

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication: 416-18 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

G. C. RANKIN, D. D., EDITOR.

Vol. LVI

Dallas, Texas, Thursday, December 9, 1909

No. 17

EDITORIAL

VANDERBILT UNIVERSITY CONTROL.

REV. G. B. WINTON, D. D.

Since the editor of the Texas Christian Advocate has made public severe strictures upon the management of Vanderbilt University, some words of reply are in order. I will make them brief.

1. No such thing exists as the "local management" of Vanderbilt University. The control of that institution is vested in a responsible Board of Trust of more than thirty members.

2. The business of the University is attended to in the interval of the meetings of its Board by an Executive Committee. All the proceedings of this committee are submitted to the full Board for approval. It has never yet done anything that failed to meet the view of the Board.

3. No member of the faculty has anything to do with the management of the University except Chancellor Kirkland, who is, by regular election, a member of the Board.

4. The charge that Dr. Kirkland has tried or is trying to disturb the relation between the University and the Methodist Church has been repeatedly denied by him, both in private and in public. I now again deny it for him. There is no truth in it.

5. As a member of the Executive Committee I make for that committee an equally flat denial of the Texas Christian Advocate's charges as to a movement alleged to be on foot to withdraw the University from the Church. If by "local management" the Executive Committee is meant, then I am in a position to repudiate those charges in toto, and, if they are repeated, I demand the proofs.

6. The Board of Trust knows all about what Dr. Kirkland is doing, and what its Executive Committee is doing. Would men like Bishops Hargrove and Galloway and Hendrix, its successive Presidents, be parties to the things which the Texas Christian Advocate alleges? There are many other intelligent and reputable Methodists on the Board, ministers and laymen. Chancellor Kirkland is a Methodist preacher's son and a useful member and steward in West End Church. The Texas Christian Advocate would have its readers infer that he is outside the Church and trying to drag the University after him. Nothing could be more absurd.

7. As to the imagined object of our supposed defection from the Church, the Advocate is equally far afield. Mr. Carnegie has made only a single donation which is confined to "purely secular institutions," and that is his Retiring Fund for Teachers. Not a solitary step in the direction of secularizing Vanderbilt has been taken, by Dr. Kirkland or anybody else, either to secure the benefit of that fund or of any other fund, or for any other reason. Nashville, Nov. 19, 1909.

OUR REPLY.

Desiring to be absolutely fair, we take pleasure in publishing the above communication from Dr. Winton. Our only purpose is to get at the truth, the whole truth, and nothing but the truth concerning Vanderbilt University. But the Doctor's article calls for some comment. Why is it that, though he is quite persistent in demanding the right to be heard in other papers, he is unwilling to admit anybody that differs from him on this subject into the columns of his own paper? We speak advisedly when we say that he has

refused such men as Dr. DuBose and Bishop Hoss any space in his columns for controverting what they believed to be the inadequacy and inaccuracy of his own utterances. Not on one occasion only, but on divers occasions, has he done this thing. We suppose he will hardly say that these gentlemen have written in such gross disregard of newspaper propriety as to render it necessary to exclude them. But we are altogether content that he should make his own explanations. He may as well understand, however, now as at any time, that he can not suppress discussion of a matter in which the interests of the Church are so gravely concerned.

II.

It is beyond dispute that the Board of Trustees, following the lead of Chancellor Kirkland and one or two other gentlemen—though not all of them understood what they were doing—did endeavor to repudiate the existing charter which ties the university very closely to the Church, and to take out a new charter, from which every reference to the Church should be eliminated. They desired, so they say, to get a "standard charter," which is only a euphonious way of saying that they desired to be put upon exactly the same basis as secular institutions. This scheme was defeated by the active intervention of Bishop Hoss and other friends of the Church. If it had gone through, the Board of Trustees would have become, as the purpose was to make it, an independent, self-governing and self-perpetuating corporation, and the Church would have lost every vestige of ownership and control.

III.

When the General Conference appointed a commission of able lawyers to consider the whole matter, Dr. Kirkland and his special allies in the board appeared before the commission, both in person and by counsel, and submitted both oral and written arguments. They maintained: (1) That every word in the charter that attempts to fix the university in the control of the Church is unconstitutional, null and void. (2) That the trustees are not even "representatives" of the Church. One of the briefs which they filed, and which covers nearly twenty pages of typewritten paper, is almost wholly taken up with the discussion of this very point. In the most circumstantial way possible, it declares that the trustees are not and can not be representatives of the Church. (3) That the trustees are a self-perpetuating body, and that even the power of confirmation by the Church is not a "right" at all, but only a privilege or a concession, granted by the board at its pleasure, and revocable at its will. (4) That the Bishops of the Church, being mentioned by the charter only in its alleged unconstitutional clauses, have no legal status whatever in relation to the institution. We are not depending on hearsay for these statements. The briefs of Chancellor Kirkland and his counsel are in print, and their arguments were stenographically reported. Dr. Winton, we take it, has not been as careful as he ought to have been in making himself acquainted with the history. Before he assumes the role

of instructor general, he ought at least to enlarge his own knowledge.

The commission turned down the contentions of the Chancellor and his allies at every point, and virtually wrote the brief of Mr. Biggs, who appeared as counsel for Bishop Hoss, into their opinion. They decided that the existing charter is valid in all its parts, and that the alleged "surplusage" clauses are both valid and valuable; that the Board of Trust is not an independent corporation, but holds for the Church, and that the trustees are what the charter expressly names them as being, "representatives" of the Church; that the Board of Trust is not self-perpetuating, but that it rests now in the General Conference, as it rested originally in the patronizing Annual Conferences, to name the trustees and to define and limit their term of service; and that the Bishops as a body constitute a Board of Supervisors or Common Law Visitors, with a supreme judicial control over the affairs of the university.

IV.

It was hoped that the Board of Trust would frankly accept the decision of the commission and agree to be bound by it, and when that body met in the following June, Bishop Ward sought to secure the passage of a resolution to that effect, but failed in his effort, Dr. Winton voting against it, whereupon the Bishop became so indignant that he gravely considered the question of resigning his trusteeship, and was only kept from doing so by the active solicitation of friends. The resolutions that were finally passed by the board are, to put it mildly, very dubious. We know that Dr. K. and his allies do not understand them as being an unequivocal acceptance of the action of the commission. But to set everything at rest, and to quiet the widespread apprehensions that exist in the mind of the Church, we suggest that Dr. Winton get the Board of Trust to come together and pass a simple resolution in terms as follows: "We accept the decision of the commission appointed by the General Conference of 1908, and we hold ourselves bound by it." Everybody could then understand them, and there would be no further possibility of doubt as to their attitude. In default of some such action, the agitation is sure to go on.

V.

There is one other matter that must be mentioned. At the last session of the Tennessee Legislature Chancellor Kirkland sought to secure the passage of a bill empowering the trustees of any educational institution to give away any part of its endowment to any other institution engaged in similar work, and providing that such action on their part should be construed not as a delegation, but as an execution of their trust. It is now alleged that the aim of Dr. K. was the segregation of the Biblical Department from the rest of the university. Whether that is true or not, we are unable to say. But we do know this, that whatever the immediate motive, the bill in question was of the most dangerous character, inasmuch as it would have allowed any Board of Trust to abdicate and

squander all or any part of its endowments without responsibility therefor. It appears to have been the Chancellor's private scheme, Dr. Winton, so he wrote to a friend, knew nothing of it till it was on its final passage in the Senate. Then he rallied to it and tried to jam it through, assuring an eminent Methodist Senator that "only one Bishop of the Church would have any objection to it." His experience as a lobbyist was not very successful.

VI.

Dr. Winton is very vigorous in making denials for Dr. Kirkland. Indeed, he says some things that the Chancellor would be slow to say for himself. For example, he says that there is "no truth in the statement that the Chancellor 'has tried or is trying to disturb the relation between the university and the Church.'" Now, it is no doubt correct that the Chancellor is not trying to disturb what he alleges to be the relation between the university and the Church. The point is that his conception of the nature of that relation is wholly wrong. In a formal interview published only a few weeks ago in a Nashville paper, the Chancellor said that this relation is simply "a contract" or agreement between the board and the General Conference, by the terms of which the board allows the General Conference, through the Board of Education, to "confirm" the new trustees. He does not admit that the relation is one of ownership upon the part of the Church; he denies it. If his view of the relationship in question were correct, we do not doubt that he would be perfectly willing to maintain the status quo, for it would be simply an agreement between two independent bodies, and terminable at the will of either. But we do not propose to be taken in by a mere form of words. The Church owns the university.

VII.

Dr. Winton is very sensitive lest somebody should assail the good name of the gentlemen who are standing with him in this matter. But he should remember that those on the other side, some of whom were very unceremoniously ejected from the Board of Trust, are also men of high character. That they were entitled, by all means, to state their views in the Christian Advocate is a proposition that we do not see how any fair man can deny. Dr. W.'s conduct in the whole matter has been thoroughly partisan. Since his own election to a place in the board, he has seemed to think that it is treason to say one word against its proceedings. We hope that nobody will suppose we are arraigning the board of Vanderbilt University as a whole. As we happen to know, many of its members agree with the positions that we have taken; and we feel perfectly sure that when the General Conference shall have adjudicated all the issues involved, and asserted the rights of the Church, as it certainly will do, the board, in spite of any influences to the contrary, will abide by the result.

