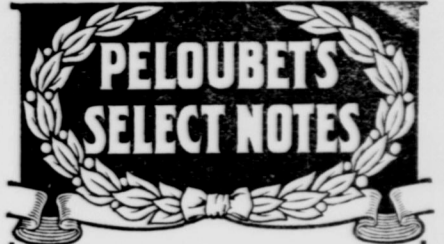
At the recent session of the Northwest Texas Conference Bishop Key returned us to this charge for the third year. We have had a most cordial welcome, and on last Tuesday night were genuinely pounded "in due and ancient form." The outlook for a prosperous year is encouraging. The range is good, as Bro. Knickerbocker says, "Everything is lovely and the goose hangs high."—W. W. Moss, Nov. 27.

Dunn.

I am back home from conference and ready for work. The good Bishop returned me for another year. I arrived at home late Wednesday evening, the 19th, and found the home folks anxiously the news I should bring. Of course they rejoiced when I told them we did not have to move. This was our regular prayer-meeting night, and the good people anticipating our return had planned a pounding for the new preacher, and just after dark they began coming. Some came right on in at the front door, others passed around to the pantry and returned. Soon a number had gathered in the parsonage and we were met with many congratulations and expressions of welcome over our return. The pounding consisted of many good things to eat and some to wear. Who could help loving such a people and giving to them the very best service possible? After a few social minutes were spent we repaired to the church and had a good prayer-meeting. We are praying for a good year for our Lord.—S. T. Cherry, Nov. 26.

Valentine Charge.

The first Quarterly Conference is a thing of the past, and as we stop to look back over the work for a moment, we cannot help but feel some satisfaction and a good deal of pride



By F. N. PELOUBET, D.D. and AMOS R. WELLS, M.A.

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in our charge. We must say that our people are as responsive and appreciative as we could ask for. We are certainly thankful to God for the blessings he has bestowed upon us. Bro. Cochran came down from El Paso Friday night, November 20, 1908, Saturday he and I went over the whole field of work and he gave me some timely advice and a good deal of encouragement. In the evening he held the first Quarterly Conference that was ever held in Sierra Blanca, after preaching to a good sized congregation. We had a good report on some lines, not so good on others. We reported our salary a little short; a Sunday-school two months old that had doubled its enrollment, having on roll now 61 pupils and six officers and teachers. We had gotten together some money and built a bachelor's hall—our presiding elder will not allow us to honor it with the title of parsonage because there is no women around it. At eleven a. m. Sunday Bro. Cochran gave us a fine sermon on "Burden Bearing;" the congregation was moved to a considerable extent. At night he preached on friendship and certainly did a good job. I am expecting great things of my people this year, and I am sure that they will more than come up to my expectation—they always do. I am striving and praying that I may serve them as God would have them served. We have arranged two meetings so far, but we will report them later on.—R. H. Lewelling, Nov. 28.

Oglesby.

Came to Oglesby Saturday, November 21, with my motherless children. Was met at train by Bro. W. E. Pennington in whose hospitable home we were most royally entertained until on Monday we moved into parsonage. Wednesday evening just before prayer-meeting we were swept completely off our feet by a "storm pounding"—one hundred strong. These people don't do things by fractions. We then repaired to prayer service. The church looked like a revival was going on and before the prayer service was over it was on in real earnest. Our pounding was immense. Our Thanksgiving service was up to high water mark. Our choir and Leaguers rendered a very inspiring program. Our predecessor, Rev. C. C. Hightower, has wrought nobly and is deservedly in high favor with the people.—J. F. Tyson.

Corsicana District—First Round.
(Partial List.)

Mexia Sta., at Mexia, Nov. 5, 6.
Blooming Grove, at B. G., Nov. 12, 13.
Corsicana Cir., at Harrison's Chapel, Nov. 19, 20.
Eleventh Ave., at Eleventh Ave., Nov. 19, 20, 7 p. m.
First Ch., at First Ch., Nov. 23, 7 p. m.
Barry Cir., at Love's Ch., Jan. 2, 3.
The District Stewards will meet in First Church, Corsicana, on Tuesday, January 5, 1909.
HORACE BISHOP, P. E.

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Trial Package Sent Free.

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Stuart's Calcium Wafers contain the most powerful blood purifier known to science—Calcium Sulphide. They contain other known purifiers, each having a distinct and peculiar office to perform.

Instead of a face full of pimples, or a body which is assailed with boils or eruptions, you may enjoy, if you will, a skin normally clean and clear by the simple use of Stuart's Calcium Wafers.

They act almost like magic, so rapid is their work of purity done.

You know the blood is pumped through the lungs every breath. The air purifies it.

Stuart's Calcium Wafers help the lungs do their work by segregating the impurities so that the lungs may enrich the blood.

Then they carry off the waste poisons and decay through the bowels. There is no need for months and years of treatment. Calcium Sulphide is so powerful, yet so harmless, that the blood feels its beneficial influence immediately.

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FROM TEXAS TO NEW MEXICO.

At the recent session of the New Mexico Conference Bishop Key transferred this writer from the Northwest Texas Conference, and stationed us at Albuquerque. It meant much for us to sever our connection with the great Northwest Texas Conference, but we trust we are here under the divine guidance. I have just read with moistened eyes the report of the Waco Conference. I am sure it was a great conference. My attendance was prevented by over a thousand miles of space, and heavy duties in my pastorate.

We arrived here the 16th of October at midnight, and found Bro. W. C. Warlick, the Secretary of our Board of Stewards, waiting at the depot for us. We were surprised to be met by anyone at so late an hour, but imagine our greater surprise when, on being conducted to the parsonage, we were met and greeted by more than a dozen of our elect women.

After a few moments spent in pleasant conversation, our new friends said good night, and we began the usual inventory. One of the first things we observed was the fact that we were housed in a modern brick cottage, containing seven rooms, beside halls, closets, and porches. The parsonage is new, having been built but one year ago, under the pastorate of Bro. O. B.

Holliday. About this time we observed the steam rising from a warm meal, under which the dining table was fairly groaning. We also found the pantry well filled with provisions, and "everything in order." Our every want had been anticipated, and fully met. Early next morning our presiding elder, Bro. B. T. James, was on the ground to meet our official board, and conduct the business of our first Quarterly Conference. The salaries were advanced \$62.00 over any previous year, and is being met monthly. Our predecessor, Rev. Leon L. McCain, did some splendid work in this charge, which we trust may abide.

Albuquerque, just at this time, presents to our Church an exceedingly intricate problem. For several years our people have worshiped in a modest frame building, which has long since served its generation.

A few years ago our people decided to build; but while they were hesitating the M. E. Church rushed on the field with several thousand dollars from their Boards of Missions and Church Extension and erected a modern church building right in the heart of the city. For a little while this was well nigh fatal to our cause but our people have come to see that, in a city of twenty-five thousand souls, in a Southern State, there is room for the Methodist Episcopal Church, South. So our forces have been rallied and we have secured and paid for one of the best sites in the city. We must build this year. It is said by those in position to know, that nine families out of every ten in this city, came for the benefit of the health of some member of the family. It is a fact, that no one will question that there are no less than five thousand sick folks in this place at this time. These conditions, and others their kin, renders this, beyond question, a mission field, pure and simple. Being the metropolis of New Mexico, the home of the Territorial University, and one of the great Indian schools operated by the National Government, surely Albuquerque is one of the strategic points of our great Methodism.

Already this article has reached "forbidden space," but permit me to add that a forward movement has been inaugurated, and plans are being executed that will mean much to the future Methodism of this Territory.

A conference Missionary Evangelist, in the person of Rev. G. W. Shearer, is in the field, and has already held some splendid meetings with the brethren.

A Conference College of no mean magnitude is being established, a full report of which you will have in a few days, and in many other ways our Church is planting itself more permanently in this promising field.

Let all pray the great Head of the Church to so direct the men on the field and to so inspire them to large doings, that a stalwart Methodism may be firmly planted here.

C. A. CLARK.

Albuquerque, N. M.

THE CORPSE OF AGNOSTICISM.

A certain Southern Bishop is accredited with a parable that is going the rounds:

"Eggs were placed under a hen. After a time when the shells began to get thin, the inhabitant of one, who happened to be an agnostic, said to his neighbor, who was a Christian philosopher: 'I observe that I am developing legs and wings and feathers and a bill. Instinct tells me that I am destined for a different and larger life. Reason and experience say, No. I shall follow the teachings of reason and experience and will not peck my shell.' The Christian philosopher said: 'I have observed the same of myself; but I shall follow the promptings of instinct and peck my shell.' After a time the housewife came to look at the eggs and found all hatched but one. She broke it open to see what was the matter, and before her lay the corpse of an agnostic."

The agnostic is in a bad way. He cannot accept anything as true that he does not know. He does not know that there is a soul, therefore he does not believe it. He does not know by what modifications matter can be matter to think and reach conclusions, therefore he cannot believe that he thinks at all or that it is possible to reach conclusions.—Methodist Protestant.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

McMILLAN.—On the morning of October 26, 1908, Maggie McElroy McMillan's soul was carried on angel wings to the paradise of God. She was the apostle of sunshine in her younger days. As I looked on her face in death, ten thousand precious memories of the happy long ago came rushing over me. Maggie was the only child of Mrs. Betty McElroy. She was the idol of her mother. So true to her mother, so faithful to her friends, a good sacrificing wife, a loving mother. She was a pure Christian, a devout member of the Methodist Church. When she was able she was always in her place at Sunday school and Church. You are gone, dear Maggie, heaven's joys to share, but some bright day we will meet you where there will be no suffering; no farewell said. Why should we feel so sad when you are at rest and are with your sainted father and brother. For they hovered over your dying pillow, impatiently waiting to accompany you to the glory land. Tioga will not be what it used to be. We will miss your sparkling wit and merry laugh. May God's choicest blessings rest on your bereaved husband, mother and three little children is the prayer of your friend.

LILLIAN MARSHALL.

RUSSELL.—Little Josie Bettie, infant daughter of Maggie and Oscar Russell, was born August 7, 1907, and died October 1, 1908, of scarlet fever; was dedicated to God by baptism by Rev. W. T. Jones. Her body was laid to rest beside that of her little sister, in the Ross Cemetery. Funeral services were conducted by Rev. J. A. Sicheloff, preacher in charge. Oh, how hard to break the tender cord and sever the little jewel from the loving embrace of papa and mamma and the three little sisters, but the little darling is now dwelling in heaven and beckoning you to come. So let us look up through our tears where there is a balm for every wound, and a joy for every sorrow. Our hearts are full of sympathy for you, dear parents, but we silently, prayerfully and tearfully leave you with the great Healer who sweetly whispers, "I love thee, pass under the rod." Your little darling has escaped the sin and sorrow of this world and is safely housed in the kingdom of God. Some sweet day you will find your darling there.

HER GRANDMA ROSS.

KING.—Mrs. Amanda King (nee Murray) was born in Red River County, Texas, September 10, 1853, and died November 15, 1908. Between these two mile-posts lies a most interesting and useful life of 55 years, 2 months and 5 days. She was married to John H. King at Manchester, Texas, March 6, 1876. It is a pleasure to record that Sister King was a most excellent woman. She was one of those choice spirits who was content to serve in the background in her quiet, unassuming way. In her home was where her light shone most brightly. She unselfishly wore her life out in the service of her household. She was the mother of nine children, eight of whom are living. For years she was a faithful member of the M. E. Church, South. For years her health would not permit upon the public Church service, but she served God at home. She died triumphantly in the faith of her Lord and Master. May the family exemplify the life she lived and meet her in the city beyond where there is no more good-byes to say. Her friend,

R. C. BOWMAN.

STRANGE.—D. C. Strange was born in South Carolina February 26, 1835; baptized in infancy by a minister of the Presbyterian Church; married to Miss A. G. Bolander in Cohoba, Ala., March 4, 1858. Cf this union two sons and two daughters survive to mourn the loss of their father. For many years Bro. Strange was a minister in the M. E. Church, South, and a member of the Northwest Texas Conference. He died in Kopperl, Texas, March 1, 1908. In the short time I was his pastor I visited him several times. He suffered much, but patiently; with strong faith in God, he talked calmly of his approaching death. Honored and lamented by the entire community he passed to his reward. His remains rest in the Kopperl Cemetery. May the Lord sustain the lonely widow and children and bring them at last to the home of the good.

J. S. TUNNELL.

Morgan, Texas.



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Send for Sample Copies of the Paper and Illustrated Announcement for 1909.

THE YOUTH'S COMPANION, BOSTON, MASSACHUSETTS.

DAVIDSON.—Bessie Mae, daughter of G. N. and Jennie Davidson, born May 16, 1906; died October 17, 1908. God needed another jewel to adorn heaven and the angels came for our little sunbeam to shine in the glory world. Our beautiful bud, so precious, so dear to us, has gone to bloom in the city of God. We miss the loving little darling so much but heaven has grown dearer and nearer to us. We know she is watching at the beautiful gate for dear mamma and papa and loved ones to come. We know all things work together for good to them that love God, and, dear ones, remember our treasures are not safe on earth. Then let us surrender all to him who doeth all things well, for eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the glory that shall be revealed in heaven. Nothing but the lovely and beautiful are there. Then let us work till Jesus comes and we'll be gathered home. Her grandmother.

MRS. H. D. WOOD.

RIDGWAY.—Mrs. M. J. Ridgway (nee Patterson) was born in Carmel County, Mississippi, December 3, 1831, and passed into eternal life June 27, 1908, in Lavaca County, Texas. She was married three times. Death separated her from each of her husbands. She was the mother of ten children, six of these survive her. She has lived a widow since July, 1880. During this time she has made her home mostly with her son-in-law, Milton Dickson. She was converted and joined the M. E. Church, South, in Tennessee, when she was young. She came to Lavaca County in 1867. I was her pastor two years. I can truly say she was one of the god old faithful mothers in Israel. She loved her Church and all the children of God. I have met her in many protracted and camp-meetings. She was a faithful worker and delighted to see sinners converted and brought into the kingdom of God. I wish to say to her children, grandchildren and many friends, do as she has often advised you to do; follow her examples and you will meet her some sweet day in heaven. The Lord help you in the prayer of the writer. A. G. NOLEN. Yoakum, Texas.

COUGHRAN.—Mrs. Lou Coughran (nee Ridgway) was born in Burleson County, Texas, September 30, 1860, and 1875 she was converted, born of the Holy Spirit, and joined the M. E. Church, South, at a camp-meeting conducted by Rev. Wm. Kilgough in Lavaca County, Texas, March 24, 1885. She was married to Rev. Joe Coughran not far from where she was converted. To this union three children were born. God has taken the two youngest

to live with him. The husband and father died in San Saba, Texas, January 18, 1891. From this time Sister Lou and her daughter has lived in San Saba and Eastland Counties. Last year because of failing health Sister Lou came with her only child, Miss Joe, back near the places where she was converted and where she first married to be with relatives and many friends. Her health failed her fast. She bore her afflictions very patiently and, after a long lingering illness, surrounded by sadly bereaved relatives and friends, she prayed the Father to take her home. The prayer was answered and she fell sweetly asleep in the arms of Jesus. Our prayer is that all her relatives and, we her friends, may meet her in heaven. A. G. NOLEN.