As long as we keep within the limits of God's commands and promises we are safe. The devil can not harm us there.

away, was ranged the armies of Napoleon, about 90,000 veterans, with 250 cannon. Yonder to the right is Hougomont; yonder is La Haye Sainte, another farm, and there in the center is La Belle Alliance. About noon the battle began. So fast and furious is the fighting that we can not see all its details, but there are some dramatic high lights that flash above the smoke of the battle clouds. Yonder is the sunken road! See the flashing charge of the French cavalry! Down they thunder, and discern too late the chasm yawning. Into the literal jaws of death pour three thousand men and horses, till the maw of the earth is full and across the broken bodies of men and beasts the rest of the cavalry sweep on. Yonder is where those invincible English squares of infantry were formed and yonder is where the kneeling Scotch Greys cried "Scotland forever!" and died in triumph or lived to kneel calmly again to meet the cavalry's furious charge. La Haye Sainte seems to be the very vortex of hell! Here the Hanoverians, three times driven out, four times came back and held the fort at last! Against the squares of the British infantry Marshal Ney throws his cavalry again and again, only to leave bleeding and dying 18,000 of the flower of French horsemen on the hoof-torn, bloody field. But at about 4 o'clock, so heavy had been the English loss, Wellington paced before his tent and prayed, "Blucher or night! O, God, send Blucher or night!" At about 4:30 the dark line of a moving army was seen coming. It was the reinforcements. "It's Grouchy!" cried Napoleon. "It's Blucher and help!" cried Wellington. And Wellington was right. Now was the beginning of the end. The thirty thousand Prussian troops turned the tide of battle till beneath its blood-crested waves the French hosts went gasping down. The last square of the "Old Guard" under the brave

Cambronne is formed to protect the flight of Napoleon. Before their dauntless but hopeless lines the Englishmen pause and their leader cries, "Brave men, surrender!" "The Old Guard dies, but never surrenders!" is the melodramatic but characteristic reply, and good as their word they fight on till overwhelmed. All through the night the victorious Prussians and English pursue the fleeing foe and mark all the forest paths with blood. In the grey dawn of the next day the country people ran out to see a carriage with galloping horses go sweeping by. In it sat the huddled, hopeless figure of a little man with a stare of deathly despair in his eyes. The Eagles of Napoleon had fallen and the vultures and ravens were croaking and screaming on his trail. If ever there was a man who could do without God, it was Napoleon, and often it had been his proud boast that "God is always on the side of the heaviest guns." At Waterloo Napoleon had the heaviest guns, but God was not on his side. God mocked him by sending against him one of the gentlest of all the forces at his command. On the night of June 17, 1815, it rained in Belgium. Gently the pelucid splashing of a soft summer rain came down, almost as lightly as dew-drops. All night long splashed the singing streams upon the grass and dust of Waterloo. So it was that the ground was heavy on the morning of June 18th. So it was that Napoleon waited till noon to begin the battle. So it was that Blucher came in time, whereas if the battle had begun at 6 a. m., before 4 o'clock the English would have been defeated. On the road to Moscow God sent a snowflake; on the roads of Waterloo God sent a raindrop, to teach men in all ages that God and a snowflake, God and a raindrop, are mightier than the armies of the earth. Blessed the man, blessed the Nation that trusts in Him.

and must either serve God or Mammon." The characteristics of Christ's teachings were spoken of as follows: "1. Christ's teaching was positive; he said nothing by way of suggestion. He spoke as one having knowledge and as if his own declaration or command was sufficient reason for obedience. "2. Without hesitation he interpreted the commandments of the Old Testament, giving their real spirit, purpose and meaning. "3. He dispensed so entirely with form and ceremony. "4. He came in direct contact with the people. "5. He taught to the simple-minded and unlearned the highest truths and opened to every one the grandest and most satisfying life; at the same time he adapted his instructions to present and practical needs. "6. On other occasions he answered questions of the people, even of his enemies, proving his divinity by his knowledge of their thoughts and motives. "7. His previously unheard-of claim that hearing and obeying him was the highest wisdom and secured the fullest success. "8. He differed from many modern ministers and did not attempt to vindicate God by explaining the reasons or methods of his providences." Mr. Havemeyer concluded as follows: "In the Bible there are three summaries or statements of truth, designed to regulate our faith and life which, if carefully studied and analyzed, substantially agree. First, we have the Ten Commandments in the twentieth of Exodus; secondly, the Beatitudes in the fifth of Matthew, and thirdly, the Lord's Prayer in the sixth of Matthew. I understand them to agree in teaching fundamental and practical truths: "1. They all point to God as the Creator, ruler and owner of the universe. "2. They require that God shall be honored, obeyed, loved and served by every creature. "3. They teach that all have sinned or disobeyed and that sin or disobedience separates from God and is the abominable thing which he hates. "4. That to be accepted, each of us must seek first the kingdom of God and his righteousness."—Exchange.

Devotional--Spiritual

IS IT TRUE?

Is it true, O Christ in heaven,
That the highest suffer most?
That the strongest wander furthest,
And more helplessly are lost?
That the mark of rank in nature
Is capacity for pain?
And the anguish of the singer
Makes the sweetness of the strain?

Is it true, O Christ in heaven,
That whichever way we go,
Walls of darkness must surround us,
Things we would but can not know?
That the infinite must bound us
Like a temple veil unrent,
Whilst the finite ever wearies,
So that none's therein content?

Is it true, O Christ in heaven,
That the fullness yet to come
Is so glorious and so perfect
That to know would strike us dumb?
That if ever for a moment
We could piece beyond the sky
With these poor dim eyes of mortals,
We should just see God and die?

—Helen Hunt Jackson.

"THE SERMON ON THE MOUNT."

"The Sermon on the Mount" was the subject of a discourse in the Morsemerse Methodist Episcopal Church, Yonkers, N. Y., on a recent Sunday morning, by John C. Havemeyer, given by invitation of the pastor. We give quotations from it: "When sitting in the pew or standing in the pulpit, which is occasionally my privilege," said Mr. Havemeyer, "I always feel that the occasion should be and may be profitable to every one present. The conditions are that on the one hand the simple gospel shall be presented, and on the part of the hearer that there shall be the desire to understand and appropriate it. "The Word of God ought to interest and even charm us all. How tremendous and needful are its truths, and my suggestion is that today we shall unite in a study of the Sermon on the Mount. If we were on the way to see some landscape of far-famed beauty, we would enjoy the anticipation. Let us consider this morning that we are to look upon a spiritual landscape and to discern features that are as visible and positive as any view which could be presented to

the natural eye. Let Christ be real to us. Let us recall the immense throng which earnestly listened and when the discourse was finished, was astonished at His doctrine because He spoke as one having authority. Let us also have in mind the noble character that obedience to Christ's commands would develop in us and the glorious experiences and heavenly visions we might enjoy. How interesting it is to note the truth which Christ presented and the language he employed in addressing that miscellaneous audience, gathered from a large region of country. "He began with the wonderful declaration in what we call the Beatitudes, which signify a means of securing happiness or blessing. He taught that the virtues which are necessary are poverty in spirit, sorrow, meekness, hunger and thirst, mercy, purity of heart, the promotion of peace, and persecution for righteousness' sake, and with these qualities of virtue he connected the highest possible rewards, which included the kingdom of heaven, an inheritance of the earth, being filled with righteousness, the privilege of seeing God, and a great reward in heaven. How astonished the listeners must have been to learn that every one of them could be blessed or happy, without money or position, whether Jew or Gentile, whether strong or feeble, or whatever their talents and independently of learning. "The remainder of the discourse teaches what our lives must be if we share this happiness. It shows that we must love God supremely and then we will have pure hearts, without which we can not be real Christians. We will then be lights in the world, and others, seeing our good works, will glorify God. "Among the teachings which followed were these requirements: That we are to love our enemies and not to revenge injuries; that we are not to set our hearts upon riches and make them a purpose in life; that we are to have no anxiety about food or raiment or other needs, but to trust God in everything; that we are not to judge our fellow men; that we are to believe that God hears and answers prayer; that every one of us is to be compared to a tree that bears either good or corrupt fruit, that we can not have two masters

and must either serve God or Mammon." The characteristics of Christ's teachings were spoken of as follows: "1. Christ's teaching was positive; he said nothing by way of suggestion. He spoke as one having knowledge and as if his own declaration or command was sufficient reason for obedience. "2. Without hesitation he interpreted the commandments of the Old Testament, giving their real spirit, purpose and meaning. "3. He dispensed so entirely with form and ceremony. "4. He came in direct contact with the people. "5. He taught to the simple-minded and unlearned the highest truths and opened to every one the grandest and most satisfying life; at the same time he adapted his instructions to present and practical needs. "6. On other occasions he answered questions of the people, even of his enemies, proving his divinity by his knowledge of their thoughts and motives. "7. His previously unheard-of claim that hearing and obeying him was the highest wisdom and secured the fullest success. "8. He differed from many modern ministers and did not attempt to vindicate God by explaining the reasons or methods of his providences." Mr. Havemeyer concluded as follows: "In the Bible there are three summaries or statements of truth, designed to regulate our faith and life which, if carefully studied and analyzed, substantially agree. First, we have the Ten Commandments in the twentieth of Exodus; secondly, the Beatitudes in the fifth of Matthew, and thirdly, the Lord's Prayer in the sixth of Matthew. I understand them to agree in teaching fundamental and practical truths: "1. They all point to God as the Creator, ruler and owner of the universe. "2. They require that God shall be honored, obeyed, loved and served by every creature. "3. They teach that all have sinned or disobeyed and that sin or disobedience separates from God and is the abominable thing which he hates. "4. That to be accepted, each of us must seek first the kingdom of God and his righteousness."—Exchange.