GRAHAM.—W. H. Graham was born in Kentucky, December 18, 1821; moved with his parents to Missouri at the age of 16; was converted at an early age and joined the Methodist Episcopal Church in 1841. He was married March, 1846, to Nancy Jane Minnis with whom he lived more than 60 years. In the year 1871 he removed from Missouri to Texas, settling on a farm in Denton County, near Lewisville, where he soon aided in building the First Methodist Church erected in that part of the country. He removed to Dallas in 1886, transferring his membership to Trinity, which was then a mission church located on Phelps and Trinidad streets. He was made a steward of this organization prior to the date of his transfer, the presiding elder having been advised of his contemplated move. He joined in a movement some years after to purchase a new site for the church and the ground on which Trinity now stands was selected, bought and paid for by himself, Bro. Yeager and a few other members and the frame building on the former location was moved on it, remaining there until replaced by the present building. The best of his service and devotion were given the Church during its early history and he remained a faithful member of it to the end of his life, which came on the evening of November 22, his age being 87 years lacking a few days. G. C. RANKIN.

DAVENPORT.—Mrs. Fannie Davenport was born 1855 in Talledega, Alabama. She professed religion and joined the Church July, 1874, at Mt. Moriah Church. She lived a devout Christian life. In December, 1874, she was happily married to Joe Davenport, which union was honored with eight children who mourn her decease, which occurred after a lingering illness on June 26, 1908, in Poolville, Texas. It

was the privilege of the writer to visit Sister Davenport often during her intense sufferings. She was prayerful, patient and hopeful. She called for a farewell service by her pastor a few days before her decease in which she joined most unctiously, both in song and prayer, and finally in triumphant halleluiah. She said to her pastor, "Do all you can for my children after I'm gone. I am just waiting for my heavenly home. I've been preparing for this hour a long time. I have no doubts nor fears." A few days later she sweetly fell on sleep. Her rest is complete. Sorrowing loved one, your loss is heaven's gain. Be true to God and meet her in heaven.

J. F. TYSON.

IF THE BABY IS CUTTING TEETH.

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the remedy for diarrhoea. Twenty-five cent bottles.

WEST TEXAS CONFERENCE.

Austin District—First Round.

Liberty Hill and Leander, at Leander, Dec. 5, 6.
 McDade, at McDade, 2 p. m., Dec. 7.
 Smithville, 7 p. m., Dec. 9.
 West Point, at West Point, Dec. 12, 13.
 LaGrange, 7 p. m., Dec. 14.
 Weimer, at Weimer, 2 p. m., Dec. 16.
 Columbus, Dec. 18, 19.
 Eagle Lake, at Eagle Lake, Dec. 20, 21.
 Austin—Tenth St., 11 a. m., Jan. 3.
 First Street, 8 p. m., Jan. 3.
 University Church, 11 a. m., Jan. 10.
 South Austin, 8 p. m., Jan. 10.
 Walnut, at Walnut, Jan. 16, 17.

The District Stewards will meet at the M. E. Church, South, Elgin, 7 p. m., November 16. As far as possible, let all the stewards be present.

NAT B. READ, P. E.

Cuero District—First Round.

Laveria, Dec. 5, 6.
 Nixon, Dec. 7.
 Edna, Dec. 12, 13.
 Ganado, at Louise, Dec. 14.
 Buckeye, Dec. 13, 20.
 Palacios, Dec. 21.
 El Campo, Dec. 22.
 Cuero, Dec. 26, 27.
 Yoakum, Dec. 31.
 Stockdale, Jan. 2, 3.
 Smiley, Jan. 4.
 Leesville, at Wrightsboro, Jan. 9, 10.
 Hope, at Williamsburg, Jan. 16, 17.
 Nursery, Jan. 23, 24.
 Port Lavaca, Jan. 25.
 Shiner, Jan. 30, 31.
 District Stewards' meeting at Cuero, November 27, at 7 p. m. A full attendance is desired.

R. A. ROWLAND, P. E.

San Antonio District—First Round.

In Part.

Pearsall Sta., Dec. 5, 6.
 Rock Springs, Dec. 12, 13.
 Uvalde Sta., Dec. 15.
 Uvalde Miss., at Uvalde, Dec. 16.
 Hondo Sta., Dec. 17.
 Prospect Hill, Dec. 20, 11 a. m.
 South Heights, Dec. 20, 7:30 p. m.
 West End, Dec. 23.
 Government Hill, Dec. 27, 11 a. m.
 Alamo, Dec. 27, 7:30 p. m.
 Travis Park, Dec. 30.
 The District Stewards will meet at Travis Park Church Thursday, Nov. 26, at 7:30 p. m.

A. J. WEEKS, P. E.

Beeville District—First Round.

Karnes City Cir., at K. C., Dec. 4, 5.
 Kennedy, Dec. 5, 6.
 Runge, Dec. 7.
 Sinton Cir., at Sinton, Dec. 9.
 Mercedes Cir., at San Bernito, Dec. 11.
 Brownville Cir., at B., Dec. 12, 13.
 Kingsville Cir., at K., Dec. 14.
 Corpus Christi, Dec. 19, 20.
 Rockport Cir., at R., Dec. 26, 27.
 Oakville, Jan. 2, 3.
 Pleasanton, Jan. 6.
 Let every pastor be prepared to answer question 5.

It will be made of importance for every member of the Quarterly Conference to attend. This quick round is for the purpose of getting to work at once.

The District Stewards will meet in Kennedy on Thursday, Nov. 26, at 11 a. m.

A. L. SCARBOROUGH, P. E.

San Angelo District—First Round.

Senora, Dec. 5, 6.
 Ozona, Dec. 8.
 Brady, Dec. 12, 13.
 Rochelle, Dec. 13, 14.
 Milburn, Dec. 15.
 Fredonia, Dec. 16.
 Mason, Dec. 17.
 Eden, Dec. 22.
 Sherwood, Dec. 26, 27.
 Paint Rock, Dec. 30, 31.
 Sterling City, Jan. 2, 3.
 Garden City, Jan. 9, 10.
 Midland, Jan. 12.
 San Angelo, First Church, Jan. 16, 17.
 Menardville, Jan. 26.
 Junction City, Jan. 28.

WILL T. RENFRO, P. E.

San Marcos District—First Round.

Seguin & Mill C. at Seguin, Dec. 5, 6.

Staples Cir., at Long Branch, Dec. 12, 13.
 Martindale Cir., at Fentress, Dec. 19, 20.
 Kyle and Maxwell, at M., Dec. 26, 27.
 Buda Cir., at Buda, Jan. 2, 3.
 Dripping Springs Cir., at Dripping Springs, Jan. 9, 10.
 Lockhart, Jan. 16, 17.
 Waelder and Thompsonville, at W., Jan. 23, 24.
 Belmont Cir., at Nixon, Jan. 30, 31.
 Harwood Cir., at Harwood, Feb. 6, 7.
 San Marcos, Feb. 13, 14.

We earnestly request the stewards to pay one-fourth of their pastor's salary by the first Quarterly Conference, and also that the pastors have in hand one-fourth of their conference assessment.

D. K. PORTER, P. E.

Llano District—First Round.

Lometa, at Long Cove, Dec. 5, 6.
 Mullen, at Mullen, Dec. 8, 9.
 Goldthwaite, at Goldthwaite, Dec. 11.
 Center City, at Bethel, Dec. 12, 13.
 Llano, Dec. 19, 20.
 Kingsland, at Kingsland, Dec. 26, 27.
 San Saba, Jan. 1.
 San Saba Cir., Jan. 2, 3.
 Kerrville, Jan. 9, 10.
 Center Point, Jan. 10, 11.
 Boerne, at Boerne, Jan. 12, 13.
 Bandera, at Medina, Jan. 16, 17.
 Cherokee, at Cherokee, Jan. 23, 24.
 Willow, at Willow, Jan. 30, 31.
 Blanco, at Blanco, Feb. 2.
 Johnson City, at Round M., Feb. 4.

THEOPHILUS LEE, P. E.

NORTHWEST TEX. CONFERENCE.

Abilene District—First Round.

Eskota, at Eskota, Dec. 3, 11 a. m.
 Clyde, at Clyde, Dec. 5, 6.
 Baird, Dec. 6, 7.
 Putnam, Dec. 8, 11 a. m.
 Albany and Lueders, at Albany, Dec. 9, 11 a. m.
 Moran, at Moran, Dec. 10, 11 a. m.
 Cross Plains, at Cross Plains, Dec. 11, 11 a. m.
 Sabano, at Sabano, Dec. 12, 13.
 Lawn, at Lawn, Dec. 15, 11 a. m.
 Caps, at Caps, Dec. 16, 11 a. m.
 Nubia, at Nubia, Dec. 17, 11 a. m.
 Anson, Dec. 19, 20.
 Nugent, at Nugent, Dec. 21, 11 a. m.
 Truby, at Truby, Dec. 22, 11 a. m.
 Dudley, at Dudley, Dec. 23, 11 a. m.

Preachers will please notify members of the Quarterly Conference and have a good representation of your officials present. Stewards will please see that they have a good financial report for the first quarter. There is nothing like making a good start. Every man in his place and all pulling together with the assistance of divine grace means success. The district stewards will meet at Abilene at 11 a. m., January 5. I trust that every district steward will be present.

GUS BARNES, P. E.

Colorado District—First Round.

(In Part.)

Roby Cir., at Roby, Dec. 5, 6.
 Westbrook, at Westbrook, Dec. 12, 13.
 Colorado Mission, at Shepherd's School House, Dec. 16.
 Loraine Mission, at Brownleigh, Dec. 18.
 Roscoe and Loraine, at Roscoe, Dec. 19, 20.
 Camp Springs, at Camp Springs, Dec. 25.
 Hermleigh, at Hermleigh, Dec. 26, 27.
 Snyder Mission, at Mount Zion, Jan. 5.
 Snyder Station, Jan. 6, 7.

District stewards will meet at Colorado City, Tuesday, December 9, at the church. Let every man be present.

SIMEON SHAW, P. E.

Weatherford District—First Round.

Cotts Memorial, Dec. 4.
 Weatherford Cir., at Bethel, Dec. 5, 6.
 Aledo, at Aledo, Dec. 12, 13.
 Millsap, at Holder, Dec. 21, 22.
 Weatherford, First Church, Dec. 26, 27.
 Springtown, at Springtown, Jan. 2, 3.
 Santo, at Brazos, Jan. 9, 10.
 Gordon, at Gordon, Jan. 16, 17.
 Thurber, Jan. 17, 18.
 Strawn, at Strawn, Jan. 19.
 Ranger, at Ranger, Jan. 20.
 Wayland, at Gunsight, Jan. 23, 24.
 Breckenridge, at Breckenridge, Jan. 24, 25.
 Crystal Falls, at Crystal Falls, Jan. 26.
 Peaster, at Peaster, Jan. 30, 31.
 Whit, at Bethesda, Feb. 3.
 Grafad, at Grafad, Feb. 6, 7.
 Mineral Wells, Feb. 8.
 Eliasville, at Eliasville, Feb. 13, 14.
 Graham Mis., at Briar Branch, Feb. 16.
 Farner, at Hawkins Ch., Feb. 17.
 Graham Sta., Feb. 18.
 Throckmorton, at Throckmorton, Feb. 20, 21.
 Davis, Mis., Feb. 21, 22.

M. K. LITTLE, P. E.

Georgetown District—First Round.

Belton Cir., at Midway, Dec. 5.
 Belton, Dec. 6, 7.
 Troy, at Troy, Dec. 12, 13.
 Bruceville and Eddy, at Eddy, Dec. 13, 14.
 North Georgetown, at North Georgetown, Dec. 19.
 Georgetown, Dec. 20, 21.
 Salado, at Corn Hill, Dec. 26, 27.
 Florence, at Florence, Dec. 27, 28.

Glorietta, at Glorietta, Jan. 2, 3.
 Rodgers, Jan. 3, 4.
 Hutto, at Hutto, Jan. 9, 10.
 Taylor, Jan. 10, 11.
 Holland, at Little River, Jan. 16, 17.
 Bartlett, Jan. 17, 18.
 Moody, Jan. 23, 24.
 Temple, First Church, Jan. 30, 31.
 Temple, Seventh St., Jan. 31, Feb. 1.
 Granger, at Granger, Feb. 6, 7.

District stewards will meet at First Church, Temple, Tuesday, December 8, at 10 a. m.

W. H. VAUGHAN, P. E.

Gatesville District—First Round.

McGregor, at 7:30 p. m., Dec. 4.
 Clifton, Dec. 5, 6.
 Killeen, Dec. 13, 14.
 Nolanville, at Nolanville, Dec. 12, 13.
 Ogelsby, at Ogelsby, Dec. 19, 20.
 Meridian Station, Dec. 26, 27.
 Meridian Mis., at Coyote, Dec. 27, 28.
 Gatesville Sta., Jan. 3, 4.
 Gatesville Mis., at Brown's Creek, Jan. 9, 10.
 Jonesboro, at Levita, Jan. 23, 24.
 Turnersville, at Turnersville, Jan. 16, 17.
 Crawford, at Crawford, Jan. 30, 31.
 China Springs, at China Springs, Jan. 31 and Feb. 1.
 Fairy and Lanham, at Fairy, Feb. 6, 7.
 Copperas Cove, at Reece's Creek, Feb. 13, 14.
 Evant, at Blue Ridge, Feb. 20, 21.
 Hamilton Sta., Feb. 21, 22.
 Pearl, Feb. 27, 28.

The preachers' meeting and Missionary Institute will convene in Hamilton, February 23, and continue for three days. We want the preachers present at 9 o'clock on the morning of the 23d. A program will be gotten out in due time.

J. M. SHERMAN, P. E.

Vernon District—First Round.

Chillicothe Mis., Dec. 5, 6.
 Chillicothe Sta., Dec. 6, 7.
 Guthrie Mis., Dec. 11.
 Paducah, Dec. 12, 13.
 Vernon Sta., Dec. 16.
 Tolbert, Dec. 19, 20.
 Vernon Mis., Dec. 22.
 Quanah Sta., Dec. 27, 28.
 Quail, Jan. 1.
 Wellington Mis., Jan. 2, 3.
 Wellington Sta., Jan. 3, 4.
 Olney, Jan. 9, 10.
 Spring Creek, Jan. 10, 11.
 Kirkland, Jan. 15.
 Childress Mis., Jan. 16, 17.
 Childress Sta., Jan. 17, 18.
 Seymour Mis., Jan. 23, 24.
 Seymour Sta., Jan. 24, 25.
 Vera, Jan. 26.
 Crowell Mis., Jan. 30, 31.
 Crowell Sta., Jan. 31-Feb. 1.
 Estelline, Feb. 7.

The district stewards will please meet at the Methodist Church in Vernon, Tuesday, Dec. 15, at 2 p. m.

J. H. STEWART, P. E.

Cleburne District—First Round.

Cleburne, Anglin Street, Nov. 29, Jan. 13.
 Cleburne, Brazos Avenue, Nov. 29, Dec. 26.
 Alvarado, Dec. 5, 6.
 Itasca, Dec. 12, 13.
 Covington, Dec. 19, 20.
 Cleburne, Main Street, Dec. 27, 28.
 Grandview Circuit, Jan. 2, 3.
 Grandview Station, Jan. 3, 4.
 Morgan, Jan. 9, 10.
 Walnut Springs, Jan. 11.
 Granbury Mission, Jan. 16.
 Granbury Station, Jan. 16, 17.
 Cresson, Jan. 23, 24.
 Joshua, Jan. 30, 31.
 Glen Rose, Feb. 6, 7.
 Glen Rose Mission, Feb. 8.
 Blum, Feb. 13, 14.
 Burleson, Feb. 20, 21.
 Godley, Feb. 27, 28.

E. A. SMITH, P. E.

Stamford District—First Round.