INCREASE THROUGH PRAYER.

We speak of the increase of wealth, of the increase of population. Do we think of the increase of prayer? What is prayer? It is energy stored up in the arm of the Lord. With a high hand he led them out of Egypt, cut Rahab in pieces, and chased the dragon to his den. This energy is gathered up and is under the sole control of the Great High Priest of our profession, Christ Jesus. He is the author, receiver and answerer of prayer. If we want to know the value of anything we can not do better than go to Jesus Christ. What did he think of prayer? It was the best bread he ever tasted on earth. "I have bread to eat which ye know not of;" it was his life, his property, his glory. He let others know of it sparingly. He ate the bread of bodily strength with him, but this bread of his spirit he ate alone. By slow degrees he let men into the secret, and at best it is a secret still. At the grave of Lazarus he increased their information; it was because of them he prayed openly. He is the treasury of prayer, and this treasure is hidden except to his chosen, and even they are but learning their first lessons. But what fills us with wonder is the increase of this vital energy; as saints are multiplied, this power is made larger. All prayer is for him, then it flows to his people, then it returns to him. "The river of God is full of water." People talk of unanswered prayers, there is no such



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thing! These are children of a heated infancy, and were never related to the throne. The clouds are in the sky today, tomorrow they are on the mountain side, the next they are in the river, then in the sea, then in clouds again. There are forces that control our lives; we know not their number or their power. They play upon us in moments of calm, they invade our dreams; silent tides from an unknown gulf touch us, turn us, and carry us where we would not. The treasury of prayer is one, but the chances are many, and every soul that is born again increases the number. You ask where will this end? There is no end. "His kingdom is an everlasting kingdom." Sometimes we think we are alone; we are not alone, never were. I speak in regard to ministry of the living and the dead. A pastor said one day to a devout member: "What special work do you aim at?" "I look over the daily papers for the deaths and each night I pray for the lonely mourners!" O! the accumulation of this vital energy! Not one breath is lost, be sure of that. Have you given it its true place? The prayers of others for us are a force to be reckoned with when we estimate the meaning of our life with its startling variations, its deflections, its unexpected reinforcements. Have our sons and daughters been held back by an Unseen Hand from the excesses and the stains of the world? It was not alone that parents prayed, the united allies of God came in like a flood, and our children are with us in honor.—The Rev. H. T. Miller, in the Observer.

"AS THOU WILT."

When the Son of God became a man, did he make himself subject to disappointment? If not, he escaped one bitter cross that many a good man has borne. Our theology can not explain it, perhaps; but the gospel narrative certainly seems to imply that he was disappointed. His mission to Jerusalem was largely a failure. Had he expected to fail? Had he planned to fail? There was really disappointment in his lamentation over the recreant city, or at least all the bitterness and sorrow of a heart broken by disappointment and failure. It is God's will that men should be free. When the priests and scribes laughed at his Son, he did not strike them down with his thunder. When they plotted against the divine man, no voice from heaven warned them. When the Son of God bowed down under the shadow of the olive trees and prayed, "Father, if it be possible, let this cup pass from me," then there was a voice, but a voice that only Jesus could hear. He heard it, and was comforted. In a few moments he will say: "The cup that my Father hath given me, shall I not drink it?" Yet the cup was full of mixture. In it were found defeat and ignominy and shame and death. Oh, if only the Gentiles had sinned alone! But God's own people were the chief sinners. The Son of God could not die till God's Church rejected him and passed sentence upon him. If only he could have been spared the bitterness of hearing of the people he loved! But he pressed down his will and his wish with prayer. "Not as I

will, but as thou wilt," and he drank the cup to the last drop. Wherefore God has crowned him forever the King of the martyrs; and not the least of all the comforts that his gospel brings is the truth that he demonstrated on the cross, and it is this: The path of disappointment and bitter defeat may lead to the greatest triumph, even to the very throne of God.—Nashville Christian Advocate.

"BE NOT WEARY IN WELL DOING."

It was a bright day among the bonny hills of Scotland. The people of the parish were gathering in their hay. All at once a great outcry was made. "The eagle has taken off Hannah Lamond's bairn." Hundreds of sympathetic neighbors turned from the meadow hay toward the mountain in swift pursuit of the great golden eagle. Two miles of valleys, brooks, hills and brakes lay between, yet in little longer time than it takes to tell it, the mountain was full of people. In the eyrie, far above, out on a rock ledge of almost perpendicular ascent, perched the bird. Where is one who will dare attempt that dizzy height? The sailor, home on a furlough from the storming of many a fort, has failed in the attempt. The people wrung their hands and knelt in prayer. With a moan of mother love, Hannah Lamond rose from the rock where she had been sitting, pallid-faced, with eyes fixed on the eagle's nest. Running past the people, she dashed up the rocks as one hurrying to meet death. The people waited, breathless, never doubting but that she would be dashed to pieces. Up—up she went, increasing her speed at every step. Her swift ascent was a continuous prayer. Down flapped the savage eagles, beating about her eyes. She fought back the wrathful birds and clasped her baby in her arms. The faint moan from the tiny form came to her agonized soul as a miracle from God. Binding the child at her bosom and committing herself to God's care, she turned to descend. Sympathetic friends received her with out-stretched arms.

All around us souls are dying. Swifter than eagles, more dreadful than lions, the evil one is seeking for prey. Oh, to be filled with an overwhelming sense of divine love that will impel us to rescue our brother for Christ!—Miss Z. I. Davis, in Lutheran Observer.

Perseverance in prayer is success in prayer in every case where God is approached according to his holy will. This is your privilege and ours without reservation or delay.—Selected.

God does not say that when we enter the way that leads into his kingdom, no enemy will be there, but that he will be with us to meet the foe.—W. W. Dawley.

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THE TEXAS CONFERENCE

BISHOP JOSEPH S. KEY PRESIDING

The Texas Conference held its seventieth session last week in Jacksonville, Bishop Key presiding. It has met here more than once in the past, but not in recent years. The town has grown very much since the brethren gathered here before. Then it was almost a straggling village, cursed by saloons and some tough people among its citizenship. Now it is a plucky little city with 5,000 enterprising and moral people, with the saloon gone and nearly all the tough element departed. It is in the midst of a country with a fertile soil, productive of a variety of fruits, vegetables, cotton, corn and the like. This is the home of the Elberta peach. Here it flourishes in all its glory. The past year it was a failure, but ordinarily, it is a large crop and through it a great deal of money is distributed. Tomatoes grow here luxuriantly. We are now feasting upon the finest variety of them at every meal. Beans and potatoes are prolific. The lumber business is also good in places. The soil is sandy and of a reddish hue, reminding us of North Georgia and portions of Alabama. Forests are in evidence and the wooded hills are home-like and attractive. It looks a little like the hill country of our boyhood. The railway facilities are good and the people are up to date and enterprising.

This is one of the oldest settled portions of the State. In early times when timber and water were necessary to the people, they naturally sought this part of the State. Creeks, branches and springs abound, and timber for building and fencing material was plentiful. Later on, the barbed wire, the deep wells and the windmills came into vogue and these made homes on the rich prairies possible. Then there was an exodus from East Texas to the wide stretches of the plains, and for some years this section suffered. But within the past twenty years fruit and vegetable culture began to develop and railways opened up the markets. Then this East Texas country again began to attract attention, and today it is one of our most prosperous sections of Texas. The very best conditions obtain here for happiness, comfort and prosperity. Hence Jacksonville is one of the best communities in the State. Everything indicates thrift and progress. There is no doubt but that this is one of the coming sections of Texas. There is much unimproved land, and why some people rush off to the West, with these advantages so inviting, is more than we can understand. It will not be so very long.

Jacksonville is the seat of our Alexander Collegiate Institute and it is in a flourishing condition. President Butler, an experienced educator, is in charge with a fine faculty, and the school is full. It has splendid facilities. Its main building is of cement blocks, large, commodious and modern. It cost \$50,000 and is a credit to the community and to the conference. It is an imposing structure and occupies a beautiful campus. Other good buildings are associated with it and now it is one of our very best plants for educational purposes. It stands there a veritable monument to the liberality and taste of all this section of the State. The members of the conference visited the school and evinced much pleasure and pride in its prosperity.

We have a magnificent church building. It is also of cement block and it has the appearance of a stone structure. It is mostly of the style of architecture adopted by most of our Baptist congregations. It is square, crowned with a huge dome, and stately columns in front. It is a mixture of the Greek and Corinthian style, very attractive. The interior represents one of the completest audi-

toriums in the conference. It has hanging galleries and it will seat 1,500 people. It is very imposing and commodious. The acoustics are excellent. It has all conveniences for the most modern uses. The windows are gems of beauty. They are really gorgeous with their cathedral art glass, arranged in exquisite designs. The furniture is elegant and the surprise is that it cost \$30,000. It looks like a \$50,000 plant. Rev. W. W. Watts, the indefatigable pastor, has done a marvel in leading the move to build this magnificent edifice. When it was opened for service a few weeks ago, with Rev. George S. Sexton invited to take charge of the service, they raised \$10,000 in good subscriptions to pay off the entire debt. The people are justly proud of this majestic temple of worship. In this splendid place, the sessions of the conference were held. What a change from the old, dilapidated framed church to this cathedral of worship! It is a transformation. In this congregation are some of the leading business men in the town, men of means and of liberality. And the elect women will compare with the best in Texas or in the world for that matter!