Asperment Sta., Dec. 5, 6.
 Asperment Mis., Dec. 5, 6.
 Royston, at Royston, Dec. 11.
 Rotan, at Rotan, Dec. 12, 13.
 Hitson, at Hitson, Dec. 19.
 Hamlin, Dec. 19, 20.
 McCauley and Silvester, at McC., Dec. 26, 27.
 West Stamford and Liberty, at L., Jan. 1.
 Arca, at Arca, Jan. 2, 3.
 Stamford Mis., Jan. 9.
 Stamford Sta., Jan. 9, 10.
 Tuxedo, at Tuxedo, Jan. 16, 17.
 Haskell Mis., Jan. 22.
 Haskell Sta., Jan. 23, 24.
 Weinert, at Weinert, Jan. 29.
 Knox City, Jan. 30, 31.
 Rule, at Rule, Feb. 6, 7.
 Monday Sta., Feb. 13, 14.
 Pinkert, at P., Feb. 19.
 Gorea, at Gorea, Feb. 20, 21.
 Bonnerton, at B., Feb. 27, 28.

District Stewards will please meet at Stamford Methodist Church, Dec. 3, 2 p. m.

J. T. GRISWOLD, P. E.

Clarendon District—First Round.

Clarendon Sta., Dec. 2.
 Lakeview Cir., at Union Hill, Dec. 5.
 Memphis Sta., Dec. 5, 6.
 Claude Sta., Dec. 12, 13.
 Amarillo Sta., Dec. 19, 20.
 Hedley Miss., at Hedley, Dec. 26, 27.
 Paphandle Miss., at P., Jan. 2, 3.
 Miami Cir., at Miami, Jan. 8.

Canadian Sta., Jan. 9, 10.
 Glazier Miss., at Glazier, Jan. 12.
 Higgins Sta., Jan. 13.
 Ochiltree Miss., Jan. 16, 17.
 Hansford Miss., at Hansford, Jan. 19.
 Stratford Sta., Jan. 21.
 Dalhart Sta., Jan. 22.
 Texline Miss., at Texline, Jan. 23, 24.
 Canyon City Sta., Jan. 29, 30.
 McLean Cir., at McLean, Feb. 6, 7.
 Shamrock Cir., Feb. 8.
 Wheeler Mis., at Wheeler, Feb. 10.
 Groom Miss., at Goodnight, Feb. 13, 14.
 Dumas Cir., at Middlewell, Feb. 14.
 Channing Sta., Feb. 14, 15.

The District Stewards will meet at the Methodist Church in Clarendon, Dec. 9, at 2 o'clock p. m.

Some changes in place of holding Quarterly Conferences have been made. This is necessary on account of changes in boundary and else. The pastors will please arrange for conferences as per this printed statement.

Let every official do his best to attend the first Quarterly Conference, and let the stewards do their very best for a full quarterly report, and thus avoid the hard pull we so frequently have at the close of the year. With prayers that this may be best year we have ever experienced in this great country, I am your brother and co-laborer.

J. G. MILLER, P. E.

Waxahachie District—First Round.

Waxahachie, Dec. 2.
 Forrester, at Nash, Dec. 5, 6.
 Italy, Dec. 6, 7.
 Hillsboro, Dec. 8.
 Hillsboro, Line St., Dec. 9.
 Ennis, Dec. 12, 13.
 Almar, at Almar, Dec. 13, 14.
 Falmer, at Bristol, Dec. 16.
 Ferris & Bluff Spgs., at F., Dec. 17.
 Midlothian, Dec. 19, 20.
 Brittain, Dec. 20, 21.
 Venus, at Venus, Jan. 2, 3.
 Maypearl, at Auburn, Jan. 3, 4.
 Lillian, at Lillian, Jan. 5.
 Milford, at Milford, Jan. 9, 10.
 Lovelace, Jan. 10, 11.
 Red Oak, at Dixons, Jan. 16, 17.
 Ovilla, at Ovilla, Jan. 17, 18.
 Bethel, Jan. 23, 24.

The district stewards will meet at the district parsonage Thursday, December 10, at 10 a. m.

T. S. ARMSTRONG, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—First Round.

Greenville Mission, Dec. 5, 6.
 Quinlan Mission, at Quinlan, Dec. 12, 13.
 Fairlie Circuit, at Fairlie, Dec. 19, 20.
 Wolfe City, Dec. 20, 21.
 Leonard, at Leonard, Dec. 26, 27.
 Lee Street, Jan. 2, 3.
 Merit Circuit, at Merit, Jan. 9, 10.
 Floyd Circuit, at Floyd, Jan. 16, 17.
 Campbell Circuit, at Campbell, Jan. 23, 24.
 Lone Oak Circuit, at Lone Oak, Jan. 30, 31.
 Kingston Circuit, at Kingston, Feb. 6, 7.
 Celeste, Feb. 7, 8.
 Wesley, Feb. 13, 14.
 Kavanaugh, Feb. 13, 14.
 Commerce Mission, Feb. 20, 21.
 Commerce Station, Feb. 21, 22.

The District Stewards will please meet at Wesley Church, Greenville, Friday, Dec. 18, at 10 a. m.

R. G. MOOD, P. E.

Sherman District—First Round.

Howe Circuit, Dec. 4, 6, at Howe.
 Van Alstyne Station, Dec. 6, 7.
 Tom Bean Circuit, Dec. 11, 13, at Pilot Grove.
 Whitewright Station, Dec. 13, 14.
 Belis Circuit, Dec. 18, 20, at Bells.
 Travis Street Station, Dec. 23, 27.
 Trinity and Preston, Jan. 2, 3, at Trinity.
 Waples Memorial Station, Jan. 6, 10.
 Pottsboro Station, Jan. 15, 17.
 Sadler Mission, Jan. 22, 24, at Sadler.
 Whitesboro Station, Jan. 29, 31.
 Southmayde, Feb. 5, 7, at Southmayde.
 Pecan and Friendship, Feb. 12, 14, at Pecan.
 Slemman Mission, Jan. 6, 10, and Dec. 24, 27.

1. Preachers' Missionary Institute will be held in Travis Street Church Dec. 15 and 16.
 2. District Stewards will meet in Travis Street Church Dec. 16 at 1:30 p. m.
 3. District Conference will be held in Whitesboro, May 6, 10.

C. M. HARLESS, P. E.

Sulphur Springs District—First Round.

Winnsboro Sta., Dec. 5, 6.
 Como Cir., at Como, Dec. 6, 7.
 Pecan Gap and Ben Franklin, at B. F., Dec. 12, 13.
 Brashear Cir., at Paint Rock, Dec. 19, 20.
 Cumby Cir., at Gaffords Chap., Dec. 20, 21.
 Purley Cir., at Pleasant Hill, Dec. 26, 27.
 South Franklin Mis., at Clifton, Dec. 28.

Mt. Vernon Cir., at Mt. V., Jan. 2, 3.
 Hagansport Mis., at H., Jan. 4.
 Sulphur Bluff Cir., at Nelta, Dec. 9, 10.
 Lake Creek Cir., at Enloe, Jan. 16, 17.
 Cooper Sta., Jan. 17, 18.

Sulphur Springs Sta., Jan. 24, 25.
 Klondike Cir., at Price, Jan. 30, 31.
 Yowell Cir., at Massy Chaple, Feb. 6, 7.
 Riley Springs Cir., at R. S., Feb. 13, 14.
 The District Stewards will meet in the Methodist church in Sulphur Springs, Tuesday, Dec. 22, 1908, at 2:30 p. m.

W. D. MOUNTCASTLE, P. E.

Bonham District—First Round.

Honey Grove Cir., at Rock P., Dec. 5, 6.
 Telephone Mis., at New Hope, Dec. 12, 13.
 Randolph Mis., at R., Dec. 19, 20.
 Ector Cir., at Ector, Dec. 26, 27.
 Guber Mis., at Guber, Jan. 2, 3.
 Bailey Cir., at Bailey, Jan. 9, 10.
 Petty and White Rock, at W. R., Jan. 16, 17.
 Bonham Sta., Jan. 23, 24.
 Brookston Cir., at High, Jan. 30, 31.
 Petty Mis., at Forest Hill, Feb. 6, 7.
 Trenton Cir., at Trenton, Feb. 13, 14.
 Ladonia Sta., Feb. 20, 21.
 South Bonham and Savoy, Feb. 27, 28.
 Doid City Cir., Mar. 6, 7.
 Honey Grove Sta., March 13, 14.

J. B. GOBER, P. E.

Paris District—First Round.

Emberson Cir., at Sumner, Dec. 5, 6.
 Rexton Cir., at R., Dec. 12, 13.
 Woodland & Kanawha, at W., Dec. 19, 20.
 Depart Cir., at D., Jan. 2, 3.
 Shady Grove & Marvin, at S. G., Jan. 3, 4.
 Rosalie Cir., at Fulbright, Jan. 9, 10.
 White Rock & Williams' Chapel, at Williams' Chapel, Jan. 16, 17.
 Annona Cir., at A., Jan. 17, 18.
 Blossom & Sylvan, at B., Jan. 23, 24.
 Detroit Sta., Jan. 24, 25.
 Clarksville Mis., at Liberty, Jan. 30, 31.
 Clarksville Sta., Jan. 31-Feb. 1.
 Avery Mis., at A., Feb. 6, 7.
 Paris Cir., at Hopewell, Feb. 13, 14.
 Bonham Street, Feb. 14, 15.
 Bagwell Mis., at Robbinsville, Feb. 20, 21.
 Lamar Avenue, Feb. 27, 28.
 Centenary, Feb. 28-March 1.

The district stewards will meet in Centenary Church, Paris, December 15, at 1:30 p. m.

JNO. M. SWEETON, P. E.

McKinney District—First Round.

Renner Cir., Dec. 12, 13.
 Plano Sta., Dec. 14.
 Frisco Cir., Dec. 19, 20.
 Prosper Cir., Dec. 20, 21.
 Allen Cir., Dec. 26, 27.
 McKinney Sta., Dec. 30.
 Celina Sta., Jan. 2, 3.
 Princeton Mis., Jan. 9, 10.
 Farmersville Sta., Jan. 10, 11.
 Josephine Cir., Jan. 16, 17.
 Nevada Sta., Jan. 17, 18.
 Anna Cir., Jan. 23, 24.
 Farmers Branch, Carrollton, Jan. 30, 31.
 Blue Ridge Cir., Feb. 6, 7.
 Weston Cir., Feb. 13, 14.
 Wylie Cir., Feb. 20, 21.

District stewards will meet at McKinney, in the Methodist Church, Dec. 16, at 1:30 p. m.

J. F. PIERCE, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—First Round.

Monument, Dec. 5, 6.
 B. T. JAMES, P. E.

El Paso District—First Round.

Dayton and Lakewood, Dec. 5, 6.
 Hope, Dec. 8.
 Artesia, Dec. 9.
 Hagerman, Dec. 10.
 Dexter, Dec. 12, 13.
 Roswell, Dec. 14.
 Carrizozo, Dec. 19, 20.
 Alamogordo, Dec. 20, 21.
 Tularosa, Dec. 22.
 Trinity, Dec. 22.

J. B. COCHRAN, P. E.

Arizona District—First Round.

Bowie, Dec. 11.
 Clifton, Dec. 14.
 Rodeo, Dec. 16.

District stewards' meeting, Nov. 13, 10 a. m., Central, Phoenix.

JAS. E. CRUTCHFIELD, P. E.

No. 9245.

TREASURY DEPARTMENT.

Office of Comptroller of the Currency.

Washington, D. C., Sept. 30, 1908.

Whereas, by satisfactory evidence presented to the undersigned, it has been made to appear that "The Union National Bank of Dallas," in the City of Dallas, in the County of Dallas, and State of Texas, has complied with all the provisions of the statutes of the United States, required to be complied with before an association shall be authorized to commence the business of Banking;

Now, therefore, I, Lawrence O. Murray, Comptroller of the Currency, do hereby certify that "The Union National Bank of Dallas," in the City of Dallas, in the County of Dallas, and State of Texas, is authorized to commence the business of Banking as provided in Section Fifty-one Hundred and Sixty-nine of the Revised Statutes of the United States.

Conversion of The Union Bank & Trust Company of Dallas.

In testimony whereof, witness my hand and Seal of office this, the thirtieth day of September, 1908.

LAWRENCE O. MURRAY,
Comptroller of the Currency.

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DALLAS PASTORS' ASSOCIATION.

The Dallas Pastors' Association met in their regular weekly meeting in the Publishing House Monday morning, November 30, at 10 a. m. Dr. A. L. Andrews, President, in the chair. Devotion was led by Dr. Andrews by reading the Scriptures; prayer by Bro. Spragins, of Oak Cliff, D. Schrimpf was asked to act as Secretary.

The following brethren were present: Revs. J. M. Peterson, presiding elder; A. L. Andrews, Grace Church; W. D. Bradford, Trinity Church; J. W. Griffin, Oak Lawn Church; Chas. A. Spragins, Oak Cliff Church; L. L. Cohen, Fairland Church; J. W. Hill, First Church; D. Schrimpf, Wesley Chapel.

Bros. Stockey, Clark and Adams were present and added much to the association by their presence.

Trinity Church, W. D. Bradford, pastor: Board met and planned the work for the year. Raised the pastors' salary from \$2500 to 2750. Morning congregation small on account of bad weather; night service good.

Oak Cliff, Bro. C. A. Spragins, pastor: Fine congregations at both services. Received new pastor very cordially, but gave up their old pastor very reluctantly. Fine day.

First Church, J. W. Hill, pastor: Two very good services. Two additions by Church letter.

Fairland, Bro. L. L. Cohen, pastor: Morning service very small on account of rain; Sunday-school completely knocked out; splendid night service.

Cochran and Maple, Bro. Rogers: Bro. Rogers a transfer from the New Mexico Conference. Glad of the hearty reception by congregation. Made talk to a small congregation in the morning. Night service very good.

Wesley Chapel, D. Schrimpf, pastor: Work started off very nicely; large prayer service on Thursday evening; 53 present. Crowded house on Sunday night; could not accommodate our people; large Sunday-school. Took up subscription for moving church to the newly purchased lot, to the amount of \$125. Six conversions; two additions.

Grace Church, Dr. A. L. Andrews, pastor: Congregations somewhat off in the morning owing to the bad weather. Our new presiding elder, J. M. Peterson, preached a very helpful sermon. Splendid service at night; large crowd. Work in a very good condition.

Oak Lawn, Bro. J. W. Griffin, pastor: Morning service quite small. Sunday-school off. Bro. Peterson preached at night. Outlook good, and we are expecting a great year.

Officers for the new year were elected: Rev. W. D. Bradford, D. D., President; Rev. J. L. Morris, Vice-President; Rev. L. L. Cohen, Secretary.

It was moved and seconded that the newly elected Secretary prepare a directory of all pastors of the association, giving phones and resident numbers.

Moved and seconded that Rev. J. W. Hill make out the appointments for the pastors for preaching services at the Mission Home and Training School Carried.

Moved and seconded that it is the sense of the Pastors' Association not to suspend with their regular meeting meeting on the first Monday of each month, but that we meet at a. m. on that day. Carried.

Moved to adjourn. Carried. Benediction by Bro. C. A. Spragins.

DR. A. L. ANDREWS, President. D. SCRIMPF, Sec. Pro Tem.

THE FORT WORTH METHODIST PREACHERS' CONFERENCE.

The first meeting of the pastors for the new conference year met in the study of Rev. H. D. Knickerbocker this morning at 9:30 o'clock.

In view of the absence of some of the new men, it was determined to defer the election of officers until next Monday.