Wednesday morning was chilly and tinged with dampness after the rain of the night before. But this is a sandy country and the mud and moisture did not bother. The conference came together promptly with Bishop Key in the chair. "Come, Thou Fount of Every Blessing," was sung with much spirit. The Bishop read from the fourth chapter of Ephesians, beginning with the twentieth verse. He made no comments, but announced the conference hymn, "And Are We Yet Alive and See Each Other's Face?" and it was sung generally by the preachers. The Bishop led in an earnest prayer, followed by the singing of the doxology. Rev. O. T. Hotchkiss, former secretary, came forward and called the roll of the conference. Most of the preachers and delegates answered to their names. He was unanimously re-elected. He nominated his assistants and they were elected. Rev. Dr. Ford, of the U. S. A. Presbyterian Church, was introduced and in the name of the Pastors' Association delivered a very happy address and at times his remarks elicited rounds of merriment at the humorous expense of Brother Watts, our local pastor. Following this Judge Box extended a further welcome, this from the city of Jacksonville. Bishop Key responded in behalf of the conference. A letter from Dr. J. H. McLean, of the Orphanage, was read to the conference. Illness prevented his presence. Connectional papers were referred to their appropriate committees without reading.

The names of the old guard were called and a number made tender talks and they were all referred to the Committee on Conference Relations. Dr. John Adams was not present for the first time in many years. There are twenty-eight of these superannuates. A message of love was sent to Dr. Adams. Rev. George H. Phafir, after many years of service, asked for a superannuated relation. Rev. John R. Stewart, secretary of the Superannuate Endowment Fund, was introduced and represented that interest. Dr. DuBose, secretary of the Epworth League, spoke for that cause. He dwelt upon two thoughts: Regeneration and the supremacy of the Scriptures. The style in which he expounded these two propositions surpassed anything we ever heard. It baffles description. Yet it stirred the audience wonderfully. To give one an idea of it is impossible and we will not attempt it. It would have to be heard to be understood and we doubt if half of those who heard

it on this occasion understood much of it. Yet in some inexplicable way, the Epworth League figured largely, and it had lots of good stuff scattered through its verbal labyrinths of flowers, waterfalls, sky-rockets, scudding meteors, twinkling stars, laughing maidens, almond blossoms and "curly pated lads." It was a phenomenon of words, phrases, poetry, philosophy, ancient and modern literature and the like.

In the afternoon the laymen held forth and the meeting was presided over by M. D. Fields, Conference Leader. He made a brief address, giving an account of his work the past year. Eight of the ten districts were represented by district leaders, and each of these spoke of the progress of the work. It was an interesting meeting, attended by a large congregation, and it showed much concern upon the part of the laity of the Church. At night there was a mass meeting in the interest of the lay movement and the principal address was made by C. A. Sanford, lay leader of the North Texas Conference. It was a strong presentation of the work being done by the laymen of the Church, and it made a profound impression upon the great congregation. Such meetings prove beyond doubt that this is the era of the layman and that they will henceforth take a deeper interest than ever before in the practical workings of our Zion.

Thursday morning was bright and crisp. The preachers gathered early and the Bishop was on time and Rev. T. G. Whitten led the devotional services. The singing was inspiring. The prayer was tender, Scriptural and helpful. The minutes were disposed of and the conference began business at once. A large number of transfers were announced, among them Rev. W. F. Andrews, of the St. Louis Conference, and Rev. W. Wootton from the Louisiana Conference. He was formerly a member of this body. The class of the first year was called. They were reported and passed to the class of the second year. There were thirteen of them and they did excellent work and they are bright and promising young men. The deacons of one year were called. The committees passed them and they made more than ordinary reports of their year's work. They were voted into the fourth year of service.

A great many brethren at this stage were introduced to the conference. Seven fine looking young men who were applicants for membership in the conference were called forward. The Bishop propounded to them the disciplinary questions and addressed them: "Sixty years ago I started on my preacher career. Fifty-eight years ago, I stood where you stand today. If I had had as much sense then as I think I have today, it would have saved me many anxieties about my appointments and my treatment by the conference. I would be a better and a happier man. Let me admonish you that you may profit by my long experience. I want to talk to you like a father would talk to his sons in the gospel. Things have changed since I began. Our examinations did not amount to much then; our preparation was meager. It takes a better equipment now to meet the demands of the ministry. There are larger demands on you; you are confronted by conditions that did not exist in my early day. You must be men of good reading. You must have a clear idea of theology. You must know why you are Methodists. You must acquaint yourselves with our standard works. This country is now being filled with the dangerous teachings of Antinomianism. It takes on adroit and plausible forms. Unitarianism is rampant. Pantheism, under the guise of Christian Science, is filtering through public sentiment into the minds of people. All these insidious forms of infidelity are widespread. You have to meet these evils and you must be prepared to grapple with them and to expel them. You must keep your experience bright and

progressive. Now, young men, put on your harness and get ready for aggressive work. We have too much of what is known as 'south-window' work in the ministry. It does not give us muscle and strength. You do not want to devote yourselves to soft work. Life now is a struggle. It is a warfare. You are soldiers. There is fighting before you. You must be men of courage, of boldness, of fighting strength. You must be free from all embarrassment. Do not burden yourselves with debt. A man who owes much money is the slave of his creditors. Do not look lightly upon the children; give attention to them. The pastor who neglects the family life of our people fails in his duty. Our membership is to come from this source. Be clean men. The 'smoking route' is not a safe one for men who are trying to get to heaven and who are trying to lead others there. Keep our rules. It will be a long time before you are able to suggest changes in our rules. Pray and meditate a great deal. Live close to God and keep the fellowship of the Spirit."

The address was followed closely by the class and by the entire conference. It went home and left its impress. The grand old man spoke not only as a patriarch, but also a prophet, and his words burned with the fires of the upper world. Those young men will not forget that occasion to their dying day.

A paper on the country problem was introduced and Dr. Moore spoke to it. W. M. Stone made some timely remarks. He is a layman and spoke from that point of view. Dr. John R. Nelson also spoke on this question. It is in his line of work and he has given close thought to it. His address covered the points of practical church work, and it was a revelation of great need upon the part of our city and rural people. Thousands of these people are in missionary territory. Dr. Nelson was given a close hearing. He is master of the facts in this line of Church enterprise. At the close of the speaking, Dr. Collins Denny spoke on the work of our publishing interests. He is chairman of the Book Committee and his address was heard with much interest.

In the afternoon President Butler and his faculty at the Alexander Collegiate Institute tendered the conference a public reception at the commodious auditorium of the institute. The spacious room was crowded with members of the conference and visitors and citizens. An entertaining program was rendered by the students, consisting of music and recitations. Following this G. C. Rankin delivered an address; and appropriate impromptu remarks were made by Rev. Dr. Collins Denny, Dr. R. G. Waterhouse, Dr. R. S. Hyer and Dr. H. A. Boaz. It was a delightful occasion and enjoyed by all. The several departments of the school were thrown open and the visitors were shown through them. The growth of the institution, the enlarged facilities, the splendid campus with its ample grounds and stately trees, and the tone of the student body were favorably commented upon by the visitors. The school is the pride of the community and a credit to the conference. President Butler has a firm grip on things and the school has an inviting future.

At night a great congregation filled all the space in the church to hear Dr. Denny. Professor McKinzie had charge of the music and we have never heard better. He has a fine voice, a pleasant personality and he is a master of church music. He had a choir made up of local members, aided by many of the young preachers. It was inspiring. This was Dr. Denny's first visit to the conference. His subject was "Mary's Vision of the Risen Christ; or, Triumphant Love." For more than an hour he dwelt upon his theme and the attention was unbroken. His thought was lofty and tender, his exegesis clear, his diction faultless and his views were evangeli-

cal. At times he was superbly eloquent, and at all times instructive. We have never heard a more inspiring and helpful sermon. From beginning to end it was a prose poem illuminated by touches and sparks of genius rarely heard by an audience. Yet it was the expression of elegance and simplicity unmarred by any apparent effort upon the part of the speaker to obtrude or to magnify his own personality, or to display his ability. It was a gospel sermon full of power and truth.

Friday morning Rev. James Kilgore conducted the devotions. Dr. Waterhouse addressed the conference in the interest of the General Board of Education. It was a review of the work thus far accomplished, an elaboration of the plans of the board and an outline of what is to be done in the years to come. The speech was a statesmanlike deliverance, pointing out the importance of applying the principles of the gospel through the medium of Christian education to the people of our land. The entire audience was in sympathy with the speaker and his words left a lasting impression. The address will bear fruit.

The order of the day having arrived, the first ballot for delegates to the General Conference was spread. The total roll of the conference was 252, entitling the conference to five clerical and five lay delegates. The vote was taken and there was manifest interest in the result. Thirty-two lay votes were cast, making seventeen the majority necessary to elect. There were 176 clerical votes, making eighty-nine necessary to a choice. The tellers retired to count the vote, and the conference proceeded.