The preachers were in good spirits and face the future full of hope and determination to make this the greatest year in the history of Methodism in this city. Reports were as follows:

L. A. Webb, who goes back to Cen-

tral for his third year, has received six new members since conference.

D. A. McGuire, returned to Rosen Heights for his second year, reported good services, but attendance somewhat affected by inclement weather.

H. D. Knickerbocker, returned for the third year to First Church, reported splendid services; two conversions, three accessions on profession of faith and ten by certificate. The Board of Stewards have placed his salary at \$4,000, and his congregation is furnishing him with a very superior helper in the person of Jno. A. Sicloff, and also a deaconess is to be employed. He expects great things during the year.

C. A. Bickley, returned to Riverside, reported four accessions since conference. Though single, he contemplates building a parsonage.

A. C. Chappell is happy over his return to Weatherford Street, and starts his work on a revival tide; seven conversions, four accessions on profession and three by certificate.

C. L. Cartwright, the new pastor for North Fort Worth, had splendid services; had a crowded house at the evening service, one conversion, and received five members by certificate.

H. M. Long: Dr. Boaz preached in the morning and Rev. J. W. Fort in the evening. Have received 22 new members since conference.

W. H. Mathews: Had a good day, one conversion and received five new members by certificate.

H. A. Boaz: Reported the prospects before the Polytechnic College as never brighter, all debts are soon to be paid, new equipments to be had, and the ambition of his heart to see the Polytechnic the very best furnished college in Texas.

Rev. J. W. Fort, the new Financial Agent for the college, made a very happy statement concerning his adjustment to the new work and announced ready for business.

W. H. MATHEWS, Pres. H. M. LONG, Sec'y.

SAN ANTONIO PASTOR'S ASSOCIATION.

The pastors met in weekly session at Travis Park study at 9:30 Monday morning, J. D. Scott in the chair; Rev. S. H. C. Burgin led in prayer. Reports were as follows:

A. J. Weeks for District: New parsonage lot at Divine with \$100 increase in pastor's assessment. Laredo starts off well; increase of \$200 for pastor. The indications are that the pastoral assessments will be increased \$2000. The district shows healthy growth.

South Heights: J. W. Allbritten. About half our usual crowd owing to rain. Good League service with 25 present.

West End: P. D. Hardin. Revived the prayer meeting with 25 present. Large Thanksgiving service with good collection of \$26 for Rescue Home and Orphanage. Large congregation with four accessions by certificate.

Travis Park: S. H. C. Burgin. Mine has been a strenuous life—trying to administer to a great many people. Great prayermeeting last Wednesday night; combined Thanksgiving service and prayermeeting and had 250 present. I am going to concentrate on prayermeeting. Fine service Sunday morning with a large congregation; four accessions; large congregation at night; one man at the altar.

German Methodist: J. G. Mueller. Spiritual prayermeeting. The inclement weather did not keep our people from coming out and we had two good congregations. Brother Konken preached. League and Sunday-school in good order.

Alamo Church: J. D. Scott. Ours is a small congregation at best. All day Home Mission meeting last Friday with good attendance on the part of our people. Good service yesterday.

Prospect Hill: N. E. Harmon. Good prayermeeting; good crowds yesterday, even with inclement weather; four accessions by certificate; forty-five at League service.

Rescue Home: H. D. McKinnon.

Pleasant service; twenty-two of the inmates were present with some visitors. E. A. Konken and C. A. Lehnberg, the one presiding elder of the Eastern and the other of the Western District of the German Mission Conference were present and spoke encouragingly of the forward movement inaugurated at their last conference. They need more men.

Drs. J. E. Harrison and H. A. Bourland and Bro. J. A. Smith were present and referred to the services they had attended on Sunday.

Bro. A. K. Ragsdale looked in on the brethren and spoke for Epworth. He gave it as the matured conviction of all the pastors who were present at the last Encampment that the religious and educational features were predominant; that all who had spoken to him had said that their young peoples' attendance had helped them spiritually and the whole Church felt the impulse. Instigated by a talk from Dr. Harrison, condemning the indecency of certain art displays in one of the city's studios, Bro. Burgin moved the appointment of a committee to investigate what could be done and to report at the next meeting. Dr. Harrison, J. D. Scott, A. J. Weeks and N. B. Harmon were asked to serve.

The meeting adjourned with benediction by Bro. Konken.

NOLAN B. HARMON, Sec.

A monthly postal camel service has recently been established in the Sahara.

Brownwood District—First Round.

Santa Anna, at S. A., Dec. 4, 6. Coleman Sta., Dec. 5, 6. Blanket Sta., Dec. 11, 7:30 p. m. Comanche Sta., Dec. 12, 13. Ballinger Sta., Dec. 16, 7:30 p. m. Bronte, at Bronte, Dec. 18, 11 a. m. Robert Lee, at R. L., Dec. 19, 20. Blackwell, at Blackwell, Dec. 20, 21. Wingate, at Wingate, Dec. 22, 11 a. m. Winters, at Winters, Dec. 23, 11 a. m. Indian Creek, at I. C., Dec. 26, 27. Sipe Springs, at S. S., Jan. 2, 3. Rising Star Sta., Jan. 3, 4. Coleman Cir. at Burkett, Jan. 6, 11 a. m.

Pioneer, at Crosscut, Jan. 7, 11 a. m. May, at Holder, Jan. 9, 10. Comanche Cir., at Duncan, Jan. 14, 11 a. m.

Gustine, at Gustine, Jan. 16, 17. Bangs, Jan. 21, 11 a. m. Talpa, at Talpa, Jan. 22, 2 p. m. Valera, at Voss, Jan. 23, 24. Winchell, at Winchell, Jan. 28, 11 a. m. Brownwood Sta., Jan. 29, 31. Brownwood Cir., Jan. 30, 31.

District Stewards, please meet me at Methodist Church in Brownwood December 15, at 10 a. m.

J. A. WHITEHURST, P. E.

Dallas District—First Round.

Ervay, Dec. 4. First Ch., 11 a. m., Dec. 13. Forest Ave., 7:30 p. m., Dec. 13. Trinity, 11 a. m., Dec. 20. Fairland, 7:30, Dec. 20. Grand Prairie, at G. P., Dec. 26, 27. Wesley Ch., 7:30 p. m., Dec. 27. Lewisville, Jan. 2, 3.

Terrell District—First Round.

Forney Sta., Dec. 6, 7. Crandall, at Seago, Dec. 12, 13. Garland Sta., Dec. 20, 21. Fate Cir., at Fate, Dec. 26, 27. Rockwall Sta., Jan. 3, 4. Tolosa Mis., at Bethel, Jan. 9, 10.

Waco District—First Round.

Elm Street, Nov. 29. Fifth Street, Dec. 6. Austin, Avenue, Dec. 13. Whitney, Dec. 16. Hubbard City, Dec. 20. Mart, Dec. 27. Morrow Street, Jan. 3. Penelope, at Penelope, Jan. 6. Aquilla, at Ross, Jan. 9, 10. Hewitt, at Stamford, Jan. 16, 17. Peoria, at Peoria, Jan. 20. Lorena, at Lorena, Jan. 23, 24. Abbott, at Abbott, Jan. 27. Bosqueville, at Greenwood, Jan. 30, 31. West, at West, Feb. 7. Axtell, at Axtell, Feb. 10. Reisel, at Battle, Feb. 13, 14. Mt. Calm, at Mt. Calm, Feb. 20, 21.

W. L. NELMS, P. E.

Decatur District—First Round.

Decatur Sta., Dec. 28, 29. Paradise, Dec. 5, 6. Rhome, Dec. 12, 13. Willow Point, Dec. 19, 20. Boyd and Garvin, Dec. 26, 27. Jackshoro Sta., Dec. 27, 28. Chico Cir., Jan. 2, 3. Chico Sta., Jan. 3, 4. Greenwood, Jan. 9, 10. Alvord, Jan. 10, 11. Argyle, Jan. 16, 17. Ponder and Krum, Jan. 23, 24. Institute (Bridgeport), Jan. 29-31. Bridgeport, Feb. 1. Mexican Mis., Feb. 1, 2. Justin, Feb. 6, 7. Decatur Cir., Feb. 13, 14. Oakdale Cir., Feb. 20, 21. Bryson, Feb. 27, 28.