The Bishop called the presiding elders and they made good reports. The net results will be found in the printed statistics published in this issue. The spiritual and financial showings were good. The conference is making progress in all departments. Some of the districts paid out everything in full. The number of conversions and accessions was very encouraging. The San Augustine district is either building or has built this year thirteen new Churches and a number of parsonages at a cost of about \$50,000.

Rev. Joseph B. Hingeley, D. D., of the Methodist Episcopal Church, was introduced to the conference. He is Secretary of the Board of Conference Claimants of that Church, and he is also Secretary of the last General Conference. He was accorded a generous welcome.

The report of the Committee on Sabbath Observance was read by Rev. Dr. Ridley and it was adopted, after a speech by Dr. R. C. Armstrong. He commended the Sunday League of America very highly as an aid to the promotion of Sabbath observance. His speech was well received, and at times it was applauded. Dr. Ridley also spoke to the report.

The class for admission on trial was taken up and there were fifteen of them. The committee announced that only three of them used tobacco.

On the first lay ballot M. D. Fields was elected, receiving nineteen; on the second ballot, W. M. Stone was elected, receiving seventeen; on the third ballot, T. S. Garrison was elected, receiving eighteen, and on the fourth, D. H. Abernathy and L. L. Jester were elected, the former receiving twenty and the latter eighteen, completing the lay delegation.

The tellers for the clerical delegates reported the result of the first ballots and there was no election. G. S. Sexton led with seventy-six, but thirteen less than a majority. Fifty-two men were voted for. The next ballot was taken.

The brethren of the Huntsville District presented their retiring presiding elder, Rev. H. C. Willis, with a gold-mounted silk umbrella, and he made a feeling response.

Uncle Dick Thompson made a tender talk to the brethren, saying that his work as agent for the Superannuate Home was done and he would

never be able to do any more active work. Some brethren started the old hymn, "How Firm a Foundation," and an old-time hand-shaking followed. The old veteran was greatly affected.

The afternoon session was opened with prayer by Rev. C. J. Oxley. The second ballot for clerical ballots was announced and George S. Sexton received eighty-seven votes and was elected. There were forty-two men voted for on this ballot. The third ballot was taken and the conference went forward with its business. The report of the Sunday-school committee was read and it asked the Bishop to continue Rev. C. J. Oxley in the same position as Conference Sunday-school Secretary. D. H. Abernathy spoke to it. The report asked for an assessment of \$2,000 to support the Secretary. The report was adopted. The Committee on Books and Periodicals reported and they said many nice things for the Texas Advocate. It was adopted. Dr. J. W. Moore read the report on temperance and it was a live document. The conference adopted it by a rising vote with much cheering.

The deacons of one year were called. They made their reports and nearly all of them were passed to the class of the fourth year. There were eleven of them and they had done a good work. They are a strong and hardy looking set of men.

The third ballot for clerical delegates reported, but no one was elected. The next ballot was spread.

Rev. E. L. Shettles spoke in the interest of the Methodist Historical Quarterly. Rev. O. S. Thomas, Rev. Z. M. Williams and M. L. Hamilton of the North Texas Conference were introduced. Also Rev. A. J. Weeks of the West Texas Conference. Rev. W. D. Bradford of North Texas Conference, mixed with the brethren a day or so. He was a member of this body for several years. The conference authorized Rev. H. M. Sears to see Brother Tom Murrah of Austin, Secretary and Treasurer of the Preachers' Aid Society, and find out from him the status of this society and report the same to the next session of the conference. Brother Murrah has not been able to attend the conference for three or four years.

The fourth ballot for clerical delegates was announced and James Kilgore received eighty-eight votes and Rev. J. W. Moore eighty-four. They were elected. Another ballot was taken. Brother Rector, who has charge of our Port Missions at Galveston, was introduced and he gave an account of his work and asked the co-operation of the conference in this undertaking.

The place for holding the next conference was taken up. Galveston, Marlin and Huntsville were nominated. The vote was taken and Galveston won by a large majority. The tellers reported for the clerical delegates, but there was no election. The conference adjourned.

At night Rev. H. A. Boaz preached to a crowded audience. His sermon was an able discourse, full of well-seasoned truth, earnestly delivered, and vitalized by the Spirit. It was also warm, pointed and direct. It had an enthusiastic response and its effect was powerful. Dr. Boaz is one of our best preachers and his visit and sermon were cordially received.

Saturday morning Dr. J. L. Massey conducted the devotional services. The sixth ballot for clerical delegates of the day before was announced and W. W. Watts received eighty-six votes and was elected. The seventh ballot was taken.

Rev. H. R. Kimblar, a local preacher, surrendered his credentials to the conference. A paper having reference to a reform of conditions in the treatment of State prisoners was passed and it heartily condemned the present method of inhuman treatment by those having charge of them. A paper on the Historical Quarterly was read by Dr. W. F. Packard, and it was adopted. Uncle Dick Thompson made an appeal

for a contribution with which to place a memorial window in the new Church at San Augustine to the memory of the late Rev. S. A. Williams, many years ago an active member of this conference. He died in the harness a long time ago. Quite a little sum was realized.

Mrs. W. H. Johnson, of our Rescue Home, was introduced and she represented that interest. Nobody in our Church is doing a better work than this good woman. She was heard gladly. The seventh ballot showed no election, with O. T. Hotchkiss in the lead. The eighth ballot was taken. The Bishop again took up the call of the elders. They reported and were passed. The ninth ballot was reported and O. T. Hotchkiss received seventy-nine votes and was elected. This completed the delegation. Brother Appleby, Field Worker for the State Epworth League, was introduced. He spoke a few words concerning his work.

L. L. Jester, conference teller, reported the moneys collected on conference collections, and the grand total is \$49,145.56. This is 10 per cent in advance of the collections last year. This is a fine showing. Miss Posey, the conference organizer for the Woman's Foreign Missionary Society, was introduced and made a few happy remarks. Among other things she brought down the house with the remark: "I would love to meet you and get acquainted with you. You laymen and ministers have come to look so much alike that I am not able to tell the one from the other." Mrs. Call represented the Home Mission Society and her figures made a fine showing. The total raised was approximately \$8,000. The good women are doing a great work. The amount raised by the Home Mission Society throughout the entire Church is about \$27,000.

The report on the spiritual state of the Church showed that 10,000 had been converted and 8,334 had been received into the Church. This is a most encouraging showing.

Rev. G. S. Sexton spoke for a brief time in behalf of the Church movement at Washington, D. C. He created a laugh when he said: "My speech is like a dog's tail—it is 'fur' to the end and bound to occur."

Rev. E. D. Mouzon, D. D., of the theological department at Southwestern University, was introduced and he spoke particularly of the Summer School and outlined the work to be done.

Rev. J. A. Stafford read the report on the spiritual state of the Church and it was adopted. He gave an interesting item from this report just above. Rev. C. U. McLarty read an interesting report on the Orphanage and its work. It was received by the conference.

Rev. J. W. Moore made an appeal for two young men who are preparing for the ministry and who are worthy of encouragement. About \$600 was received for that purpose. The report on the Epworth League was received. Also on the Bible Society. The collection for this cause in the conference shows an advance in the last two years of over 600 per cent. Rev. Glenn Finnn, Secretary for the society, spoke to the report.

The following brethren were by motion of the Conference referred to the Committee on Conference Relations: S. H. Morgan, W. E. Washburn, A. J. Anderson, W. W. Graham and W. W. Adams.

The report on the laymen's report was read by M. D. Fields, of Houston. It was an earnest appeal to the laymen, pastors and presiding elders of the conference for hearty co-operation in the great work of carrying out the program of the laymen's movement, the "evangelization of the world in this generation." It pledged the laymen of the conference to raise \$2,500 next year for work among the foreigners of the conference. The report was pronounced by Bishop Key as a "state paper."

A meeting of the Woman's Home

and Foreign Missionary Societies of the conference was announced for the afternoon.

Preaching was announced for 3 p. m. by H. M. Whaling, Jr., of McKee Street, Houston.

At 3 p. m. a good evening audience assembled to hear a sermon by Rev. H. M. Whaling, Jr., of Houston. It was a discourse full of good thought and spiritual fervor and was delivered to the profit of all who heard it.

At 7:15 the conference met to consider the report of the Board of Education. Dr. E. D. Mouzon was introduced and delivered the address of the evening. He said in part:

"The future of Texas Methodism is bound up with the future of the Southwestern University and its theological department.

"Three hundred and ninety thousand dollars value of grounds and buildings; a new building recently completed at a cost of \$80,000; an endowment of \$138,600.

"There is not another institution in the United States that graduates as many students as the Southwestern that hasn't as much as a million-dollar endowment.

"Has the Church any need and right to educate? The Church has no more right to lay down her educational work than her missionary work.

"Christianity is a teaching.

"The Church is interested in education because she is interested in saving the world.

"The ripest fruit of the work of a Christian institution is a call to the ministry.

"Never in the history of the Church has education by the Church faced such a crisis as today.

"From the very beginning the Methodist Church has believed in an educated ministry. It was born in a university.

"One of Mr. Wesley's advices to his preachers was to 'acquire a taste for good reading or return to your trade.' "We are living in a day of theological reconstruction and we need a trained ministry today as never before.

"Jesus Christ tasted death for every man; salvation through faith in him; witness of the spirit and the possibility of Christian perfection—these are the great doctrines of Methodism and they need no reconstruction.

"A young man's first need is a sense of his need."

Dr. Mouzon's address dwelt largely with the present day need for an educated ministry and with the need in Texas Methodism for a better equipped theological department at our central institution at Georgetown. Special reference was made to the Ward Memorial Endowment Fund for this theological department and a profound interest in this matter seemed evident throughout the entire audience. It was a strong, stirring address and created much earnest enthusiasm.

Upon the recommendation of the Board of Education a bond issue of \$30,000 upon the Alexander Collegiate Institute was authorized and a sale of \$7,000 of these bonds was made in a short while.

Sunday dawned crisp and clear. A bright sky and a bracing atmosphere put everybody in the spirit for the services of the day.

At 9 o'clock the annual love feast was held, led by Rev. L. M. Fowler. It was a love feast indeed. Many of the older brethren spoke and the Lord was very near. It was a season of much spiritual rejoicing and uplift. It was followed by the ordination of a fine class of young men as deacons.

At 11 o'clock Bishop Key preached at the Methodist Church and prominent brethren filled the other pulpits of the town. The Bishop's sermon was a strong and timely defense of the divinity of Jesus Christ and a most affectionate appeal for a more simple faith in and a more loyal obedience to him. In this way only, said he, is peace deep and abiding to be found. Most favorable and complimentary reports came of the other brethren. It is safe to assert that it has been a

long time since Jacksonville has had so much preaching of a high order in her pulpits in the same day.

At 3 o'clock another large class of young men were ordained elders, and this ordination service was followed by a sermon by John E. Green of Houston. It was his famous railroad sermon and he swept the crowd before him. There is but one John E. Green and his old-time power continues unabated.

As is seldom the case in an Annual Conference no death has occurred among the preachers during the year and the memorial service was devoted to the memory of Bishop Ward and two of the preachers' wives.

O. T. Hotchkiss read a most beautiful and appropriate memorial to Bishop Ward and it was ordered published in the Advocate.

Monday the conference met at 8:30 and Rev. George H. Phair led the religious exercises, and the proceedings went forward. The Committee on Sunday-schools reported and it showed this work in good condition. Rev. C. J. Oxley, the Conference Secretary, has done valuable service and his work is greatly appreciated. A committee consisting of J. B. Turrentine, O. T. Hotchkiss and Judge Giddie, was appointed with power of attorney to dispose of the old Wesleyan College property.

Rev. Allen Took was readmitted. Several memorials to the General Conference were presented; some of them were adopted and others were voted down—one memorial asking for the removal of the time limit and to require the Bishop to make all the appointments in the open cabinet after consulting with the presiding elders. These two items were separated and so considered. A heated discussion followed on the latter item, in which Rev. E. W. Solomon and G. S. Sexton both made earnest speeches, the former in favor of the item and the latter against. The item failed by a vote of 98 to 61. After the vote was announced the Bishop made a few timely remarks, explaining the methods of the cabinet procedure, and his remarks were well received. The other item, the removal of the time limit, was taken up and the vote was taken without discussion and the result was 76 favoring and 104 opposing the memorial. Much interest was taken in the result.

Two memoirs, not reported the day before, were read and spread on the minutes, one of Mrs. Gus Garrison and the other of Mrs. L. E. Green. These were devoted wives of two of the brethren.

The Church Extension report was read by Rev. C. B. Garrett. The Board collected and disbursed \$5,450.99. A large list of Churches was helped out of this fund. The report expressed its high appreciation of the work of Rev. G. S. Sexton in connection with the Washington City enterprise. A paper on the subject of tracts, which was adopted. The report is in harmony with like action taken adopted by the other conferences. A telegram from one of the appointments on the lola charge was received announcing the demolition of the unfinished Church building by a storm, and an offering was taken to help in its rebuilding and it amounted to quite a sum. The Joint Board reported through Smith Garrison. About \$13,500 was collected and disbursed by the board, including the sum for the worn-out preachers' fund, the Bishops' fund and a sum for the payment of delegates' expenses to the General Conference.

Rev. C. D. Montgomery goes as a missionary to Mexico and the undergraduates, of which class he was a member, presented him \$150 to go toward furnishing his home in his new field.

The afternoon and also the last session of the conference began at 2 o'clock. Rev. Weems Wootton conducted the devotional service. A large audience gathered, knowing that the appointments would be made. There was much interest in the closing session. The resolution sent out to the conferences asking a change in our

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twenty-third article of religion, so as to conform it to the conditions of our people in all lands, was adopted. As this article now stands it pledges all our people to support the Government of the United States, so the change will pledge our people to support the Government of any country where they live, whether at home or abroad.

A letter from Thomas Murrah was read to the conference, giving a faithful account of the status of the fund of the Preachers' Aid Society now in his hand, mention of which was made above; and Rev. H. M. Sears was appointed to settle this matter and close it out, as the Aid Society has gone out of business. For years "Uncle Tom" has handled these matters with satisfaction to the brethren.

The names of the preachers were again taken up, and those not previously called were passed. A message from Rev. E. P. Newsom, Chaplain in the United States Army, was given to the conference by Bishop Key, and his brethren feel a pride and an interest in him and in his work. Rev. J. M. Gaul was granted a location at his request. No charge of any sort was lodged against any member of the body. The conference complimented Major Lesesne of the Dallas and Galveston News and asked the proprietors to send him next May to Asheville to report the proceedings of that body in these two papers. The Houston Post was also requested to send Thomas C. Swope also to the General Conference to report its proceedings in the columns of that paper. Resolutions of thanks were passed expressive of the appreciation of the conference of the hospitality of the city, of the people of the city, etc.

The transfer of Rev. R. C. Hicks from the North Texas Conference was announced by the Bishop. The minutes were read, the Bishop announced the hymn, "Blest Be the Tie That Binds Our Hearts," and its volume of melody filled the house. A fervent prayer was offered by the aged man, the appointments were read and the conference passed into history.

CONFERENCE NOTES.

Christianity was brought to the world in the golden urn of a child's heart.—Dr. DuBose.

Mary Magdalene preferred a dead Christ to a living world. Many prefer a dead world to a living Christ.—Dr. Denny.

"Uncle Dick" Thompson and "Aunt Mollie" are a popular couple at conference. Many were delighted to meet them at Jacksonville.

Brother T. B. Graves is one of the choicest spirits on the roll of honor. Before and since his superannuation his life has been most exemplary.

Rev. G. H. Collins has a good thinker in that head of his. Whenever he opens his big mouth he says something. One of his admirers says: "Collins looks like Abe Lincoln and is not unlike him in intellect."

Rev. R. W. Adams has worked wonders in Teague. "Bob" Adams has



BLAYLOCK PUB. CO. Publishers

Office of Publication—425-428 Jackson street.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR	\$2.00
SIX MONTHS	1.00
THREE MONTHS	.50
TO PREACHERS (Glad Price)	1.00

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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.

TEXAS CONFERENCE APPOINTMENTS.

In this issue we give the appointments of the Texas Conference as handed to us by Bishop Key; but our list was made out on the morning of the afternoon when they were read to the conference. Right at the last moment there were a few changes made, and our published list otherwise shows some discrepancy as compared with the list read by the Bishop, and we are confident that it contains a few errors. If we are correct in this, we hope the presiding elders will apprise us of such mistakes, and we will take pleasure in correcting them. We did not examine our list until we went to proof read it, and then we saw these probable mistakes.

BISHOP KEY AND THE CONFERENCES.

Bishop Key, now in his eighty-first year of age, has just completed his round of the Texas conferences. We have been closely related to him during all this work, except at the German Mission Conference, and we are prepared to say that he is a most remarkable man. His health is good, his faculties in fine repair and his ability to conduct the proceedings of a conference is equal to his younger colleagues. The work of these conferences is trying, involving the appointments of more than eight hundred ministers and providing for two hundred and fifty thousand members of the Church; yet he met these grave responsibilities with a success that is marvelous. He did full work under all circumstances and made himself most agreeable to all the brethren. He is sweet in spirit, patient in mind, earnest in heart and deliberate in judgment, and the results of his labors are highly satisfactory. All Texas Methodism is in love with him, and we rejoice in his presence and influence among us. His ministrations is a benediction to the Church throughout our borders. His sermons show freshness and thought, and their spirit is replete with the fires of evangelism. Long may he continue to live to bless the world with his wisdom and consecration.

THE CONFERENCE AND THE ADVOCATE.

At all the conferences the brethren spoke well of the Advocate and its editor, and the Texas Conference was no exception to the rule. We take the following from the report of the Committee on Books and Periodicals, of which Dr. W. F. Packard was Chairman:

The Texas Christian Advocate has never more ably edited, nor more far-reaching in its influence for the fostering of denominational loyalty, intelligence and enterprise. It is an ally in his work which the pastor cannot overestimate or neglect without injury to the highest success of his work. It stands for personal, social and civic righteousness; and for the aggressive conquest of the whole State for God and Methodism. It gives forth no uncertain sound in calling our militant Methodism to arms against the world, the flesh and the devil, in every form assumed by this triple alliance.

CONFERENCE NOTES.

Elsewhere will appear extended accounts of the conference. We only sketch a few matters in this column.

Dr. Collins Denny preached a magnificent sermon one night during the conference. It was on "Triumph Love," and it won all hearts.

Dr. H. A. Boaz preached a very striking and pointed sermon to an immense audience, and it was well thought out, beautifully expressed and forceful in delivery. It was a spiritual uplift.