L. S. BARTON, P. E.

Gainesville District—First Round.

Marysville Mis., at Sivell's Bend, Dec. 5, 6. Era and Rosston, at Era, Dec. 12, 13. Valley View, Dec. 13, 14. Woodbine Circuit, at Whately's Chapel, Dec. 19, 20. Dexter Cir., at Dexter, Dec. 20, 21. Wesley and Bethel, at Wesley, Dec. 26, 27. Sanger and Bolivar, at Sanger, Dec. 27, 28. Myra and Hood, at Myra, Jan. 2, 3. Broadway Sta., Jan. 3, 4. Denton St. Sta., Jan. 10, 11. Aubrey Cir., at Aubrey, Jan. 16, 17. St. Jo. Cir., at St. Jo., Jan. 23, 24. Collinsville and Tioga, at Collinsville, Jan. 30, 31. Denton Sta., Feb. 7, 8. Pilot Point Sta., Feb. 14, 15.

District Stewards will meet at Denton Street Church, Gainesville, December 16, at 1:30 p. m.

D. H. ASTON, P. E.

Cedar Hill and Duncanville, at C. H., Jan. 9, 10.

Cochran Cir., at Maple Ave., Jan. 16, 17. Grace, 7:30 p. m., Jan. 17. Lancaster, Jan. 23, 24. Westland, Jan. 30, 31. Oak Lawn, 7 p. m., Jan. 31. Hutchins and Wilmer, at W., Feb. 6, 7. Oak Cliff, Feb. 14.

The District Stewards will meet in the First Methodist Church at 2 p. m., December 15.

J. M. PETERSON, P. E.

Waco District—First Round.

Elm Street, Nov. 29. Fifth Street, Dec. 6. Austin, Avenue, Dec. 13. Whitney, Dec. 16. Hubbard City, Dec. 20. Mart, Dec. 27. Morrow Street, Jan. 3. Penelope, at Penelope, Jan. 6. Aquilla, at Ross, Jan. 9, 10. Hewitt, at Stamford, Jan. 16, 17. Peoria, at Peoria, Jan. 20. Lorena, at Lorena, Jan. 23, 24. Abbott, at Abbott, Jan. 27. Bosqueville, at Greenwood, Jan. 30, 31. West, at West, Feb. 7. Axtell, at Axtell, Feb. 10. Reisel, at Battle, Feb. 13, 14. Mt. Calm, at Mt. Calm, Feb. 20, 21.

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District Stewards will meet at Denton Street Church, Gainesville, December 16, at 1:30 p. m.

D. H. ASTON, P. E.

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Elmo Mis., at Eden, Jan. 16, 17. Kaufman Sta., Jan. 24, 25. Kemp Cir., at Kemp, Jan. 30, 31. Mabank Mis., at Mabank, Feb. 6, 7. Royse Sta., Feb. 14, 15. Pleasant Mound Cir., at P. M., Feb. 20, 21. Mesquite Cir., at Mesquite, Feb. 27, 28. Chisholm Cir., at Chisholm, Mar. 6, 7. College Mound, at C. M., Mar. 13, 14. Terrell Sta., Mar. 21, 22.

The District Stewards will meet at Terrell Tuesday, January 5, at 10 a. m.

M. L. HAMILTON, P. E.

Plainview District—First Round.

Kress, at K. 1st Sat. and Sun. in Dec. Tulla Sta., Mon., Dec. 7. Hereford Mis., at Day S. H., Wed., Dec. 9. Bovina, at Summerfield, Fri., Dec. 11. Hereford Sta., 2nd Sat. and Sun. in Dec. Lockney, at L., Fri., Dec. 18. Floydada Sta., 3d Sat. and Sun. in Dec. Plainview Sta., 4th Sun. and Mon. in Dec. Emma, at Emma, 1st Sat. in Jan. Dickens, at D., Tues., Jan. 5. Matador, at Matador, 2d Sat. and Sun. in Jan. Turkey, S. Quitaque, Tues., Jan. 12. Silverton, at S., Jan. 14. Lubbock Sta., 3d Sat. and Sun. in Jan. Barton, at Grovesville, Mon. Jan. 18. Brownfield, at B., Thurs., Jan. 21. Gomez, at Gomez, 4th Sat. and Sun. in Jan. Tahoka Sta., Tuesday, Jan. 26. Post City, at Draw, Wed., Jan. 27. Hale Center, at H. C., Jan. 30, 31. Dimmitt, Feb. 6, 7. Wildorado, at W., Feb. 13, 14.

The District Stewards will meet in Plainview Tuesday, December 29, at 7 o'clock p. m. All the preachers are invited. Brethren, let's get all the forces organized at once, and make this the best year in our ministry.

G. S. HARDY, P. E.

SOMETHING NEW, DIFFERENT, UNEXPECTED.

Readers listen sharp, don't miss! Investigate—best thing ever happened. Hundred years coming—here at last. Full grown. So startling you may not believe at first. Astonishing, yet absolutely true.

INGENUOUS OILMAN INVENTS A NEW DEVICE THAT CLEANS FAMILY WASHING IN 30 TO 50 MINUTES, WHILE YOU REST. No rubbing, no chemicals, no motor. SEE HOW SIMPLE, EASY, DIFFERENT. Thousands of users praise it. Circulars sent free, give full details.

NO SUCH DEVICE SOLD IN STORES—DIFFERENT FROM ANYTHING YOU HAVE SEEN. Nothing else like it—great demand. Customers delighted. B. O. Cowan, N. Y., places 13 in 8 hours, (profit \$30.00). Mrs. J. Brown, Pa., sold 10 in 3 days, (profit \$30.00). You can do the same. Miracles don't happen now, but listen—there's no more wash day troubles—now dead, wiped out, forgotten. There's new invention for cleaning clothes—nothing like it. Good-bye to wash boards, washing machines, troubles, etc.—Their day is passed. "Easy Way" of cleaning clothes is here to bless our dear women. Invention that killed wash day is small—called "Easy Way," not human. If it had life it would have a stomach. It's claimed a stomach has millions of small tissues, each with a kind of suction. This apparatus has no stomach, yet there's things inside, things that move—a place for dirt—has awful appetite for dirt—goes after all the dirt in all clothes at same time. Small, but mighty—silent, but powerful.

Operated on stove—water inside, then soap, then clothes—move knobs occasionally. Dirt lets go as hot water, suds, scalding steam and vapor begin movements. 8 to 10 minutes—clothes clean—rinse, dry, that's all! Next batch same operation—same water—30 to 50 minutes family washing clean. You just wait between batches—child can do it. Laundries clean clothes without rubbing—the "Easy Way" does the same at your home. Does the combined work of wash board, wash board and washing machine. When through, set away on shelf—that's all—no more attention. No wood, all metal, sanitary, should last lifetime, light, easy handled. Woman's God-send. Cleans laces, white goods, bed clothes, woolens, colored clothes, etc., without injury—no rubbing, no chemicals. Saves drudgery, clothes, labor, fuel, health and looks. No experiment—going on daily—you can do it. Customers everywhere delighted and praise it. LAURETTA MITCHELL, O., writes: "Done big washing with 'Easy Way' in 45 minutes. Sold 3 already." J. W. MEYERS, Ga., orders 12 more, says: "Easy Way" greatest invention for womanhood, forever abolishing miserable wash day." F. E. FOST, Pa.—"Done 2 weeks' washing in 45 minutes. Clothes cleaned without rubbing." I. N. BARRETT, of Ark., after ordering 30, says: "Grandest invention I ever heard of."

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