Rev. Jno. R. Nelson delivered some sledge-hammer blows for his department of work, and he always drove the nail to the head. He has gathered a large amount of material, and he is putting it in such shape as to convince the Church that home missions contain problems that must be solved.

The prohibition rally on the night before the opening session was dampened considerably by a down-pour of rain. It interfered with the attendance; but enough was said by this writer to put the South Texas whiskey organ into a great tantrum. They have not yet stopped turning somersaults. Well, the exercise will not injure them.

Rev. Jackson B. Cox, of Central Mexico, delivered a strong address at the missionary anniversary Sunday night. For years he has been in that field, and he is intimately acquainted with conditions in our work. A good collection followed, and a fine impression was made.

Rev. George S. Sexton was on his native heath, and several times he appeared before the conference in well-timed remarks. His brethren honored him with the Chairmanship of the delegation to the General Conference; and the Committee on Church Extension spoke in the highest terms of his work in that connectional sphere. He is a popular man in his conference and justly entitled to the position he holds among his brethren. They believe in him and they are not afraid to center their hopes in him.

Rev. J. B. Sears and Rev. J. T. Smith, two of the veterans of the conference, have served in the ranks now for some time. So the Bishop put them back into district work—the former going to the Pittsburg, and the latter to the Jacksonville District. They are true and tried men, and they always make good wherever sent.

The appointments by the Bishop gave general satisfaction. Everybody was not wholly pleased, but as generally so as could be expected where so many interests were involved. There was but little expression of dissatisfaction. The Bishop is such an

earnest, godly man that no one would think him capable of intentional neglect, even in the smallest matter. All those brethren love him as a father in the gospel. They will carry away with them a most profound reverence for the grand old man.

Dr. R. W. Waterhouse, of Emory and Henry College, Virginia, represented the General Board of Education in one of the most masterful addresses we have heard in many a day. It went to the bottom and did some needed sub-soiling. He is a man of large parts and carries weight when he speaks.

Rev. E. L. Shettles has done finely on the Calvert, now the Marlin District, and the Bishop returned him to finish his quadriennium. He is a man of prodigious energy and wonderfully resourceful. The same may be said of Rev. C. A. Tower, of San Augustine. He is universally popular among his brethren, and he is leading them wisely.

The younger elders—Garrett, Cunningham and Ellis Smith—have made good, and their reports showed fine service. Conference matters are new to them in that capacity and they had a strenuous look on their faces. But the harness is being adjusted, and it will not rub them much longer. They are getting down to serious business.

Revs. C. F. Smith, H. C. Willis and R. A. Burroughs, after having served in the eldership several years, now go to important pastoral charges. They measured up fully to their duty in their long service in district work, and such men will readily get down to business in their new fields. They are among the strong men in the conference.

Rev. F. M. Boyles goes to the Huntsville District. He is young, vigorous, full of resources and persistent. He will be an accession to the young eldership force of the conference, and his brethren will be delighted with him. For four years he did manful service at Crockett Station.

Rev. W. W. Watts, after serving Jacksonville for three years with great success, goes to the Tabernacle Church, Houston. But he leaves a church building at Jacksonville that is a monument to his zeal, energy and superb ability. He brings things to pass and Houston will know that he is on the ground.

Rev. E. W. Solomon goes back to Huntsville where he has been laboring for three years successfully. He is one of the boldest thinkers in the conference, and when he speaks he always gets a hearing. He is a man of books and keeps up with the leading thought of the day. For years he has been an influential member of that conference.

Jacksonville threw wide open her doors to the conference and welcomed everybody—ministers, delegates and visitors. Rev. W. W. Watts, Rev. Ellis Smith and their lay helpers gave everybody the best home in the city. It was old-time hospitality—royal, enthusiastic and unflagging. It was the consensus of opinion upon the part of all that the conference had never been better entertained in all its experience.

The conference had one of the finest bodies of laymen at its session that we have ever seen. They are too numerous to mention in full, but among them we recall Garrison, Jester, Stone, Fields, Armstrong, Swope, Abernathy, Crawford, Campbell, Pritchett, Morris, and a host of others. They took prominent part in the proceedings, and they were always heard with interest and profit. The laymen are to the front over there.

The election of delegates to the General Conference, a list of which will be found in another place, creat-

ed a great deal of interest. It required several ballots for the laymen to elect their number; but they sent a fine body of strong men. Nine ballots were cast before the clerical members were all elected. On the first ballot no one was successful, and then after that one at a time went in. Out of one hundred and sixty-odd votes no one at any time received over eighty-eight. But strong men were put in, not one whom has ever been a member of the General Conference before.

The Bishop, Rev. G. S. Sexton and the writer were delightfully entertained at the good home of Dr. and Mrs. E. E. Guinn. They are excellent Christian people, full of the grace of hospitality. No guests were ever made to feel more at home. They and their two children, Joseph and Agnes, left nothing undone to make our stay delightful.

Glenn Flinn was at home and the Bible cause had good consideration. He is a wise and persistent worker, fresh and up-to-date. He does not load down his words with dry statistics, but he puts life and power into his utterances and his work is succeeding. He is doing things.

Rev. O. T. Hotchkiss is a most painstaking Secretary, and with the aid of an able set of assistants he keeps a perfect record of the proceedings. He is attentive to business, accurate in his reports and very alert and helpful to the presiding officer. His brethren honored themselves when they honored him with a place on their General Conference delegation.

Rev. R. C. Hicks, of the North Texas Conference, and who was sent to Bowie Station, was transferred to this conference and stationed at New Boston. He is one of our best men, a sound thinker, an accurate reader, a persistent worker, and a preacher of more than ordinary ability. Our Texas brethren will find him worthy of their love and confidence. Rev. J. R. Wages remains at Bowie.

Major Lesesne, special correspondent for the News, attended all the conferences and reported their proceedings for the two papers—Dallas and Galveston News. The proprietors of these two great publications did their papers a compliment by sending him to us, and he rendered the Methodist Church a genuine service. He is a Methodist himself and understands Methodist terminology, and his reports are as clear as a sunbeam. He is a general favorite among the preachers, and they would not feel that they had been to conference were not the Major there to take part. The Bishop made him his private Secretary; and all the conferences requested the News people to send him to the General Conference next May to report the proceedings of that body, and they did it without any hint from him. They know that he will do it well, and they want the benefit of his service.

Rev. Dr. DuBose was a welcome visitor to the conference. He was twice a member of this body in the years gone by, and the brethren love him. He occupied one hour in an address, and it was the most fluent and unique deliverance that ever fell upon our ears. Amid its gorgeousness it expressed many thoughts of a high order, and he greatly entertained the audience. He is a man of poetry and flowers, but there is something substantial as well in the flow of his luxuriant verbiage.

Tom Swope, an earnest Houston Methodist layman, represented the Houston Post, and he gave that paper an accurate and interesting account of the proceedings. We were once his pastor, and know him to be a true man. The conference also asked the Post people to send Tom to the General Conference to report its pro-

ceedings for the benefit of Texas Methodist readers. Rev. H. M. Whaling, Jr., reported the proceedings for the Chronicle, and its columns were made to glisten with bright items about the doings of the body. He is one of the promising young men of the conference.

The memorial service Sunday afternoon, following a most interesting service for the railway men to whom Rev. Jno. E. Green preached earnestly, was touching and solemn. Bishop Ward spent his life in this conference and all the brethren knew and loved him like a brother. The paper by Rev. O. T. Hotchkiss, on the life and character of the Bishop, was one of the best yet written about him. By special resolution of the conference it will appear in these columns as soon as space will admit of it.

Newspapers at the conference and at the other conferences as well had many complimentary remarks to make about a number of us, going so far as to "boom some of us for the "Episcopacy." Well, this is the innocent habit of the newspaper boys, and they mean no harm by the diversion. They must have something a little out of the ordinary to write for their columns, and anything bearing on "elections," whether in Church or State, is read by their patrons. So they regaled their readers with a good deal of "campaign literature." Well, it did them some good, and we will let it go at that.

Rev. J. W. Moore, after one year of successful service at Beaumont, goes back to his old charge; and he will also go to the General Conference next May. He is one of the brightest men in the conference and a successful preacher and pastor. Rev. James Kilgore returns to Palestine, where he has done one year of fine work. He has a building project on hand and hopes to see it materialize this year. He is one of the strong men of the conference, a native of Texas and a native of the Texas Conference. Rev. W. F. Packard, after three prosperous years at Marshall, goes to the old Shearn Church, where his talent and ability will be invested in that new Church enterprise. He is one of our very best preachers. Rev. W. F. Andrews comes from Centenary Church, St. Louis, to take St. Paul's, Houston. He is a new man, but he comes with a fine record and with acknowledged ability. He will have a great field, and no doubt but that he will work it to good advantage.

Caro is just below Jacksonville. It is a saw mill town of several hundred people. The mill of the Saner & Wightman Company is located there, and it carries on its pay roll two hundred men. We have a good congregation at that point, so we went down there and spent Sunday with them. We had a fairly good audience and a pleasant service. While there were pleasantly entertained in the good home of Mr. and Mrs. Whiteman. They are staunch members of our Church and through their influence a good Sunday-school is sustained. It was a delight to share their hospitality.

WEST TEXAS CONFERENCE MINUTES.

In less than thirty days after the adjournment of the West Texas Conference a copy of the printed minutes is on our desk. Who can beat that for expedition? Last year they had some trouble about getting their minutes out, but this time they put the matter in the hands of Rev. J. H. Groseclose, and here they are, a thing of neatness and beauty. This is business, and we appreciate the copy in our possession.

A fool is not necessarily an ignorant man, nor is an ignorant man necessarily a fool. A man may be never so "green," but if he can and does "catch on," he is no fool. The real fool, in any and every department of life is the man who neglects opportunity.

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

GREAT SLAUGHTER IN BATTLES.

In the battle of Cold Harbor in the Civil War it is claimed that ten thousand men were killed in ten minutes.

THE DEEPEST LAKE.

Probably the deepest lake in the world is one hid away among the Cascade Mountains in Oregon. It is called the Great Sunken Lake.

FORCE OF GRAVITY.

The law of universal gravitation is that every particle of matter attracts every other particle of matter in proportion to mass and inversely as the square of the distance.

THE MOUNTAIN MEADOWS MASSACRE.

In 1857 some non-Mormon immigrants entered the southern part of Utah in a quiet, peaceable manner. At Mountain Meadows "the Arkansas Company," as the immigrants were called stopped temporarily and pitched their tents.

THIN SKULLS OF MUMMIES.

It has long been known that mummies of the period from the fourth to the nineteenth dynasties are often very thin, that is very much thinner than other mummies.

BOOK OF PRAYERS Complete Manual of several hundred terse, pointed, appropriate prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers, Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pk. size, 128 pages, Cloth 25c, Morocco 35c, postpaid, stamps taken; Arts Wanted, GEO. W. NOBLE, Lakeside Bldg, Chicago

to provide the usual thickness of skull. It is well known that English royalty wore heavy wigs. It would be an interesting study to examine into the effects of such head covering upon Tudor and Plantagenet.

DANGERS OF MOUTH-BREATHING.

Everybody knows that the nose is the natural pass-way for air into the lungs. But not everybody uses this important buccal apparatus for this specific purpose.

FLIES AS DISEASE CARRIERS.

Much has been said by the scientific world about the mosquito as the intermediary host and cause of yellow fever, and the fact that this terrible disease is caused by the mosquito has been proven beyond any cavil.

FROM CHINA.

The late session of our conference was held in the city of Soochow. The disappointment in not having our Bishop with us was deeply felt and cast a gloom over the conference.

The reports were fairly good, although not so good as some of other years. In some respects, considerable progress was made. A good number were received into the Church, and ordinarily more would have been received, but there is a growing tendency to exercise greater care in examining and receiving members into the Church.

tive a part in the affairs of the Church and giving of their means to support and extend the work everywhere. So the gains are constant and the work is gathering a momentum by which it will be able to progress with increasing power and rapidity in the near future.

The progress already made in the national movement against the opium traffic is wonderful. In the beginning there were many foreigners who had doubts as to the sincerity of the Government and believed the move was only a ruse to mislead the foreigners and check the foreign traffic in the drug, while greatly stimulating the domestic trade.

Pro. E. Piley and family have arrived. They were appointed to this district and are now settled down and are hard at work.

I have had recent letters from my family in Georgetown, Texas. They were cordially received by friends there. Mrs. Hendry writes that on entering the rooms which she had rented for family use, she discovered that generous friends had preceded her and had supplied her store-room with all sorts of good things to eat.

What you said in a late editorial in the Texas Advocate regarding the "new theology" greatly interested me. Lately the higher criticism has been pressing for a hearing among the missionaries. Some of the ultra brethren are saying that the old gospel we preached ten years ago cannot now be preached.

A blush on the cheek is better than a stain on the heart.

TO THE READERS OF THE ADVOCATE, AND ESPECIALLY THE PREACHERS WHO WILL NEED HELP IN THEIR MEETINGS:

I wish to commend Rev. T. N. Lowery, of Merkel, Texas. No more faithful man can be found; no better friend to the preacher and the Church. His success as a revivalist is well known. If you need help, get T. N. Lowery. J. M. SHERMAN.

PREACHER WANTED.

I want a preacher for Cornish and Loco, two towns in fine country; has parsonage and is a good chance for some good man who wants to work in great Oklahoma. \$75.00 appropriation from Foreign Board. Write me at Ardmore, Okla. Send testimonials. I. K. WALLER.

With money you will not know yourself; without it others will not know you.

A fool knows more in his own house than a wise man does in a stranger's.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 200 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.

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.

ORMAND—James Monroe Ormand was born in Mississippi June 4, 1822, and died in Runge, Texas, November 24, 1909. He joined the Methodist Church when 17 years old; was married in 1850 to Elizabeth Thomason; came to Texas the same year. Seven children were born to this union—five of whom survive.

SIMMONS—Dr. F. W. Simmons was born in Pike County, Mississippi, October 12, 1829, and went to his reward on October 14, 1909. He was married to Miss Elizabeth Ryan, in Copiah County, Mississippi. To them eight children were given, four of whom died in infancy. There are three daughters and one son now living.

PINKSTON.—Charles W. Pinkston, the eldest son of Charles W. and Mrs. Alma Pinkston, was born in Waco, Texas, July 7, 1895. He was converted and joined the Elm Street Methodist Church in May, 1906. Charley was a strong, active, healthy child, with a bright mind.

Waxahachle, Texas.

Radway's Pills

Purely vegetable, mild and reliable. Regulate the Liver and Digestive Organs. The safest and best medicine in the world for the

CURE

of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Dis-eases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles, and all derangements of the internal viscera. PERFECT DIGESTION will be accomplished by taking RADWAY'S PILLS. By so doing

DYSPEPSIA

Sick Headache, Foul Stomach, Biliousness will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

25 cents a box. At Druggists, or sent by mail. RADWAY & CO., New York.

ZAVISH.—Mrs. Kate Zavish was born in Burnet, Texas, December 3, 1869. After some three years' suffering she passed quietly away at her home in Highland Park, El Paso, Texas, November 12, 1909. Sister Zavish became a member of the M. E. Church, South, when 15 years old and remained a faithful member till her death.

HOLT.—Mrs. Susan D. Holt, the daughter of Martin and Elizabeth Dunman, was born June 14, 1835, in High Island, Galveston County, and died August 29, 1909, at Gause, Texas, after a few days of illness. She married to Dr. Wm. H. Holt May 29, 1851. To this union were born five children, four of whom survive her.

NORTH TEXAS CONFERENCE.

Sherman District—First Round. Travis St. Sta., at Dec. 5. Sherman Cir., at Pecan, Dec. 11, 12. Preaching Saturday, 11 a. m., followed by Quarterly Conference. Key Memorial Sta., Dec. 12, 13. Pilot Grove Cir., at F. G. Dec. 18, 19. Quarterly Conference at 2:30 p. m., Saturday. Whitewright Sta., Dec. 19, 20. Van Alstyne Sta., Dec. 26. Howe Cir., at Howe, Dec. 26, 27. Quarterly Conference, 11 a. m., Monday. Bells Cir., at Bells, Jan. 8, 9. Cooke Springs and Measenger, at M., Jan. 15. Trinity Mis., Jan. 16. Waples Memorial Sta., Jan. 22. Pottsboro and Preston, at Pottsboro, Jan. 29, 30. Sadler and Gordonville, at S., Jan. 30. Southmayd Cir., at Southmayd, Feb. 6. Whitesboro Sta., Feb. 6, 7. The District Stewards and trustees and pastors are hereby called to meet in Travis Street Church at 1:30 p. m., Tuesday, Dec. 14. C. M. HARLESS, P. E.

McKinney District—First Round. Prosper Cir., at Prosper, Dec. 11, 12. Frisco Sta., Dec. 12, 13. Renner Cir., at R., Dec. 18, 19. Farmers Branch and Carrollton, at C., Dec. 19, 20. South McKinney and White's Grove, at S. McK., Dec. 26, 27. Wyo. Cir., at Wylie, Jan. 1, 2. Pp. Sta., Jan. 2, 3.

Vertical list of names and locations on the right margin, including: J. N. En... An... Bu... Pri... Fa... All... We... Cel... I... Me... P... Ho... Rai... Ho... Bo... De... Tel... Got... Bai... Pet... Bro... Lad... Ect... May... Ball... Rav... Rox... Enl... Wou... I... Blo... Deti... Dep... Shu... 16... Bag... Rosi... Clar... Ann... Whi... W... Ave... Pari... Boni... Lam... Cent... Th... are... Chur... Sulpi... Klou... 11... Coop... Reily... De... Sulpi... Peca... Jar... Mour... Haga... 8... Cum... Bras... Lake... Yowe... Winn... Como... Sulph... Weav... 19... Pa... The... meet... Sprin... every... First... Oak... Eryav... Oak... Grand... Fores... Trinit... Grace... Lewis... Fairla... Hutch... 16... Lanca... West... Wesle... Cedar... Feb... Grand... Oak... C... First... Cochr... 20... Wheat... Dist... odist... noon... Gree... Lone... Oak... Lee... St... 1... Floyd... 29... Celeste... Quinia... 3... Merit... Leonar... 19... Campb... Greenw... Wesley... Comme... Kavans... Kingst... 7... Feb... Comme... 14... The... meet... Friday... m... WES... San... Staples... 12... Martind... 19... Kyle... Waelder... 1... Drippin... Buda... Harwoo... Lockhar... San Mar... Belmont... Au... p... m... Bertram... Smithvil... LaGrans... Ward... Dec... 2... South... Dec...

